

The
Order
of the
All-Night Vigil

THE ORDER OF THE ALL-NIGHT VIGIL

which is Vespers & Matins

The people stand.

The priest, vested in epitrichilion and phelonion, makes a full incensation of the church. The deacon precedes him with a lighted candle. The priest then stands before the Holy Doors, holding the censer. The deacon stands to his right and says:

Deacon: In the name of the Lord,
Father, give the blessing.

While making the sign of the cross with the censer, the priest says:

Priest: Glory to the holy, consubstantial,
life-creating and undivided Trinity,
+ always, now and ever and forever.

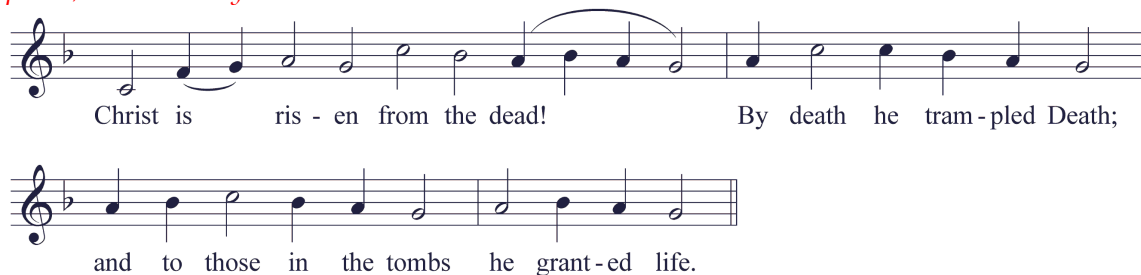
Response: Amen.

If no priest is present, there is no incense. The leader stands before the tetrapod or in the icon corner and says:

Leader: Through the
prayers of our holy
fathers, O Lord Jesus
Christ, our God,
have mercy on us.

Response: Amen.

From Pascha until Ascension, the following Paschal Troparion is sung three times, first by the priest, then twice by all:



The All-Night Vigil begins with Vespers.

Call to Worship

Come, let us worship our King and God.

Come, let us worship Christ, our King and God.

Come, let us worship and bow before the only Lord Jesus Christ,
the King and our God.

Psalm 103

2

on its base, to stand firm from age to age. 7. You make the grass grow for

the cat - - - tle and the plants to serve man's needs, 8. that he may

bring forth bread from the earth and wine to cheer man's heart;

9. oil, to make his face shine and bread to strength - en

man's heart. 10. I will sing to the Lord all my life, make mu - sic

to my God while I live. 11. You made the moon to mark the months;

the sun knows the time for its set - ting. 12. How man - y are your

works, O Lord! In wis-dom you have made them all. 13. Glo - ry to

the Fa-ther, and to the Son, and to the Ho - ly Spir - it,



Three times, each with a reverence



Toward the end of Psalm 103, the deacon leaves the altar by the northern door and bows to the priest. The priest returns to the altar and stands before the holy table. The deacon stands at the ambon, and intones the Litany before the closed holy doors.

If there is no deacon, the priest intones the Litany before the closed holy doors.

Litany of Peace

Deacon: In peace, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response: Lord, have mercy.

The deacon continues with the following petitions and the same response is given to each.

If no priest is present, the people do not sing the Litany of Peace. Instead, they sing:

Lord, have mercy. *(twelve times)*

Glory to the Father, and to the Son,
and to the Holy Spirit,
now and ever and forever.
Amen.

Vespers continues with the Kathisma

For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. **R.**

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. **R.**

For our holy father (*Name*), pope of Rome, let us pray to the Lord. **R.**

For our most reverend metropolitan (*Name*), for our God-loving bishop (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. **R.**

For our government and for all in the service of our country, let us pray to the Lord. **R.**

For this city, [*or*: For this holy monastery], for every city, community, and for the faithful living in them, let us pray to the Lord. **R.**

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. **R.**

For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord. **R.**

That we be delivered from all affliction, wrath, and need, let us pray to the Lord. **R.**

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. **R.**

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

The priest may pray this prayer quietly or he may pray it aloud as the conclusion of the Litany of Peace.

Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All, Lord and Lover of us all. Let our prayer rise like incense before you and do not let our hearts be turned to evil words or thoughts but deliver us from all that might ensnare our souls. For to you, Lord, O Lord, our eyes are turned and in you we hope; let us not be put to shame, O our God.

And then, aloud:

Priest: For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship now and ever and forever.

Response: Amen

The deacon bows, enters the altar through the southern door, and stands at the priest's right. If there is no deacon, the priest now enters the altar through the southern door.

Kathisma

At Great Vespers, the First Kathisma (Psalms 1-8) is chanted unless it is a Vigil of a Feast of our Lord that falls on a Tuesday through Saturday, as indicated in the Typikon. The following selected verses from the first stasis of the First Kathisma with refrain may be sung instead.

If a Kathisma is not to be sung, Vespers continues with the Lamp-Lighting Psalms on page 9.

The First Kathisma

Cantor

1. Bless-ed is the man, al - le - lu - - - ia, who has not walked
in the coun - - - sel of the wick - - - ed.

Refrain:

Al - le - lu - - - ia, al - le - lu - ia, al - le - lu - - - ia.
Refrain

Cantor

2. For the Lord knows the way of the just, but the way of the wick - ed
shall be lost.
Refrain

Cantor

3. Serve the Lord with fear, ex - ult in him with trem - bling.
Refrain


Cantor

4. Bless-ed are those who trust in him.
Refrain

Cantor


5. A - rise, O Lord! Save me, my God.
Refrain

Cantor




6. Sal - va - tion is of the Lord! Up - on your peo - ple, your bles - sing!
Refrain

Cantor



7. Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.
Refrain

Cantor




8. Now and ev - er and for - ev - er. A - men.
Refrain

All: Two times, each with a reverence:



Al - leluia, alleluia, allelu - ia! Glo - ry to you, O God!

All: Last time, with a reverence:



Al - leluia, alleluia, al - le - lu - ia! Glo - ry to you, O God!

After the First Kathisma, the following Small Litany is intoned by the deacon, who leaves the altar through the northern door to intone the litany at his usual place at the ambon. If there is no deacon, the priest intones this litany.

The Small Litany

Deacon: Again and again in peace,
let us pray to the Lord.

Response: Lord, have mercy.

The deacon continues with the following petitions.

If no priest is present, the people do not sing the Small Litany. Instead, they sing:

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son,
and to the Holy Spirit,
now and ever and forever. Amen.

Vespers continues with the Lamp-Lighting Psalms below.

Deacon: Protect us, save us, have mercy on us, & preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Priest: For yours is the might, & yours are the kingdom & the power & the glory,
Father, Son, & Holy Spirit, now & ever & forever.

Response: Amen

The Lamp-Lighting Psalms

The deacon (or priest) incenses the whole church. The lamps & candles are lit. Near the end of the Lamp-Lighting Psalms, the cantor sings the psalm verses and the faithful respond with the stichera.

If no priest is present, there is no incensation.

In the tone of the first sticheron:

Psalm 140

O Lord, I have cried to you, hear me.

Hear me, O Lord!

O Lord, I have cried to you, hear me;

receive the voice of my prayer when I call upon you.

Hear me, O Lord!

Let my prayer ascend to you like incense

and the lifting up of my hands like an evening sacrifice.

Hear me, O Lord!

The remaining verses are chanted alternately in the usual psalm tone:

O Lord, set a guard before my mouth
and set a seal on the door of my lips.
Let not my heart be inclined to evil,
nor make excuses for sins I commit.
Let me never share in sinners' feasting.
If a just man strikes or reproves me it is kindness
but let the oil of the wicked not anoint my head.
Let my prayer be ever against their malice.
The princes were thrown down by the side of the rock;
then they understood that my words were kind.
As a millstone is shattered to pieces on the ground,
so their bones were strewn at the mouth of the grave.
To you, Lord God, my eyes are turned;
in you I take refuge; spare my soul!
From the trap they have laid for me keep me safe;
keep me from the snares of those who do evil.
Let the wicked fall into the traps they have set
while I pursue my way unharmed.

Psalm 141 With all my voice I cry to the Lord,
with all my voice I entreat the Lord.
I pour out my trouble before him;
I tell him all my distress while my spirit faints within me.
But you, O Lord, know my path.
On the way where I shall walk, they have hidden a snare to entrap me.
Look on my right and see:
there is no one who takes my part.
I have no means of escape,
not one who cares for my soul.
I cry to you, O Lord.
I have said: "You are my refuge, all I have in the land of the living."
Listen, then, to my cry
for I am in the depths of distress.
Rescue me from those who pursue me
for they are stronger than I.

The cantor sings as many of the following verses as there are stichera. Otherwise, the faithful continue alternately in the usual psalm tone:

Bring my soul out of this prison
and then I shall praise your name.

If there are 10 Stichera, one is inserted at this point.

Around me the just will assemble
because of your goodness to me.

If there are 10 Stichera, one is inserted at this point.

Psalm 129

Out of the depths I cry to you, O Lord;
Lord, hear my voice!

If there are 8 or 10 Stichera, one is inserted at this point.

Let your ears be attentive
to the voice of my pleading

If there are 8 or 10 Stichera, one is inserted at this point.

If you, O Lord, should mark our guilt, Lord who would survive?
But with you is found forgiveness: for this we revere you.

A Sticheron is inserted at this point.

My soul is waiting for the Lord. I count on his word.
My soul is longing for the Lord more than watchman for daybreak.

A Sticheron is inserted at this point.

Let the watchman count on daybreak,
and Israel on the Lord.

A Sticheron is inserted at this point.

Because with the Lord there is mercy and fullness of redemption,
Israel indeed he will redeem from all its iniquity.

A Sticheron is inserted at this point.

Praise the Lord all you nations;
acclaim him all you peoples.

A Sticheron is inserted at this point.

Strong is the love of the Lord for us;
he is faithful forever.

A Sticheron is inserted at this point.

Glory to the Father, and to the Son, and to the Holy Spirit.

A Doxasticon, if there is one, is inserted at this point.

Now and ever and forever. Amen.

A Dogmatikon Theotokion is usually inserted at this point.

The Little Entrance

Toward the end of the Lamp-lighting Psalms, the celebrant vests in the phelonion. When the "Glory..." is sung above, the deacon opens the holy doors and receives the censer from the server. The celebrant blesses the incense. The Little Entrance is then made with the censer. They pass to the right and back of the holy table and leave the sanctuary through the northern door.

If no priest is present, there is no incense and no entrance and the prayers below are omitted.

At the holy doors, the deacon stands at the celebrant's right. Facing north, he says to the celebrant:

Deacon: Let us pray to the Lord.

The celebrant says quietly:

Celebrant: Good and loving King, who have blessed all things, we fervently implore you with contrite heart and humble spirit to bless our comings and goings. For your coming and going, and your dwelling among us are blessed, O Christ our true God, always, now and ever and forever. Amen.

When the prayer is concluded, the deacon, holding his orarion with three fingers of his right hand and pointing to the east, quietly says to the celebrant:

Deacon: Reverend Father, bless the holy entrance.

The celebrant, blessing, quietly says:

Celebrant: + Blessed is the entrance into your holy of holies, always, now and ever and forever.

At the conclusion of the stichera, the deacon faces the holy table, and, lifting the censer a little and making the sign of the cross with it, intones:

Deacon: Wisdom! Be attentive!

If no priest is present, the deacon's exclamation is omitted.

As the faithful sing "O Joyful Light" the deacon bows, incenses the holy doors, and enters the sanctuary, and the celebrant follows him. The deacon then incenses the holy table on all four sides and then the faithful. After returning to the sanctuary, he incenses the front of the holy table and the celebrant. Meanwhile, the faithful chant:

The Hymn of the Evening

O Joy - ful Light of the ho - ly glo - ry of the Fa - ther Im - mor - tal,
the hea - ven - ly, ho - ly, bles - sed One, O Je - sus Christ: Now that we have
reached the set - ting of the sun, and see the eve - ning light, we sing to God,
Fa - ther, Son, and Ho - ly Spir - it. It is fit - ting at all times to raise
a song of praise in meas - ured mel - o - dy to you, O Son of God, the
Giv - er of Life. There - fore, the u - ni - verse sings your glo - ry.

The Evening Prokeimenon

The deacon comes to the holy doors and the priest to the high place.

Deacon: Let us be attentive!

Priest: + Peace be to all!

Deacon: Wisdom! Be attentive!

If no priest is present, these exclamations are omitted.

The faithful sing the Prokeimenon

The deacon, (or priest, if there is no deacon), chants the verse or verses.

If no priest is present, the leader chants the verse or verses.

On Saturday evening from Psalm 92 in Tone 6 samopodoben



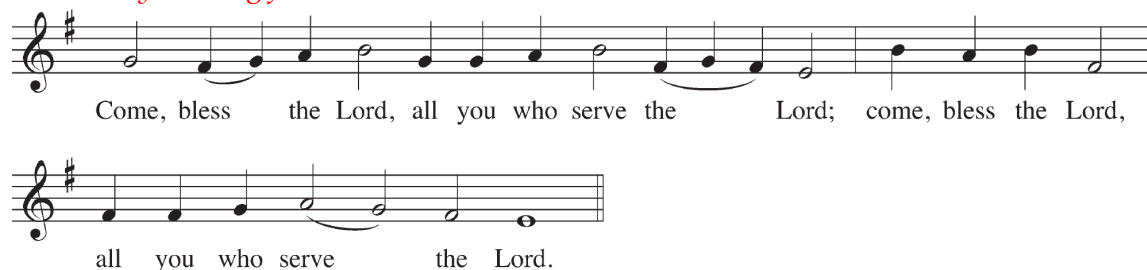
Deacon: Robed is the Lord and girt about with strength.

Deacon: The world he made firm, not to be moved.

Deacon: Holiness is fitting to your house, O Lord,
until the end of time.

The deacon closes the holy doors (to page 17)

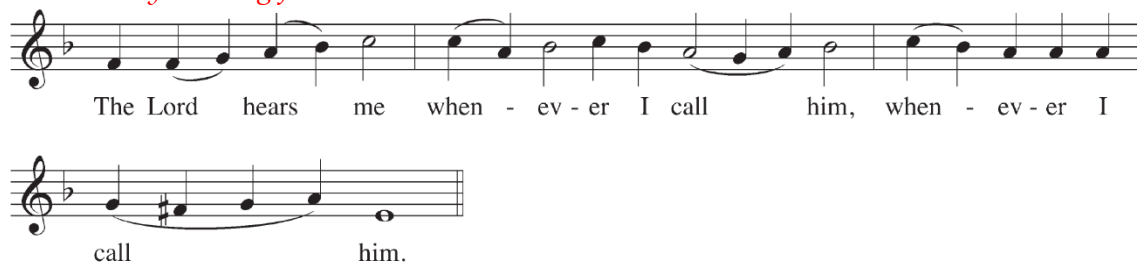
On Sunday evening from Psalm 133 in Tone 8



Deacon: Who stand in the house of the Lord,
in the courts of the house of our God.

The deacon closes the holy doors (to page 17)

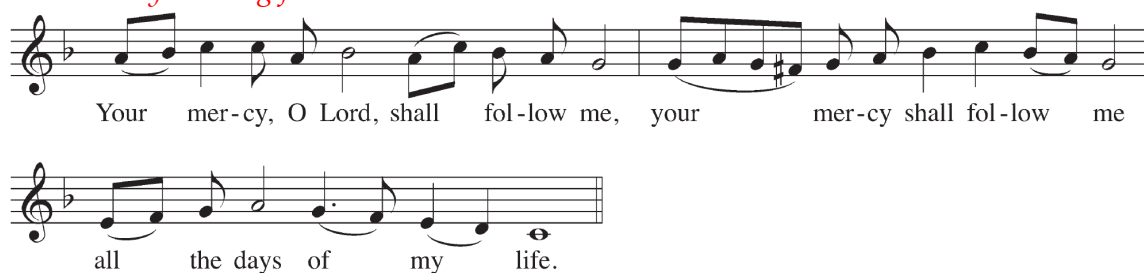
On Monday evening from Psalm 4 in Tone 4



Deacon: When I call, answer me,
O God of justice.

The deacon closes the holy doors (to page 17)

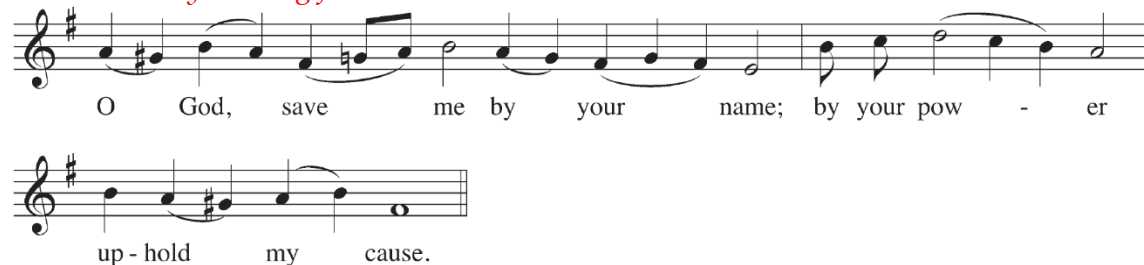
On Tuesday evening from Psalm 22 in Tone 1



Deacon: The Lord is my shepherd, there is nothing I shall want;
fresh and green are the pastures where he gives me repose.

The deacon closes the holy doors (to page 17)

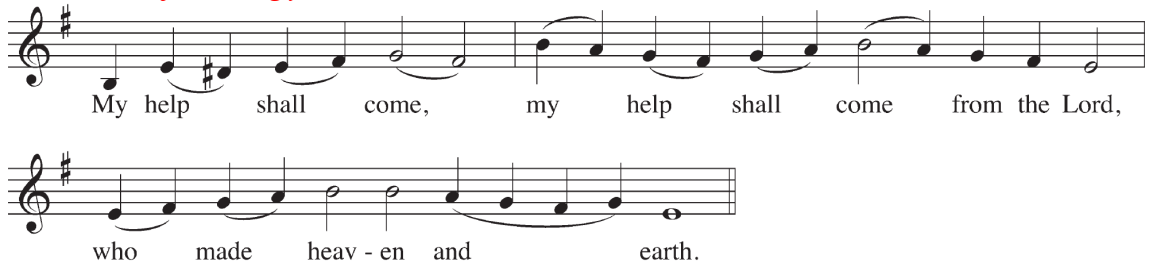
On Wednesday evening from Psalm 53 in Tone 5



Deacon: O God, hear my prayer:
listen to the words of my mouth.

The deacon closes the holy doors (to page 17)

On Thursday evening from Psalm 120 in Tone 6



Deacon: I lift up my eyes to the mountains,
from where shall come my help.

The deacon closes the holy doors (to page 17)

On Friday evening from Psalm 58 in Tone 7



Deacon: Rescue me, O God, from my foes;
protect me from those who attack me.

The deacon closes the holy doors (to page 17)

On the evenings of the Exaltation of the Cross, Nativity, Theophany, Pascha, Bright Week, Thomas Sunday, Ascension, Pentecost, & Transfiguration, as well as on Cheesefare Sunday evening and the Sunday evenings of the Great Fast, there are proper Great Prokeimena.

Readings

If there are readings, the deacon remains at the holy doors. The priest sits in his place. Before each reading, the deacon, facing the faithful, intones:

Deacon: Wisdom!

The reader announces the title of the Reading.

Deacon: Let us be attentive!

The reader chants the Reading.

When the readings are finished, the celebrant blesses the reader(s):

Celebrant: + Peace be to you, reader(s).

The celebrant returns to the holy table.

If no priest is present, these exclamations are omitted. The reader announces the title of the reading and chants the reading.

The deacon (or priest, if there is no deacon) leaves the altar through the northern door and returns to his customary place at the ambon to intone the litany.

Litany of Fervent Supplication

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

Response: Lord, have mercy.

Deacon: O Lord almighty, God of our fathers, we pray you, hear and have mercy.

Response: Lord, have mercy.

Deacon: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

If no priest is present, the people do not sing the Litany of Fervent Supplication. Instead, they sing:

Lord, have mercy. *(twelve times)*

Glory to the Father, and to the Son,
and to the Holy Spirit,
now and ever and forever. Amen.

The deacon continues with the following petitions and the same response is given to each.

Again we pray for our holy father *(Name)*, pope of Rome, and for our most reverend metropolitan *(Name)*, for our God-loving bishop *(Name)*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ. **R.**

Again we pray for our government and for all in the service of our country. **R.**

The deacon (or priest) may intone special petitions here.

Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith. **R.**

Priest: For you are a merciful
and loving God and we
give glory to you, Father,
Son, and Holy Spirit,
now and ever and
forever.

If no priest is present:

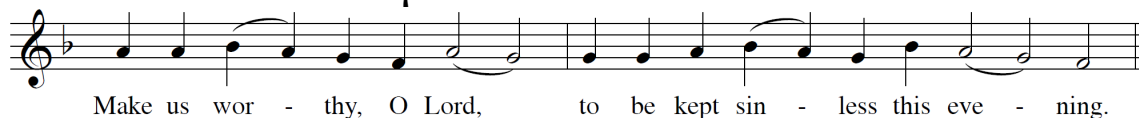
Leader: Through the prayers of
our holy fathers, O
Lord Jesus Christ, our
God, have mercy on us.

Response: Amen.

Response: Amen.

The deacon stands in front of the icon of Christ while the faithful sing:

Hymn of Glorification



reverence

be up-on us who have placed our hope in you. Bless-ed are you O

reverence

Lord; teach me your com-mand - ments. Bless-ed are you, O Mas-ter;

reverence

make me un-der-stand your com-mand - ments. Bless-ed are you, O Ho-ly One;

en - light-en me with your com-mand - ments. O Lord, your mer-cy is for-ev-er;

de - spise not the work of your hands. To you is due praise; to you

is due a hymn; to you is glo - ry due, Father, Son, and Ho - ly Spir - it,

now and ev - er and for - ev - er. A - - men.

The deacon moves back to his customary place to intone the litany.

Litany of Supplication

Deacon: Let us complete our evening prayer to the Lord.

If no priest is present, the people do not sing the Litany of Supplication. Instead, they sing:

Response: Lord, have mercy.

Lord, have mercy. *(twelve times)*

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Response: Lord, have mercy.

The leader continues with the evening prayer of St. Basil the Great ("Blessed are you...") on p. xx

Deacon: That this whole evening be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response: Grant this, O Lord. *The same response is given to each following petition.*

For an angel of peace, a faithful guide and guardian of our souls and bodies, let us beseech the Lord. **R.**

For the pardon and remission of our sins and offenses, let us beseech the Lord. **R.**

For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord. **R.**

That we may spend the rest of our life in peace and repentance, let us beseech the Lord. **R.**

For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment seat of Christ, let us beseech the Lord. **R.**

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the Saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response: To you, O Lord

The priest may pray this prayer, which is the eighth Prayer of Light of Vespers, quietly either here or with the other Prayers of Light, or he may pray it aloud as the conclusion of the Litany of Supplication.

Great and most high God, you alone possess immortality and dwell in unapproachable light. You made all creation with wisdom, dividing light from darkness, establishing the sun to rule the day and the moon and stars to rule the night. You have allowed us sinners to approach your presence with thanksgiving in this present hour and to offer you evening praise. O Lord, Lover of us all, make our prayer ascend to you like incense and accept it as a sweet fragrance. Grant that we may spend the present evening and the coming night in peace; clothe us with the armor of light. Deliver us from the fears of the night and from everything that lurks about in darkness. Grant that the sleep you have given us to refresh our fatigue may be free from all illusions of the devil. Yes, O Master of all, giver of good things, let us feel contrition as we lie on our beds, remembering your name throughout the night. Enlightened by meditation on your commands, may we rise with gladdened soul to give glory to your goodness, offering prayers and supplications to your compassion for us in our sins and those of all your people. Visit us with mercy through the intercession of the holy Theotokos.

And then, aloud:

Priest: For you, O God, are good and love us all, and we glorify you, Father, Son and Holy Spirit, now and ever and forever.

Response: Amen.

If no priest is present, the Leader prays the evening prayer of St. Basil the Great:

Leader: Blessed are you, O Almighty Master, for you have lighted the day with the brilliance of the sun and the night with the fiery stars. You have counted us worthy of the length of this day and to come to the beginning of night. Hear our prayer and forgive the voluntary and involuntary sins of all your people. Accept our evening prayers and send down in return the greatness of your mercy and kindness upon us, your inheritance. Guard us with your holy angels, clothe us in righteousness as a defense, protect us in your truth, and keep us in your strength. Deliver us from all our enemies and their hostile attacks. Grant that this evening and the approaching night and all the days of our life may be perfect, holy, peaceful, sinless, without violence and free of nightmares. Through the prayers of the holy Theotokos and of all the saints who from all ages have been pleasing to you. Amen.

The people do not respond "Amen."

The following blessing, exclamation, and Prayer over Bowed Heads are omitted.

If there is Litija, the people sing the Litija hymns and process through the center of the Church to the narthex (page 22).

Prayer over Bowed Heads

The celebrant turns to bless the faithful, intoning:

Priest: + Peace be to all!

Response: And to your spirit.

Deacon: Bow your heads to the Lord!

Response: To you, O Lord.

Priest: Lord our God, you bowed the heavens and came down for the salvation of the human race. Look upon your servants and upon your inheritance, for they have bowed their heads and bent their necks to you, the awesome Judge who love us all. They do not expect human help, but await your mercy and long for your salvation. Protect them at all times, this evening and tonight, from every enemy, from all the devil's assaults, from vain thoughts and evil imaginings. May the might of your kingdom be blessed and glorified, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen

The deacon enters the altar through the southern door.

Litija

If there is Litija, Vespers continues with the singing of the Litija stichera (see insert).

If there is Litija, the deacon opens the holy doors. The celebrant takes the hand cross, and the deacon the censer. (If no deacon is present, a server may take the censer). Both process around the Holy Table, then through the holy doors, and through the center of the Church to the narthex, followed by the people. Concelebrating priests join in this procession, each vested in epitrichilion and phelonion.

Having received the blessing from the celebrant, the deacon incenses the icons in the narthex, the priest(s), and the faithful in the narthex. After the stichera, the deacon intones the Litany of the Litija below.

If no priest is present, there is no incense, the people process through the center of the Church to the narthex. They do not sing the Litany. In the narthex, the people sing:

Lord, have mercy (forty times)

Glory to the Father, and to the Son,
and to the Holy Spirit

Now and ever and forever.

Amen.

The Aposticha are then sung and all process back into the nave.

Litany of the Litija

Deacon: Save your people, O God, and bless your inheritance. Watch over your world in mercy and compassion. Exalt the strength of true Christians and send down upon us your abundant mercies. Through the prayers of our all-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious and life-creating Cross; through the protection of the honorable, heavenly, and angelic powers; through the prayers of the honorable and glorious prophet, forerunner, and baptist John; of the holy, glorious, and illustrious apostles; of our holy fathers, the great hierarchs and universal teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our holy father Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy equals to the apostles and teachers of the Slavs, Cyril and Methodius; of the holy equal to the apostles, the faithful great prince Vladimir; of the holy martyr Josaphat, bishop of Polotsk; of the blessed martyr Theodore, bishop of Mukačevo; of our blessed fathers and confessors Paul, bishop of Prešov; and Basil, bishop of Medila; of the holy, glorious, and victorious martyrs; of our venerable and God-bearing fathers, Anthony and Theodosius of the Monastery of the Caves, and of our other venerable and God-bearing fathers; of the holy and just ancestors of God, Joachim and Anna; and of all the saints; we beseech you, all-merciful Lord, hear the prayers of us sinners and have mercy on us.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Señor, ten piedad. Señor, ten piedad. Señor, ten piedad.

Señor, ten piedad. Señor, ten piedad. Señor, ten piedad. *(Spanish)*

Deacon: Again we pray for our Holy Father (*Name*), pope of Rome, for his health and salvation, and that the Lord God may hasten and assist him in everything; O Lord, hear and have mercy.

Response: Uram, irgalmazz. Uram, irgalmazz. Uram, irgalmazz.
Uram, irgalmazz. Uram, irgalmazz. Uram, irgalmazz. (*Hungarian*)
Господи Помилуй. Господи Помилуй. Господи Помилуй.
Господи Помилуй. Господи Помилуй. Господи Помилуй.
(*Church Slavonic*)

Deacon: Again we pray for our most reverend metropolitan (*Name*), for our God-loving bishop (*Name*); for our spiritual fathers and for all our brothers and sisters in Christ, and for every Christian soul that is troubled and afflicted and in need of God's mercy and help; for the protection of this city and those who dwell here; for the peace and serenity of the whole world, for the stability of the holy Churches of God; for the salvation and assistance of our fathers and brothers and sisters who labor and serve with diligence and fear of God; for those who are absent and for those who are traveling; for the healing of those who are confined by illness; for the repose, blessed memory, and remission and forgiveness of sins of all our true-believing fathers and brothers and sisters who have gone before us; and for all our brothers and sisters who are present at these services; and for all who have served and now serve in this holy church, let us say:

Response: يارب ارحم. يارب ارحم. يارب ارحم.
يارب ارحم. يارب ارحم. يارب ارحم.
(*Arabic*)

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.
Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον. (*Greek*)

Priest: Hear us, O God our Savior, hope of the ends of the earth and of those far off at sea, and be merciful to us, O merciful Master, on account of our sins, and have mercy on us. For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

Priest: + Peace be to all!

Response: And to your spirit.

Deacon: Bow your heads to the Lord!

Response: To you, O Lord.

Priest: All-merciful Master, Lord Jesus Christ our God, make our prayer acceptable: through the prayers of our all-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious and life-creating Cross; through the protection of the honorable, heavenly, and angelic powers; through the prayers of the honorable and glorious prophet, forerunner, and baptist John; of the holy, glorious, and illustrious apostles; of our holy fathers, the great hierarchs and universal teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our holy father Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy equals to the apostles and teachers of the Slavs, Cyril and Methodius; of the holy equal to the apostles, the faithful great prince Vladimir; of the holy martyr Josaphat, bishop of Polotsk; of the blessed martyr Theodore, bishop of Mukačevo; of our blessed fathers and confessors Paul, bishop of Prešov, and Basil, bishop of Medila; of the holy, glorious, and victorious martyrs; of our venerable and God-bearing fathers, Anthony and Theodosius of the Monastery of the Caves, and of our other venerable and God-bearing fathers; of the holy and just ancestors of God, Joachim and Anna; and of all the saints; grant us remission of our faults; shelter us under the shadow of your wings; drive far from us every enemy and adversary and make our life peaceful. Lord, have mercy on us and on your world and save our souls, for you are good and you love us all.

Response: Amen.

Aposticha

If all are in the narthex for the Litija, they enter the nave as they sing the Aposticha and the clergy stand at the tetrapod, where the loaves, wheat, wine, and oil have been prepared.

If no priest is present, no loaves, wheat, wine, or oil are prepared.

The Apostichera are sung according to the Typikon with their proper versicles. (There is never a verse before the first Aposticheron).

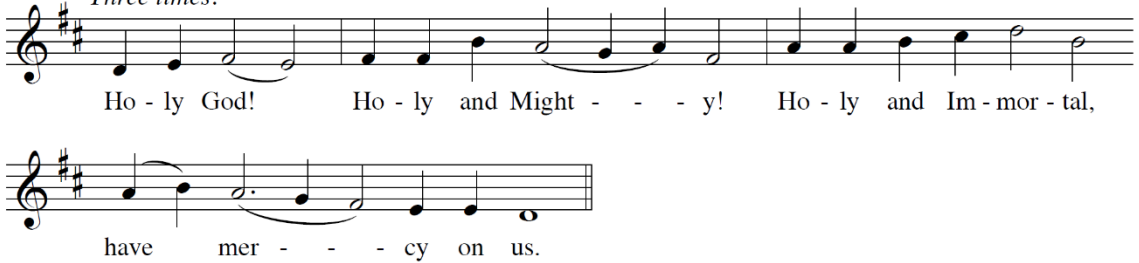
Immediately after the Apostichera, the faithful sing:

The Prayer of the Holy Prophet Simeon the Godbearer

Now you may dis-miss your serv - ant, O Lord,
in peace, ac - - - cord - ing to your word; for
my eyes have seen your sal - va - tion
which you have pre - pared be - fore the face of all peo - ple:
a light for re - ve - la - tion to the Gen - tiles, and the glo - ry
of your peo - ple Is - ra - el.

Trisagion Prayers

Three times:



Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Most Holy Trinity, have mercy on us;

Lord, cleanse us of our sins;

Master, forgive our transgressions;

Holy One, come to us and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy.

Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Our Father, who art in heaven, hallowed be thy name.

Thy kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread,

and forgive us our trespasses

as we forgive those who trespass against us,

and lead us not into temptation,

but deliver us from evil

Priest: For thine is the kingdom and
the power and the glory,
Father, Son, and Holy Spirit,
now and ever and forever.

Amen.

Response:

If no priest is present:

Leader: Through the prayers of our
holy fathers, O Lord Jesus
Christ, our God, have mercy
on us.

Response: Amen.

Troparia

Vespers continues with the singing of the Troparia according to the Typikon.

Festal Blessing

<i>If there was Litija, there is also the festal blessing of bread, wheat, wine, and oil. The deacon (or the priest, if no deacon is present) censes the Litija tray upon tetrapod three times, once at each Troparion. He gives the censer to the server. He then intones:</i>	<i>If no priest is present, there is no Festal Blessing, even if there is Litija.</i>
---	---

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

The celebrant takes one loaf and blesses the other four with it. He then intones the prayer of blessing.

Priest: Lord Jesus Christ our God, you blessed the five loaves in the wilderness and fed the five thousand. Likewise bless these loaves, wheat, wine, and oil, and multiply them in this city and through your whole world. Sanctify your faithful who will partake of them, for you yourself bless and sanctify all things, O Christ our God, and we give glory to you with your eternal Father and your all-holy, good, and life-creating Spirit, now and ever and forever.

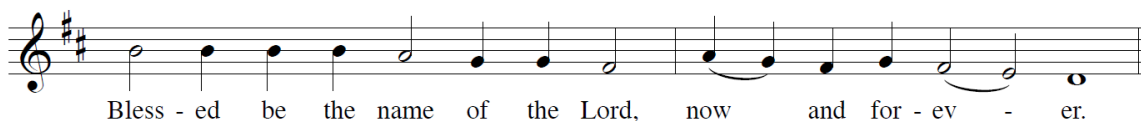
Response: Amen.

After the blessing, the celebrant and the deacon, who carries the tray of loaves, wheat, wine, and oil, enter the sanctuary, both enter the altar by way of the holy doors.

Priest, then All:



All:



Psalm 33

I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad.
Glorify the Lord with me.
Together let us praise his name.
I sought the Lord and he answered me;
from all my terrors he set me free.
Look towards him and be radiant;
let your faces not be abashed.
This poor man called; the Lord heard him
and rescued him from all his distress.
The angel of the Lord is encamped
around those who revere him, to rescue them.
Taste and see that the Lord is good.
He is happy who seeks refuge in him.
Revere the Lord, you his saints.
They lack nothing, those who revere him.
Strong lions suffer want and go hungry
but those who seek the Lord lack no blessing.

Priest: The blessing of the Lord be upon you through his grace and
loving-kindness, always, now and ever and forever.

Response: Amen.

*The deacon closes the holy doors. The priest removes his phelonion,
and the All-Night Vigil continues with Matins.*

Matins

Each time with a bow:

Glory to God in the highest,
And to people on earth, peace and **good** will. (*three times*)
O Lord, open my lips
And my mouth will declare **your** praise. (*twice*)

Hexapsalmos

The people remain standing.

The reader, holding a candle and standing in the middle of the church, chants the Hexapsalmos without melody. One of the six psalms may be chosen.

During this psalm (or, if all are read, at the beginning of Psalm 87), the priest goes out the northern door, and says the Prayers of Light of Matins (pages 72-75) in front of the Holy Doors, while the Hexapsalmos are read.

Psalm 3

How many are my foes, O Lord! How many are rising up against me! How many are saying about me: "There is no help for him in God." But you, Lord, are a shield about me, my glory, who lift up my head. I cry aloud to you, Lord. He answers from his holy mountain. I lie down to rest, and I sleep. I wake, for the Lord upholds me. I will not fear even thousands of people who are ranged on every side against me. Arise, Lord; save me, my God, you who strike my foes on the mouth, you who break the teeth of the wicked! O Lord of salvation, bless your people! *and again:* I lie down to rest, and I sleep. I wake, for the Lord upholds me.

If only Psalm 3 is to be chanted, continue with "Glory..." on the bottom of page 34.

Psalm 37

O Lord, do not rebuke me in your anger; do not punish me, Lord, in your rage. Your arrows have sunk deep in me; your hand has come down upon me. Through your anger all my body is sick: through my sin, there is no health in my limbs. My guilt towers higher than my head; it is a weight too heavy to bear. My wounds are foul and festering, the result of my own folly. I am bowed and brought to my knees. I go mourning all the day long. All my frame burns with fever; all my body is sick. Spent and utterly crushed, I cry aloud in anguish of heart. O Lord, you know all my longing: my groans are not hidden from you. My heart throbs, my strength is spent; the very light has gone from my eyes. My friends avoid me like a leper; those closest to me stand afar off. Those who plot against my life lay snares; those who seek my ruin speak of harm, planning treachery all the day long. But I

am like the deaf who cannot hear, like the dumb I cannot open my mouth. I am like a man who hears nothing in whose mouth is no defense. I count on you, O Lord; it is you, Lord God, who will answer. I pray: "Do not let them mock me, those who triumph if my foot should slip." For I am on the point of falling and my pain is always before me. I confess that I am guilty and my sin fills me with dismay. My wanton enemies are numberless and my lying foes are many. They repay me evil for good and attack me for seeking what is right. O Lord, do not forsake me! My God, do not stay afar off! Make haste and come to my help, O Lord, my God, my Savior! *and again:* O Lord, do not forsake me! My God, do not stay afar off! Make haste and come to my help, O Lord, my God, my Savior!

If only Psalm 37 is to be chanted, continue with "Glory..." on the bottom of page 34.

Psalm 62

O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. On my bed I remember you. On you I muse through the night for you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast. Those who seek to destroy my life shall go down to the depths of the earth. They shall be put into the power of the sword and left as the prey of the jackals. But the king shall rejoice in God; (all that swear by him shall be blessed,) for the mouth of liars shall be silenced. *and again:* On you I muse through the night for you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast.

If only Psalm 62 is to be chanted, continue with "Glory..." on the bottom of page 34.

Glory to the Father and to the Son and to the Holy Spirit
now and ever and forever. Amen.

And then three times, with a bow each time:

Alleluia! Alleluia! Alleluia! Glory to you, O God!

All: Lord, have mercy. *(three times)*
Glory to the Father, and to the Son, and to the Holy Spirit

Reader: Now and ever and forever. Amen.

If all six Psalms are being chanted, at this point the priest goes in front of the Holy Doors and reads the Prayers of Light of Matins, found on pages 72-75. The deacon returns to the altar. The reader continues:

Psalm 87

Lord my God, I call for help by day; I cry at night before you. Let my prayer come into your presence. O turn your ear to my cry. For my soul is filled with evils; my life is on the brink of the grave. I am reckoned as one in the tomb; I have reached the end of my strength. Like one alone among the dead, like the slain lying in their graves, like those you remember no more, cut off, as they are, from your hand. You have laid me in the depths of the tomb, in places that are dark, in the depths. Your anger weighs down upon me; I am drowned beneath your waves. You have taken away my friends and made me hateful in their sight. Imprisoned, I cannot escape; my eyes are sunken with grief. I call to you, Lord, all the day long; to you I stretch out my hands. Will you work your wonders for the dead? Will the shades stand and praise you? Will your love be told in the grave or your faithfulness among the dead? Will your wonders be known in the dark or your justice in the land of oblivion? As for me, Lord, I call to you for help; in the morning my prayer comes before you. Lord, why do you reject me? Why do you hide your face? Wretched, close to death from my youth, I have borne your trials; I am numb. Your fury has swept down upon me; your terrors have utterly destroyed me. They surround me all the day like a flood, they assail me all together. Friend and neighbor you have taken away: my one companion is darkness. *and again:* Lord my God, I call for help by day; I cry at night before you. Let my prayer come into your presence. O turn your ear to my cry.

If only Psalm 87 is to be chanted, continue with "Glory..." on the bottom of page 34.

Psalm 102

My soul, give thanks to the Lord; all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion, who fills your life with good things, renewing your youth like an eagle's. The Lord does deeds of justice, gives judgment for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons. The Lord is compassion and love, slow to anger and rich in mercy. His wrath will come to an end; he will not be angry forever. He does not treat us according to our sins nor repay us according to our faults. For as the heavens are high above the earth so strong is his love for those who fear him. As far as the east is from the west so far does he remove our sins. As a father has compassion on his sons, the Lord has pity on those who fear him; for he knows of what we are made, he remembers that we are dust. As for man, his days are like grass; he flowers like the flower of the field; the wind blows and he is gone and his place never sees him again. But the love of the Lord is everlasting upon those who hold him in fear; his justice reaches out to children's children when they keep his covenant in truth, when they keep his will in their mind. The Lord has set his sway in heaven and his kingdom is ruling over all. Give thanks to the Lord, all his angels, mighty in power, fulfilling his word, who heed the voice of his word. Give thanks to the Lord, all his hosts, his servants who do his will. Give thanks to the Lord, all his works, in every place where he rules. My soul, give thanks to the Lord!
and again: In every place where he rules. My soul, give thanks to the Lord!

If only Psalm 102 is to be chanted, continue with "Glory..." on the bottom of page 34.

Psalm 142

Lord, listen to my prayer: turn your ear to my appeal. You are faithful, you are just; give answer. Do not call your servant to judgment for no one is just in your sight. The enemy pursues my soul; he has crushed my life to the ground; he has made me dwell in darkness like the dead, long forgotten. Therefore, my spirit fails; my heart is numb within me. I remember the days that are past: I ponder all your works. I muse on what your hand has wrought and to you I stretch out my hands. Like a parched land my soul thirsts for you. Lord, make haste and answer; for my spirit fails within me. Do not hide your face lest I become like those in the grave. In the morning let me know your love for I put my trust in you. Make me know the way I should walk: to you I lift up my soul. Rescue me, Lord, from my enemies; I have fled to you for refuge. Teach me to do your will for you, O Lord, are my God. Let your good Spirit guide me in ways that are level and smooth. For your name's sake, Lord, save my life; in your justice save my soul from distress. In your love make an end of my foes; destroy all those who oppress me for I am your servant, O Lord. *and again:* You are faithful, you are just; give answer. Do not call your servant to judgment. You are faithful, you are just; give answer. Do not call your servant to judgment. Let your good Spirit guide me in ways that are level and smooth.

Glory to the Father and to the Son and to the Holy Spirit:
now and ever and forever. Amen.

Alleluia! Alleluia! Alleluia!

Glory to you, O God! (*three times, each with a bow*)

Toward the end of the Hexapsalmos, the deacon goes out the northern door and comes to the ambon to say the Litany of Peace. He and the priest bow to each other. The priest blesses the deacon and returns to the altar through the southern door. If there is no deacon, the priest says this litany before the Holy Doors, remaining outside the altar.

Litany of Peace

Deacon: In peace, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response: Lord, have mercy.

The deacon continues with the following petitions and the same response is given to each.

If no priest is present, the people do not sing the Litany of Peace. Instead, they sing:

Lord, have mercy. *(twelve times)*

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever
and forever. Amen.

For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. **R.**

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. **R.**

For our holy father *(Name)*, pope of Rome, let us pray to the Lord. **R.**

For our most reverend metropolitan *(Name)*, for our God-loving bishop *(Name)*, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. **R.**

For our government and for all in the service of our country, let us pray to the Lord. **R.**

For this city, [*or: For this holy monastery*], for every city, community, and for the faithful living in them, let us pray to the Lord. **R.**

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. **R.**

For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord. **R.**

That we be delivered from all affliction, wrath, and need, let us pray to the Lord. **R.**

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. **R.**

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

The priest may pray this Prayer of the First Antiphon, which is the first Prayer of Light, quietly either here or with the other Prayers of Light,¹ or he may pray it aloud as the conclusion of the Litany of Peace.²

We thank you, Lord our God, for you have wakened us from our sleep, and have filled our lips with praise that we might worship you and call upon your holy name. We beg of your compassion that you have always shown towards us, hear us now and send help to those who stand before your holy glory, awaiting your abundant mercy. O Lord, grant that those who serve you in fear and love may praise your ineffable goodness.

And then, aloud:

Priest: For to you is due all glory, honor, and worship, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

¹ *The Office of Matins*. 1989. Uniontown: The Sisters of the Order of St. Basil the Great, 9.

² *The Order of Matins*. 2006. 2nd revised edition. Pittsburgh: Metropolitan Cantor Institute, Byzantine Catholic Seminary, 11.

The Lord is God

Deacon: The Lord is God and has revealed himself to us;
blessed is he who comes in the name of the Lord.

*The people repeat "The Lord is God..." in the tone of the Troparion that follows it.
The deacon remains at the ambon and chants the verses.
If there is no deacon, the priest remains at the Holy Doors and chants the verses.*

Deacon: Give thanks to the Lord, for he is good;
for his love endures forever.

Response: *repeat "The Lord is God..."*

Deacon: They encircled me, compassed me about;
in the Lord's name I crushed them.

Response: *repeat "The Lord is God..."*

Deacon: I shall not die, I shall live
and recount the deeds of the Lord.

Response: *repeat "The Lord is God..."*

Deacon: The stone which the builders rejected has become the cornerstone.
This is the work of the Lord, a marvel in our eyes.

Response: *repeat "The Lord is God..."*

The deacon (or priest) returns to the altar through the southern door.

Troparia

The Troparia are sung as prescribed in the Typikon.

Kathismata

The people sit during the reading(s) from the Psalter.

The appropriate Kathismata from the Psalter are read.

Or, one stasis or psalm from one of the two Kathismata may be chosen.

The reader, holding a candle and standing in the middle of the church, chants the Kathismata without melody.

The reading of each Kathisma (and each stasis) is introduced in this way:

People: Lord, have mercy (*three times*)
Glory to the Father and to the Son and to the Holy Spirit

Reader: Now and ever and forever. Amen.

The reader then chants the stasis without melody.

Each stasis (and the whole Kathisma) is concluded this way:

Reader: Glory to the Father and to the Son and to the Holy Spirit

People: Now and ever and forever. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

The Small Litany

After each Kathisma, the deacon (or priest, if there is no deacon) stands before the Holy Doors & says the Small Litany at the ambon.

Deacon: Again and again in peace, let us pray to the Lord.	<i>If no priest is present, the people do not sing the Small Litany. Instead, they sing:</i>
--	--

Response: Lord, have mercy.	Lord, have mercy. (<i>three times</i>)
------------------------------------	--

The deacon continues with the following petitions.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.
--

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

After a reading from the first prescribed Kathisma, the Small Litany is concluded thus:

Priest: For yours is the might,
and yours are the
kingdom and the power
and the glory, Father, Son,
and Holy Spirit, now and
ever and forever.

Response: Amen.

After a reading from the second prescribed Kathisma, the Small Litany is concluded thus:

Priest: For you are a merciful
and loving God, and
we give glory to you,
Father, Son, and Holy
Spirit, now and ever
and forever.

Response: Amen.

The deacon (or priest) returns to the altar through the southern door.

Sessional Hymns

The prescribed Sessional Hymns are sung after each Small Litany.

The priest vests in the phelonion.

Third Psalter Reading

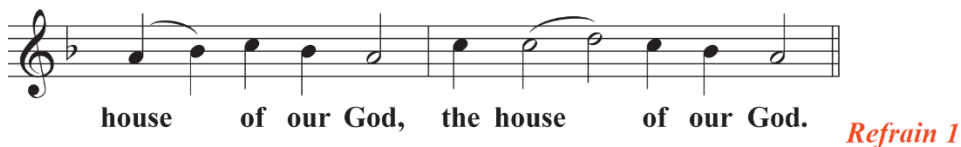
On all major feasts, the Polyeleos is sung.

*Before the Polyeleos begins, the priest vests in the phelonion. The deacon opens the holy doors, **the people stand**, and, while the Polyeleos is sung, the priest incenses the Holy Table, the icon screen, the church, and the people, preceded by the deacon carrying a lighted candle.*

Polyeleos Psalms 134 & 135



Refrain 1





Refrain 2





Festal Exaltation

On certain feasts, the Polyeleos is followed by the Festal Exaltation. During the singing of the Festal Exaltation, the icon of the feast (if one be had) is solemnly carried in procession from the Holy Table, through the Holy Doors, and enthroned on the Tetrapod, where it is censed by the priest during the singing of the Exaltation.

Matins then often continues with the Small Litany below.

Hosts of Angels

On Sundays, the hymn "Hosts of Angels..." is sung. If Polyeleos was sung, it may be omitted.

The Small Litany

Then the deacon stands before the Holy Doors and says the Small Litany at the ambon.

Deacon: Again and again in peace,
let us pray to the Lord.

If no priest is present, the people do not sing the Small Litany. Instead, they sing:

Response: Lord, have mercy.

Lord, have mercy. *(three times)*

The deacon continues with the following petitions.

Glory to the Father, and to the Son,
and to the Holy Spirit,
now and ever and forever. Amen.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Priest: For blessed is your name and glorified is your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and forever.

Response: Amen

The deacon returns to the altar through the southern door.

Sessional Hymn

A 3rd Sessional Hymn may follow the Small Litany after the 3rd Psalter reading.

Hypakoe

On Sunday, the Hypakoe in the tone of the week is sung.

For feasts (⊕, ⊕, or ⊕), the Typikon may indicate hymns to be sung in place of the Hypakoe.

Stepenna

On Sunday, the Stepenna (Gradual Hymns) in the tone of the week are sung.

On feasts, the Festal Gradual Hymn in Tone 4 is sung.

One of the three antiphons may be chosen or the Stepenna (Gradual Hymns) may be omitted.

Prokeimenon

Deacon: Let us be attentive!

Priest: +Peace be to all!

Deacon: Wisdom! Be attentive!

If no priest is present, these exclamations and blessing are omitted

The prescribed Prokeimenon is sung here.

The deacon (or priest, if no deacon is present), chants the verse of the Prokeimenon.

If no priest is present, the leader chants the verse of the Prokeimenon.

After the verse, the Prokeimenon is repeated.

Preparation for the Gospel

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: For you are holy, O our God, and you dwell in the holy place, and to you we give glory, +Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

If no priest is present, this petition and doxology are omitted. There is no incensation, and the leader chants the verses at "Let everything that lives...."

The deacon incenses the holy gospel by incensing the holy table once on all four sides, then the faithful, and again the front of the holy table. Meanwhile, he chants:

Deacon: Let everything that lives and that breathes give praise to the Lord!

Response: *"Let everything that lives..." in the Tone of the Week.*

Deacon: Praise God in his holy place; praise him in his mighty heavens.

Response: *"Let everything that lives..." in the Tone of the Week.*

Deacon: That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord, our God.	<i>If no priest is present, this petition and its response are omitted.</i>
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Response:



Deacon: Wisdom! Let us stand and listen to the Holy Gospel.	<i>If no priest is present, this exclamation, blessing, and its response are omitted.</i>
--	---

Priest: Peace + be to all!



Priest: A reading of the Holy Gospel <i>or</i> Leader: according to the holy apostle and evangelist (<i>Name</i>).	<i>If no priest is present, the leader says this in the nave facing east or facing the icon corner.</i>
---	---

Response:



Deacon: Let us be attentive!

If no priest is present, this exclamation is omitted.

On Sundays, one of the eleven Resurrection Gospels is read.

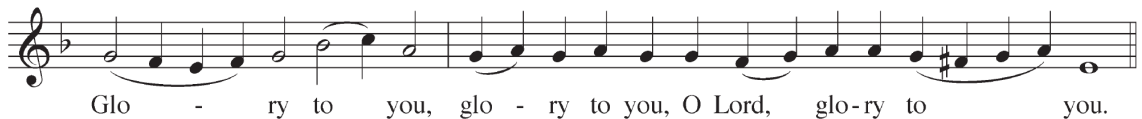
Certain feasts have a proper Gospel at Matins.

If a priest is present, he always reads the Gospel, even when a deacon is present.

If no priest is present, the leader reads the Gospel in a normal speaking voice

After the Gospel:

Response:



After reading the Gospel, the priest (or leader, if no priest is present) closes the Gospel Book, kisses it, and takes it to the center of the church to set upon the tetrapod. The Gospel Book remains on the tetrapod until the Great Doxology.

If no priest is present, the Gospel Book remains on the tetrapod for the rest of Matins.

If there is no Hymn of the Resurrection, Matins continues with Psalm 50 on page 47.

The Hymn of the Resurrection

This is chanted on Sundays, on the Exaltation of the Cross, and all the days of Pascha.

It is omitted if a feast of the Lord falls on Sunday.

The deacon remains before the holy doors until the conclusion of this hymn.

reverence

Hav - ing beheld the Res-ur - rec - tion of Christ, let us bow to the holy Lord Je - sus

reverence

who a - lone is sin - less. We bow to your Cross, O Christ,

This system consists of two staves. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note D5. The bass staff provides a harmonic accompaniment with a half note G2, followed by quarter notes A2, B2, and C3, then a half note D3. The lyrics are written below the staves, with hyphens indicating syllables spanning across notes.

and we praise and glorify your holy Res-ur - rec - tion. For you a - lone

This system continues the melody from the first system. The treble staff has a half note D5, followed by quarter notes C5, B4, and A4, then a half note G4. The bass staff has a half note D3, followed by quarter notes C3, B2, and A2, then a half note G2. The lyrics are written below the staves.

are our God, and we know no oth - er. We call you by name.

This system continues the melody. The treble staff has a half note G4, followed by quarter notes A4, B4, and C5, then a half note D5. The bass staff has a half note G2, followed by quarter notes A2, B2, and C3, then a half note D3. The lyrics are written below the staves.

reverence

Come all you faith - ful, let us bow to the holy Res-ur - rec - tion of Christ,

This system continues the melody. The treble staff has a half note D5, followed by quarter notes C5, B4, and A4, then a half note G4. The bass staff has a half note D3, followed by quarter notes C3, B2, and A2, then a half note G2. The lyrics are written below the staves.

for behold, through the Cross, joy has come to the whole world. Al-ways

bless - ing the Lord, let us praise his Res - ur - rec - tion. By enduring the

Cross for us, he de stroyed Death by death.

The deacon enters the altar through the holy doors

Psalm 50

Have mercy on me, O God, in your kindness.
 In your compassion blot out my offense.
 O wash me more and more from my guilt
 and cleanse me from my sin.
 My offenses truly I know them;
 my sin is always before me.
 Against you, you alone, have I sinned;
 what is evil in your sight I have done.

That you may be justified when you give sentence
and be without reproach when you judge,
O see, in guilt I was born,
a sinner was I conceived.
Indeed you love truth in the heart;
then in the secret of my heart teach me wisdom.
Sprinkle me with hyssop, then I shall be clean;
O wash me, I shall be whiter than snow.
Make me hear rejoicing and gladness,
that the bones you have crushed may thrill.
From my sins turn away your face
and blot out all my guilt.
A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence
nor deprive me of your Holy Spirit.
Give me again the joy of your help;
with a spirit of fervor sustain me,
that I may teach transgressors your ways
and sinners may return to you.
Deliver me from blood-guilt, O God, my saving God,
and my tongue shall ring out your goodness.
O Lord, open my lips,
and my mouth will declare your praise.
For in sacrifice you take no delight,
burnt offering from me you would refuse,
my sacrifice, a contrite spirit,
a contrite, humbled, heart you will not spurn.
In your goodness, O Lord, show favor to Zion;
rebuild the walls of Jerusalem.
Then you will be pleased with lawful sacrifice,
burnt offerings wholly consumed;
then you will be offered young bulls on your altar.

Stichera at Psalm 50

The Stichera at Psalm 50 are sung as prescribed by the Typikon.

<i>The deacon, standing before the icon of the Lord, says the following prayer</i>		<i>If no priest is present, the following prayer is said by the leader.</i>
--	--	---

Deacon: Save your people, O God, and bless your inheritance. Watch over your world in mercy and compassion. Exalt the strength of true Christians and send down upon us your abundant mercies. Through the prayers of our all-pure Lady, the Theotokos and ever-Virgin Mary; through the power of the precious and life-creating Cross; through the protection of the honorable, heavenly and angelic powers; through the prayers of the honorable and glorious prophet, forerunner, and baptist, John; of the holy, glorious, and illustrious apostles; of our holy fathers the great hierarchs and universal teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our holy father, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy equals to the apostles, and teachers of the Slavs, Cyril and Methodius; of the holy equal to the apostles, the faithful great prince Vladimir; of the holy martyr Josaphat, Archbishop of Polotsk; of the blessed martyr Theodore, bishop of Mukačevo; of our blessed Fathers and Confessors Paul, Bishop of Prešov and Basil, bishop of Medila, of the holy, glorious, and victorious martyrs; of our venerable and God-bearing fathers Anthony and Theodosius of the Monastery of the Caves; of the holy and just ancestors of God, Joachim and Anna;

of the holy (*patron of the Church*)

of the holy (*saint of the day*)

and of all the saints; we beseech you, all-merciful Lord, hear the prayers of us sinners and have mercy on us.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Господи Помилуй. Господи Помилуй. Господи Помилуй.

Господи Помилуй. Господи Помилуй. Господи Помилуй.

(Church Slavonic)

The priest may pray this Prayer of Psalm 50, which is the ninth Prayer of Light, quietly either here or with the other Prayers of Light,³ or he may pray it aloud.⁴

O Lord our God, you have given us forgiveness through repentance, and as a model of knowledge and confession of sins, you have revealed to us the repentance of the prophet David that led to pardon. Master, have mercy in your kindness, and in your compassion blot out our offenses, for against you have we sinned, O Lord, who know the hidden depths of our hearts, and who alone have the power to forgive sins. A pure heart you have created for us; you have sustained us with a spirit of fervor and have given us the joy of your help. Do not cast us away from your presence, but in your goodness and love for all, grant that we may offer a sacrifice of righteousness and oblation on your holy altar until our last breath.

And then, aloud:

Priest: Through the mercies and goodness and love of your only begotten Son, with whom you are blessed, together with your good and life-creating Spirit, now and ever and forever.

Response: Amen.

The deacon enters the altar.

If no priest is present:

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Response: Amen.

³ *The Office of Matins*. 1989. Uniontown: The Sisters of the Order of St. Basil the Great, 19.

⁴ *The Order of Matins*. 2006. 2nd revised edition. Pittsburgh: Metropolitan Cantor Institute, Byzantine Catholic Seminary, 31.

The Canon

*The faithful **come forward** to venerate the Gospel Book on the tetrapod.*

The Canons are sung as prescribed in the Typikon. One of these Canons may be chosen.

One or two Odes of Odes 1-6 may be chosen, then either Ode 7 or 8, and then always Ode 9.

<i>If oil was blessed at the Litija, the priest (taking the hand cross) and deacon (taking the blessed oil) go to the tetrapod, where the priest anoints all those who come forward to venerate the Gospel Book. They may also partake of the blessed bread & wine. After the anointing is completed, the priest and deacon return to the altar.</i>	<i>If no priest is present, the faithful still come forward to venerate the Gospel Book, but there is no anointing.</i>
--	---

The Holy Doors are closed, the priest removes the phelonion and goes to the presbyteral chair.

The Small Litany

After the Third Ode and again after the Sixth Ode (or after whichever, if the other is omitted), the deacon stands before the Holy Doors and says the Small Litany at the ambon. If there is no deacon, the priest says the Small Litany in front of the Holy Table.

Deacon: Again and again in peace,
let us pray to the Lord.

Response: Lord, have mercy.

The deacon continues with the following petitions.

If no priest is present, the people do not sing the Small Litany. Instead, they sing:

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son,
and to the Holy Spirit,
now and ever and forever. Amen.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

After Ode 3:

The priest may pray this Prayer of the Fifth Antiphon, which is the fifth Prayer of Light of Matins, quietly either here or with the other Prayers of Light, or he may pray it aloud.

Treasury of all good, ever-flowing spring, Holy Father, Wonderworker, all-powerful ruler of all: we worship you and beg of your mercy and compassion, help and support in our lowliness. Lord, remember those who pray to you and let our morning prayer rise like incense before you. Grant that no one of us may be put to shame but surround us with your mercy. Lord, remember those who keep watch and sing of your glory, and that of your only begotten Son and our God, and of your Holy Spirit. Be their help and support and accept their prayers upon your heavenly spiritual altar.

And then, aloud:

Priest: For you are our God, and to you we give glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response: Amen.

The Kontakion, Ikos, Sessional Hymns, and/or Hypakoe from the Pentecostarion, the Triodion, or the Menaion may now be sung as prescribed by the Typikon. These may be omitted.

The Canon continues with Ode 4, or, if Odes 4-6 are to be omitted, then the Kontakion & Ikos of the Sunday or the feast are sung.

After Ode 6:

The priest may pray this Prayer of the Sixth Antiphon, which is the sixth Prayer of Light of Matins, quietly either here or with the other Prayers of Light, or he may pray it aloud.

We give thanks to you, O Lord and God of our salvation. You have done everything that is good for our lives, and we look always to you, Savior and Benefactor of our souls. For you have given us rest in that part of the night which has passed, and now have raised us from our sleep to worship your honored name. Therefore, O Lord, we pray: give us the grace and strength to be found worthy to sing praise always, and to pray constantly, and to work for our own salvation in fear and trembling, with the help of your Christ. O Lord, remember those who pray to you in the night. Hear them and have mercy on them and crush under their feet invisible and malicious enemies.

And then, aloud:

Priest: For you are the King of peace, and the Savior of our souls, and we give thanks to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Response: Amen.

After the Small Litany, the Kontakion & Ikos of the Sunday or the feast are sung.

The deacon returns to the altar through the southern door.

Kontakion & Ikos

After the Small Litany, the Kontakion and Ikos of the Sunday or the feast are sung.

Matins may continue with a reading from the Synaxarion. This may be omitted.

The Canon then continues with Ode 7 (or Ode 8, if Ode 7 is omitted).

*At the end of Ode 8 (or Ode 7, if Ode 8 is omitted), **the people stand**. The deacon (or priest, if there is no deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:*

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns!

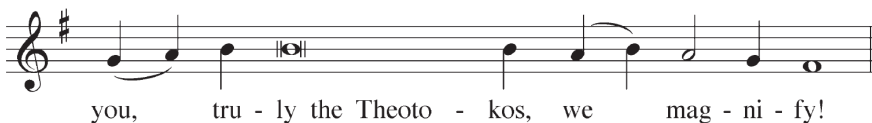
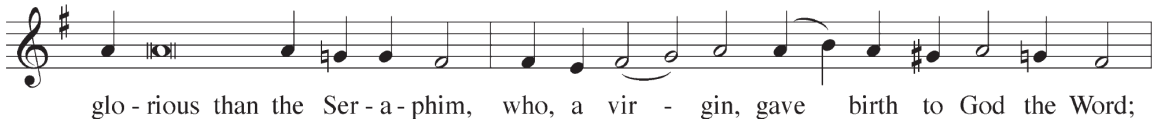
Then the deacon incenses the whole Church as usual, beginning with the Holy Table. Meanwhile, the faithful usually sing the Cantic of the Theotokos. (If the Cantic of the Theotokos is not to be sung, the faithful continue with the Ninth Ode while the deacon incenses).

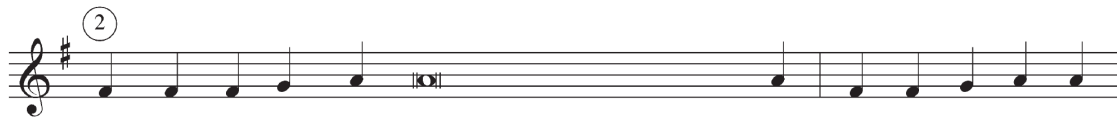
If no priest is present, the above exclamation is omitted and there is no incensation.

Cantic of the Theotokos



Refrain

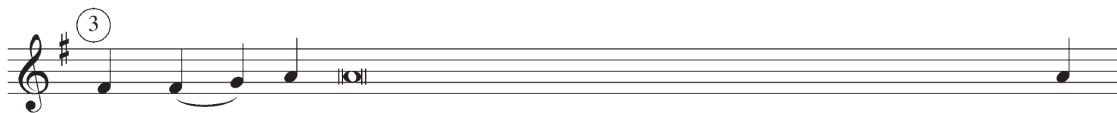




Be - cause he has looked upon the humility of his serv-ant, from this day for-ward



all generations shall call me bless - ed **Refrain**



Be - cause he who is mighty has done great things to me, and holy is his name,



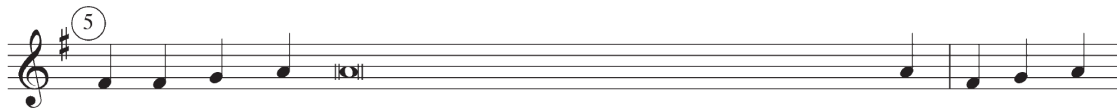
and his love is from generation to generation to those who fear him. **Refrain**



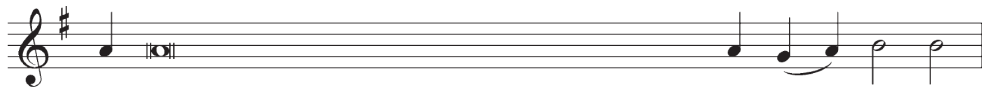
He has shown might in his arm; he has scat - tered the proud in the con-ceit of



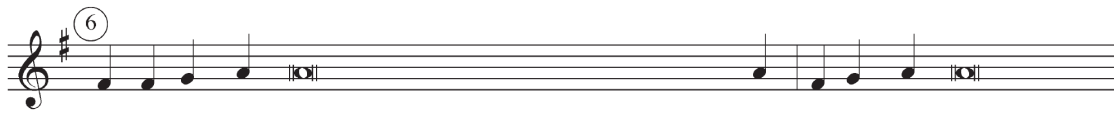
their heart. **Refrain**



He has put down the mighty from their seat and exalted the hum-ble; he has filled



the hungry with good things, and the rich he has sent a - way emp - ty. **Refrain**



He has re-ceived Israel his servant, being mindful of his love, as he spoke to our fathers:



to Abraham and to his seed for - ev - er. *Refrain*

The Canon continues with the Ninth Ode.

After the Ninth Ode, the deacon (or priest if no deacon is present) stands before the Holy Doors and says the Small Litany from the ambon.

Small Litany

Deacon: Again and again in peace, let us pray to the Lord.	<i>If no priest is present, the people do not sing the Small Litany. Instead, they sing:</i>
--	--

Response: Lord, have mercy.	Lord, have mercy. <i>(three times)</i>
------------------------------------	--

The deacon continues with the following petitions.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.
--

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

The priest may pray this Prayer of the Psalms of Praise, which is the tenth Prayer of Light, quietly either here or with the other Prayers of Light,⁵ or he may pray it aloud as the conclusion of this Small Litany.⁶

O God, our God, who have placed all spiritual and intellectual powers under your will, we pray and beg you: accept these hymns of praise which we offer to you according to our ability together with all your creatures. Give us in exchange the riches of your goodness, for before you all beings in the heavens, or on earth and under the earth bend their knees, and everything that lives or that breathes gives praise to your glory beyond reach, for you are the one true God, full of mercy.

And then, aloud:

Priest: For all the heavenly powers praise you, and we give glory to you: to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response: Amen.

Holy is the Lord our God

“Holy is the Lord our God” is sung on most Sundays in the Tone of the Week.

It is not sung on any other day of the week.

The deacon returns to the altar.

Hymn of Light

The reader chants the Hymn of Light as prescribed by the Typikon.

If there are multiple Hymns of Light, one may be chosen.

⁵ *The Office of Matins*. 1989. Uniontown: The Sisters of the Order of St. Basil the Great, 23.

⁶ *The Order of Matins*. 2006. 2nd revised edition. Pittsburgh: Metropolitan Cantor Institute, Byzantine Catholic Seminary, 11.

Psalms of Praise (148, 149, 150)

The first verses of the Psalms of Praise are sung in the samohlasen tone of the first sticheron that follows them.

Psalm 148

Let everything that lives and that breathes
give praise to the Lord.

Praise the Lord from the heavens;
praise him in the heights.

To you is due a hymn, O God.

Praise him, all his angels.

Praise him, all his host.

To you is due a hymn, O God.

The following verses are sung to the psalm-tone.

Praise him, sun and moon,
praise him, shining stars.

Praise him, highest heavens
and the waters above the heavens.

Let them praise the name of the Lord.

He commanded: they were made.

He fixed them for ever,
gave a law which shall not pass away.

Praise the Lord from the earth,
sea creatures and all oceans,

fire and hail, snow and mist,
stormy winds that obey his word;

all mountains and hills,
all fruit trees and cedars,

beasts, wild and tame,
reptiles and birds on the wing;

all earth's kings and peoples,

earth's princes and rulers,
young men and maidens,
old men together with children.
Let them praise the name of the Lord
for he alone is exalted.
The splendor of his name
reaches beyond heaven and earth.
He exalts the strength of his people.
He is the praise of all his saints,
of the sons of Israel,
of the people to whom he comes close.

Psalm 149

Sing a new song to the Lord,
his praise in the assembly of the faithful.
Let Israel rejoice in its Maker,
let Zion's sons exult in their king.
Let them praise his name with dancing
and make music with timbrel and harp.
For the Lord takes delight in his people.
He crowns the poor with salvation.
Let the faithful rejoice in their glory,
shout with joy and take their rest.
Let the praise of God be on their lips
and a two-edged sword in their hand,
to deal out vengeance to the nations
and punishment on all the peoples;
to bind their kings in chains
and their nobles in fetters of iron;

for 6 stichera:

to carry out the sentence pre-ordained:
this honor is for all his faithful.

Psalm 150

for 5 stichera:

Praise God in his holy place,
praise him in his mighty heavens.

for 4 stichera:

Praise him for his powerful deeds,
praise his surpassing greatness.

for 3 stichera:

O praise him with sound of trumpet,
praise him with lute and harp.

for 2 stichera:

Praise him with timbrel and dance,
praise him with strings and pipes.

for 1 sticheron:

O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

The following extra verses are used on most Sundays:

Cantor: Arise, O Lord, lift up your hand!
O God, do not forget the poor!

On most Sundays, a sticheron is sung here.

Cantor: I will praise you, Lord, with all my heart;
I will recount your wonders.

On most Sundays, a sticheron is sung here.

Cantor: Glory...

The priest vests in the phelonion.

The deacon (or priest, if no deacon is present) opens the Holy Doors.

If no priest is present, the

holy doors remain closed.

Cantor: Now and ever...

The Great Doxology

*The priest stands before the Holy Table, facing East,
raises his hands and intones:*

Priest: Glory to you who show us the light!

And the faithful continue with the Great Doxology.

*If no priest is present,
this exclamation is
omitted and the Great
Doxology begins
immediately.*

Glo - ry to God in the high - est, and to peo - ple on earth,
peace and good will. We praise you, we bless you,
we wor - ship you, we glo - ri - fy you, we thank you for your great
glo - ry. Lord God, heav'n - ly King, Fa - ther Al - might - y;
Lord, on - ly be - got - ten Son, Jesus Christ, and Ho - ly Spir - it. Lord God,

Lamb of God, Son of the Fa - ther, you take a - way the sin of the world,

have mer - cy on us. You take a - way the sins of the world, hear our pray'r.

You are seat - ed at the right hand of the Fa - ther, have mer - cy on us.

For you a - lone are ho - ly, you a - lone are Lord, Je - sus Christ,

to the glory of God the Fa - ther. A - men. I will bless you day aft - er

day, and praise your name for - ev - er. Make us wor - thy, O Lord,

to be kept sin - less this morn - ing. Bless - ed are you, O Lord,

the God of our fa - thers, and praise - wor - thy and glorious is your name for - ev - er.

A - men. May your mer - cy, O Lord, be up - on us who have placed our

reverence

hope in you. Bless-ed are you, O Lord; teach me your com-mand - ments.

reverence

Bless-ed are you, O Mas-ter; make me understand your com-mand - ments.

reverence

Bless-ed are you, O Ho-ly One; enlighten me with your com-mand - ments.

O Lord, you have been our re - fuge from one gen - er - a - tion to the next.

I said: Lord, have mercy on me, heal my soul for I have sinned a- gainst you.

O Lord, I have fled to you for re - fuge. Teach me to do your will, for

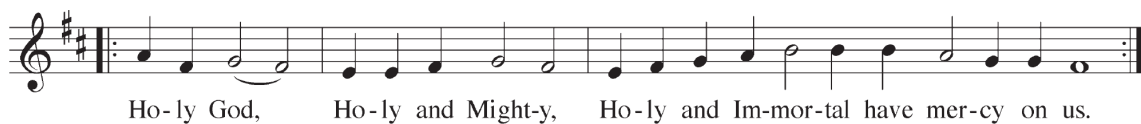
you, O Lord, are my God. In you is the source of life and in your

light we see light. Ex - tend your mer - cy to those who know you.

The priest goes out the holy doors, takes the Gospel Book from the tetrapod, processes with it through the holy doors, and replaces it on the Holy Table

If no priest is present, the Gospel Book remains on the tetrapod until the end of Matins.

Three times, each with a bow:



Troparia

The Troparion or Troparia are sung as indicated in the Typikon.

Litany of Supplication

The deacon says this litany at the ambon.

If no deacon is present, the priest says this litany at the Holy Doors.

Deacon: Let us complete our morning prayer to the Lord

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

The deacon continues with the following petitions.

Deacon: That this whole day be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response: Grant this, O Lord. *The same response is given to each following petition.*

For an angel of peace, a faithful guide and guardian of our souls and bodies, let us beseech the Lord. **R.**

For the pardon and remission of our sins and offenses, let us beseech the Lord. **R.**

For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord. **R.**

That we may spend the rest of our life in peace and repentance, let us beseech the Lord. **R.**

For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment seat of Christ, let us beseech the Lord. **R.**

If no priest is present, the people do not sing the Litany of Supplication. Instead, they sing:

Lord, have mercy.

(twelve times)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever
and forever. Amen.

The Leader then prays "Arising from sleep..." on page 65.

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the Saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response: To you, O Lord

The priest may pray this Prayer of Dismissal, which is the eleventh Prayer of Light, quietly either here or with the other Prayers of Light,⁷ or he may pray it aloud as the conclusion of the Litany of Supplication.⁸

We sing to you, we praise you, we bless you, and we thank you God of our Fathers, for you have banished the dark of night and shown us once again the light of day. We beseech you, forgive our sins and accept our prayer in your great tenderness of heart because we take refuge in you, the merciful and all-powerful God. Shine in our hearts your true Sun of Justice. Enlighten our minds and guard all our senses, so that walking blamelessly in the path of your commandments as in daylight, we may reach eternal life, for in you is the source of life. Make us worthy to enjoy the unapproachable light.

And then, aloud:

Priest: For you are our God and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

If no priest is present:

Leader: Arising from sleep, I thank you, O Holy Trinity; because of your great kindness you have not been angry with me, though I am lazy and sinful, nor have you destroyed me in my sins. Rather, you have shown your customary love for us, and you have raised me up as I lay in neglect, that I may sing this morning hymn and glorify your dominion. Enlighten now the eyes of my understanding, open my ears to receive your words, and teach me your commandments. Help me to do you will, to glorify you, to confess you from my heart, and to extol your all-holy name, of the Father, and of the Son, and of the Holy Spirit, now and ever and forever. Amen.

The people do not respond "Amen" & Matins continues with the Dismissal on page 67.

⁷ *The Office of Matins*. 1989. Uniontown: The Sisters of the Order of St. Basil the Great, 33.

⁸ *The Order of Matins*. 2006. 2nd revised edition. Pittsburgh: Metropolitan Cantor Institute, Byzantine Catholic Seminary, 47.

Prayer over Bowed Heads

Priest: Peace + be to all!

Response: And to your spirit.

Deacon: Bow your heads to the Lord!

Response: To you, O Lord.

If no priest is present, these exclamations and the following prayer over bowed heads are omitted and Matins continues with the Dismissal on page 67.

Priest: Holy Lord, you dwell on high and look upon the lowly, and with your all-seeing eye you watch over all creation. To you we bend our neck in spirit and body and we implore you, O Holy of Holies, stretch forth your invisible hand from your holy dwelling place and bless us all. If we have sinned voluntarily or involuntarily forgive us as a good God who loves mankind and gives us earthly and heavenly gifts. For yours are mercy and salvation, O Christ our God, and we give glory to you, with your eternal Father and your life-creating Spirit, now and ever and forever.

Response: Amen.

Dismissal

Deacon: Wisdom!

Response: Give the blessing!

Priest: Blessed is Christ our God, the One-Who-Is,
always, now & ever & forever.

Response: Amen. O God, strengthen the true faith
forever and ever.

Priest: O most holy Theotokos, save us.

Response: More honorable than the Cherubim,
and beyond compare more glorious than the Seraphim,
who, a virgin, gave birth to God the Word,
you, truly the Theotokos, we magnify.

If no priest is present, these exclamations, blessing, and prayers are omitted. The people sing "More honorable..." or "Shine in splendor..."

*Throughout **Pascha**, the following is sung in place of "More honorable..."*

Shine in splendor, O new Jerusalem,
for the glory of the Lord is risen upon you.
O Zion, now dance and be glad,
and you, pure Theotokos,
rejoice in the resurrection of your Son.

Priest: Glory to you, O Christ God,
our hope; glory to you!

If no priest is present, this is omitted.

The people sing "Glory..." or "Christ is risen..." and "Lord, have mercy" three times.

"...Give the blessing" is omitted in either case.

Response: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and forever. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

*Throughout **Pascha**, the following is sung in place of "Glory to the Father... Give the blessing."*

Christ is risen from the dead! By death he trampled Death;
and to those in the tombs he granted life.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

Priest: May Christ our true God, (risen from the dead,) have mercy on us and save us through the prayers of his most pure Mother; of the holy, glorious, and illustrious apostles; of the holy *(Name/s)*, the patron[s] / [patroness] of this church; of the holy *(Name/s of the saint/s whose day it is)*; and through the prayers of all the saints; for Christ is good and loves us all.

If no priest is present:

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us.

The leader returns the Gospel Book to its place.



Vespers Prayers of Light

The priest uncovers his head and quietly prays the Prayers of Light before the Holy doors.

Prayer 1:

Lord, compassionate and merciful, long-suffering and rich in mercy, give ear to my prayer and attend to the sound of my plea. Show us a sign of your favor, guide us in your way so that we may walk in your truth. Gladden our hearts that we may fear your holy name, for you are great and do marvelous deeds. You alone are God, and among the gods there is none like you, O Lord. Powerful in mercy and gracious in strength, you help and comfort and save all those who hope in your holy name.

For all glory, honor and worship are due to you, Father, Son and Holy Spirit, now and ever and forever. Amen.

Prayer 2:

Lord, do not rebuke us in your anger, nor punish us in your wrath. Deal with us according to your kindness, O physician and healer of our souls. Guide us to the harbor of your will, enlighten the eyes of our minds that we may know your truth. Grant that we may spend what remains of this day and the rest of our life peacefully and sinlessly, through the intercession of the holy Mother of God and of all the saints.

For yours is the might and yours is the kingdom and the power and the glory, Father, Son and Holy Spirit, now and ever and forever. Amen.

Prayer 3:

Lord our God, remember us your sinful and useless servants as we call upon your holy and sublime name and do not put us to shame for hoping in your mercy. Grant us instead, O Lord, all our petitions which lead to salvation and make us worthy to love and to fear you with all our hearts and to do your will in everything.

For you, O God, are good and love mankind, and we give you glory, Father, Son and Holy Spirit, now and ever and forever. Amen.

Prayer 4:

You are praised by the holy powers in hymns which are never silent and doxologies which never cease. Fill our mouth with your praise that we may ascribe majesty to your holy name. Through the intercession of the holy Mother of God and of all the saints, give us a share and an inheritance with all those who fear you in truth and who keep your commandments.

For to you, Father, Son, and Holy Spirit, is due all glory, honor and worship, now and ever and forever. Amen.

Prayer 5:

Blessed are you, Lord God Almighty. You know the human mind; you know our needs long before we ask or recognize them. Therefore, O King and Lover of mankind, good in every way, allow us in your great mercy to call upon your holy name with a clear conscience, and lead us not into temptation, but deliver us from the evil one, and, in your providence, arrange everything for our good.

For to you, Father, Son and Holy Spirit is due all glory, honor and worship, now and ever and forever. Amen.

Prayer 6:

Lord, O Lord, you hold all things in your spotless hand; you are long-suffering toward all of us, and you repent over our evil deeds; remember your mercy and your compassion. Visit us in your goodness and for the rest of this day enable us to flee from the many wiles of the evil one and keep our life secure by the grace of your all-holy Spirit.

Through the mercy and the loving-kindness of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-creating Spirit, now and ever and forever.

Prayer 7:

Great and wonderful God, you govern all things with indescribable goodness and rich providence. You have granted us the good things of this earth and through the good things already bestowed on us have given us a pledge of the promised kingdom. You have kept us away from every evil during the part of this day which has passed even until the present moment; now allow us to complete the rest of the day without blame, in the presence of your holy glory, singing hymns to you, O God, who alone are good and love mankind.

For you are our God, and to you, Father, Son and Holy Spirit, we give glory, now and ever and forever. Amen.

Prayer 8:

Great and most high God, you alone possess immortality and dwell in unapproachable light. You made all creation with wisdom, dividing light from darkness, establishing the sun to rule the day and the moon and stars to rule the night. You have allowed us sinners to approach your presence with thanksgiving in this present hour and to offer you evening praise. O Lord, Lover of us all, make our prayer ascend to you like incense and accept it as a sweet fragrance. Grant that we may spend the present evening and the coming night in peace; clothe us with the armor of light. Deliver us from the fears of the night and from everything that lurks about in darkness. Grant that the sleep you have given us to refresh our fatigue may be free from all illusions of the devil. Yes, O Master of all, giver of good things, let us feel contrition as we lie on our beds, remembering your name throughout the night. Enlightened by meditation on your commands, may we rise with gladdened soul to give glory to your goodness, offering prayers and supplications to your compassion for us in our sins and those of all your people. Visit us with mercy through the intercession of the holy Theotokos.

For you, O God, are good and love us all, and we glorify you, Father, Son and Holy Spirit, now and ever and forever. Amen.

Matins Prayers of Light

With head uncovered, the priest says the Prayers of Light quietly before the holy doors during Psalms 87, 102, and 142 of the Hexapsalmos.

Or, if only one Psalm of the Hexapsalmos is read, the priest may say only one Prayer of Light.

First Prayer: *Prayer of the First Antiphon*

We thank you, Lord our God, for you have wakened us from our sleep, and have filled our lips with praise that we might worship you and call upon your holy name. We beg of your compassion that you have always shown toward us, hear us now and send help to those who stand before your holy glory awaiting your abundant mercy. O Lord, grant that those who serve you in fear and love may praise your ineffable goodness

For to you is due all glory, honor, and worship, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Second Prayer: *Prayer of the Second Antiphon. This prayer may be read after one of the kathismata.*

From the depths of night our soul longs for you, our God, for your commandments are a light upon the earth. Give us understanding that we may be perfected in righteousness and holiness in fear of you, for it is you whom we glorify as our true God. Turn your ear and hear us. O Lord, remember each one present and praying with us by their own name, and save them by your might. Bless your people and sanctify your inheritance. Give peace to your world, to your churches, to the priests, and to all your people.

For blessed and glorified is your most honored and sublime name, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Third Prayer: *Prayer of the Third Antiphon. This prayer may be read after one of the kathismata.*

From the depths of night our soul longs for you, our God, for your commandments are a light upon the earth. Teach us, O God, your righteousness, your statutes, and your decrees. Enlighten the eyes of our minds, lest we fall asleep in sin until death. Cast out all darkness from our hearts, favor us with the Sun of righteousness, and keep our lives from danger by the seal of your Holy Spirit. Direct our steps along the road of peace. Grant that we may see the dawn and the whole day in joy, and that we may offer you our morning prayers.

For yours is the power, and yours is the kingdom and the might and the glory, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Fourth Prayer: *Prayer of the Fourth Antiphon. This prayer may be read after one of the kathismata.*

Lord God, holy and incomprehensible, you told the light to shine out of darkness; you have given us rest in the sleep of night; and you have raised us to glorify and praise your goodness. We beg of your mercy, accept us who now worship you and thank you with all our strength, and grant all that we ask for our salvation. Reveal us to be children of light and heirs of your eternal good gifts. In the abundance of your mercy, Lord, remember all your people who invoke your love for mankind and aid those here present and who pray with us and those traveling abroad in every place of your kingdom. Be greatly merciful to all, that we may persevere always in confidence, being saved in soul and body.

We glorify your magnificent and blessed name, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Fifth Prayer: *Prayer of the Fifth Antiphon*

Treasury of all good, ever-flowing spring, Holy Father, Wonderworker, all-powerful ruler of all: we worship you and beg of your mercy and compassion, help and support in our lowliness. Lord, remember those who pray to you and let our morning prayer rise like incense before you. Grant that no one of us may be put to shame, but surround us with your mercy. Lord, remember those who keep watch and sing of your glory, and that of your only-begotten Son and our God, and of your Holy Spirit. Be their help and support and accept their prayers upon your heavenly spiritual altar.

For you are our God, and to you we give glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Sixth Prayer: *Prayer of the Sixth Antiphon*

We give thanks to you, O Lord and God of our salvation. You have done everything that is good for our lives, and we look always to you, Savior and Benefactor of our souls. For you have given us rest in that part of the night which has passed, and now have raised us from our sleep to worship your honored name. Therefore, O Lord, we pray: give us the grace and strength to be found worthy to sing praise always, and to pray constantly, and to work for our own salvation in fear and trembling, with the help of your Christ. O Lord, remember those who pray to you in the night. Hear them and have mercy on them and crush under their feet invisible and malicious enemies.

For you are the King of peace, and the Savior of our souls, and we give thanks to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Seventh Prayer: *Prayer of the Seventh Antiphon. This prayer may be read after one of the kathismata.*

God and Father of our Lord Jesus Christ, you have raised us from our sleep and gathered us for this time of prayer. Give us grace that we may open our lips in praise. Accept the thanksgiving we offer with all our strength. Teach us your decrees, for we do not know how to pray as we should, unless you guide us by your Holy Spirit. Therefore, we pray, that if until now we have sinned in any way, in word, or deed, or thought, voluntarily or involuntarily, remit, pardon and forgive us; for if you, O Lord, should mark our guilt, Lord, who would survive? For with you is found redemption. You alone are holy and a helper and the stronghold of our lives, and our praise is for you forever.

Blessed and glorified be the power of your reign, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Eighth Prayer: *Prayer of the Eighth Antiphon. This prayer was said with the Eighth Ode.*

Lord our God, you have shaken from us the laziness of sleep; you have called us to be holy, to lift up our hands in the night, and to confess you for your just decrees. Receive our prayer, our petitions, our confessions of faith, and our nighttime worship. Bestow on us, O Lord, an invincible faith, a confident hope, and a love without pretense. Bless our comings and our goings, our deeds and works, our words and desires. Grant that we may come to the beginning of the day praising, glorifying, and blessing the goodness of your inexpressible generosity.

For blessed is your all-holy name, and glorified is your kingdom, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Ninth Prayer: *Prayer of Psalm 50*

O Lord our God, you have given us forgiveness through repentance, and as a model of knowledge and confession of sins, you have revealed to us the repentance of the prophet David that led to pardon. Master, have mercy in your kindness, and in your compassion blot out our offenses, for against you have we sinned, O Lord, who know the hidden depths of our hearts, and who alone have the power to forgive sins. A pure heart you have created for us; you have sustained us with a spirit of fervor and have given us the joy of your help. Do not cast us away from your presence, but in your goodness and love for all, grant that we may offer a sacrifice of righteousness and oblation on your holy altar until our last breath.

Through the mercies and goodness and love of your only begotten Son, with whom you are blessed, together with your good and life-creating Spirit, now & ever & forever. Amen.

Tenth Prayer: *Prayer of the Psalms of Praise*

O God, our God, who have placed all spiritual and intellectual powers under your will, we pray and beg you: accept these hymns of praise which we offer to you according to our ability together with all your creatures. Give us in exchange the riches of your goodness, for before you all beings in the heavens, or on earth and under the earth bend their knees, and everything that lives or that breathes gives praise to your glory beyond reach, for you are the one true God, full of mercy.

For all the heavenly powers praise you, and we give glory to you: to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Eleventh Prayer: *Prayer of Dismissal*

We sing to you, we praise you, we bless you, and we thank you God of our Fathers, for you have banished the dark of night and shown us once again the light of day. We beseech you, forgive our sins and accept our prayer in your great tenderness of heart because we take refuge in you, the merciful and all-powerful God. Shine in our hearts your true Sun of Justice. Enlighten our minds and guard all our senses, so that walking blamelessly in the path of your commandments as in daylight, we may reach eternal life, for in you is the source of life. Make us worthy to enjoy the unapproachable light.

For you are our God and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen