

#### **FORWARD**

Already before the coming of Christ, it was the custom among Jews to pray at set times throughout each day – especially in the evening and in the morning. Also among Jews, the day was reckoned to begin at dusk – not at midnight and not at dawn. This is reflected in the first chapter of Genesis, which puts evening before morning: "God called the light day, and the darkness he called night. And there was evening and there was morning, one day" (Gen 1:4-5).

In many ways, our day of prayer begins at the setting of the sun with the liturgical service we call Vespers. For us, therefore, Saturday evening is really the beginning of the Lord's Day. Vespers on Saturday evening is our first weekly celebration of the resurrection of Jesus Christ – our weekly Pascha. It is a great and significant liturgical celebration.

The word Vespers comes from Greek and it simply means evening. Saint Cyprian of Carthage says that it is necessary for us to pray at this time each day. Understand this: the fact that Christians would pray each evening (and morning) was regarded as given and essential by early Christians.<sup>1</sup>

Prayer in the evening as the sun is setting invites poetic reflection upon what this image might represent to us. We stand in prayer facing East together with the sun setting behind us. Why are we not watching the sunset? A sunset is a beautiful thing, after all. It is because we are already waiting for the sun to rise again. We are like those who – while dying – are already filled with the expectant hope of the resurrection. Or, we are like apostles who, watching the Lord ascend into heaven after his resurrection, are already yearning for his second coming.

This setting and rising of the sun reminds us of the passover of Jesus from death to life and reminds us also that our Lord who has ascended into heaven is coming to us again. We pray facing East, "for as the lightning comes from the East and shines as far as the

<sup>&</sup>lt;sup>1</sup> e.g. Tertullian. *On Prayer*. Chapter 25.

West, so will be the coming of the Son of man" (Matt 24:27). St Cyprian writes, "Since Christ is the true sun and the true day, it is for his return that we pray when we pray and ask that the sun might return to us - and it is the return of Christ which shall give us the grace of the light that never ceases."

Some of the prayers and actions of Vespers reflect these themes. During the Psalmody, beginning with Psalm 140, the lamps of the church are enkindled as the sun is setting and the place begins to darken. This light of the evening lamp symbolizes the presence of Christ to us in the midst of the world because, "in him was life, and the life was the light of men. The light shines in the darkness and the darkness has not overcome it" (John 1:4-5).

-Rev. John R.P. Russell

#### **SOURCES**

The text and music contained in this book come mostly from publications of the Metropolitan Cantor Institute, which are prepared for the use of the faithful of the Byzantine Catholic Archeparchy of Pittsburgh, and may be downloaded and copied for personal or parish use. Sources include *The Order of Vespers for Sundays After Pentecost*, second revised edition, 2006 (the entire Sunday Octoechoes (pp. 23-112) comes from this book); *The Order of Vespers on Saturdays from Thomas Sunday to the Leave-taking of Pascha*, 2007; *Clergy Service Book: Vespers*, 2019; https://mci.archpitt.org/liturgy/ReaderServices.html

The unusual page numbering system makes it possible to use this book with inserts prepared by the MCI, even though the book is arranged differently.

The curtain is opened. The holy doors are not opened. The priest vests in the epitrachilion. The deacon, having received the blessing from the celebrant, vests in the sticharion and orarion. The deacon (or priest) stands before the closed holy doors.

**Deacon:** Reverend Father, give | *If no priest is present:* 

the blessing.

**Priest:** + Blessed is our God,

always, now and ever

and forever.

1) no priesi is present.

**Leader:** Through the prayers of our

holy fathers, O Lord Jesus Christ, our God, have mercy

on us.

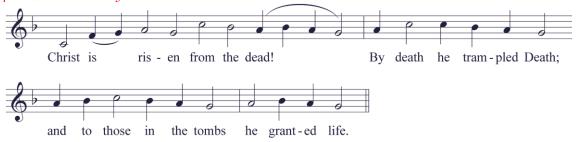
**Response:** Amen. **Response:** Amen.

Glory to you, our God, glory to you!

Heavenly King, Comforter, Spirit of Truth, everywhere present and filling all things. Treasury of Blessings and Giver of Life, come and dwell within us, cleanse us of all stain,

and save our souls, O gracious One.

From Pascha until Pentecost, "Glory to you..." and "Heavenly King..." are not said. From Pascha until Ascension, the following Paschal Troparion is sung three times, first by the priest, then twice by all:



### Trisagion Prayers

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (*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.

*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.

Lord, have mercy. (twelve times)

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

#### Call to Worship

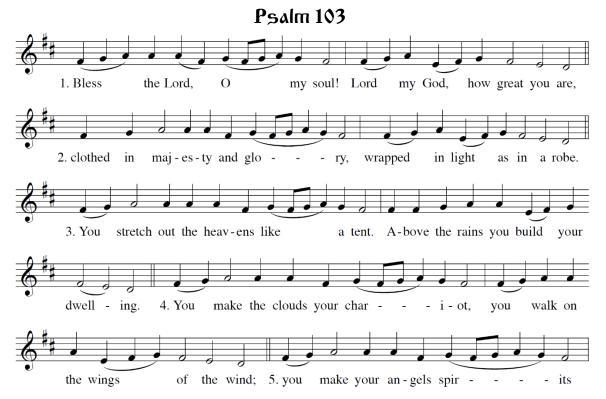
#### each time with a bow:

Come, let us worship our King and God.

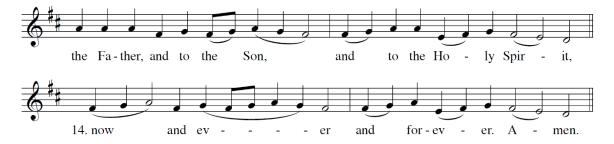
Come, let us worship Christ, our King and God.

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

While the faithful sing Psalm 103 (or the selected verses below), the priest quietly says the Prayers of Light (pp. 121-123) before the holy doors. The deacon enters the altar.







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.

The Leader then intones the Prayer of the Hours (O Christ our God...) on page 7

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.

Priest: 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.

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

**Response:** Amen

### *If no priest is present:*

Leader: O Christ our God, in all times and places you are worshiped and glorified both in heaven and on earth. You are longsuffering and generous in your mercy and compassion. You love the just and show mercy to the sinner, calling all to salvation through the promise of blessings to come. At this very hour, O Lord, receive our supplications and direct our lives in the path of your commandments. Sanctify our souls; purify our bodies; set right our minds; cleanse our thoughts; deliver us from all affliction, trouble and distress; surround us with your holy angels so that, guided and guarded in their camp, we may attain oneness of faith and the knowledge of your unspeakable glory. For you are blessed forever and ever. Amen.

The people do not respond "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.

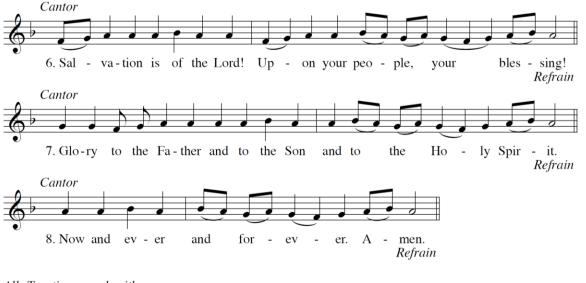
### Kathisma

At Great Vespers, the First Kathisma is sung 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 11.

#### The First Kathisma





All: Two times, each with a reverence:



All: Last time, with a reverence:



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 while standing before the holy table.

### 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.

**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.

**Leader:** Through the prayers of our holy fathers, O Lord Jesus Christ,

our God, have mercy on us.

**Response:** Amen 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!

 Tone 1, page 24
 Tone 5, page 69

 Tone 2, page 36
 Tone 6, page 82

 Tone 3, page 48
 Tone 7, page 92

 Tone 4, page 58
 Tone 8, page 102

#### 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.

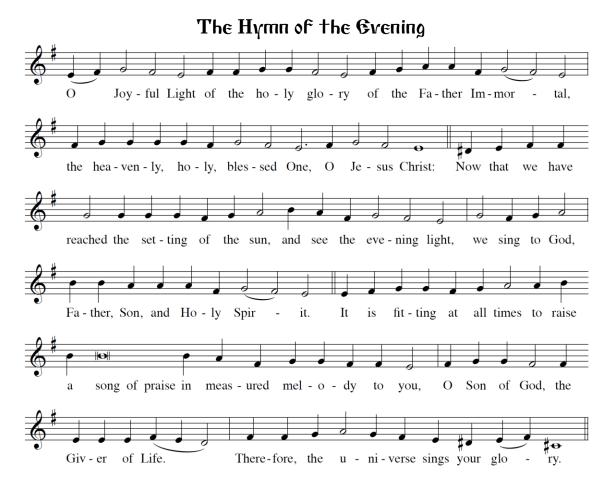
The celebrant, blessing, quietly says:

**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 Evening Prokeimenon

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

**Deacon:** Let us be attentive!

If no priest is present, these exclamations are

**Priest:** + Peace be to all!

omitted.

**Deacon:** Wisdom! Be attentive!

### 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 13)

### 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 13)

#### 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 13)

#### 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 13)

### 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 13)

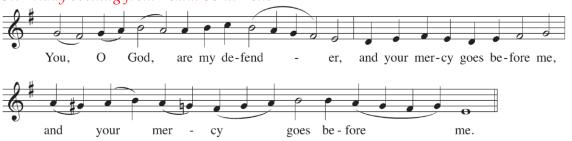




**Deacon:** I lift up my eyes to the mountains, from where shall come my help.

The deacon closes the holy doors (to page 13)





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

The deacon closes the holy doors (to page 13)

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.

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.

**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.

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.

Response: Amen.

*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.

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





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

## Litary of Supplication

**Deacon:** Let us complete our

evening 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.

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 "Blessed are you..."

on page 17

**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

Priest: 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.

**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 and keep us in your your truth, 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 no Litija, Vespers continues with the Aposticha (page 19).

If there is Litija, the people sing the Litija hymns and process through the center of the Church to the narthex (page 18).

## 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.

heads are omitted.

If there is no Litija, Vespers continues with the singing of the Aposticha on page 19.

### 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 epitrachilion 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 on page 116.

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:

If no priest is present, these exclamations and the following prayer over bowed

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.

## Aposticha

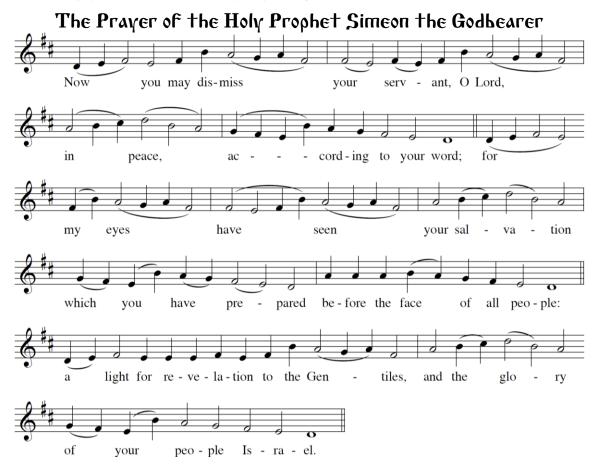
If all are in the narthex for the Litija, they enter the nave as they sing | If no priest is present, no the Aposticha and the clergy stand at the tetrapod, where the loaves, wheat, wine, and oil have been prepared.

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). On ordinary Saturday evenings, these are in the Tone of the Week. (Sometimes stichera for the feast are added to these).

Tone 1, page 31 Tone 3, page 54 Tone 5, page 77 Tone 7, page 99 Tone 2, page 43 Tone 4, page 65 Tone 6, page 88 Tone 8, page 108

*Immediately after the Apostichera, the faithful sing:* 



### Trisagion Prayers





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.

Response: Amen.

*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. On an ordinary Saturday evening, the Troparion and Festal Theotokion are sung in the Tone of the Week:

Tone 1, page 34 Tone 3, page 57 Tone 5, page 81 *Tone 7, page 101* Tone 2, page 47 Tone 4, page 68 Tone 6, page 91 Tone 8, page 111

opens them before the Dismissal.

If the holy doors are not open, the deacon | If no priest is present, the holy doors remain closed

Vespers concludes with the Dismissal on page 21.

If there is no Litija, Great If no priest is present, there is no Festal Blessing, even if there is Litija, and Vespers concludes with the Dismissal on page 21.

## Festal Blessing

If there is Litija, there is 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:

Let us pray to the Lord. Deacon:

**Response:** Lord, have mercy.

The celebrant takes one loaf and blesses the other four with it. Having returned the loaf, he then intones the prayer of blessing on page 119.

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.

The faithful continue by chanting part of Psalm 33 on page 120

#### Dismissal

Deacon: Wisdom!

Response: Give the blessing!

**Priest:** Blessed is Christ our God, the One-Who-Is,

always, now and ever and forever.

**Response:** Amen. O God, strengthen the true faith

forever and ever.

O most holy Theotokos, save us. **Priest:** 

More honorable than the Cherubim, **Response:** 

and beyond compare more glorious than the Seraphim,

who, a virgin, gave birth to God the Word, you, truly the Theotokos, we magnify.

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.

If no priest is present, these exclamations,

blessing, and prayers are

omitted. The people sing

"More honorable..." or "Shine in splendor..."

**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; and of (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.

Response:

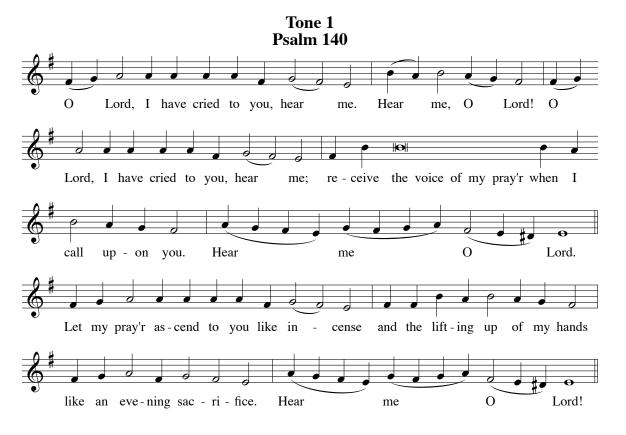


The deacon closes the holy doors.

The celebrant and the deacon kiss the holy table and remove their vestments.

# The Octoechos

### Tone 1 Psalm 140, page 24 Aposticha, page 31 Troparia, page 34 Tone 2 Psalm 140, page 36 Aposticha, page 43 Troparia, page 47 Tone 3 Psalm 140, page 48 Aposticha, page 54 Troparia, page 57 Tone 4 Psalm 140, page 58 Aposticha, page 65 Troparia, page 68 Tone 5 Psalm 140, page 69 Aposticha, page 77 Troparia, page 81 Tone 6 Psalm 140, page 82 Aposticha, page 88 Troparia, page 91 Tone 7 Psalm 140, page 92 Aposticha, page 99 Troparia, page 101 Tone 8 Psalm 140, page 102 Aposticha, page 108 Troparia, page 111



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 *com*mit.

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 *un*harmed.

**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 *with*in me.

But you, O Lord, know my path.

On the way where I shall walk they have hidden a snare to *en*trap 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*.

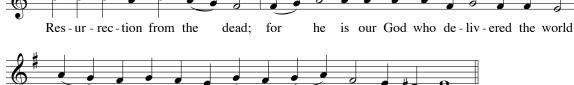
Rescue me from those who pursue me for they are stronger *than* I.

**Cantor:** (on 10)

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







of

**Cantor:** Let your ears be attentive to the voice of my pleading.

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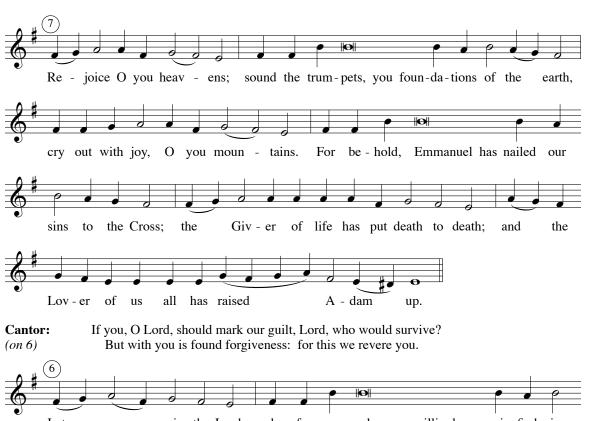
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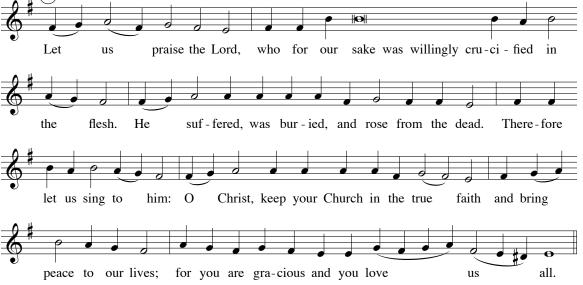
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Cantor: My soul is waiting for the Lord. I count on his word.

(on 5) My soul is longing for the Lord more than watchman for daybreak.



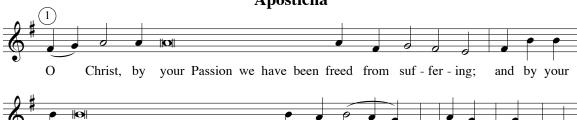
Now and ever and forever. Amen.

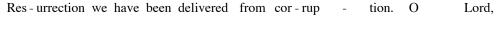
Tone 1 Dogmatikon



Go to page 12

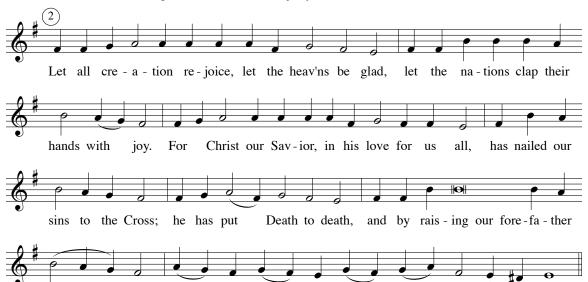








**Cantor:** The Lord reigns, he is clothed in majesty.



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

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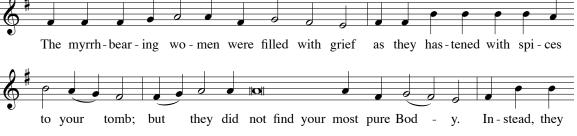
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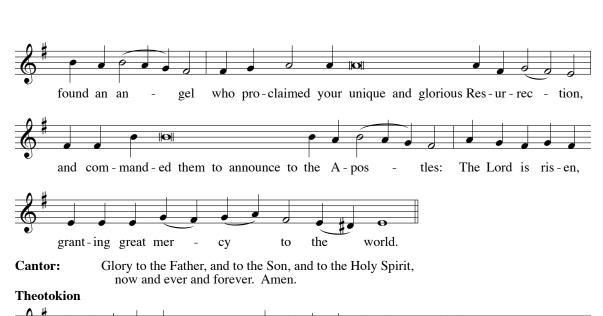
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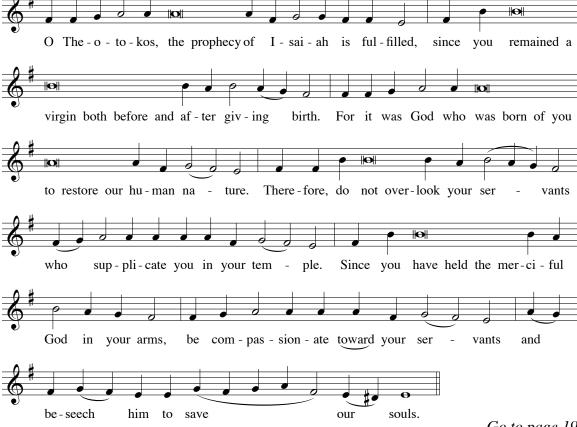
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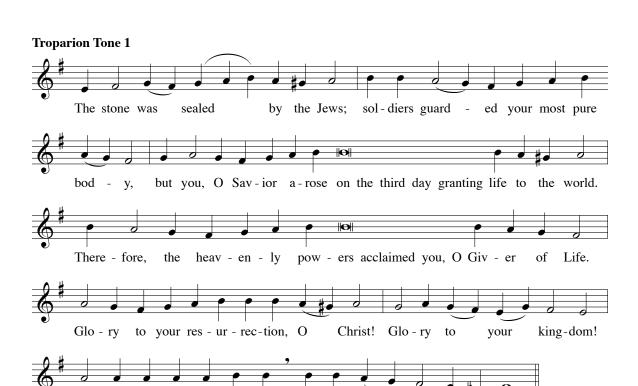
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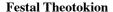






Cantor: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

to your sal - va - tion!



Glo - ry

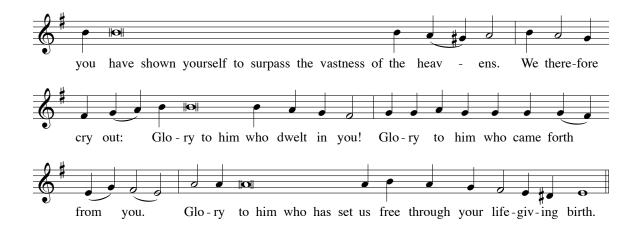


You

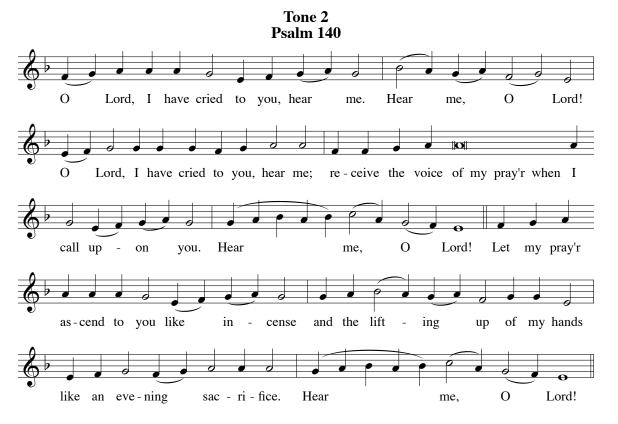
a - lone

love us

all.



Go to page 21



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 *com*mit.

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 *un*harmed.

**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 *with*in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *en*trap 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.

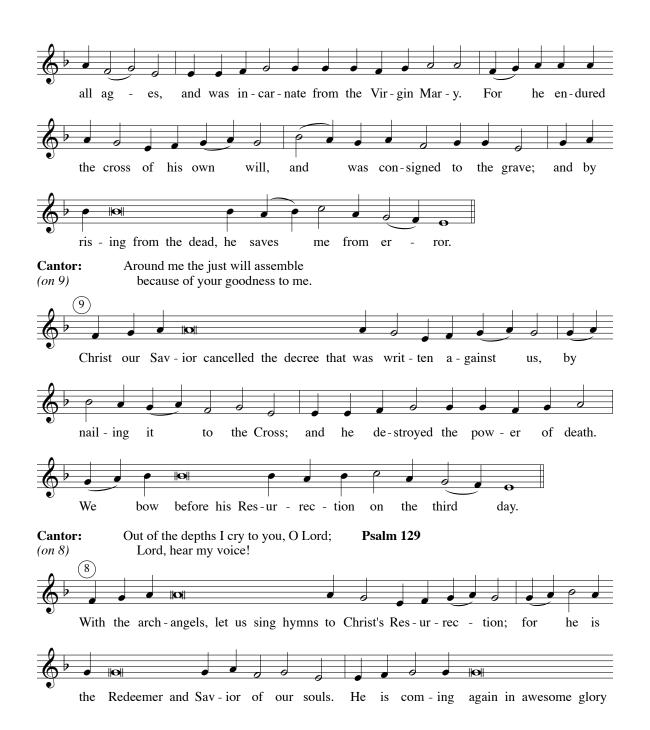
I have said: "You are my refuge, all I have in the land of the living."

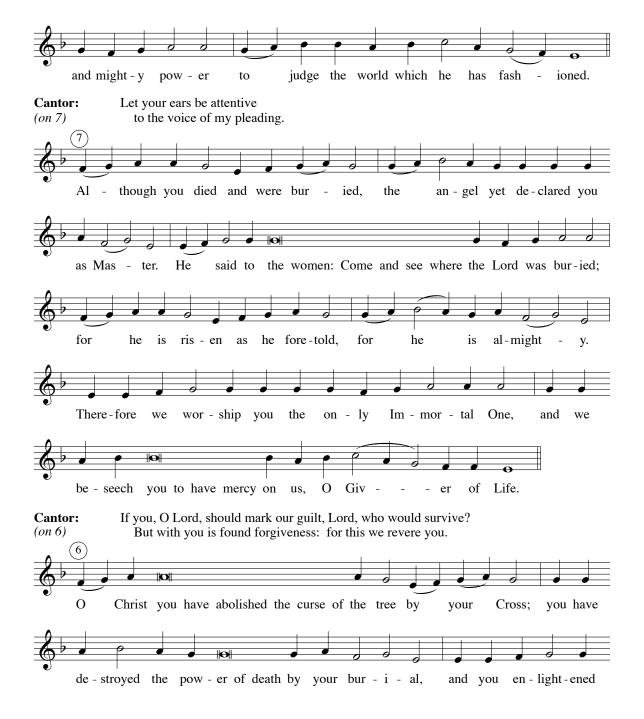
Listen, then, to my cry for I am in the depths of *distress*.

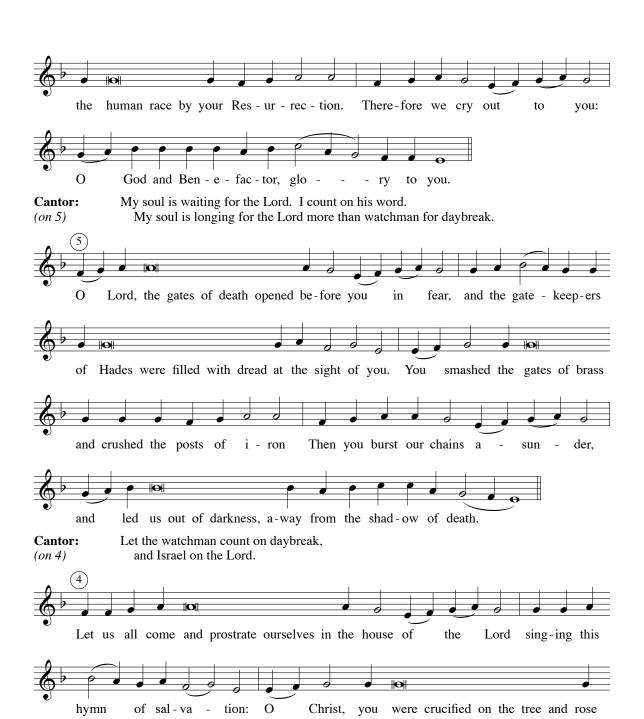
Rescue me from those who pursue me for they are stronger *than* I.

Cantor: Bring my soul out of this prison (on 10) and then I shall praise your name.











from the dead; and now you a - bide in the bos - om of the Fa - ther. Please



**Cantor:** Because with the Lord there is mercy and fullness of redemption,

(on 3) Israel indeed he will redeem from all its iniquity.

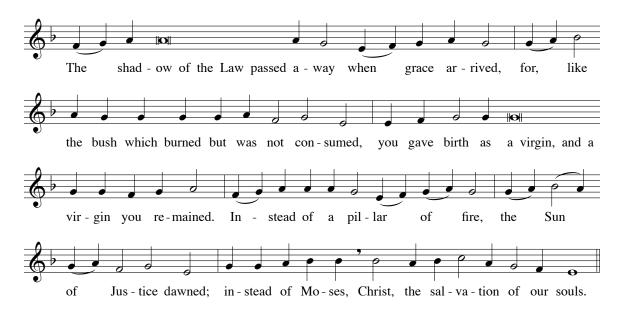
The three stichera for the saint of the day are sung here.

(on 2) Praise the Lord all you nations; Psalm 116 acclaim him all you peoples.

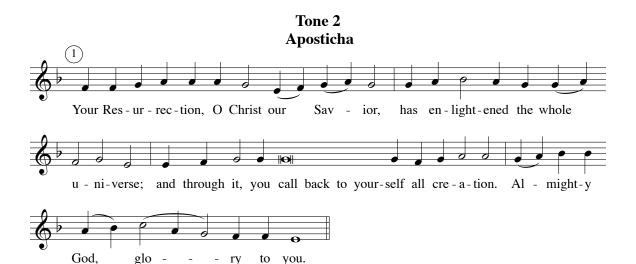
(on 1) Strong is the love of the Lord for us; he is faithful forever.

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

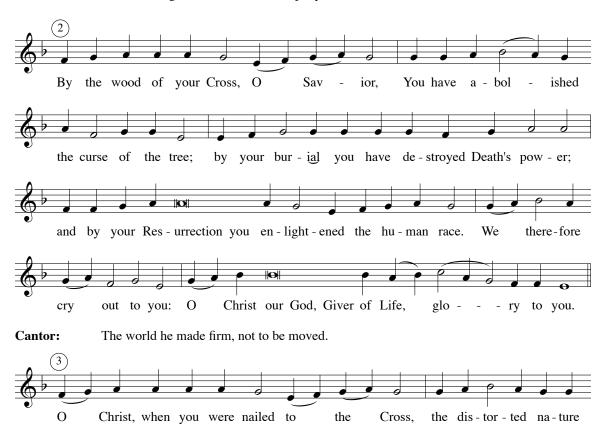
Tone 2 Dogmatikon

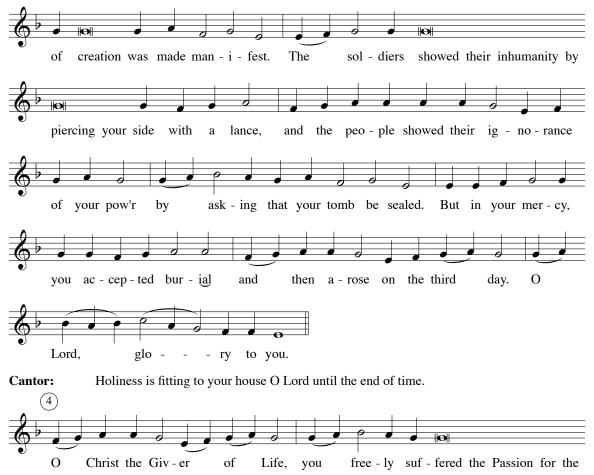


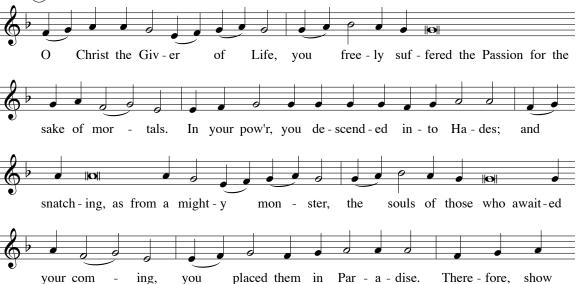
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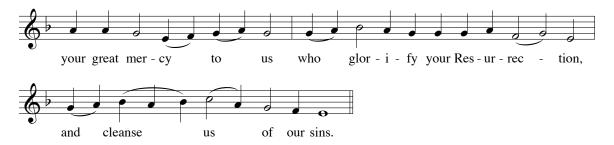


**Cantor:** The Lord reigns, he is clothed in majesty.









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





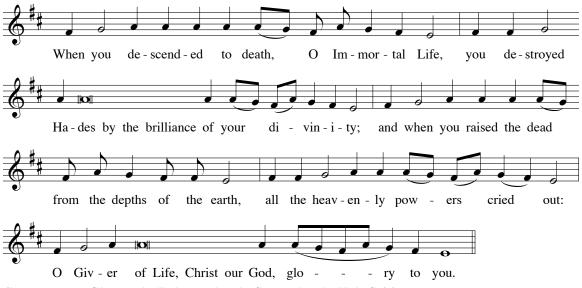


There - fore we venerate you and ask you to al - ways be - seech him to have



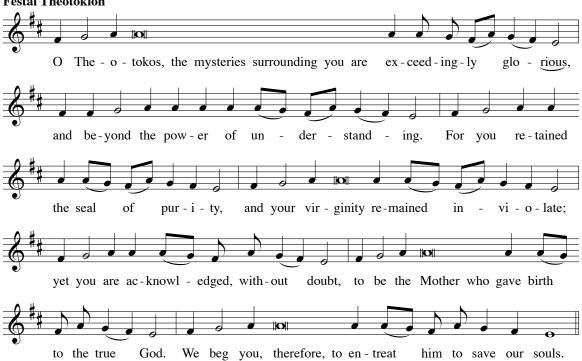
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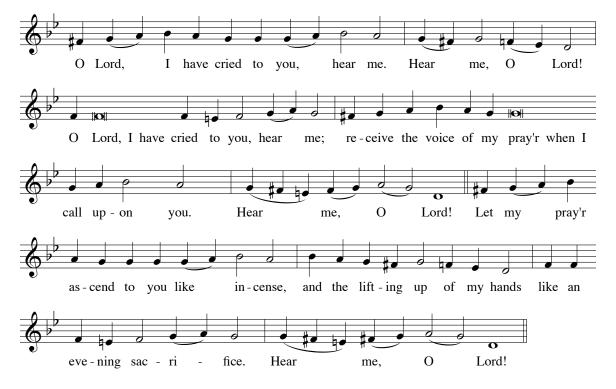


Cantor: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.





Tone 3 Psalm 140



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 *com*mit.

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 *un*harmed.

**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 *with*in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *en*trap 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.

Bring my soul out of this prison

**Cantor:** 

I have said: "You are my refuge, all I have in the land of the living."

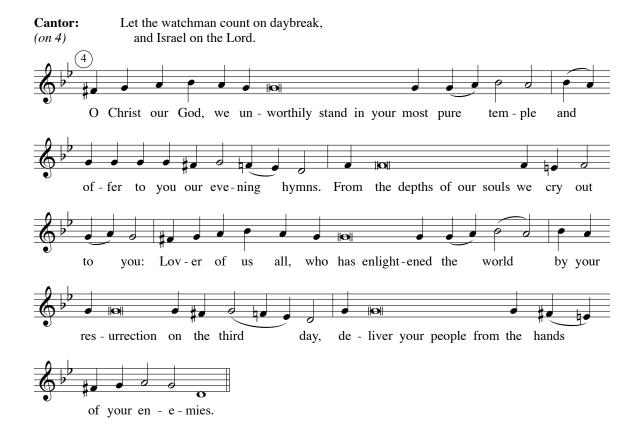
Listen, then, to my cry for I am in the depths of *distress*.

Rescue me from those who pursue me for they are stronger *than* I.









**Cantor:** Because with the Lord there is mercy and fullness of redemption,

(on 3) Israel indeed he will redeem from all its iniquity.

The three stichera for the saint of the day are sung here.

(on 2) Praise the Lord all you nations; Psalm 116 acclaim him all you peoples.

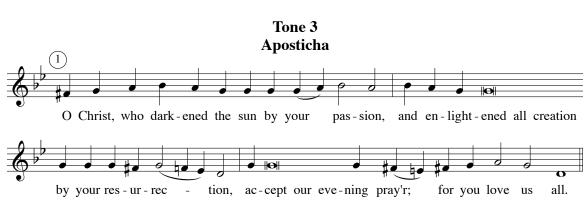
(on 1) Strong is the love of the Lord for us; he is faithful forever.

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

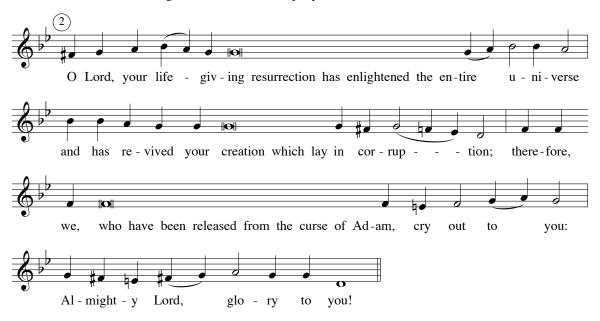
Tone 3 Dogmatikon



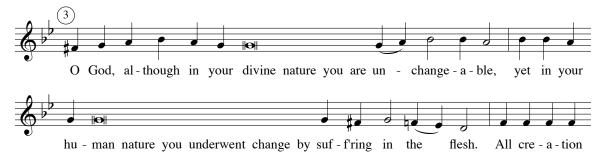
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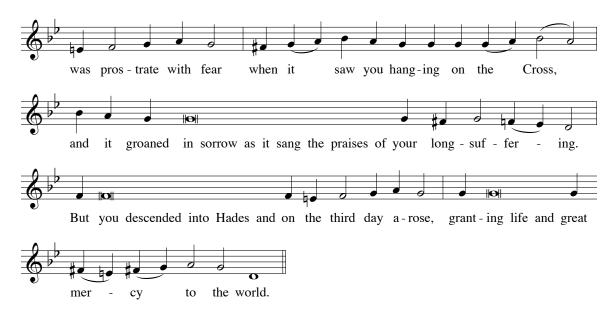


**Cantor:** The Lord reigns, he is clothed in majesty.

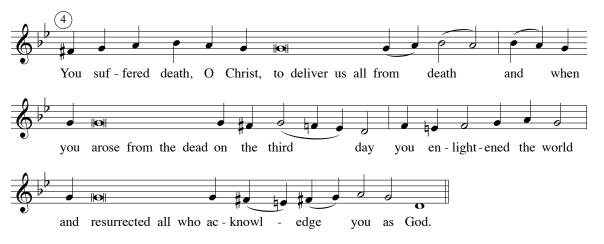


**Cantor:** The world he made firm, not to be moved.



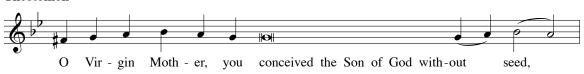


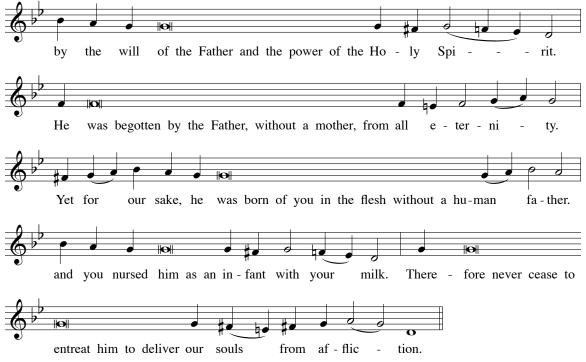
**Cantor:** Holiness is fitting to your house O Lord until the end of time.



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

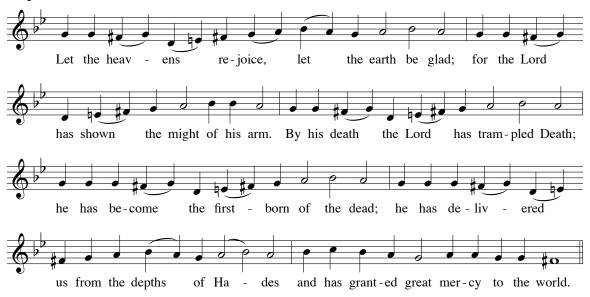






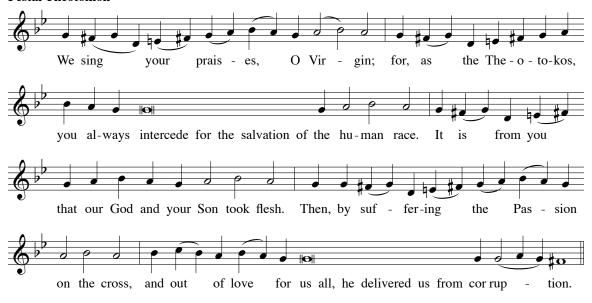
Go to page 19

## **Troparion Tone 3**



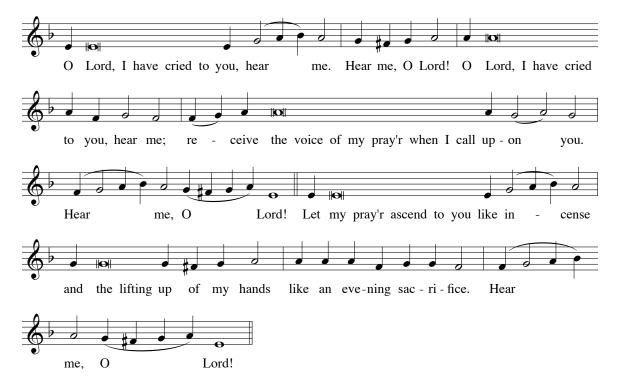
Cantor: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

## **Festal Theotokion**



Go to page 21

Tone 4 Psalm 140



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 *com*mit.

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 *un*harmed.

**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 *with*in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *en*trap 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.

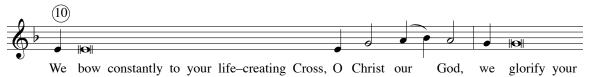
I have said: "You are my refuge, all I have in the land of the living."

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.

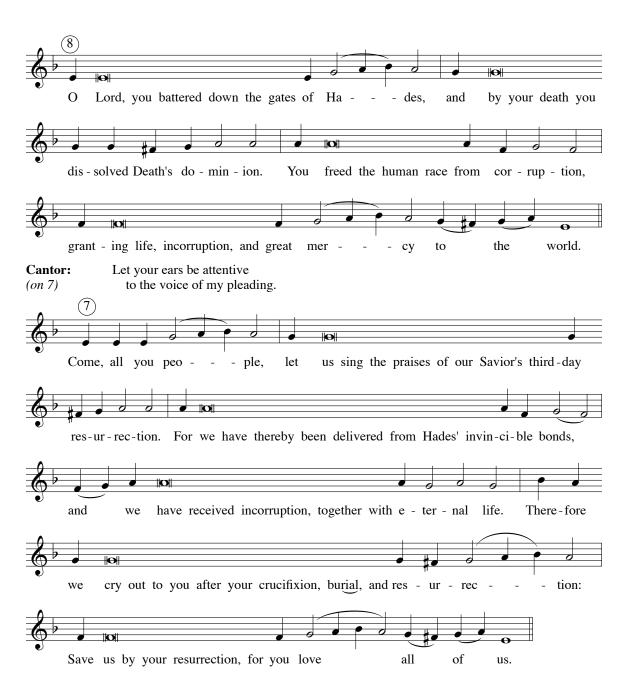
**Cantor:** (on 10)

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





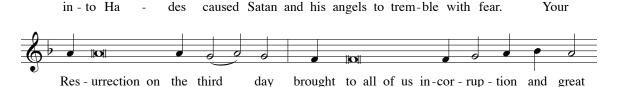
Cantor: Out of the depths I cry to you, O Lord; Psalm 129 (on 8) Lord, hear my voice!



**Cantor:** If you, O Lord, should mark our guilt, Lord, who would survive? (on 6) But with you is found forgiveness: for this we revere you.



Cantor: Let the watchman count on daybreak, (on 4)and Israel on the Lord. O Lord, your birth from the Fa ther is time-less and e - ter - nal; O Incarnation from the Virgin is beyond the understand-ing all. your and be-yond the expres-sion of our words. Your vic - tory over death and descent



Your



in - to Ha

Because with the Lord there is mercy and fullness of redemption, Cantor: (on 3) Israel indeed he will redeem from all its iniquity.

The three stichera for the saint of the day are sung here.

(on 2) Praise the Lord all you nations; **Psalm 116** acclaim him all you peoples.

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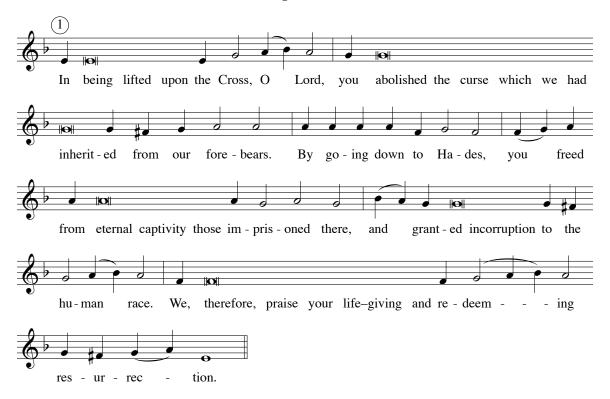
(on 1) Strong is the love of the Lord for us; he is faithful forever.

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

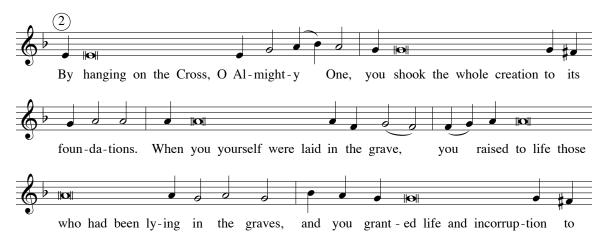
Tone 4 Dogmatikon

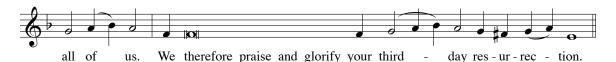


Tone 4 Aposticha

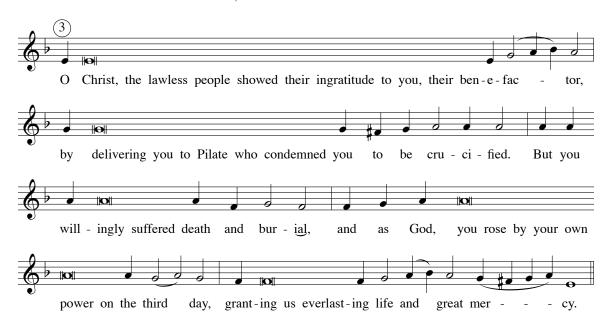


**Cantor:** The Lord reigns, he is clothed in majesty.

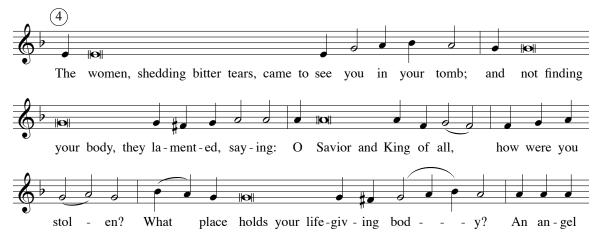


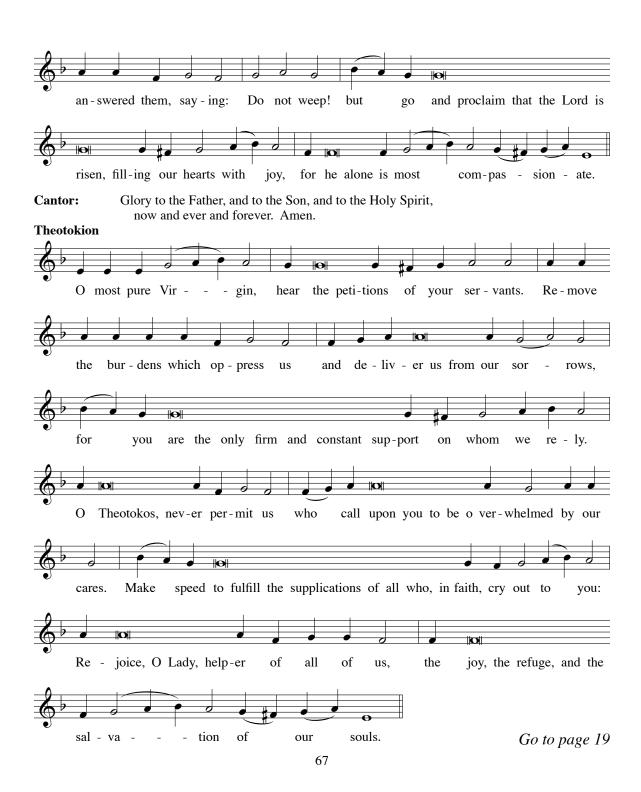


**Cantor:** The world he made firm, not to be moved.

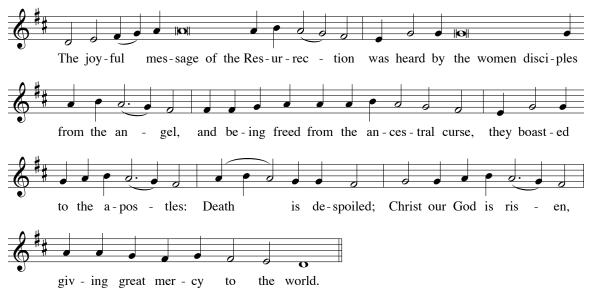


**Cantor:** Holiness is fitting to your house O Lord until the end of time.



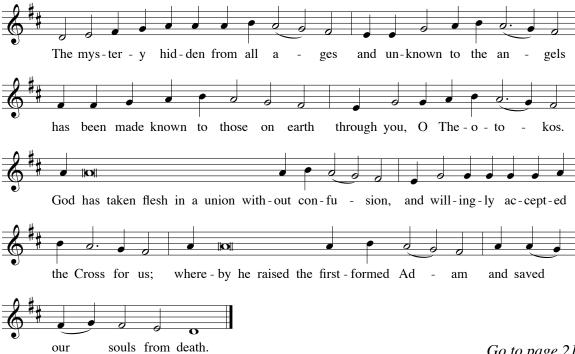


## **Troparion Tone 4**

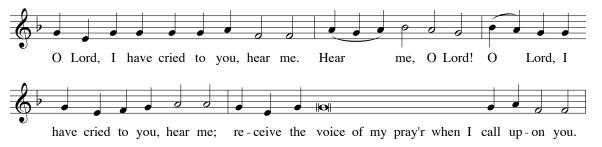


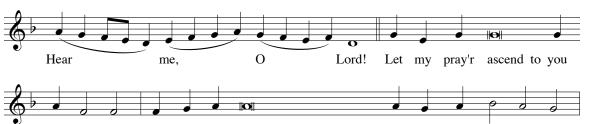
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

# **Festal Theotokion**



Tone 5 Psalm 140





like in-cense and the lift-ing up of my hands like an eve-ning sac-ri-fice.



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 *com*mit.

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 *un*harmed.

**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 *with*in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *en*trap 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.

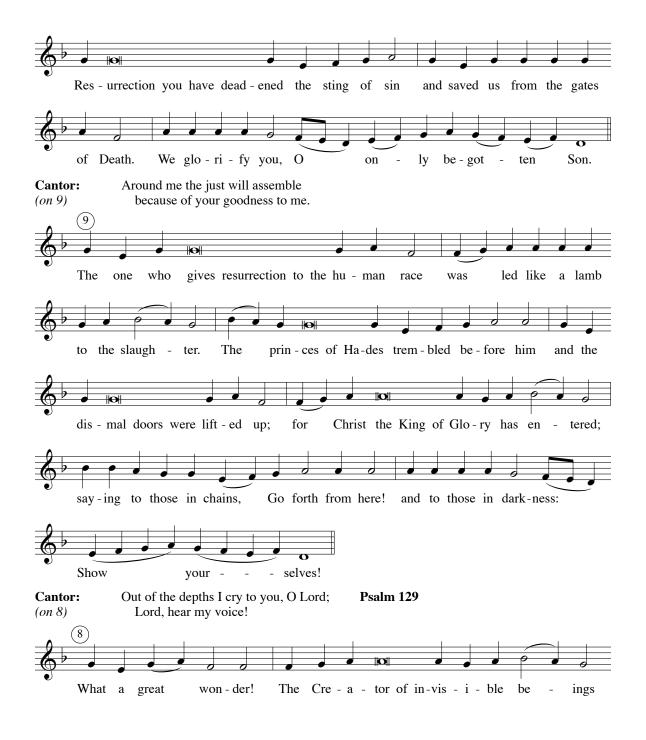
I have said: "You are my refuge, all I have in the land of the living."

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.

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









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



Let us glo-rify Christ, the Author of our sal-va-tion; for by his res-ur-rec-tion



from the dead, the world has been delivered from the de-cep-tion of Sa-tan.



The choirs of angels rejoice as the treachery of evil spir - its va - nish - es.



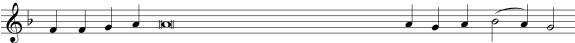
**Cantor:** My soul is waiting for the Lord. I count on his word. (on 5) My soul is longing for the Lord more than watchman for daybreak.



Those who guard-ed the tomb of Christ were told by the e-vil men who hired them,



"Take this sil-ver and keep si-lent. Tell no one of the resurrec-tion of Christ;



rath - er tell ev - eryone that while you were sleeping, his bo - dy was stol - en.'



Cantor:

(on 3)

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

The three stichera for the saint of the day are sung here.

(on 2)

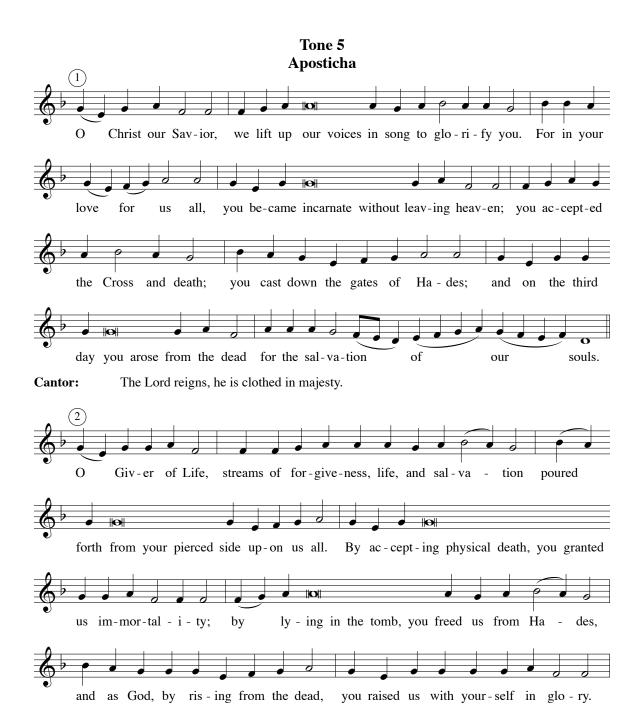
Praise the Lord all you nations;
acclaim him all you peoples.

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

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

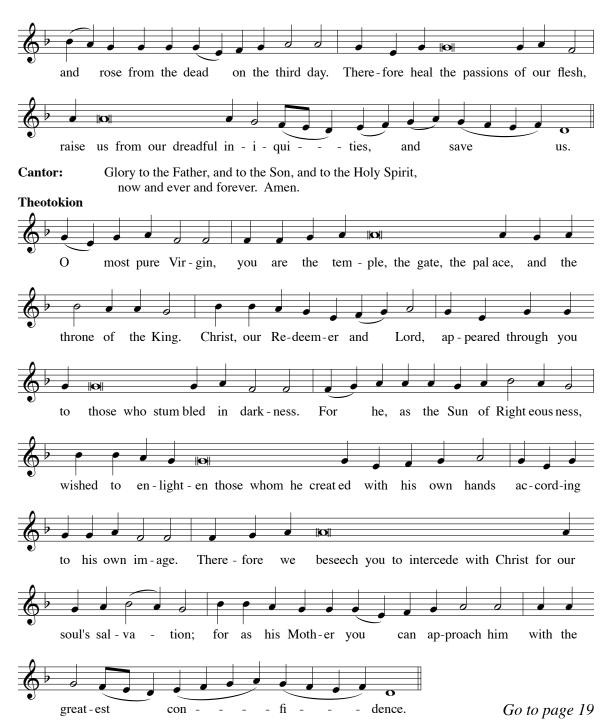
Tone 5 Dogmatikon



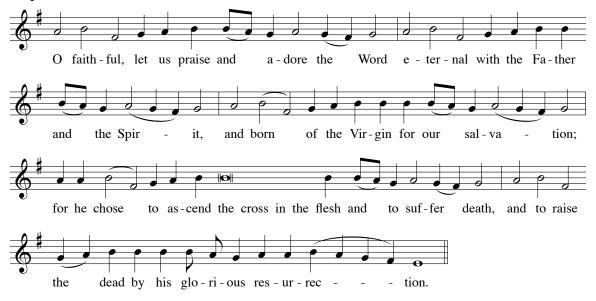






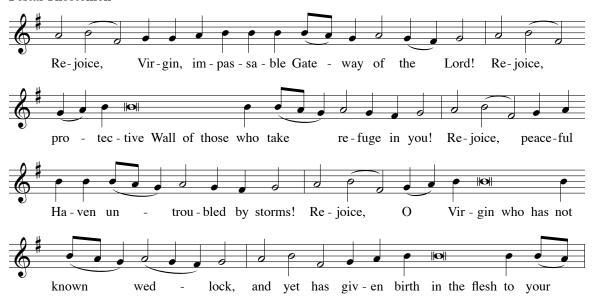


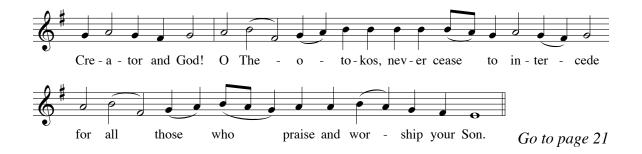
### **Troparion Tone 5**



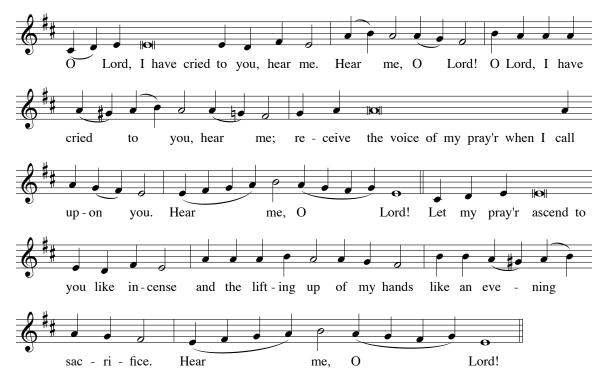
**Cantor:** Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

### **Festal Theotokion**





Tone 6 Psalm 140



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 *com*mit.

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 *un*harmed.

**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 *with*in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *en*trap 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."

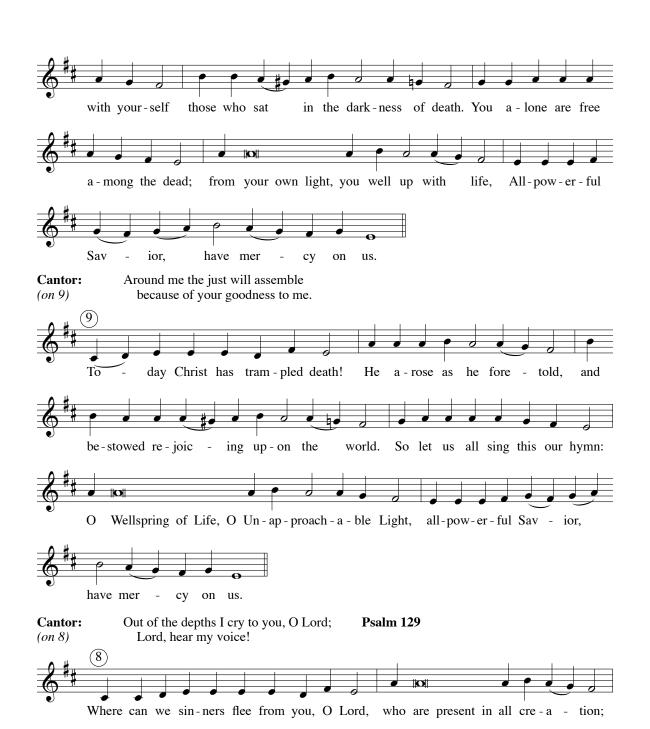
Listen, then, to my cry for I am in the depths of *distress*.

Rescue me from those who pursue me for they are stronger *than* I.

**Cantor:** (on 10)

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







Cantor: My soul is waiting for the Lord. I count on his word. (on 5)

My soul is longing for the Lord more than watchman for daybreak.



for - ev - er bless the Lord and praise his res - ur - rec - tion, by suffering

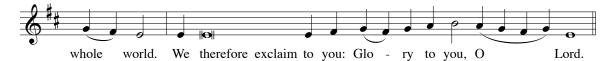


**Cantor:** Let the watchman count on daybreak, and Israel on the Lord. (on 4)



By your death and bur-ial, O Lord, you broke asunder the bonds of Ha





Cantor: Because with the Lord there is mercy and fullness of redemption, (on 3) Israel indeed he will redeem from all its iniquity.

The three stichera for the saint of the day are sung here.

Psalm 116 (on 2) Praise the Lord all you nations; acclaim him all you peoples.

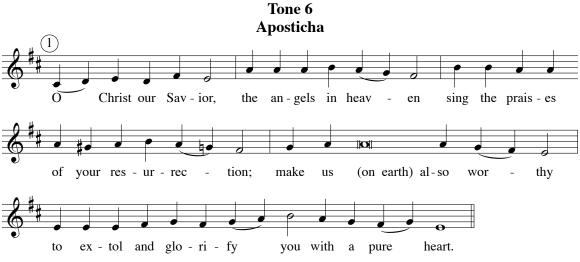
(on 1) Strong is the love of the Lord for us; he is faithful forever.

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

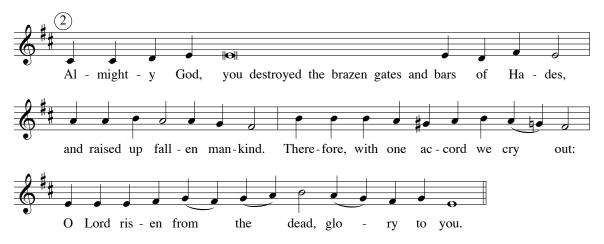
Tone 6 Dogmatikon



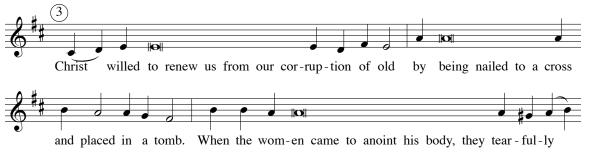
Go to page 12



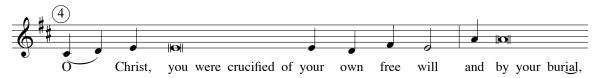
**Cantor:** The Lord reigns, he is clothed in majesty.

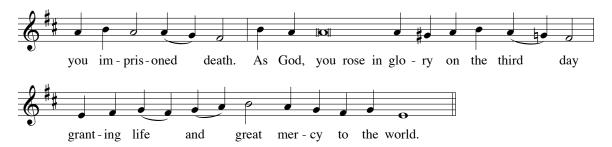


**Cantor:** The world he made firm, not to be moved.







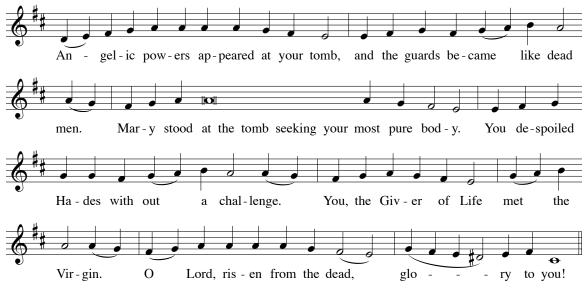


**Cantor:** Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

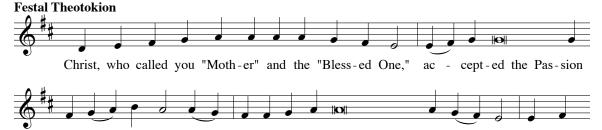
### Theotokion

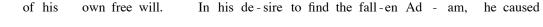






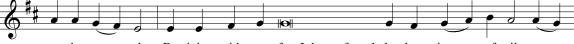
**Cantor:** Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.







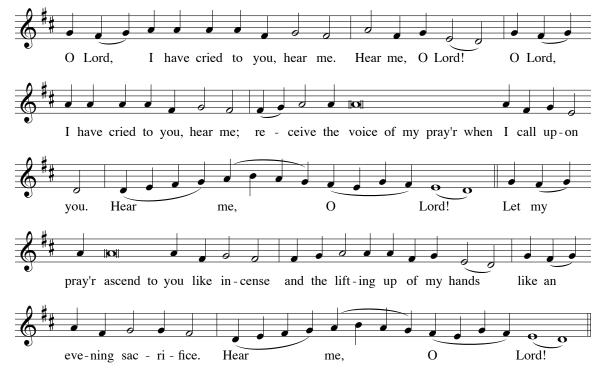
light to shine forth from his cross in or-der to search him out. Then he said



to the an - gels: Re-joice with me, for I have found the last piece of sil-ver.







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 *com*mit.

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 *un*harmed.

**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 *with*in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *en*trap 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."

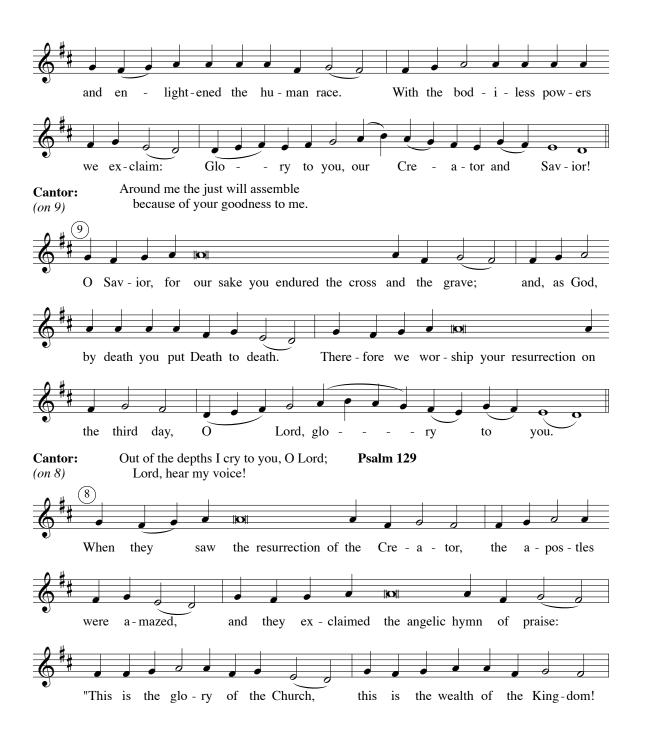
Listen, then, to my cry for I am in the depths of *distress*.

Rescue me from those who pursue me for they are stronger *than* I.

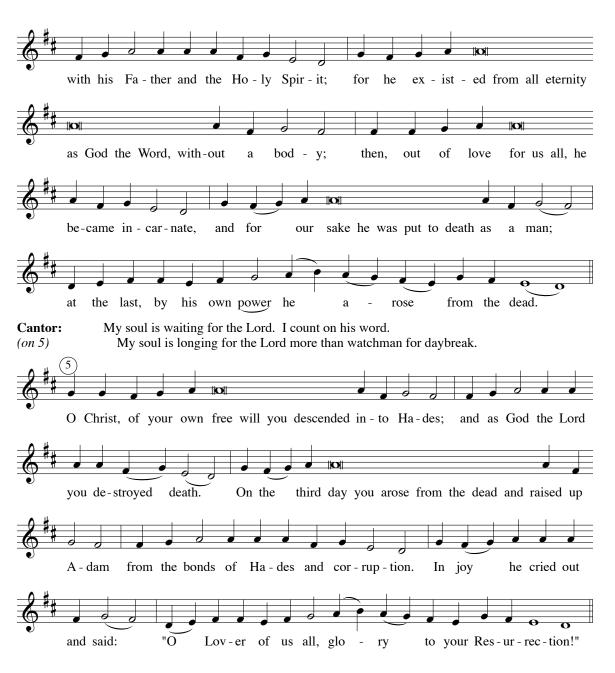
Cantor: (on 10)

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

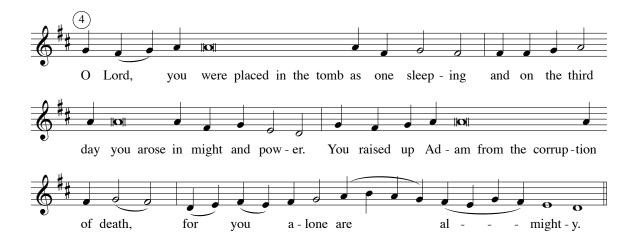








**Cantor:** Let the watchman count on daybreak, (on 4) and Israel on the Lord.



**Cantor:** Because with the Lord there is mercy and fullness of redemption, (on 3)

Israel indeed he will redeem from all its iniquity.

The three stichera for the saint of the day are sung here.

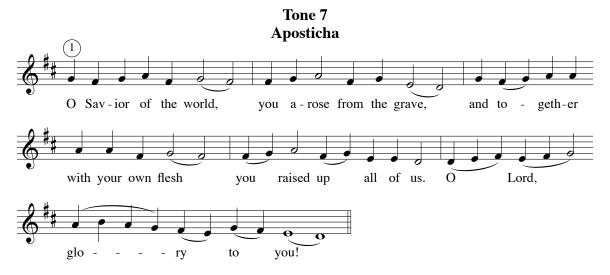
- (on 2) Praise the Lord all the nations; Psalm 116 acclaim him all you people.
- (on 1) Strong is the love of the Lord for us; he is faithful forever.

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

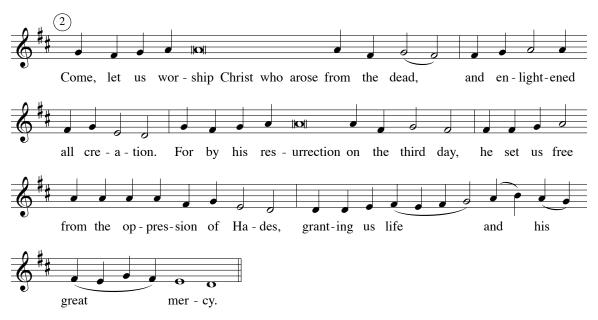
Tone 7 Dogmatikon



Go to page 12



**Cantor:** The Lord reigns, he is clothed in majesty.

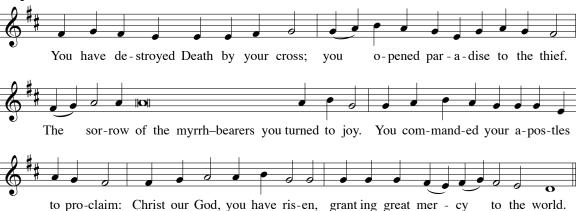


**Cantor:** The world he made firm, not to be moved.

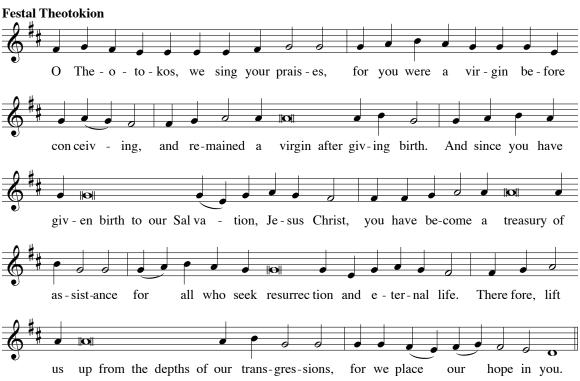




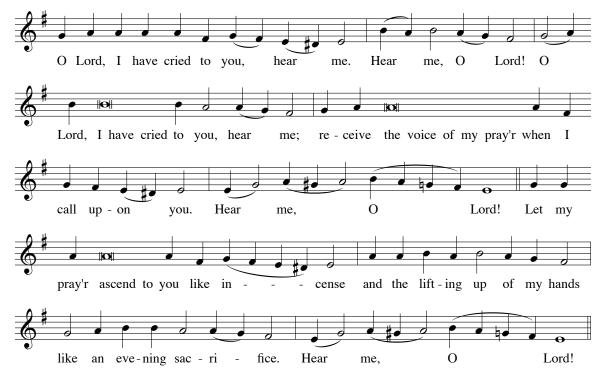




**Cantor:** Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.



Tone 8 Psalm 140



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 *com*mit.

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!

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Let the wicked fall into the traps they have set while I pursue my way *un*harmed.

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I pour out my trouble before him; I tell him all my distress while my spirit faints *with*in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *en*trap 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."

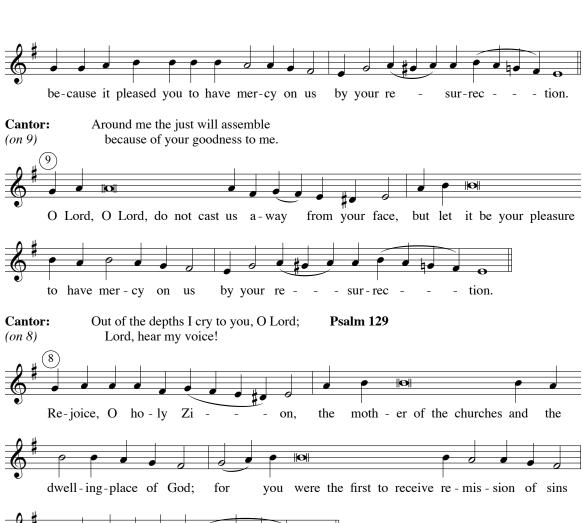
Listen, then, to my cry for I am in the depths of *distress*.

Rescue me from those who pursue me for they are stronger *than* I.

Cantor: (on 10)

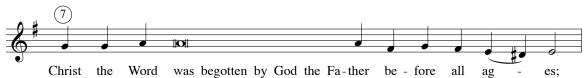
Bring my soul out of this prison and then I shall praise your name.

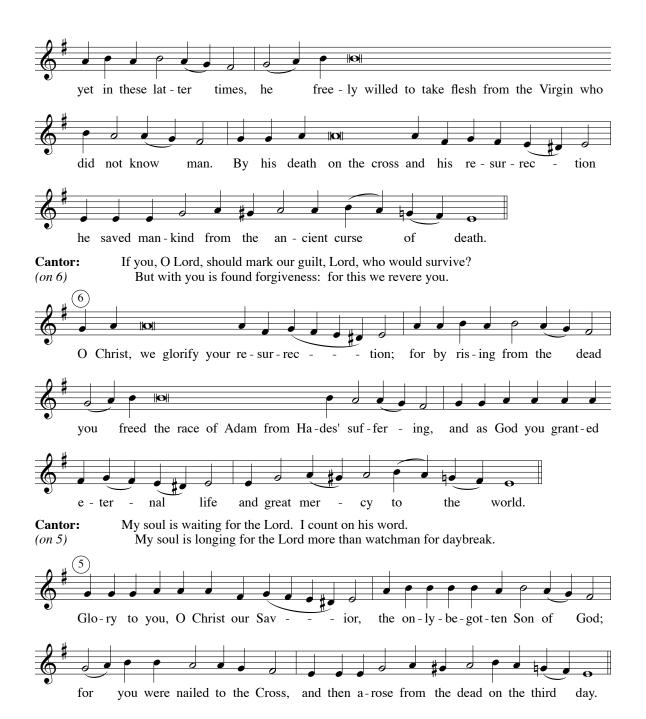


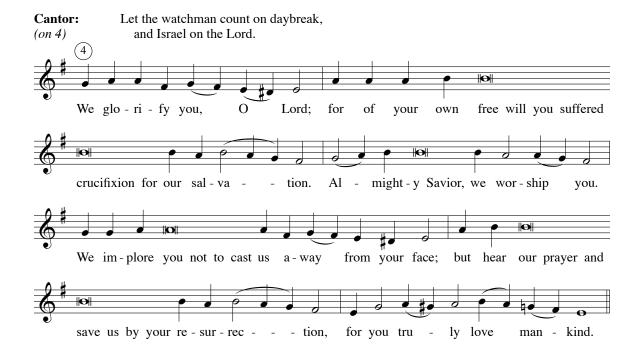




Cantor: Let your ears be attentive to the voice of my pleading.







Cantor: Because with the Lord there is mercy and fullness of redemption,

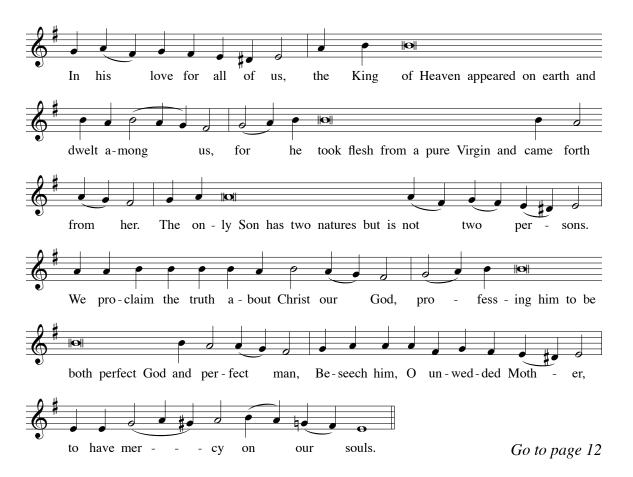
(on 3) Israel indeed he will redeem from all its iniquity.

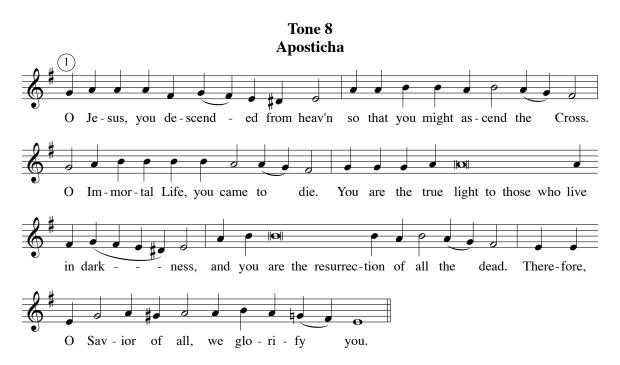
The three stichera for the saint of the day are sung here.

- (on 2) Praise the Lord all you nations; Psalm 116 acclaim him all you peoples.
- (on 1) Strong is the love of the Lord for us; he is faithful forever.

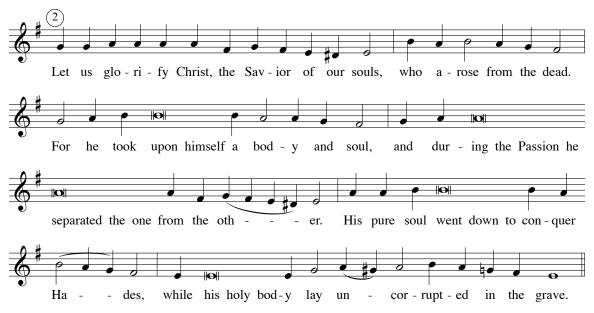
Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever and forever. Amen.

Tone 8 Dogmatikon

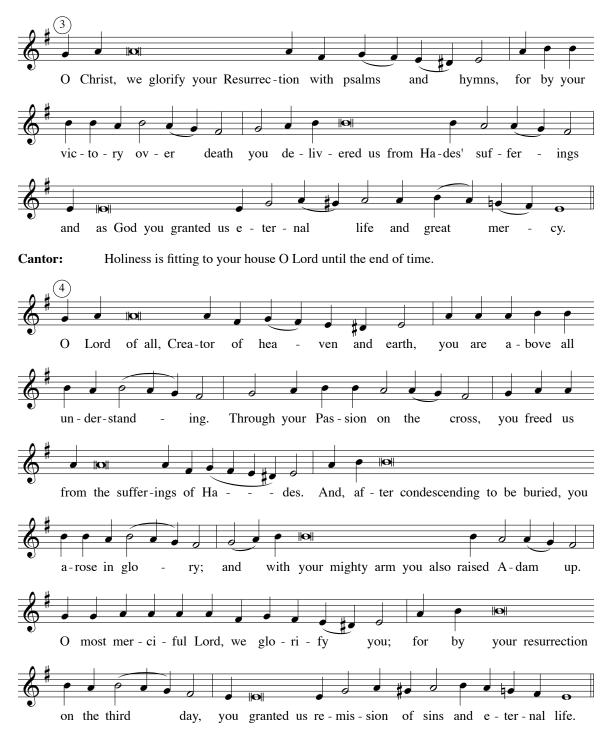




**Cantor:** The Lord reigns, he is clothed in majesty.

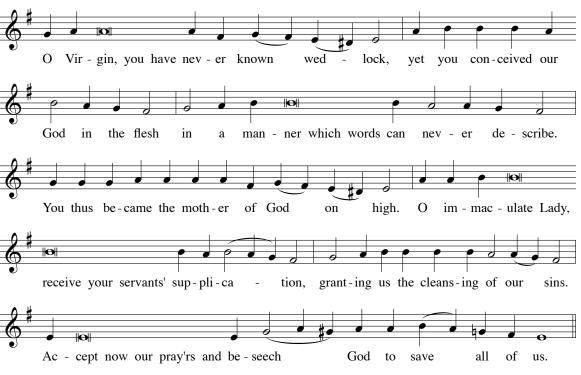


**Cantor:** The world he made firm, not to be moved.

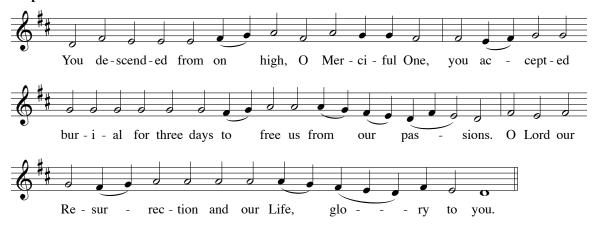


Cantor: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

#### **Theotokion**

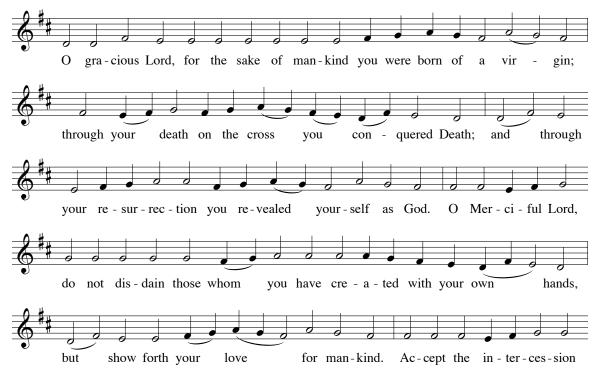


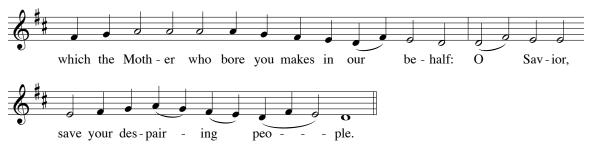
## **Troparion Tone 8**



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

#### **Festal Theotokion**





Go to page 21

# Appendix: Additional Material for Feasts

- Weekday Prokeimena.....page 114
   Litany of the Litija....page 116
- 3. Blessing of Bread.....page 119

# Weekday Prokeimena

After singing the Prokeimenon for the day of the week, the service continues on page 13.

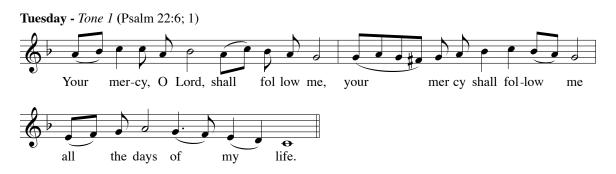
**Sunday -** *Tone 8* (Psalm 133:1; 2)



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

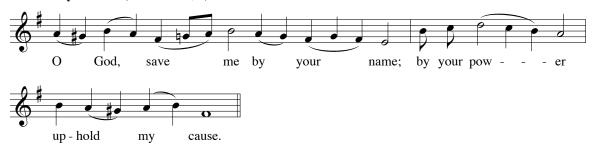


**Deacon:** When I call, answer me, O God of justice.

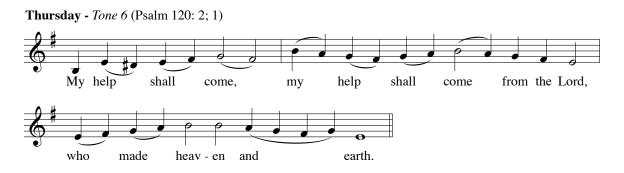


**Deacon:** The Lord is my shepherd, there is nothing I shall want; fresh and green are the pastures where he gives me repose.

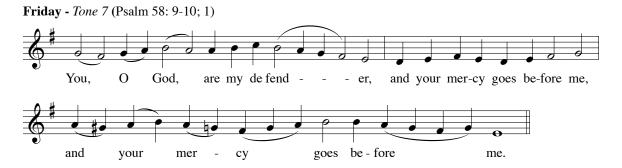
Wednesday - Tone 5 (Psalm 53: 1; 2)



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



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



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

## 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 mer - cy. Lord, have mercy. Lord,



have mercy. Lord, have mer-cy. (Sung twice)

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:** Lord, have mercy. (as above)

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:** Lord, have mercy. (as above)

**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:



**Priest:** Peace ♣ be to all!

Response:

And to your spir - - - it.

**Deacon:** Bow your heads to the Lord!

Response:

To you, O Lord.

#### **Priest:**

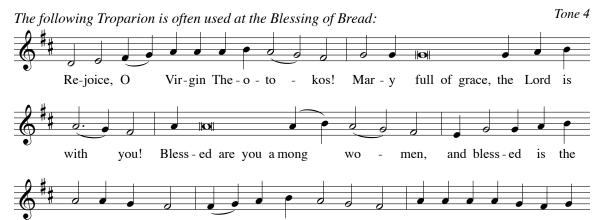
All-merciful Master, Lord Jesus Christ our God, make our prayer acceptable: through the prayers of our all-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious and life-creating Cross; through the protection of the honorable, heavenly, and angelic powers; through the prayers 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:**



The service continues with the Aposticha of the feast, found in the insert.

# **Blessing of Bread**



you gave birth to Christ, the Sav-ior and Re deem-er



**Deacon:** Let us pray to the Lord.

fruit of your womb. For

Response:

Lord, have mer - cy.

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:** 



# Priest, then All:



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#### 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 *a*bashed.

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 *re*vere 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:



The service continues on page 21

# 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.