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The
Order
of
Sunday Evening
Vespers
in the
Great Fast



The Order of Sunday Evening Vespers in the Great Fast

Great Vespers is celebrated until the Prokeimenon. The priest vests in a bright epitrachilion. The deacon, having received the blessing, vests in bright sticharion and orarion. The curtain is opened. The holy doors remain closed. The deacon (or priest) stands before the closed holy doors.

Deacon: Reverend Father, give the blessing.

If a priest is not present:

Priest: + Blessed is our God, always, now and ever and forever.

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.

Trisagion Prayers

Holy God, Holy and Mighty, Holy and Immortal,¹
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 evil²

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

Response: Amen.

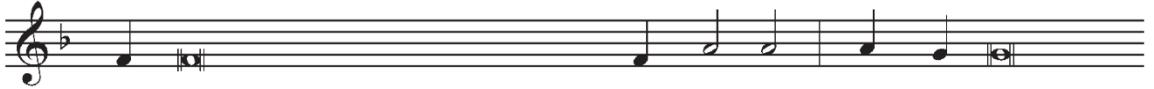
If a priest is not present:

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

Response: Amen.

¹. Isaiah 6:3; Psalm 41:2.

². Matthew 6:9-13.



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



have mercy. Lord, have mer - cy. *(Twice)*

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.

During Psalm 103, the priest quietly says the Prayers of Light (pp. 31-33) before the holy doors. The deacon enters the altar.

Psalm 103

Bless the Lord, O my soul!

Lord my God, how great you are,
clothed in majesty and glory,
wrapped in light as in a robe.

You stretch out the heavens like a tent.

Above the rains you build your dwelling.

You make the clouds your chariot,
you walk on the wings of the wind;
you make your angels spirits

and your ministers a flaming fire.

You founded the earth on its base,
to stand firm from age to age.

You wrapped it with the ocean like a cloak:
 the waters stood higher than the mountains.
At your threat they took to flight;
 at the voice of your thunder they fled.
They rose over the mountains and flowed down
 to the place which you had appointed.
You set limits they might not pass
 lest they return to cover the earth.
You make springs gush forth in the valleys;
 they flow in between the hills.
They give drink to all the beasts of the field;
 the wild asses quench their thirst.
On their banks dwell the birds of heaven;
 from the branches they sing their song.
From your dwelling you water the hills;
 earth drinks its fill of your gift.
You make the grass grow for the cattle
 and the plants to serve man's needs,
that he may bring forth bread from the earth
 and wine to cheer man's heart;
oil, to make his face shine
 and bread to strengthen man's heart.
The trees of the Lord drink their fill,
 the cedars he planted on Lebanon;
there the birds build their nests;
 on the treetop the stork has her home.
The goats find a home on the mountains
 and rabbits hide in the rocks.
You made the moon to mark the months;
 the sun knows the time for its setting.
When you spread the darkness it is night
 and all the beasts of the forest creep forth.

The young lions roar for their prey
and ask their food from God.
At the rising of the sun they steal away
and go to rest in their dens.
Man goes out to his work,
to labor till evening falls.
How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of your riches.
There is the sea, vast and wide,
with its moving swarms past counting,
living things great and small.
The ships are moving there
and the monsters you made to play with.
All of these look to you
to give them their food in due season.
You give it, they gather it up;
you open your hand, they have their fill.
You hide your face, they are dismayed;
you take back your spirit, they die,
returning to the dust from which they came.
You send forth your spirit, they are created;
and you renew the face of the earth.
May the glory of the Lord last forever!
May the Lord rejoice in his works!
He looks on the earth and it trembles;
the mountains send forth smoke at his touch.
I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him.
I find my joy in the Lord.

Let sinners vanish from the earth
and the wicked exist no more.

Bless the Lord, O my soul.

And again:

You made the moon to mark the months;
the sun knows the time for its setting.

How many are your works, O Lord!

In wisdom you have made them all.

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

with a reverence:

Alleluia! Alleluia! Alleluia!

Glory to you, O God!

with a reverence:

Alleluia! Alleluia! Alleluia!

Glory to you, O God!

And the third time, to melody and with a reverence:



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

The image shows a musical staff in G-clef and F-clef (F major) with a key signature of one flat. The melody consists of quarter notes for the first three phrases and a mix of quarter and half notes for the final phrase. The lyrics are written below the staff.

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:



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

Response:



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

If a priest is not 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.

They then continue with the Lamp-lighting Psalms on page 8.

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

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.

No Kathismata are sung on Sunday evenings and Vespers continues with the Lamp-Lighting Psalms.

The Lamp-Lighting Psalms

The deacon takes the censer, receives the priest's blessing over it, and incenses the whole church. If there is no deacon, the priest incenses the whole church.

If no priest is present, there is no incensation.

The lamps and candles are lit.

Near the end of the Lamp-Lighting Psalms, the cantor sings the psalm verses and the faithful respond with the stichera.

Psalm 140

In the tone of the first sticheron:

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.

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

(10) A Sticheron of Repentance is inserted at this point

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

(9) A Sticheron of Repentance is inserted at this point

Psalm 129

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

(8) A Sticheron of Repentance is inserted at this point

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

(7) A Sticheron of Repentance is inserted at this point

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

(6) A Sticheron from the Triodion is inserted at this point.

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

(5) A Sticheron from the Triodion is inserted at this point.

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

(4) A Sticheron from the Triodion is inserted at this point.

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

(3) A Sticheron from the Menaion inserted at this point.

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

(2) A Sticheron from the Menaion is inserted at this point.

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

(1) A Sticheron from the Menaion is inserted at this point.

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

A Theotokion from the Menaion or the Octoechoes is 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. The prayers below are omitted & Vespers continues with "O Joyful Light..." on p. 12.

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 Theotokion, the deacon (or priest, if there is no deacon) faces the holy table, and, lifting the censer a little and making the sign of the cross with it, intones aloud:

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 altar, and the celebrant follows him. The deacon then incenses the holy table on all four sides and then the faithful. After returning to the altar, he incenses the front of the holy table and the celebrant. Meanwhile, the faithful chant "O Joyful Light...."

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 a priest is not 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 a priest is not present, the leader
chants the verse or verses.*

**Prokeimenon for Cheesefare Sunday, and the Second and Fourth Sundays of the Great Fast -
Special tone 8 (Psalm 68:18,19,30,33):**

Do not hide your face from your ser - - - vant;
an - swer me quick - - - ly for I am in
dis - - - tress. Come close to my soul
and re - deem me.

- Verse:* Let your help, O God, lift me up.
- Verse:* The poor when they see it will be glad.
- Verse:* God-seeking hearts will revive.

Prokeimenon for the First, Third, and Fifth Sundays of the Great Fast - Special tone 8 (Psalm 60:6,3,5,9):

For you, O God, hear my pray'r,
grant me the her - i - tage of those who fear you.

- Verse:* From the end of the earth I call to you; my heart is faint.
- Verse:* Let me dwell in your tent forever and hide in the shelter of your wings.
- Verse:* So I shall always praise your name.

There may be a sermon at this point.

*After the Great Prokeimenon, Daily Vespers is celebrated. The deacon closes the holy doors.
The clergy may change into dark vestments and the Lenten tones may be used.*

Hymn of Glorification

Make us worthy O Lord
to be kept sinless this evening.
Blessed are you, O Lord, the God of our fathers,
and praiseworthy and glorious is your name for ever. Amen.
May your mercy, O Lord, be upon us
who have placed our hope in you.
+ Blessed are you, O Lord;
teach me your commandments.
+ Blessed are you, O Master;
make me understand your commandments.
+ Blessed are you, O Holy One;
enlighten me with your commandments.
O Lord, your mercy is forever;
despise not the work of your hands.
To you is due praise;
to you is due a hymn;
to you is glory due, Father, Son, and Holy Spirit,
now and ever and forever. Amen.

Litany of Supplication

Deacon: Let us complete our evening prayer to the Lord

Response:



1. Lord, have mer - cy.

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

Response:



2. Lord, have mer - cy.

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

Response:



3. Grant this, O Lord.

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

Response:



4. Grant this, O Lord.

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.

Then the blessing, exclamation, and Prayer over Bowed Heads are omitted and Vespers continues with the Aposticha (p. 18).

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

For the pardon and remission of our sins and offenses, let us beseech the Lord. **R.** (3)

For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord. **R.** (4)

That we may spend the rest of our life in peace and repentance, let us beseech the Lord. **R.**
(3)

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.** (4)

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: Musical notation for the response 'To you, O Lord.' The melody is written on a single staff in G major (one sharp). It consists of the notes G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4. The lyrics 'To you, O Lord.' are written below the notes.

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: Musical notation for the response 'Amen.' The melody is written on a single staff in G major (one sharp). It consists of the notes G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4. The lyrics 'A - - - - men.' are written below the notes.

Prayer over Bowed Heads

Priest: + Peace be to all!

Response: 
And to your spir - it.

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: 
A - - - - men.

If a priest is not present, these exclamations and the following prayer over bowed heads are omitted. Vespers continues with the Aposticha (p. 18).

The deacon enters the altar through the southern door.

Aposticha

The Aposticha are from the Triodion.

The first Apostichon is always chanted without a verse before it.

Verse: To you have I lifted up my eyes, you who dwell in the heavens; my eyes, like the eyes of slaves on the hand of their lords. Like the eyes of a servant on the hand of her mistress, so our eyes are on the Lord our God till he show us his mercy.

The second Apostichon is inserted at this point.

Verse: Have mercy on us, Lord, have mercy.
We are filled with contempt.
Indeed, all too full is our soul with the scorn of the rich,
with the proud man's disdain.

The third Apostichon is inserted at this point.

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

The Theotokion is inserted at this point.

The Prayer of the Holy Prophet Simeon

Now you may dismiss your servant, O Lord,
in peace according to your word.
for my eyes have seen your salvation
which you have prepared before the face of all people,
a light for revelation to the Gentiles,
and the glory of your people Israel.

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.

Response: Amen.

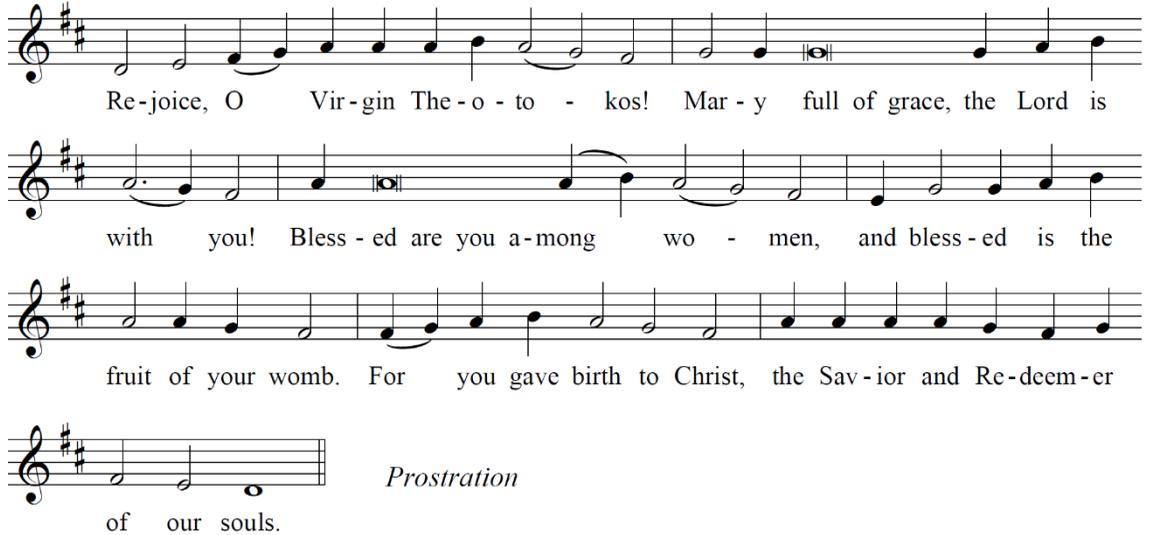
If a priest is not present:

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

Response: Amen.

Dismissal for Fasts

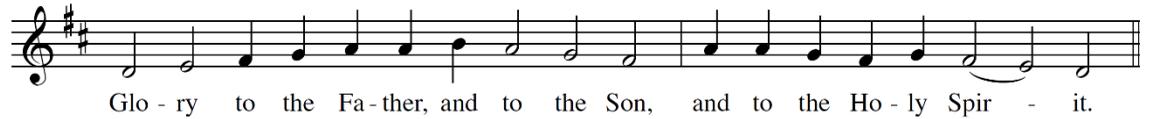
Troparion to the Theotokos - *Tone 4:*



Re-joyce, O Vir-gin The-o-to - kos! Mar-y full of grace, the Lord is
with you! Bless-ed are you a-mong wo - men, and bless-ed is the
fruit of your womb. For you gave birth to Christ, the Sav-ior and Re-deem-er
of our souls.

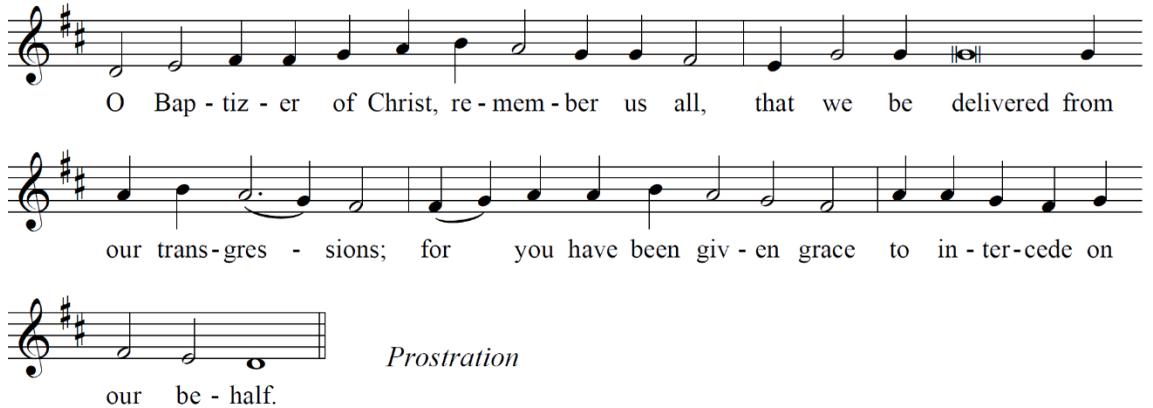
Prostration

Cantor:



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

Troparion to John the Forerunner - *Tone 4:*



O Bap-tiz-er of Christ, re-mem-ber us all, that we be delivered from
our trans-gres - sions; for you have been giv - en grace to in - ter-cede on
our be - half.

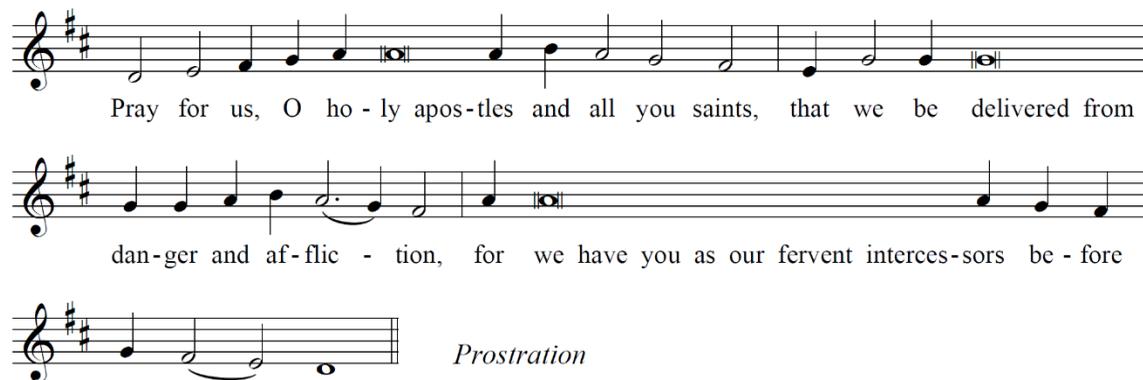
Prostration

Cantor:



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

Troparion to the Saints - Tone 4:

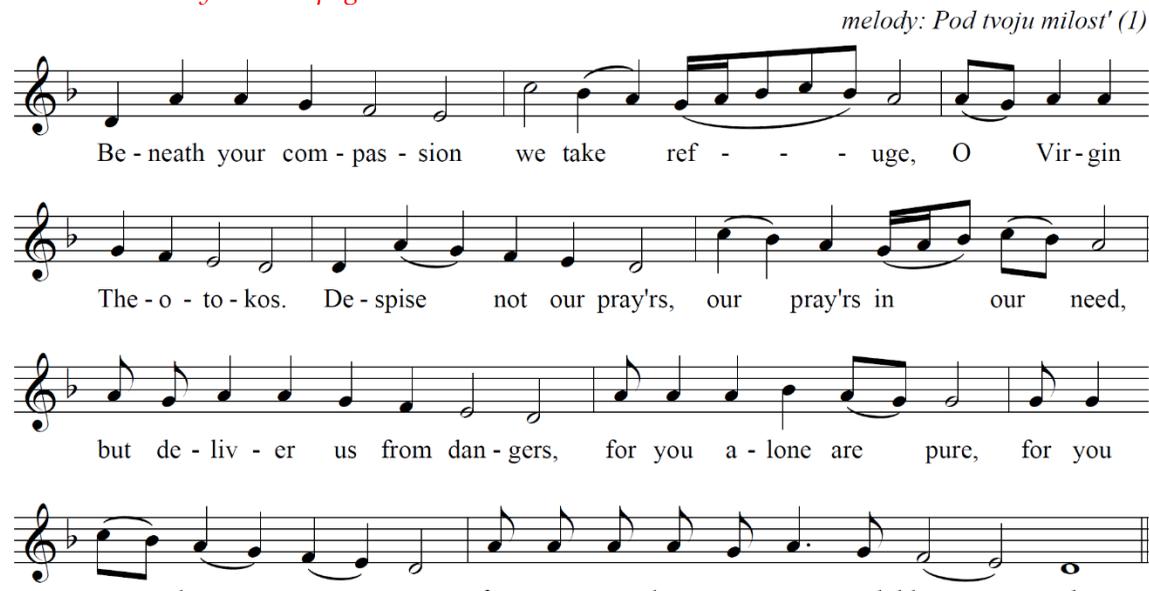


Pray for us, O ho - ly apos - tles and all you saints, that we be delivered from dan - ger and af - flic - tion, for we have you as our fervent interces - sors be - fore the Sav - ior.

Prostration

*Then this most ancient hymn to the Theotokos
(alternate melody on next page):*

melody: Pod tvoju milost' (1)



Be - neath your com - pas - sion we take ref - - - uge, O Vir - gin The - o - to - kos. De - spise not our pray'rs, our pray'rs in our need, but de - liv - er us from dan - gers, for you a - lone are pure, for you a - lone are pure, for you a - lone are pure and bless - ed.

or:

melody: Pod tvoju milost' (2)



Be - neath your compas-sion we take ref - uge, O Vir-gin The-o - to - kos.



De - spise not our pray'rs in our need, but de - liv - er us from dan - gers,



for you a - lone are pure and bless - ed.

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

Lord, have mercy. Lord, have mercy.

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

Lord, have mercy. Lord, have mercy.

(four times, in English or in several languages)

All: Give the blessing.

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

Response: Amen.

Priest: King of heaven, support our civil authorities, confirm the faith,
or Leader: calm the nations, give peace to the world and safeguard this city (*or*
this holy monastery), grant those who have gone before us a
dwelling place among the righteous, accept us in repentance and
have mercy, for you are good and love us all.

Response: Amen.

Lord, have mercy. Lord, have mercy.

Lord, have mercy.

*If no priest is present,
this exclamation and
blessing are omitted.*

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

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.

In the name of the Lord,
Father, give the blessing. *If no priest is present, this
exclamation is omitted*

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

Response: Amen.

The Prayer of St. Ephrem

All: Lord and Master of my life,
spare me from the spirit of indifference, despair,
lust for power, and idle chatter. (*Prostration*)

Instead, bestow on me, your servant,
the spirit of integrity, humility,
patience, and love. (*Prostration*)

Yes, O Lord and King,
let me see my own sins
and not judge my brothers and sisters;
for you are blessed forever and ever. Amen. (*Prostration*)

Then, with a simple bow, the following is repeated four times:

O God, be merciful to me, a sinner.
O God, cleanse me of my sins and have mercy on me.
O Lord, forgive me, for I have sinned without number.

*Once more, the Prayer of St. Ephrem is recited, without the usual prostrations.
One prostration is made at the conclusion of the prayer.*

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.

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.

Lord, have mercy. *(12 times)*

Dismissal

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

*If no priest is present, the
following replaces the dismissal:*

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.

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

Response: Amen.

Priest: May Christ our true God, have mercy on us and save us through the prayers of his most pure Mother; through the protection of the honorable and heavenly angelic powers; through the prayers of the holy, glorious, and illustrious apostles; of the holy *(Name/s)*, the patron[s-ess-esses] 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.

Response: Amen.

On Cheesefare Sunday, the Dismissal is immediately followed by the Ceremony of Mutual Forgiveness on the next page.

The Ceremony of Mutual Forgiveness

(at the conclusion of Vespers on Cheesefare Sunday)

The priest or leader bows low to those present, and says:

Priest: Brothers and sisters, forgive me, a sinner,

or **Leader:** all the sins I have committed this day and all the days of my life,
in word or deed or thought,
with all my spiritual and bodily faculties.

Response: May God forgive you and have mercy on you, [*if a priest:* reverend father].

Then those present bow low to the priest or leader, saying:

[*if a priest:* Bless, reverend father, and] forgive us sinners
the sins we have committed this day
and all the days of our lives,
in word or deed or thought,
with all our spiritual and bodily faculties.

Priest: May God in his grace forgive your sins

or **Leader:** and have mercy on all of you.

After this exchange, the faithful come forward individually, make a bow, and say to the priest or leader:

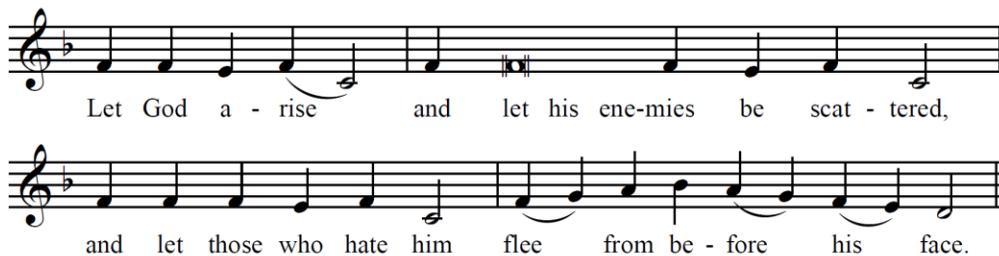
Forgive me, a sinner.

to which the priest or leader responds:

May God forgive you.

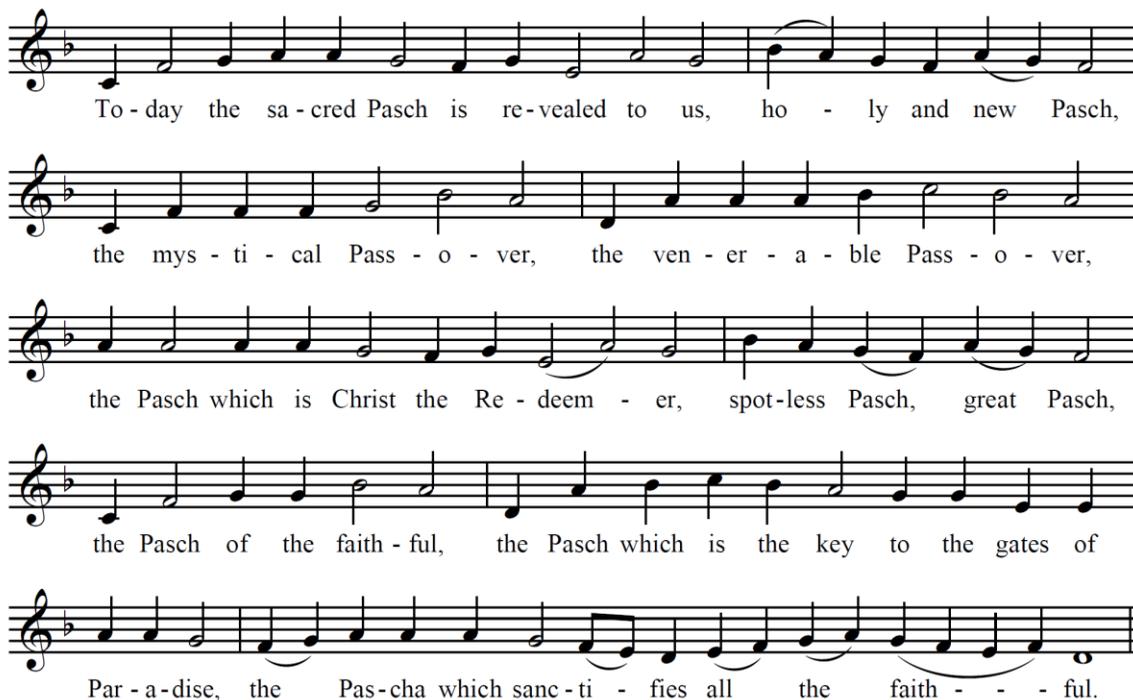
During the exchange of mutual forgiveness, the cantors or choir quietly sing the irmosy of the Paschal Canon or the Paschal stichera beginning on the next page.

The Paschal Stichera



Let God a - rise and let his ene-mies be scat - tered,
and let those who hate him flee from be - fore his face.

All:



To - day the sa - cred Pasch is re - vealed to us, ho - ly and new Pasch,
the mys - ti - cal Pass - o - ver, the ven - er - a - ble Pass - o - ver,
the Pasch which is Christ the Re - deem - er, spot-less Pasch, great Pasch,
the Pasch of the faith - ful, the Pasch which is the key to the gates of
Par - a - dise, the Pas - cha which sanc - ti - fies all the faith - - - ful.

Celebrant:



As smoke van - ish - es, so let them van - ish,
as wax melts be - fore a fire.

All:



O wo - men, be the her - alds of good news and tell what you saw;



tell of the vision and say to Zi - on: "Ac - cept the good news of joy



from us, the news that Christ has ri - sen." Ex - ult and cel - e - brate



and re - joice, O Je - ru - sa - lem, see - ing Christ the King,



com - ing forth from the tomb like a bride - - - groom.



So let the wicked perish at the pres - ence of God, but



let the right - eous ones re - joice.

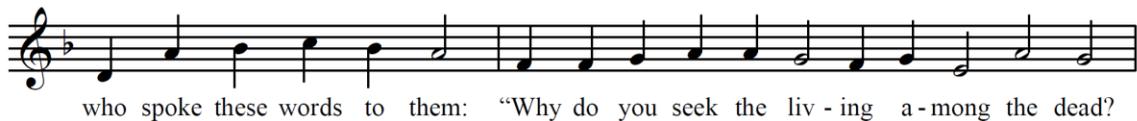
All:



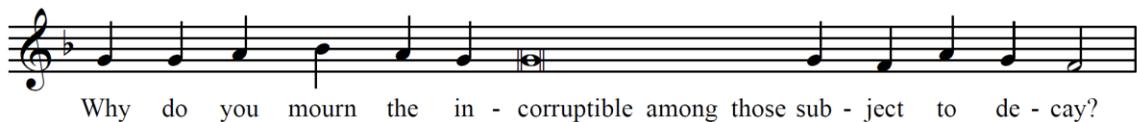
The myrrh - bear - ing wo - men ar - rived just be - fore the dawn



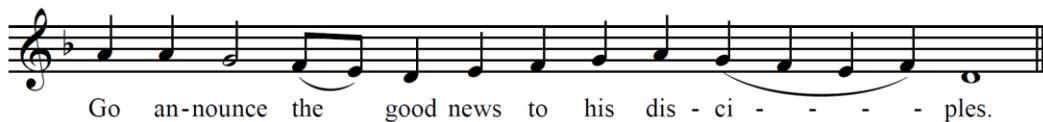
at the tomb of the Giv - er of Life and found an an - gel seat - ed on the stone



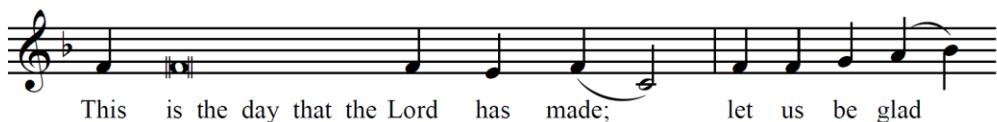
who spoke these words to them: "Why do you seek the liv - ing a - mong the dead?"



Why do you mourn the in - corruptible among those sub - ject to de - cay?



Go an - nounce the good news to his dis - ci - - - - ples.



This is the day that the Lord has made; let us be glad



and re - joice in it.

All:



Pasch so de - light - ful, Pasch of the Lord, is the Pasch -



most hon - ored Pasch now dawned on us. It is the Pasch! There - fore, let us



joy - ful - ly em - brace one an - oth - er. O Pass - o - ver, save us from sor - row;



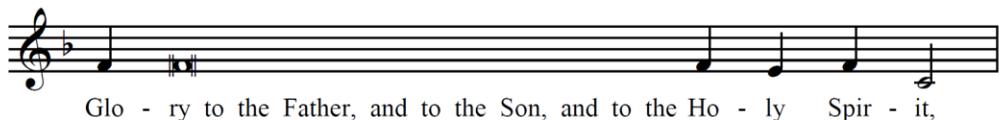
For to - day, Christ has shown forth from the tomb as from a bri - dal cham - ber



and filled the wo - men with joy by say - ing: An - nounce



the good news to the A - pos - - - - tles.



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it,



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



This is the Re - sur - rec - tion Day! Let us be en - light - ened by this Feast



and let us em - brace one an - oth - er! Let us call "Bre - thren"



e - ven those who hate us, and in the Re - sur - rec - tion,



for-give ev - 'ry thing and let us sing: Christ is ris - en from the dead!



By death he tram - pled death; and to those in the tombs he grant - ed life.

Vespers Prayers of Light

The priest uncovers his head and quietly prays the Prayers of Light before the Holy doors during Psalm 103.

Prayer 1:

O 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.