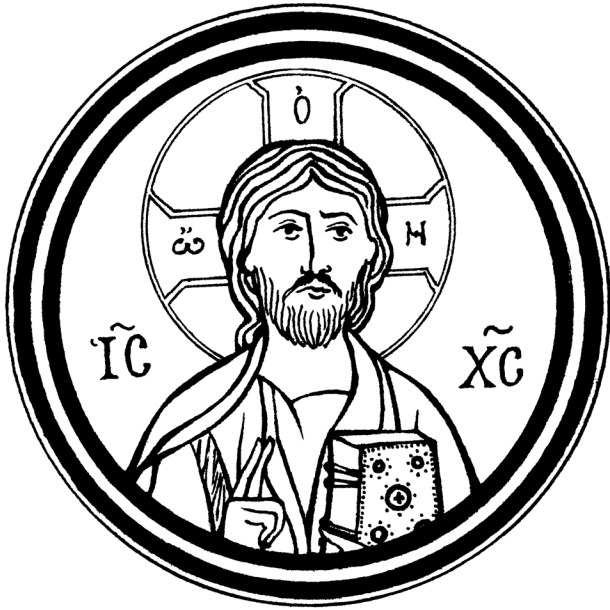


Anticipating the Age to Come



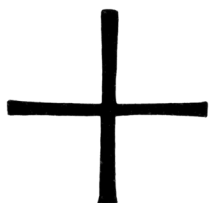
The Liturgy of
the Hours



www.myrrhbearers.ca

*You are welcome to keep a copy of this service book
Please consider a minimum donation of \$20 to cover printing costs*

This service book refers to Psalms by their Hebrew numbering



Holy Myrrhbearers
ORTHODOX MISSION

Table of Contents

Praying the Liturgy of the Hours.....	5

The Lord's Day

Sunday as the eighth day.....	23
Resurrection Vigil.....	25
Mattins before Divine Liturgy.....	61

Feasts and Holy Days

Great Vespers.....	79
Festal Mattins.....	100
Great Compline.....	121

Daily Cycle

Daily Vespers.....	154
Small Compline.....	173
Midnight Office.....	186
Daily Mattins.....	207
First Hour.....	241
Third Hour.....	249
Sixth Hour.....	258
Ninth Hour.....	267

Praying the Hours at Home

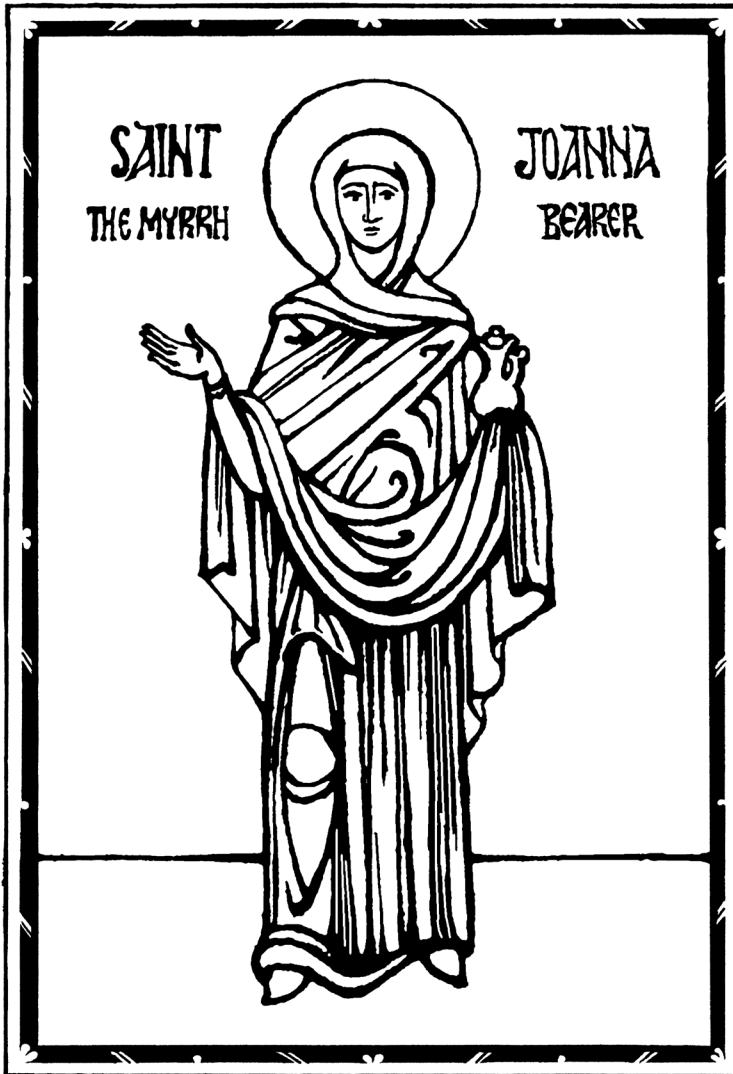
Extending the church's prayer to the home.....	277
Keeping the daily cycle of prayer.....	279
Themes and hymns of the weekly cycle.....	283
Prayers at meals.....	286

Collect Prayers

About the collect prayers.....	290
Sunset prayers of light (Vespers).....	291
Sunrise prayers (Mattins).....	294

Other Services

Paschal Hours.....	301
Royal Hours.....	304
Great Vespers with Divine Liturgy.....	306
Vespers with communion of presanctified gifts.....	316
Typika.....	355
Memorial service.....	366



Praying the Liturgy of the Hours

If the Divine Liturgy is the beating heart of Orthodox Christian life, then the daily cycle of prayer is the steady breathing that sustains that life throughout the week. While many Orthodox Christians today encounter this Liturgy of the Hours primarily in monasteries or during special seasons like Lent, understanding these services helps us grasp something fundamental about Orthodox spirituality: the conviction that every moment can become an opportunity for prayer, and every hour of the day has its own particular way of revealing God's presence.

Time as God's gift

Our culture tends to treat time as a commodity—something to be saved, spent, managed, or wasted. We speak of 'having' time or 'running out of' time as if it were money in a bank account. But Orthodox Christianity suggests a radically different understanding: time is God's gift to us, a space within which we can grow into the people he created us to be.

This perspective changes everything about how we approach daily life. Instead of seeing time as something we possess and control, we begin to understand it as something we receive and offer back to God. Each day becomes not a series of tasks to be completed but a series of opportunities to respond to divine love.

The Liturgy of the Hours embodies this understanding by providing specific ways to acknowledge God's presence at different moments throughout the day. The Orthodox Church divides each day into eight periods of prayer, corresponding to the natural rhythms of human life: waking and sleeping, working and resting, eating and fasting. Each service has its own character and themes, drawn from the natural rhythms of the day and the history of God's relationship with His people.

I. Vespers: Light within darkness

The beginning of the liturgical day is Vespers, the sunset service. The very structure of the liturgical calendar reveals something profound: our day begins not with the bustling activity of morning, but with the quiet descent of evening. This counter-cultural ordering reflects the creation narrative itself: ‘And there was evening and there was morning, one day’ (Genesis 1.5).

Vespers occupies a liminal space in human experience. It straddles the threshold between day and night, light and darkness, grounding Christian prayer in the most fundamental rhythm of creation itself. Every human being experiences sunset—a universal threshold moment, a daily apocalypse in miniature.

The psalmic backbone of Vespers expresses this threshold beautifully. The service opens with Psalm 104—the great creation psalm that rehearses the entire ordering of the cosmos, situating the worshipper within the cosmic story, reminding us that our daily rhythms participate in something far larger than ourselves.

Following this cosmic panorama, the service enacts a remarkable psychological and spiritual movement through the sequence of psalms known as the lamplighting psalms (Psalms 141, 142, 130, 117). These trace a trajectory from isolation to communion, from individual distress to universal praise. The worshipper enters Vespers having just completed the day’s labour—perhaps successful, perhaps frustrating, but in either case, isolating. Psalm 141 gives voice to this: ‘Lord, I call upon thee, hear me. Receive the voice of my prayer when I call upon thee’ (Psalm 141.1).

This is the voice of one alone, beset, crying out from isolation. The subsequent psalms continue this theme—personal petition, individual danger, the distress of one who labours in a world that often proves hostile.

Yet the sequence resolves remarkably in Psalm 117—the

Psalter's shortest psalm, comprising merely two verses: 'Praise the Lord, all nations; praise him, all peoples' (Psalm 117.1). The shift proves dramatic: from 'I alone' to 'all nations,' from isolated petition to universal doxology. The person who arrives at Vespers comes from the day's scattering—from work that isolated, from tasks that separated. Vespers gathers the scattered, assembles the dispersed, reconstitutes community precisely at the moment when darkness would otherwise enforce further isolation.

The focal point of Vespers, the ancient hymn *Phos Hilaron*— 'Gladsome Light'—crystallises this movement. This hymn employs plural pronouns throughout: 'we have come,' 'we behold,' 'we praise.' The isolated individual of Psalm 141 has been incorporated into the liturgical 'we'—the church assembled, the covenant community gathered at evening.

Vespers thus establishes the fundamental Christian posture: we are those who kindle light in darkness, who proclaim Christ's presence precisely at threshold moments when the created order reminds us of our contingency. We do this as assembled community—gathered from the day's scattering, moving together from personal distress into corporate praise.

II. Compline: Embrace of darkness

If Vespers marks the threshold between day and night, Compline guides us across an even more profound threshold—from consciousness to sleep, from activity to rest, from the vigilance of waking life to the vulnerability of unconsciousness. The very name derives from the Latin *completorium*—the completion, the finishing of the day's work.

Historically, Compline was often prayed privately or in small monastic groups, making it the most accessible of the hours for domestic practice. Yet this familiarity risks obscuring its profound liturgical and anthropological significance.

The service addresses a fundamental human experience: the daily rehearsal of death. Each night, we surrender

consciousness, relinquish control, and enter a state of profound vulnerability. We literally ‘give ourselves up’ to sleep. This daily dying requires preparation—not merely physical, but spiritual and relational.

The service opens with Psalm 51, the great penitential psalm: ‘Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions’ (Psalm 51.1).

This is the first occurrence of Psalm 51 in the liturgical day—significantly, it appears at the moment when we must lay down not only our bodies but our grievances, our guilt, our unfinished business. The psalm’s theology is crucial: genuine rest requires genuine repentance. One cannot enter the stillness of sleep whilst carrying the weight of unreconciled relationships or unconfessed sin.

The monastic tradition understood this profoundly. In western monasticism, Compline concluded with the ‘great silence’—from this moment until morning, no conversation was permitted. But immediately before came a rite of mutual forgiveness: the presiding superior would prostrate before the community, asking forgiveness; the community would respond in kind. Each monk thus entered the night having sought and offered reconciliation.

Contemporary sleep research confirms what the ancient church knew: unresolved conflict, anxiety, and guilt profoundly disrupt sleep. The directive ‘do not let the sun go down on your anger’ (Ephesians 4.26) proves to be not only spiritual wisdom but biological necessity.

The concluding prayer articulates this beautifully: “Grant unto us, O master, when we depart to sleep, repose of body and soul; and protect us from the murky sleep of sin and from all the dark pleasures of the night. Calm the impulses of passions, and quench the fiery darts of evil which are craftily thrown against us; check the turbulence of our flesh, and still all earthly and material thoughts.”

Compline thus establishes another threshold in the rhythm of creation: the movement into darkness and silence. In our contemporary context, dominated by electric lighting and electronic devices, this threshold has been virtually obliterated. Compline offers a counter-practice: the deliberate setting aside of light, noise, and stimulation—the restoration of darkness as the proper condition for rest, for the daily rehearsal of our mortality, for the trust that surrendering consciousness requires.

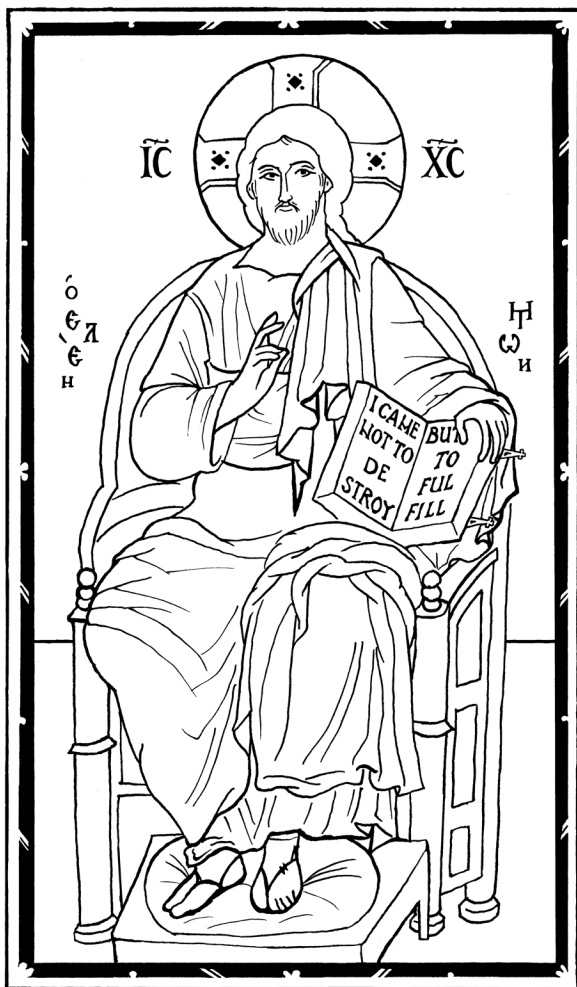
III. Midnight Office: Vigilance in darkness

The Midnight Office occupies perhaps the most counter-cultural position in the contemporary liturgical imagination. Whilst Vespers and Compline address threshold moments still recognisable in modern life—sunset and bedtime—the Midnight Office assumes a pattern of sleep utterly foreign to industrial society: the practice of ‘segmented’ sleep.

Until remarkably recently in human history—until the widespread adoption of electric lighting—human sleep patterns followed a biphasic rhythm. People would retire shortly after sunset, sleep for several hours, wake naturally in the middle of the night for a period of one to three hours, then return to bed for a second sleep lasting until near dawn. During this wakeful interval, people engaged in quiet activities: prayer, reading by candlelight, conversation, contemplation, intimate relations.

The church developed the Midnight Office precisely for this interval. It addresses the experience of waking in darkness, of finding oneself conscious whilst the world sleeps. The opening psalm establishes the theme: ‘I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth. He will not let your foot be moved, he who keeps you will not slumber. Behold, he who keeps Israel will neither slumber nor sleep’ (Psalm 121.1-4).

The worshipper has been awakened; the natural question arises: why? The psalm responds: God does not sleep.



Divine vigilance is constant. Your waking participates in something larger—the eternal watchfulness of the one who neither slumbers nor sleeps.

The service then moves to Psalm 134, brief yet theologically dense: ‘Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord. Lift up your hands to the holy place, and bless the Lord’ (Psalm 134:1-2).

Here is the explicit connection: you ‘who stand by night.’ The worshipper’s physical state—standing, wakeful, in darkness—becomes liturgical

posture. This is not accident or affliction but vocation: to be among those who maintain prayer through the night hours.

The practical implications for contemporary life are significant. Whilst we no longer follow segmented sleep patterns as cultural norm, many people do wake in the night—whether through anxiety, physical need, or natural rhythm. The typical response is frustration: one worries about not sleeping, which itself prevents return to sleep.

The Midnight Office offers an alternative: nocturnal waking becomes occasion rather than problem. You have been awakened at the hour of prayer. The bridegroom comes at midnight, and blessed is the servant found watching. The

Midnight Office thus sanctifies waking in darkness and transforms it from source of anxiety into opportunity for vigilance.

IV. Mattins: Dawn of revelation

Mattins—or *Orthros* in Greek—occupies the liturgical position symmetrical to Vespers. If Vespers guides us from light into darkness, Mattins escorts us from darkness into light. This is not morning prayer in the sense of prayers said after breakfast; it is sunrise prayer, designed to straddle the dawn itself. The service begins in darkness and culminates as light breaks across the horizon.

Traditionally, Mattins began at ‘cock-crow’—in the hours before dawn whilst darkness still prevailed. This temporal structure shapes the service’s theological movement. Mattins enacts the transformation from darkness to light, making worshippers participants in this daily resurrection. Just as the women came to the tomb ‘early, whilst it was still dark’ (John 20.1) and encountered the risen Lord as dawn broke, so Christians maintain vigil through the night’s end and greet the risen sun as sacrament of the risen Son of God.

The service opens with the *Hexapsalmos*—the Six Psalms, read without interruption in complete stillness. These psalms progress from profound darkness toward tentative hope. Psalm 3 establishes the opening tone: ‘O Lord, how many are my foes. Many are rising against me; many are saying of me, there is no help for him in God. But thou, O Lord, art a shield about me, my glory, and the lifter of my head’ (Psalm 3:1-3).

This is prayer from within darkness—the existential darkness of affliction, doubt, despair. The psalm voices that peculiar vulnerability of pre-dawn waking when anxieties multiply, when salvation itself appears questionable.

Yet embedded within this darkness comes the crucial turn: ‘I lie down and sleep; I wake again, for the Lord sustains me’ (Psalm 3:5). The very fact of waking becomes testimony to divine faithfulness. One went to sleep uncertain; one wakes to

find oneself preserved. The morning itself—the simple fact of having survived the night—constitutes evidence of God’s mercy.

During the Six Psalms, the church remains dark. This is the stillness before creation, the silence before the Word speaks light into being. Then comes the service’s theological climax. As the first light appears, the congregation proclaims: ‘The Lord is God and has revealed himself to us. Blessed is he who comes in the Name of the Lord’ (Psalm 118:27, 26)

This verse, repeated with increasing joy, announces the fundamental Christian proclamation: God has revealed himself. The passive, waiting posture of the Six Psalms gives way to active proclamation. Light does not drive out darkness but discloses what was always there—the divine presence that neither slumbers nor sleeps.

The organic connection proves inescapable: everyone wakes, everyone experiences dawn. Mattins sanctifies this universal threshold, transforming it from mere biological necessity into participation in cosmic drama—the daily reenactment of creation’s first day, when God said: ‘Let there be light’ (Genesis 1.3).

V. First Hour: Consecrating the day

The First Hour occupies a curious position in the liturgical imagination. It is never served on its own, but appointed to be appended to Mattins or combined with the other little hours as part of the ‘Royal Hours.’ Yet this very lack of prominence in communal worship paradoxically elevates its importance for domestic practice.

The First Hour addresses a threshold moment universally experienced but rarely liturgically marked: the transition from morning preparation to the day’s full activity. This is not the waking moment—that belongs to Mattins. Rather, the First Hour assumes one has already risen, completed morning ablutions, perhaps eaten breakfast. One stands now at the threshold of departure, ready to engage the world’s demands.

This is the ‘after breakfast’ prayer—the moment when one stands, keys in hand, about to step through the door.

The three psalms establish its distinctive theological character, with Psalm 5 providing the thematic centre: ‘Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my king and my God; for unto thee will I pray, O Lord. In the morning shalt thou hear my voice. In the morning shall I stand before thee, and thou shalt look upon me’ (Psalm 5.1–3).

This address—‘my king and my God’—proves theologically freighted. It echoes the baptismal interrogation: ‘Dost thou believe in Christ?’ ‘I believe in him as king and God.’ The First Hour thus functions as daily renewal of baptismal covenant. Before engaging the world’s competing authorities—employers, clients, teachers, schedules, demands—the worshipper pauses to reassert ultimate allegiance: Christ alone is king and God.

The phrase ‘I shall stand before thee’ introduces the hour’s central posture: vigilance as one prepares to enter contested territory. The psalm’s subsequent verses acknowledge that the world into which one ventures may be genuinely hostile to righteousness. The psalm does not romanticise the day ahead but confronts its reality.

Yet remarkably, the psalm transforms this very hostility into catalyst for righteousness: ‘Lead me, O Lord, in thy righteousness because of my enemies; make thy way straight before me’ (Psalm 5.8) The obstacles become precisely the circumstances that drive the Christian toward God, that necessitate divine guidance.

This reframes the common experience of frustration with daily circumstances. The fantasy that ‘today will be different’ proves both unrealistic and spiritually counterproductive. The First Hour proposes instead a robust realism: difficulties will arise precisely because one has pledged allegiance to Christ as king. Conflict is inevitable. But this conflict itself becomes the means of deeper consecration.

The First Hour thus sanctifies the universal threshold: the moment of departure, the launching of the day's primary activity. The service transforms this threshold into covenant renewal: I go forth acknowledging Christ as king and God, pledging vigilance, requesting divine guidance precisely because of the obstacles ahead.

VI. Third Hour: The Spirit's descent for work

The Third Hour—midmorning, between roughly nine o'clock to noon—addresses what is for many the most productive portion of the day. This is the hour when work has fully commenced, when mental acuity peaks, when the bulk of daily tasks demand attention. It is, paradoxically, the hour least likely to be marked by prayer precisely because it seems least to need prayer—one is already engaged, productive, accomplishing.

Yet the Third Hour's theological content suggests the opposite: this productive time requires consecration most urgently. The service centres on the descent of the Holy Spirit at Pentecost, described in Acts as having occurred at the third hour.

The timing proves significant. This was not the contemplative silence of midnight, nor the liminal stillness of dawn. This was mid-morning—the hour of activity, of commerce, of work. Peter's explanation makes the timing explicit: 'These people are not drunk, as you suppose, since it is only the third hour of the day' (Acts 2.15). The Spirit descends to equip disciples for mission within the world.

The three psalms of the Third Hour develop this theme. Psalm 17 evokes Christ's trial, the righteous one unjustly condemned. Psalm 25 shifts to acknowledge human guilt: 'Remember not the sins of my youth, or my transgressions; according to thy steadfast love remember me' (Psalm 25.7).

Psalm 51 resolves this tension through the Spirit's action: 'Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and

take not thy Holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit' (Psalm 51.10-12).

Three consecutive verses invoking the Holy Spirit—unprecedented concentration in the Psalter. The movement traces a complete arc: Christ's righteous suffering, our unrighteous falling, and the Spirit's work reconciling these extremes through re-creation and renewal.

The troparion gathers these themes: 'O Lord, who didst send down thy most Holy Spirit upon thine apostles at the third hour: take him not from us, O good one, but renew him in us who pray unto thee.'

Herein lies the service's challenge: to interrupt productivity with prayer seems counterproductive. The modern temptation is to reserve prayer for non-productive time. The Third Hour refuses this dichotomy. It insists that the most productive hour requires the most explicit invocation of the Spirit. Productivity divorced from the Spirit's guidance becomes mere busyness—activity untethered from divine purpose.

The Third Hour's profound insight: the busiest hour of the day is precisely the hour most requiring explicit invocation of divine presence. The Spirit's descent at the third hour sanctifies immersion in work conducted for divine purposes, equipped by divine power.

VII. Sixth Hour: The crucifixion and noonday crisis

The Sixth Hour—midday, roughly noon to three o'clock—occupies a peculiar position in both natural rhythm and liturgical theology. This is the hour when the sun reaches its zenith, when light and heat attain maximum intensity, when the morning's productive momentum often falters. The very term siesta derives from *sexta hora*—the sixth hour.

Yet this hour of rest commemorates that most violent moment of the crucifixion. The Gospels record with precision: 'It was now about the sixth hour, and there was darkness

over the whole land until the ninth hour' (Luke 23.44). At the moment when natural light should be brightest, supernatural darkness covered the earth. At the hour when one should rest from labour, the ultimate labour of salvation was accomplished.

This paradox shapes the entire character of the Sixth Hour service, addressing a profound dimension of human experience: the midday crisis. Ancient ascetic literature speaks extensively of the 'demon of noonday' — that particular temptation to despondency, spiritual listlessness that assaults precisely at midday. The morning begins with energy and purpose; by noon, doubts emerge. What am I really accomplishing? The sun's harsh glare seems to expose the futility of effort, the meaninglessness of activity.

Contemporary experience validates this ancient wisdom. School children watch classroom clocks that seem to have stopped. Office workers experience the notorious post-lunch slump. Time itself appears to slow, to congeal. This is not mere tiredness but existential crisis—a sudden acute awareness of mortality, futility, the potential meaninglessness of all endeavour.

The Sixth Hour addresses this crisis directly. Psalm 91 names it explicitly: 'Thou wilt not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday' (Psalm 91.5-6).

The catalogue of threats spans the entire day—and crucially includes the demon of noonday. This is spiritual warfare at the day's brightest hour, when defences are supposedly strongest yet prove most vulnerable. The psalm's response? Trust in divine protection: 'He who dwells in the shelter of the most high [...] abides in the shadow of the almighty' (Psalm 91.1).

The service's troparion gathers these themes into explicit connection with Christ's passion: 'O thou who on the sixth day and hour didst nail to the cross the sin that Adam dared to commit in paradise: tear up the record of our trespasses, O

Christ our God, and save us.'

The language proves visceral—nailed, tear up. When despondency assaults, when purpose dissolves, when all seems futile—at precisely that moment, one must refocus on the cross, on the ultimate purposeful suffering that appeared most futile yet accomplished everything.

The Sixth Hour thus reframes the moment of apparent purposelessness as the hour of ultimate purpose—the hour when salvation was accomplished through what appeared to be utter defeat. The darkness at noon during the crucifixion becomes interpretive key for every midday darkness.

VIII. Ninth Hour: Return and completion

The Ninth Hour—late afternoon, roughly three to six o'clock—marks the final service of the liturgical day. After this comes Vespers, which begins the next day's commencement. The Ninth Hour thus occupies a unique position: simultaneously ending and threshold, completion and preparation.

The service's primary theological reference proves unmistakable: this is the hour of Christ's death. 'And at the ninth hour Jesus cried with a loud voice [...] and breathed his last' (Mark 15.34, 37). The troparion articulates this directly: 'O thou who at the ninth hour for our sake didst taste of death in the flesh, deaden the subtlety of our flesh, O Christ God, and save us.'

Yet the service's psalmic content introduces another theme equally crucial: return. The three psalms (84, 85, 86) appear consecutively in the Psalter and form a unified meditation on homecoming. Psalm 84 expresses longing for God's dwelling: 'How lovely is thy dwelling place, O Lord of hosts. My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God. [...] Blessed are those who dwell in thy house, ever singing thy praise.' (Psalm 84.1-2, 4)

This is the voice of one separated from home, yearning to

return. In Israel's history, this evokes exile's pain—forced displacement from Jerusalem, from the temple. But it speaks universally to anyone who has left home for work and longs to return.

Psalm 85 continues: 'Lord, thou wast favourable to thy land; thou didst restore the fortunes of Jacob. Thou didst forgive the iniquity of thy people; thou didst pardon all their sin' (Psalm 85.1-2) The Hebrew term for 'restore' is *shuv*—the same root used for repentance. To repent is literally to turn back, to return home. Physical return and spiritual return prove inseparable.

The next psalm gathers these themes whilst introducing testimony: 'Show me a sign of thy favour, that those who hate me may see and be put to shame because thou, Lord, hast helped me and comforted me' (Psalm 86.17). Looking back across the day's labour and struggles, one perceives with clarity: I have been sustained. The term 'comforted' means literally 'to strengthen together'—God has given strength to endure, to survive the day.

This retrospective recognition proves the Ninth Hour's psychological genius. By late afternoon, one is tired. The morning's energy has dissipated. At precisely this moment—worn, looking towards day's end—the service reframes the experience. The day's accomplishments occurred through sustained divine presence.

The organic connection proves universal: everyone who works knows late afternoon, when one mentally begins transitioning homeward. The Ninth Hour sanctifies this transition. The movement homeward becomes movement *Godward*; the day's end becomes recognition of divine sustenance; tiredness becomes occasion for gratitude. The Coptic form of this service incorporates the penitent thief's prayer—'Remember me, O Lord, when thou comest into thy kingdom'—spoken at this same hour from the cross. His prayer becomes that of every Christian: bring me home.

Seasons of intensity

Whilst the basic cycle of daily prayer remains constant throughout the year, certain seasons call for more intensive participation in these services. During Great Lent, many Orthodox Christians make special efforts to attend Vespers and Mattins more regularly, recognising that the discipline of daily prayer supports the spiritual work of the fasting season.

Similarly, during the great festivals of the church year—Christmas, Theophany, Pascha—extended services combine elements from the daily cycle with special celebrations. These vigil services can last several hours, creating opportunities for deep immersion in prayer and worship that refreshes the soul in ways that briefer services cannot.



Even if you can't attend these longer services, understanding their rhythm helps you appreciate the ebb and flow of Orthodox spiritual life. Some seasons call for greater intensity in prayer and fasting, while others invite more relaxed celebration. Learning to live according to these rhythms, rather than the constant pressure of secular culture, can bring profound peace and perspective to daily life.

Recovering creation's rhythms

We arrive at a curious paradox. Modern Orthodox Christianity possesses so-called 'martyrs' who died defending calendar calculations, refusing to celebrate feasts on 'incorrect' dates even when threatened with persecution. The calendar question has generated schisms and entire jurisdictions organised around competing computations of dates.

Yet this same tradition, so vigilant about calendrical precision, has allowed a far more fundamental transformation to occur virtually without comment. The shift from sundial to mechanical clock, from natural hours to standardised time, from organic rhythm to industrial regimentation—this revolution in human experience of time itself has proceeded largely unexamined. We have martyrs for the calendar but not for the clock.

The Liturgy of the Hours represents Orthodoxy's incorporation not of clock time but of creation time—of the fundamental rhythms established in Genesis when evening and morning constituted the first day. These services sanctify the divisions already present in creation itself: sunset and sunrise, the sun's zenith, the transitions between waking and sleeping, working and resting.

The recovery of this tradition requires recognising what has been lost. We inhabit environments where artificial lighting renders day and night functionally identical, where work continues regardless of sunlight's presence. The global pandemic of 2020 revealed how completely modern life depends upon artificial structures—when these collapsed,

many reported complete temporal disorientation.

The contemporary crisis is not that Orthodox Christians have abandoned monastic services but that we have lost connection to the natural rhythms those services sanctify. Recovery requires rediscovery of permanent realities: sunset still occurs, bodies still require sleep, noon still brings its challenges. The Liturgy of the Hours invites us to recognise these realities as already liturgical, already prayer, already participation in God's ordering of creation.

But the recovery must be embodied. The psalms prove crucial here—prayers arising from concrete human experience of exile and return, morning anxiety and evening exhaustion, work's burdens and rest's necessity. The psalms ground prayer in body, in earth, in the concrete particularities of human life within creation. Recovering the Liturgy of the Hours means recovering the psalms.

The services that follow invite you not merely to read about the Liturgy of the Hours but to be immersed in prayer and to embody the psalms. These ancient prayers may feel strange at first, even difficult. This is to be expected. They arise from a culture foreign to ours, yet they address experiences that remain universal: exile and homecoming, morning anxiety and evening exhaustion, the terror of midnight and the relief of dawn. As you pray them repeatedly, they will begin to pray you—shaping your perception of time, attuning you to creation's rhythms, giving voice to dimensions of experience you may not have known how to articulate. This is embodied prayer, requiring your presence at specific hours, your voice speaking ancient words, your body standing or bowing at appointed moments. It asks more than modern spirituality typically demands, yet offers something our culture desperately lacks: a way of inhabiting time that is neither frantic productivity nor mindless consumption, but grateful participation in the rhythm of creation itself.

*Seven times a day I praise thee
for thy righteous ordinances. (Psalm 119.164)*

The Lord's Day

Services on Saturday Evening and Sunday Morning



Sunday as the Eighth Day

When the first followers of Messiah Jesus gathered on ‘the first day of the week’ to celebrate his resurrection, they were doing something far more radical than simply adding Sunday worship to the Jewish Sabbath. They were proclaiming that in Christ’s resurrection, time itself had been transformed.

In the Christian East, Saturday remains the Sabbath—*Sabbato* in Greek, *Subota* in Ukrainian, *Sâmbătă* in Romanian. The seventh day continues to hold its liturgical and theological significance as the day of God’s rest after creation, the day that affirms the goodness of the world God made and sustains. Throughout the Orthodox Church, Saturday retains its special character as a liturgical day.

Yet the early Christians also worshipped on the first day of the week—the day when Christ rose from the dead. This ‘Lord’s Day’ (*Kyriake*) did not replace the Sabbath, nor did it become merely the Christian equivalent of the Jewish seventh day. Rather, as Fr Alexander Schmemmann observes, ‘the nature and meaning of this new day were defined in relation to the Sabbath and the conception of time connected with it.’ The new day was to be celebrated in a new and eschatological manner, and therefore had to maintain a relationship with a real and permanent Sabbath with all its fundamental theological themes.

The early church understood this Lord’s Day through the rich symbolism of Jewish apocalyptic thought as both the *first* day and the *eighth* day. As the first day of the week, it recalled the beginning of creation, for Christ’s resurrection inaugurated a new creation, restoring what sin had corrupted. But the church also called it the eighth day—the day beyond the week, the day that breaks the cycle of earthly time and opens into eternity.

‘The Lord’s day is great and glorious,’ wrote Saint Basil the Great. ‘The Scripture knows this day without evening, having no other day, a day without end... outside of time measured in weeks. Whether you call it a day or an age, it is all the same.’

The weekly resurrection services proclaim this mystery. When we gather on Saturday evening for Vespers and Sunday morning for Mattins, we are stepping outside the ordinary flow of time into the ‘Day of the Lord’ —a foretaste of the kingdom, a participation in the life of the age to come that has already begun in Christ’s resurrection. The hymns and psalms of these services announce the victory over death, the dawning of eternal light, the beginning of the world that has been saved and restored.

Yet this eighth day does not exist in isolation from the rhythms of the week. It manifests in time on the first day precisely so that all time—every day, every hour—might be drawn into the mystery of our salvation. This is why the church prays the daily office, the Liturgy of the Hours, sanctifying each day’s natural rhythms of morning and evening with prayer. The Hours extend the light of the resurrection through the whole week, affirming that the world Christ came to save includes the very fabric of our daily lives.

As you pray the Hours throughout the week, remember that you are living between two days: the Sabbath rest of the seventh day and the eternal Sunday of the eighth day, which has dawned in Christ and towards which all our days are directed. Every service, every hour of prayer, anticipates and echoes the great mystery of the resurrection, when time itself is transfigured by eternity.



Resurrection Vigil

The weekly celebration of the resurrection of our Lord and renewal of creation begins on Saturday evening with the Resurrection Vigil service, consisting of Great Vespers and the Service of Myrrhbearers in which we participate anew in the transforming experience of encounter of the earliest witnesses with the risen Lord Jesus Christ.

Background to the service

The early church developed two distinct modes of praying the Liturgy of the Hours, each with its own spiritual orientation and practical expression. What liturgical scholars have called the ‘cathedral’ or ‘city’ practice emerged as the church’s public, congregational worship—externalised prayer focused outward towards the world and characterised by ritual beauty and corporate action. In contrast, the ‘desert’ or ‘monastic’ mode developed among the ascetics of Egypt and Syria as an internally-oriented, contemplative practice centred on the unceasing recitation of the Psalter in course.

Cathedral practice expressed the church’s festal character through movement, procession, and heightened ceremony. Services focused primarily on morning and evening prayer—times natural to any religious tradition but enriched with thematic psalms chosen for their resonance with the hour (for instance, Psalm 104 for evening with its mention of darkness, Psalm 63 for morning’s awakening). These psalms were sung rather than simply recited, often employing refrains, responsorial patterns, and antiphonal choirs that invited full congregational participation. The services incorporated composed hymns, extended intercessions for the world, and ritual actions including incense, lighting of lamps, and the solemn entrance of the bishop. This was prayer as corporate offering, gathering the faithful from all walks of life to encounter the living God and intercede for creation.

The richness of our current Byzantine office represents a synthesis of both traditions—the contemplative depth of the desert joined to the festal beauty of the city. What we celebrate in the Resurrection Vigil—Great Vespers and the service of the myrrhbearers—draws particularly from that cathedral inheritance: prayer that gathers the community, employs the full range of our senses, and through its very beauty and solemnity reveals the presence of the age to come breaking into our present moment.

As we pray together, pay particular attention to the refrains that punctuate the psalms and hymns—these are your invitation to join your voice with the choir’s, entering fully into this corporate offering. The responsorial patterns woven throughout the service aren’t merely decorative but are opportunities for all present to participate actively in this ancient rhythm of sung prayer.

Great Vespers

The curtain and holy doors are opened. In silence, the presbyter takes the censer and, led by the deacon with a candle, he censes the whole altar. The presbyter stands again before the holy table. The deacon goes out through the holy doors and, facing the people, raises his orarion.

Deacon: Arise. Bless, master.

The deacon returns and again stands behind the holy table. The presbyter makes the sign of the cross with the censer, saying:

Presbyter: Glory to the holy, consubstantial, lifegiving and undivided Trinity, always, now and ever, and unto ages of ages.

People: Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ,
our king and our God.
Come, let us worship and fall down before Christ
himself, our king and our God.
Come, let us worship and fall down before him.

In Paschaltide, in place of ‘Come, let us worship’ the paschal troparion is sung as follows:

Clergy: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(two times)*

Christ is risen from the dead, trampling down death by death.

People: And upon those in the tombs bestowing life.

As Psalm 104 is sung with its refrain, the presbyter and deacon continue the great censing. When they are done, the holy doors are closed. The presbyter reads the prayers of light before the holy doors (see page 291).

Psalm 104

Every Vespers begins with Psalm 104, the Bible’s great hymn of creation. The psalm doesn’t just speak of what God did ‘in the beginning,’ but of what God is doing: sustaining creation, sending forth his Spirit, renewing all things day by day. The waters, the animals, the bread that strengthens our hearts, the cycle of life and death and new life—all of this is God’s ongoing relationship with the world he loves.

This is the canvas on which our own story is being painted. As we sing this psalm, we aren’t spectators watching salvation history unfold on a distant stage. We’re participants in God’s creative work, standing within the very creation the psalm describes. Our stories, our concerns, our lives are woven into this larger story of God’s care for the world. The psalm sets everything in motion, preparing us to bring the whole world—and our whole selves—into the great litany that follows.

Bless the Lord, O my soul. O Lord my God, thou art very great.

All are invited to join in singing the refrain after each verse.

Refrain: Glory to thee, O God. Alleluia.

Thou art clothed with honour and majesty, who coverest thyself with light as with a garment.

Who hast stretched out the heavens like a tent, who hast laid the beams of thy chambers on the waters.

Who makest the clouds thy chariot, who ridest on the wings of the wind.

Who makest the winds thy messengers, fire and flame thy ministers.

Thou didst set the earth on its foundations, so that it should never be moved.

Thou didst cover it with the deep as with a garment; the waters stood above the mountains.

At thy rebuke they fled; at the sound of thy thunder they took to flight.

The mountains rose, the valleys sank down to the place which thou didst appoint for them. Thou didst set a bound which they should not pass, so that they might not again cover the earth.

Thou makest springs gush forth in the valleys; they flow between the hills, they give drink to every beast of the field; the wild asses quench their thirst.

By them the birds of the air have their habitation; they sing among the branches.

From thy lofty abode thou waterest the mountains; the earth is satisfied with the fruit of thy work.

Thou dost cause the grass to grow for the cattle, and plants for man to cultivate.

That he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart.

The trees of the Lord are watered abundantly, the cedars of

Lebanon which he planted.

In them the birds build their nests; the stork has her home in the fir trees.

The high mountains are for the wild goats; the rocks are a refuge for the badgers.

Thou hast made the moon to mark the seasons; the sun knows its time for setting.

Thou makest darkness, and it is night, when all the beasts of the forest creep forth.

The young lions roar for their prey, seeking their food from God. When the sun rises, they get them away and lie down in their dens.

Man goes forth to his work and to his labour until the evening. O Lord, how manifold are thy works. In wisdom hast thou made them all.

The earth is full of thy creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great.

There go the ships, and Leviathan which thou didst form to sport in it. These all look to thee, to give them their food in due season.

When thou givest to them, they gather it up; when thou openest thy hand, they are filled with good things.

When thou hidest thy face, they are dismayed; when thou takest away their breath, they die and return to their dust.

When thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground.

May the glory of the Lord endure for ever, may the Lord rejoice in his works.

Who looks on the earth and it trembles, who touches the mountains and they smoke.

I will sing to the Lord as long as I live; I will sing praise to my God while I have being.

May my meditation be pleasing to him, for I rejoice in the Lord. Let sinners be consumed from the earth, and let the wicked be no more.

Bless the Lord, O my soul. The sun knows its time for setting. Thou makest darkness, and it is night.

O Lord, how manifold are thy works. In wisdom hast thou made them all.

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

Now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Towards the end of the psalm, the deacon leaves the altar by the north door, and stands before the icon of the Theotokos. At 'Alleluia' he bows three times with the presbyter. They bow to each other, and the presbyter returns to the altar. The deacon stands before the doors for the litany.

Great litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our Metropolitan _____, for our Archbishop _____, for the honourable presbyterate, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our sovereign _____, for the elders and stewards of this land, and for all those in seats of authority, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For travellers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most

blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Gladden our hearts, that we may fear thy holy name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in thy holy name.

For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

The deacon stands before the icon of Christ while the first section of the first kathisma of the Psalter ('Blessed is the man') is sung.

Kathisma 1, stasis 1 (Psalms 1-3)

'Blessed is the man' depicts the righteous one who delights in God's law, who is like a fruit-bearing tree. When we align our lives with God's purposes, when our stories merge with his, we feel ourselves firmly rooted, drawing from good streams, bearing fruit. Life flourishes when it's lived in the right direction. These psalms give voice to that sense of blessing, of life as it was meant to be.

But they also point beyond our own fragile and fleeting experience of righteousness to the one who is truly blessed. Who is the man who perfectly keeps God's law? Who is the

tree planted by the water that never withers? It is Christ, the messiah, whose resurrection we celebrate. In these royal and messianic psalms, we're anticipating the triumph of the risen king and the resurrection life he shares with us.

Blessed is the man that has not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the pestilent.

All are invited to join in singing the refrain after each verse.

Refrain: Alleluia.

But his will is rather in the law of the Lord, and in his law will he meditate day and night.

And he shall be like the tree which is planted by the streams of the waters.

Which shall bring forth its fruit in its season; and its leaf shall not fall, and all things whatsoever he may do shall prosper.

Not so are the ungodly, not so; but rather they are like the chaff which the wind does hurl away from the face of the earth.

For this reason shall the ungodly not stand up in judgement, nor sinners in the council of the righteous.

For the Lord knows the way of the righteous, and the way of the ungodly shall perish.

When only the first psalm is sung, skip to 'Glory' at this point.

Why have the heathen raged, and the peoples meditated empty things?

The kings of the earth were aroused and the rulers were assembled together against the Lord and against his Christ.

Let us break their bonds asunder, and let us cast away their yoke from us.

He that dwells in the heavens shall laugh them to scorn, and

the Lord shall deride them.

Then shall he speak unto them in his wrath, and in his anger shall he trouble them.

But as for me, I was established as king by him, upon Sion his holy mountain, proclaiming the commandment of the Lord.

The Lord said unto me: thou art my son, this day have I begotten thee.

Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt herd them with a rod of iron. Thou shalt shatter them like a potter's vessels.

And now, O you kings, understand. Be instructed, all you that judge the earth.

Serve the Lord with fear, and rejoice in him with trembling.

Lay hold of instruction, lest at any time the Lord be angry, and you perish from the righteous way.

When quickly his wrath be kindled, blessed are all that have put their trust in him.

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: 'There is no salvation for him in in his God.'

But thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and he heart me out of his holy mountain.

I laid me down and slept. I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord. Save me, O my God, for thou hast smitten all who without cause are my enemies, the teeth of sinners hast thou broken.

Salvation is of the Lord, and thy blessing is upon thy people.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*two times*)

Alleluia, alleluia, alleluia. Glory to thee, O God, our hope, O Lord, glory to thee.

Little litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O Lord, rebuke us not in thine anger, neither chasten us in thy wrath, but deal with us according to thy mercy, O physician and healer of our souls. Guide us to the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the Theotokos and of all the saints.

For thine is the might, and thine is the kingdom,
and the power, and the glory, of the Father, and of
the Son, and of the Holy Spirit, now and ever, and
unto ages of ages.

People: Amen.

Lamplighting Psalms 141, 142, 130 & 117

The deacon returns to the altar. ‘Lord, I call upon thee’ is sung in the tone of the week. The deacon performs a great censuring. The candles are lit.

These psalms mark a dramatic shift in tone. The first three are genuine laments—the cry of someone who feels alienated, dejected, abandoned. But this isn’t the cry of someone who has fallen away from God. It’s the struggle of a faithful believer who finds himself in bad company, amongst people who set traps, who tempt, who make life difficult. ‘God, where are you? Don’t you see what’s going on? Please listen to my cry.’ This is real life for believers. We know these moments. We trust in God, and yet sometimes it feels as though he has abandoned us.

The psalms trace a movement from that place of individual despair back to where we belong in the warmth and light of community, from alienation to true home, from being unable to worship to standing together in God’s temple. And by the end, in Psalm 117, all the nations join in praising the Lord—the same verse St Paul quotes in Romans when celebrating gentiles being brought into God’s family.

This is why we light the lamps during these psalms. We’re enacting the very journey the words describe: coming in from darkness and isolation to warmth and light, finding our way back to the community where God dwells.

Lord, I call upon thee, hear me. Hear me, O Lord. Lord, I call upon thee, hear me. Receive the voice of my prayer when I call upon thee. Hear me, O Lord.

Let my prayer arise in thy sight as incense, and let the lifting up of my hands be an evening sacrifice. Hear me, O Lord.

Hymns of the resurrection and of the daily commemoration are interspersed with the following verses.

Bring my soul out of prison, that I may give thanks to thy name.

The righteous will surround me, for thou wilt deal bountifully with me.

Out of the depths I cry to thee, O Lord. Lord, hear my voice.

Let thine ears be attentive to the voice of my supplications.

If thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with thee.

For thy name's sake I wait for thee, O Lord. My soul has waited for thy word; my soul has hoped on the Lord.

From the morning watch until night, from the morning watch, let Israel hope on the Lord.

For with the Lord there is mercy and with him is plenteous redemption, and he will deliver Israel from all his iniquities.

Praise the Lord, all nations. Praise him, all peoples.

For his mercy is confirmed on us, and the truth of the Lord endures for ever.

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

The doxasticon is now sung.

Now and ever, and unto ages of ages. Amen.

The dogmatic theotokion is now sung.

Prayer of the entrance

At the final sticheron the deacon says to the presbyter:

Deacon: Let us pray to the Lord.

Presbyter: In the evening, and in the morning, and at noonday, we praise thee, we bless thee, we give thanks unto thee, and we pray thee, O master of all, O man-befriending Lord, direct our prayer before thee as incense, and incline not our hearts to words or thoughts of evil, but deliver us from all that seek after our souls. For upon thee, O Lord, O Lord, are our eyes, and in thee have we put our hope. Put us not to shame, O our God. For to thee belong all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

Entrance

At ‘Now and ever’ the deacon opens the holy doors. The presbyter, preceded by the deacon with the censer, comes out by the north door and around the analogion, coming to stand before the holy doors.

Deacon: Bless, master, the holy entrance.

Then the presbyter blesses toward the east, saying:

Presbyter: Blessed is the entrance of thy holy ones, always, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon censens the icons of Christ and the Theotokos, and the presbyter, and then, tracing the sign of the cross with the censer:

Deacon: Wisdom. Stand upright.

Evening hymn ‘Gladsome light’

The deacon censens the altar and the presbyter blesses the people. The deacon and the presbyter then go to the high place.

The *Phos Hilaron* or ‘Gladsome light’ is one of the church’s oldest hymns. St Basil the Great, writing in the 300s, said

that even then no one could remember how old it was.

By now, darkness has fully fallen outside, but we've lit the church. We've gathered around the light, and we proclaim that Christ is the true light in our midst.

This mirrors what happened in every ancient home: as evening came, you couldn't afford to heat and light every room, so you chose one central place. You lit the lamp, and you gathered around it. And in that gathering, you found warmth, safety, the presence of others—you found you could worship, that God was near.

Gladsome light of the holy glory of the immortal Father, heavenly, holy, blessed, O Jesus Christ. Now that we have come to the setting of the sun and behold the light of evening, we praise God: Father, Son, and Holy Spirit. For meet it is at all times to worship thee with voices of praise, O Son of God and giver of life. Therefore all the world glorifies thee.

Prokeimenon

The giving of the peace is Christ's own greeting to his disciples when he appeared in their midst after the resurrection. It is God's *shalom* breaking into our life with all our unsettledness, our anxiety, our sense of alienation. All the frustrations of life culminate here, in the light, and we hear that the peace of God has come to us.

In that peace and light, we sing the prokeimenon: 'The Lord is king, he is robed in majesty. For he has made the world so sure that it shall not be moved' (Psalm 93). Here is our assurance of the royal messiah. This psalm speaks of chaotic waters and roaring floods, but the Lord on high is mightier, ordering the waters as at creation. We experience Christ as the true king who orders chaos and brings the peace of God.

Deacon: Let us attend.

Presbyter: Peace be unto all.

Deacon: The prokeimenon in the sixth tone. The Lord is king, he is robed in majesty.

People: The Lord is king, he is robed in majesty.

Deacon: The Lord is robed with strength and has girded himself.

People: The Lord is king, he is robed in majesty.

Deacon: For he has made the world so sure that it shall not be moved.

People: The Lord is king, he is robed in majesty.

Deacon: Holiness becomes thy house, O Lord, unto length of days.

People: The Lord is king, he is robed in majesty.

Deacon: The Lord is king.

People: He is robed in majesty.

Reading(s) from the Scriptures

For as many readings from the Scriptures as are appointed:

Deacon: Wisdom.

Reader: The reading from ____.

Deacon: Let us attend.

Then the reading(s).

Litany of fervent supplication

The deacon goes out the north door for the litany.

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

People: Lord, have mercy.

Deacon: O Lord almighty, the God of our fathers, we pray

thee, hear us and have mercy.

People: Lord, have mercy.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for our Metropolitan ____, for our Archbishop ____, for presbyters, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for our sovereign ____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for the blessed and ever-memorable founders of this holy church; and for all our fathers and mothers, brothers and sisters, the Orthodox departed this life before us, especially ____, who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God ____, for all the members of this holy mission and those who have asked us to pray for them, and for the pardon and remission of their sins.

People: Lord, have mercy. (*three times*)

The following occasional petitions may be added for other needs.

For the ill:

Deacon: O physician of souls and bodies, with compunction and broken in heart we fall down

before thee, and with groaning we cry out unto thee: heal the sicknesses and cure the passions of the soul and body of thy servants, _____, and forgive them, as thou art compassionate, every transgression, both voluntary and involuntary, and quickly raise them up from their beds of illness, we pray thee, hear us and have mercy.

For expectant mothers:

Deacon: Again we pray thee, who didst not abhor the virgin's womb, look with mercy upon the handmaidens, _____. Bless the fruit of their wombs. Let their infants grow healthy and well-formed in body and intelligent in soul, that they may come to true knowledge of thee, and grant unto thy handmaidens in due course safe and easy deliveries, we fervently entreat thee, hear us and have mercy.

For giving thanks:

Deacon: As unprofitable servants, with fear and trembling we give thanks unto thy deep compassion, O Lord, our saviour and master, for thy benefits which thou hast poured forth abundantly upon thy servants, _____, and we fall down before thee and bring glorification unto thee as God. And with compunction we cry out: deliver thy servants from all misfortunes, and as thou art merciful, fulfil always the desires of us all as may be expedient for us, we fervently pray thee, hear us and have mercy.

For peace in times of conflict:

Deacon: Again we pray thee, O Lord our God, for all who suffer from acts of war, especially for the victims and all those involved in the struggles in _____; we pray for thy peace and thy mercy in the midst of the great suffering which people are now inflicting on each other; accept the prayers of thy

church, so that by thy goodness peace may return to all peoples: we pray thee, hear us and have mercy.

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable temple, for those who labour and those who sing; and for all the people here present who await thy great and rich mercy.

People: Lord, have mercy. (*three times*)

Presbyter: For thou art a merciful and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Evening prayer

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art thou, O Lord God of our fathers, and praised and glorified be thy name for ever. Amen.

Let thy mercy, O Lord, be upon us, as we have set our hope on thee. Blessed art thou, O Lord, teach me thy statutes. Blessed art thou, O master, make me to understand thy statutes. Blessed art thou, O holy one, enlighten me with thy statutes.

Thy mercy, O Lord, endures for ever; despise not the works of thy hands. To thee belongs worship, to thee belongs praise, to thee belongs glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Evening litany of supplication

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: A Christian ending to our life, painless, blameless, and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

People: Grant it, O Lord.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For thou art a good and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Peace and evening prayer of inclination

The prayer of inclination (like its counterpart at Mattins) is a real blessing and commissioning for going out from this place. Very practical things are prayed for—protection through the night, through the darkness ahead. We ask God to guard us, even from the things we ourselves have brought forward out of the darkness of our own lives. We pray to be saved from ‘evil memories’—those things we’re clutching deep in our hearts that hold us back from flourishing spiritually in communion with God, others, and all creation.

Presbyter: Peace be unto all.

People: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

People: To thee, O Lord.

Presbyter: O Lord our God, who didst bow the heavens and come down for the salvation of man, look upon thy servants and thine inheritance. For to thee, the fearful and man-befriending judge, have thy servants bowed their heads and submissively inclined their necks; awaiting not help from men, but entreating thy mercy and looking confidently for thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the devil, from vain thoughts, and from evil memories.

Blessed and glorified be the might of thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Aposticha

The appointed aposticha hymns are sung according to the tone of the week. They are normally interspersed with these verses:

The Lord is king, he is robed in majesty.

For he has made the world so sure that it shall not be moved.

Holiness becomes thy house, O Lord, unto length of days.

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

Now and ever, and unto ages of ages. Amen.

Prayer of Symeon and Trisagion prayers

Reader: Lord, now lettest thou thy servant depart in peace, according to thy word. For my eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to enlighten the gentiles, and the glory of thy people Israel.

Holy God, holy mighty, holy immortal, have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son, and to the

Holy Spirit, now and ever, and unto ages of ages.
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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Dismissal hymns

Then the dismissal troparion of the resurrection, the troparion of the commemoration of the day, and resurrection theotokion (in the tone of the second troparion, if appointed) are sung.

Tone 1

Troparion

When the stone had been sealed by the Jewst, while the soldiers were guarding thy most pure body, thou didst rise on the third day, O saviour, granting life to the world. The powers of heaven therefore cried to thee, O giver of life: Glory to thy resurrection, O Christ. Glory to thy kingdom. Glory to thy dispensation, O thou who lovest mankind.

† That is, some of the Judæans, the religious leadership in Jerusalem. Jesus and all his early followers were of course also Jews.

Theotokion

When Gabriel announced to thee, O virgin, 'Rejoice,' at his voice the master of all took flesh within thee, the holy ark, as the righteous David said. Thy womb became more spacious than the heavens, since thou didst bear thy creator. Glory to him who abode in thee. Glory to him who came forth from

thee. Glory to him who through thy birthgiving set us free.

Tone 2

Troparion

When thou didst descend to death, O life immortal, thou didst slay hell with the spendour of thy godhead, and when from the depths thou didst raise the dead, all the powers of heaven cried out: O giver of life, Christ our God, glory to thee.

Theotokion

All beyond thought, all most glorious are thy mysteries, O Theotokos. Sealed in purity, preserved in virginity, thou wast revealed to be a true mother who gave birth to the true God. Entreat him that our souls be saved.

Tone 3

Troparion

Let the heavens rejoice, let the earth be glad, for the Lord has shown strength with his arm. He has trampled down death by death, he has become the firstborn of the dead. He has delivered us from the depths of hell and has granted the world great mercy.

Theotokion

We praise thee as the mediatrix of our salvation, O virgin Theotokos, for thy Son and our God, who took flesh from thee, accepted the passion on the cross, delivering us from corruption as the friend of man.

Tone 4

Troparion

When the women disciples of the Lord learned from the angel the joyous message of thy resurrection, they cast away the ancestral curse and elatedly told the apostles: 'Death is overthrown. Christ God is risen, granting the world great mercy.'

Theotokion

The mystery of all eternity, unknown even to the angels, through thee, O Theotokos, is revealed to those on earth: God incarnate by union without confusion. He voluntarily accepted the cross for us, by which he resurrected the first-created man, saving our souls from death.

Tone 5

Troparion

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the virgin. For he willed to be lifted up on the cross in the flesh, to endure death, and to raise the dead by his glorious resurrection.

Theotokion

Rejoice, O impassable gate of the Lord. Rejoice, O rampart and protection of those who run to thee. Rejoice, O tranquil haven and pure maiden who knew not man, who gavest birth in the flesh to thy creator and God. Cease not to intercede for them that worship and praise him that was born of thee.

Tone 6

Troparion

The angelic powers were at thy tomb, the guards became as dead men. Mary stood by thy grave seeking thy most pure body. Thou didst capture hell, not being tempted by it. Thou didst come to the virgin, granting life. O Lord, who didst rise from the dead, glory to thee.

Theotokion

Thou who didst call thy mother blessed camest of thine own free will to the passion, shining forth upon the cross, wishing to recall Adam and saying unto the angels: 'Rejoice with me, for the lost coin has been found.' O thou who hast ordered all things in wisdom, O our God, glory to thee.

Tone 7

Troparion

By thy cross, thou didst destroy death. To the thief, thou didst open paradise. For the myrrhbearers thou didst change weeping into joy. And thou didst command thy disciples, O Christ God, to proclaim that thou art risen, granting the world great mercy.

Theotokion

Since thou art the treasury of our resurrection, O all-hymned one, lead up from the pit and abyss of transgression those who place their trust in thee, for thou hast saved us, who are subject to sin, by giving birth to our salvation, O thou who before childbirth wast virgin, and in childbirth wast virgin, and even after childbirth remainest virgin.

Tone 8

Troparion

Thou didst descend from on high, O merciful one. Thou didst endure the three-day burial to free us from our sufferings. O Lord, our life and resurrection, glory to thee.

Theotokion

O thou who for our sake wast born of the virgin, and didst suffer crucifixion, O good one, and didst despoil death by death, and as God didst reveal the resurrection: despise not the work of thy hands. Show forth thy love for mankind, O merciful one. Accept the supplications of the Theotokos who bore thee, and save thy despairing people, O saviour.

Final blessing of Vespers

Presbyter: The blessing of the Lord be upon you, through his grace and love for man, always, now and ever, and unto ages of ages.

People: Amen.

Service of the Myrrhbearers

A weekly paschal carnival

The Service of the Myrrhbearers commemorates the resurrection of Christ primarily through the lens of the myrrhbearing women's discovery of the empty tomb and subsequent encounters with the risen Lord Jesus as recounted in the gospels. This service unit can be included in Mattins within an 'All-Night Vigil' or celebrated as laid out here following Great Vespers in a parish resurrection vigil.

This service evokes several key themes.

The dominant theme is the paschal reversal from sorrow to joy, death to life. The women arrived at the tomb in grief, carrying spices to anoint a corpse, but encountered instead the radiant angel and the resurrection. As the *Evlogitaria* proclaim, 'Why do you mingle myrrh with tears of compassion, O you women disciples? The time for sorrow is ended.' This transformation is celebrated as true divine carnival—a joyful liberation from 'the heavy chains of devout seriousness' into the 'gay and free laughing aspect of the world,' as Mikhail Bakhtin put it.

The reversal comes not through abstract enlightenment but through direct, embodied encounter. The liturgy dramatically enacts the gospel narrative, with the presbyter and deacon representing the two angels at the tomb. Worshippers participate physically in this encounter by coming forward and venerating the gospel book and icon—a tangible signs connecting them to the myrrhbearers' experience.

The service emphasises that resurrection is fundamentally corporate rather than privatised. It celebrates a shared resurrection body and life, with each person becoming a light, burning and shining to all that are in the church—the fire of love for God and neighbour.

Every Sunday thus becomes a mini-Pascha, resounding with the *risus pascalis*, the paschal laughter of carnival.

Psalm 137—‘By the waters of Babylon’

On the three Sundays before Lent—Prodigal Son, Meatfare, and Cheese-fare—the following psalm is sung. The presbyter remains before the holy table, swinging the censer.

By the waters of Babylon, there we sat down and we wept
when we remembered Sion.

Refrain: Alleluia.

Upon the willows there we hung up our lyres.

For there, they that had taken us captive asked us for words
of song, and they that had led us away asked us for a hymn,
saying, ‘Sing us one of the songs of Sion.’

How shall we sing the Lord’s song in a foreign land?

If I forget thee, O Jerusalem, let my right hand wither.

Let my tongue cleave to my throat, if I remember thee not, if
I set not Jerusalem above all others, as at the head of my joy.

Remember, O Lord, the sons of Edom in the day of
Jerusalem, who said: ‘Lay waste, lay waste to her, even to
the foundations thereof.’

O daughter of Babylon, thou wretched one, blessed shall he
be who shall reward thee wherewith thou hast rewarded us.

Blessed shall he be who shall seize and dash thine infants
against the rock.

Evlogitaria—hymns of blessing

The presbyter, taking a candle in his left hand and the censer in his right, performs a great censuring. He is led by the deacon with a candle. When they have returned to the holy table and the Evlogitaria are finished, the deacon goes out before the open holy doors for the little litany.

All are invited to join in singing the refrain after each verse.

Refrain: Blessed art thou, O Lord, teach me thy statutes.

The assembly of angels was amazed to see thee accounted among the dead, thee who hadst destroyed the might of death, O saviour, and didst raise up Adam with thyself, and who hadst freed all men from hades.

‘Why do you mingle myrrh with tears of compassion, O you women disciples?’ The radiant angel in the grave addressed the myrrhbearing women: ‘Behold the grave and exult, for the saviour has arisen from the sepulchre.’

At early morn, the myrrhbearers hastened to thy sepulchre with lamentation, but an angel came to them and said: ‘The time for sorrow is ended; weep you no longer. But tell the apostles of the resurrection.’

The myrrhbearing women came with myrrh unto thy tomb, O saviour, and they heard an angel saying unto them: ‘Why do you count the living among the dead? For, as God, he is risen from the sepulchre.’

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

We worship the Father, and His Son, and the Holy Spirit, the Holy Trinity, one in essence, and we cry out with the seraphim: ‘Holy, holy, holy art thou, O Lord.’

Both now and ever, and unto the ages of ages. Amen.

By giving birth to the giver of life, O virgin, thou didst rescue Adam from sin; and thou didst grant Eve joy instead of sorrow. For the God and man, who was incarnate of thee, has guided back to life him that had fallen away therefrom.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Evlogitaria (alternative translation)

Refrain: Blessed art thou, O Lord, teach me thy statutes.

The angelic host was filled with awe when it saw thee among the dead. By destroying the power of death, O saviour, thou didst raise Adam and save all men from hell.

In the tomb the radiant angel cried to the myrrhbearers: 'Why do you women mingle myrrh with your tears? Look at the tomb and understand. The saviour is risen from the dead.'

Very early in the morning the myrrhbearers ran with sorrow to thy tomb. But an angel came to them and said: 'The time for sorrow has come to an end. Do not weep, but announce the resurrection to the apostles.'

The myrrhbearers were sorrowful as they neared thy tomb, but the angel said to them: 'Why do you number the living among the dead? Since he is God, he is risen from the tomb.'

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

We worship the Father, and his Son, and the Holy Spirit, the Holy Trinity, one in essence. We cry with the seraphim: 'Holy, holy, holy art thou, O Lord.'

Now and ever, and unto ages of ages. Amen.

By giving birth to the giver of life, O virgin, thou didst deliver Adam from his sin. Thou didst give joy to Eve instead of sadness. The God-man who was born of thee hast restored to life those who had fallen from it.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Little litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: Out of the night our spirit awakes at dawn unto thee, O our God, for thy commandments are a light upon the earth. Teach us to perfect righteousness and holiness in thy fear; for we glorify thee, our God, who dost truly exist. Incline thine ear and hear us, and be mindful, O Lord, of the names of all those who are with us and pray with us, and save them by thy might. Bless thy people, and sanctify thine inheritance. Give peace to thy world, to thy churches, to the priests, to all in seats of authority, and to all thy people.

For blessed is thy name, and glorified is thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Hypakoe and hymns of ascent

The reader chants the hypakoe. Then the hymns of ascent are sung in the tone of the week.

Prokeimenon

The appointed prokeimenon is chanted by the deacon.

Deacon: Let us attend. Wisdom. The prokeimenon in the _____ tone.

Tone 1

I will now arise, says the Lord; I will set myself for salvation and not draw back from it.

Verse: The Lord's words are pure words.

Tone 2

Arise, O Lord my God, in the decree which thou hast commanded, and the assembly of peoples will surround thee.

Verse: O Lord my God, I have set my hope on thee, save me.

Tone 3

Say among the nations that the Lord is king, for he has established the world so that it shall never be moved.

Verse: Sing to the Lord a new song. Sing to the Lord, all the earth.

Tone 4

Arise, O Lord, and help us. Deliver us for thy name's sake.

Verse: We have heard with our ears, O God, and our fathers have told us.

Tone 5

Arise, O Lord my God. Let thy hand be lifted up, for thou reignest for ever.

Verse: I will give thanks to thee with my whole heart, O Lord. I will proclaim all thy wonders.

Tone 6

O Lord, stir up thy might, and come to save us.

Verse: Give ear, O shepherd of Israel, thou who leadest Joseph like a flock.

Tone 7

Arise, O Lord my God, and let thy hand be lifted up. Do not forget thy poor for ever.

Verse: I will give thanks to thee with my whole heart, O Lord. I will proclaim all thy wonders.

Tone 8

The Lord will reign for ever; thy God, O Sion, to all generations.

Verse: Praise the Lord, O my soul. I will praise the Lord as long as I live.

‘Let everything that has breath’

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For holy art thou, O our God, who retest in the sanctuary, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Deacon: Let everything that has breath praise the Lord.

People: Let everything that has breath praise the Lord.

Deacon: Praise God in his sanctuary, praise him in the firmament of his power.

People: Let everything that has breath praise the Lord.

Deacon: Let everything that has breath.

People: Praise the Lord.

Resurrection gospel

Deacon: And that we may be accounted worthy of hearing the holy gospel, let us pray to the Lord God.

People: Lord, have mercy. (*three times*)

Deacon: Wisdom. Stand upright. Let us hear the holy gospel.

Presbyter: Peace be unto all.

People: And to thy spirit.

Presbyter: The reading from the holy gospel according to
_____.

People: Glory to thee, O Lord, glory to thee.

Deacon: Let us attend.

The presbyter reads the gospel of the resurrection standing at the south end of the holy table, holding a candle in his left hand. The deacon stands opposite, facing south, also holding a candle.

People: Glory to thee, O Lord, glory to thee.

‘Having beheld the resurrection of Christ’

The deacon goes with his candle through the holy doors and stands at the foot of the steps facing east. The presbyter gives his candle to a server and, holding the gospel aloft, stands on the solea facing west.

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless one. We venerate thy cross, O Christ, and we praise and glorify thy holy resurrection. For thou art our God, and we know no other than thee. We call on thy name. Come, all you faithful, let us venerate Christ’s holy resurrection. For, behold, through the cross joy has come into all the world. Let us ever bless the Lord, praising his resurrection, for by enduring the cross for us, he has destroyed death by death.

At the words, ‘Come, all you faithful,’ the presbyter makes the sign of the cross with the gospel and led by the servers and deacon with the candle, goes to the middle of the church and lays the gospel on an analogion. After venerating the gospel and icon, they return to the altar.

Stichera after the gospel

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

Through the prayers of the apostles, O merciful one, blot out

the multitude of my transgressions.

Now and ever, and unto ages of ages. Amen.

Through the prayers of the Theotokos, O merciful one, blot out the multitude of my transgressions.

Have mercy on me, O God, according to thy great mercy; and according to thine abundant mercy, blot out the multitude of my transgressions.

Jesus, having risen from the grave as he foretold, has given unto us eternal life and great mercy.

‘Open to me the gates of repentance’

On Sundays of the Triodion, the stichera after the gospel are replaced by these idiomela of repentance.

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

Open unto me the gates of repentance, O giver of life, for early in the morning my spirit seeks thy holy temple, bearing the temple of my body all defiled. But in thy compassion cleanse it by thy loving-kindness and thy mercy.

Now and ever, and unto ages of ages. Amen.

Guide me in the paths of salvation, O Theotokos, for I have befouled my soul with shameful sins, and have wasted all my life in slothfulness. By thine intercessions deliver me from all uncleanness.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy compassions, blot out my transgressions.

As I ponder in my wretchedness the many evil things I have done, I tremble for the fearful day of judgement. But trusting in thy merciful compassion, like David I cry to thee: ‘Have mercy on me, O God, in thy great mercy.’

Dismissal

Deacon: Wisdom.

People: Father, bless.

Presbyter: Blessed be *He Who Is*, Christ our God, always, now and ever, and unto ages of ages.

People: Amen. Preserve, O God, the holy Orthodox faith and Orthodox Christians, unto ages of ages.

Presbyter: Most holy Theotokos, save us.

People: More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

Presbyter: Glory to thee, O Christ, our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May he who rose from the dead Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable apostles; of the holy and righteous myrrhbearers, whose mission this is, of saint(s) _____, whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for he is good and the friend of man.

People: Amen.

Mattins before Divine Liturgy

Opening blessing and verses

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

In Paschaltide, in place of ‘Glory to thee, our God’ and ‘O heavenly king,’ the Paschal hymn is chanted: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.’ (three times)

Reader: Holy God, holy mighty, holy immortal, have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name’s sake.

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

In the name of the Lord, father, bless.

The presbyter, standing at the holy table, makes the sign of the cross with the censer, saying:

Presbyter: Glory to the holy, consubstantial, lifegiving and undivided Trinity, always, now and ever, and unto ages of ages.

Reader: Amen.

The reader goes to the centre of the church, before the analogion.

In Paschaltide, the Paschal hymn is chanted: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.’ (three times)

Reader: Glory to God in the highest, and on earth peace, goodwill towards men. *(three times)*

O Lord, open thou my lips, and my mouth shall show forth thy praise. *(twice)*

Six Psalms

During the reading of these psalms we stand attentively and watchfully, signifying our solemn and prayerful expectation of the Lord’s saving return and judgement. We take care not to move around or make the sign of the cross until the end.

Psalm 3

O Lord, how many are my foes. Many are rising against me; many are saying of me, there is no help for him in God. But thou, O Lord, art a shield about me, my glory, and the lifter of my head.

I cry aloud to the Lord, and he answers me from his holy hill. I lie down and sleep; I wake again, for the Lord sustains me. I am not afraid of ten thousands of people who have set themselves against me round about.

Arise, O Lord, deliver me, O my God. For thou dost smite all my enemies on the cheek, thou dost break the teeth of the wicked.

Deliverance belongs to the Lord; thy blessing be upon thy people. I lie down and sleep; I wake again, for the Lord sustains me.

Psalm 38

O Lord, rebuke me not in thine anger, nor chasten me in thy wrath. For thine arrows have sunk into me, and thy hand has come down on me. There is no soundness in my flesh because of thine indignation; there is no health in my bones because of my sin.

For my iniquities have gone over my head; they weigh like a burden too heavy for me. my wounds grow foul and fester because of my foolishness, I am utterly bowed down and prostrate; all the day I go about mourning.

For my loins are filled with burning, and there is no soundness in my flesh. I am utterly spent and crushed; I groan because of the tumult of my heart.

Lord, all my longing is known to thee, my sighing is not hidden from thee. my heart throbs, my strength fails me; and the light of my eyes—it also has gone from me.

My friends and companions stand aloof from my plague, and

my kinsmen stand afar off. Those who seek my life lay their snares, those who seek my hurt speak of ruin, and meditate treachery all the day long.

But I am like a deaf man, I do not hear, like a dumb man who does not open his mouth. Yea, I am like a man who does not hear, and in whose mouth are no rebukes.

But for thee, O Lord, do I wait; it is thou, O Lord my God, who wilt answer. For I pray, 'Only let them not rejoice over me, who boast against me when my foot slips.'

For I am ready to fall, and my pain is ever with me. I confess my iniquity, I am sorry for my sin. Those who are my foes without cause are mighty, and many are those who hate me wrongfully. Those who render me evil for good are my adversaries because I follow after good.

Do not forsake me, O Lord. O my God, be not far from me. Make haste to help me, O Lord of my salvation.

Psalm 63

O God, thou art my God, I seek thee, my soul thirsts for thee; my flesh faints for thee, as in a dry and weary land where no water is.

So I have looked upon thee in the sanctuary, beholding thy power and glory. Because thy steadfast love is better than life, my lips will praise thee. So I will bless thee as long as I live; I will lift up my hands and call on thy name.

My soul is feasted as with marrow and fat, and my mouth praises thee with joyful lips, when I think of thee upon my bed, and meditate on thee in the watches of the night; for thou hast been my help, and in the shadow of thy wings I sing for joy.

My soul clings to thee; thy right hand upholds me. But those who seek to destroy my life shall go down into the depths of the earth; they shall be given over to the power of the sword, they shall be prey for jackals.

But the king shall rejoice in God; all who swear by him shall glory; for the mouths of liars will be stopped.

I meditate on thee in the watches of the night; for thou hast been my help, and in the shadow of thy wings I sing for joy. my soul clings to thee; thy right hand upholds me.

After these first three psalms, the presbyter goes out to stand before the holy doors and reads the morning collect prayers (see page 294).

The first reader concludes:

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. *(three times)*

Lord, have mercy. *(three times)*

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

The second reader begins:

Now and ever, and unto ages of ages. Amen.

Psalm 88

O Lord, my God, I call for help by day; I cry out in the night before thee. Let my prayer come before thee, incline thine ear to my cry.

For my soul is full of troubles, and my life draws near to sheol. I am reckoned among those who go down to the pit; I am a man who has no strength, like one forsaken among the dead, like the slain that lie in the grave, like those whom thou dost remember no more, for they are cut off from thy hand.

Thou hast put me in the depths of the pit, in the regions dark and deep. Thy wrath lies heavy upon me, and thou dost overwhelm me with all thy waves.

Thou hast caused my companions to shun me; thou hast made me a thing of horror to them. I am shut in so that I cannot escape; my eye grows dim through sorrow.

Every day I call upon thee, O Lord; I spread out my hands to thee. Dost thou work wonders for the dead? Do the shades rise up to praise thee? Is thy steadfast love declared in the grave, or thy faithfulness in perdition? Are thy wonders known in the darkness, or thy saving help in the land of forgetfulness?

But I, O Lord, cry to thee; in the morning my prayer comes before thee. O Lord, why dost thou cast me off? Why dost thou hide thy face from me?

Afflicted and close to death from my youth up, I suffer thy terrors; I am helpless. Thy wrath has swept over me; thy dread assaults destroy me. They surround me like a flood all day long; they close in upon me together. Thou hast caused lover and friend to shun me; my companions are in darkness.

O Lord, my God, I call for help by day; I cry out in the night before thee. Let my prayer come before thee, incline thine ear to my cry.

Psalm 103

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits, who forgives all thine iniquity, who heals all thy diseases, who redeems thy life from the pit, who crowns thee with steadfast love and mercy, who satisfies thee with good as long as thou dost live so that thy youth is renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed. He made known his ways to Moses, his acts to the people of Israel.

The Lord is compassionate and merciful, long suffering and of great goodness. He will not always chide, nor will he keep his anger for ever.

He does not deal with us according to our sins, nor requite us according to our iniquities. For as the heavens are high above the earth, so great is his steadfast love toward those who fear

him; as far as the east is from the west, so far does he remove our transgressions from us.

As a father pities his children, so the Lord pities those who fear him. For he knows our frame; he remembers that we are dust.

As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children, to those who keep his covenant and remember to do his commandments.

The Lord has established his throne in the heavens, and his kingdom rules over all.

Bless the Lord, O you his angels, you mighty ones who do his word, hearkening to the voice of his word. Bless the Lord, all his hosts, his ministers that do his will. Bless the Lord, all his works.

In all places of his dominion, bless the Lord, O my soul.

Psalm 143

Hear my prayer, O Lord; give ear to my supplications. In thy faithfulness answer me, in thy righteousness. Enter not into judgement with thy servant; for no man living is righteous before thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead.

Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that thou hast done; I muse on what thy hands have wrought.

I stretch out my hands to thee; my soul thirsts for thee like a parched land. Make haste to answer me, O Lord. My spirit fails. Hide not thy face from me, lest I be like those who go down to the pit.

Let me hear in the morning of thy steadfast love, for in thee I put my trust. Teach me the way I should go, for to thee I lift up my soul. Deliver me, O Lord, from my enemies. I have fled to thee for refuge.

Teach me to do thy will, for thou art my God. Let thy good spirit lead me on a level path. For thy name's sake, O Lord, preserve my life.

In thy righteousness bring me out of trouble. And in thy steadfast love cut off my enemies, and destroy all my adversaries, for I am thy servant.

Answer me, O Lord, in thy righteousness, and enter not into judgement with thy servant. Let thy good spirit lead me on a level path.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

As the reader completes the six psalms, the deacon goes to the high place, bows, turns and bows to the presbyter, leaves the altar by the north door, and stands before the icon of the Theotokos. At 'Alleluia' he bows three times with the presbyter. They bow to each other, and the presbyter returns to the altar. The deacon stands before the holy doors for 'The Lord is God'.

'The Lord is God'

This responsorial chant, drawn from Psalm 118, announces the central mystery of biblical faith: God has made himself known. The refrain proclaims not merely that God exists, but that 'the LORD is God'—YHWH, the personal name God revealed to Moses from the burning bush, is the true God who acts in history and enters into relationship with his people.

For both Jews and Christians, the ability to name God—to say 'YHWH is God'—is no small thing. It distinguishes biblical religion from philosophical speculation about an

abstract First Cause or Unmoved Mover. The God of Israel does not remain hidden in transcendent remoteness but reveals himself: in the burning bush, on Mount Sinai, through the prophets, and ultimately in the Incarnation of his Son. This is a God who can be addressed, encountered, loved—a God who enters into covenant and speaks his own name.

The verses that follow celebrate God's saving action: deliverance from enemies, rescue from death, the rejected stone becoming the cornerstone. These are the 'works of the Lord' that the psalmist vows to declare—concrete acts of salvation performed by the God who has revealed himself to us. When we sing 'Blessed is he who comes in the name of the LORD,' we acknowledge that this same divine name, this same revealing and saving God, now comes to us in Christ.

To pray these words at Mattins is to stand in continuity with Moses and the prophets, with the myrrhbearing women at the tomb, confessing that the God who spoke 'I AM' continues to make himself known to us. He is not a distant deity but the LORD—YHWH—who has entered our darkness as light, our death as life, and calls us by name even as he reveals his own.

Deacon: In the _____ tone: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord. O give thanks unto the Lord, for he is good; for his mercy endures for ever.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Deacon: All nations compassed me round about, but in the name of the Lord have I driven them back.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Deacon: I shall not die, but live, and declare the works of the Lord.

People: The Lord is God and has revealed himself to us.
Blessed is he that comes in the name of the Lord.

Deacon: The stone which the builders refused is become
the head stone of the corner: this is the Lord's
doing, and it is marvellous in our eyes.

People: The Lord is God and has revealed himself to us.
Blessed is he that comes in the name of the Lord.

The deacon returns to the altar by the south door.

Dismissal hymns

Then the dismissal troparion of the resurrection twice, the troparion of the commemoration of the day, and resurrection theotokion (in the tone of the second troparion, if appointed) are sung. (See page 47 for the resurrection hymns.)

Readings from the Psalter

The faithful sit for the 'sitting' psalms and sessional hymns chanted according to the tone of the week.

Psalms 51

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let

the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Do good to Sion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thine altar.

Canons and Kontakion

The appointed canons are now chanted.

After the sixth ode, the kontakion of the resurrection is sung in the tone of the week.

Tone 1

As God, thou didst rise from the tomb in glory, raising the world with thyself. Human nature praises thee as God, for death has vanished. Adam exults, O master. Eve rejoices, for she is freed from bondage and cries to thee: 'Thou art the giver of resurrection to all, O Christ.'

Tone 2

Hell became afraid, O almighty saviour, seeing the miracle of thy resurrection from the tomb. The dead arose. Creation, with Adam, beheld this and rejoiced with thee, and the world, O my Saviour, praises thee for ever.

Tone 3

On this day thou didst rise from the tomb, O merciful one, leading us from the gates of death. On this day, Adam exults as Eve rejoices. With the prophets and patriarchs they unceasingly praise the divine majesty of thy power.

Tone 4

My saviour and redeemer as God arose from the tomb and delivered the earth-born from their chains. He has shattered the gates of hell, and as master he has risen on the third day.

Tone 5

Thou didst descend into hell, O my Saviour, shattering its gates as almighty, resurrecting the dead as creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O lover of man, and we cry to thee: 'O Lord, save us.'

Tone 6

When Christ God, the giver of life, raised all of the dead from the valleys of misery with his mighty hand, he bestowed resurrection on the human race. He is the saviour of all, the resurrection, the life, and the God of all.

Tone 7

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the prophets rejoice and cry: 'The saviour has come to those in faith. Enter, you faithful, into the resurrection.'

Tone 8

By rising from the tomb, thou didst raise the dead and resurrect Adam. Eve exults in thy resurrection, and the world celebrates thy rising from the dead, O greatly merciful one.

At the eighth ode, the deacon takes the censer and asks the presbyter's blessing. He censes the holy table, the high place, the apse, and the clergy and servers in the altar. Going out by the north door, he censes the holy doors and the south side of the iconostasis. He stops before the icon of the Theotokos and waits for the conclusion of the ode. After 'We praise, we bless' and the katavasia, the deacon raises the censer and makes the sign of the cross over the icon, saying:

Deacon: The Theotokos and mother of the light, let us honour and magnify in song.

As the choir sings the Magnificat, the deacon censes the rest of the iconostasis, the choirs and the people, and the rest of the church as usual.

Magnificat—Song of the Theotokos

My soul magnifies the Lord, and my spirit rejoices in God my saviour.

Refrain: More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word, true Theotokos, we magnify thee.

For he has regarded the low estate of his handmaiden; for behold, henceforth all generations shall call me blessed.

For he who is mighty has done great things for me, and holy is his name; and his mercy is on those who fear him, from generation to generation.

He has shown strength with his arm; he has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away.

He has helped his servant Israel in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity for ever.

The ninth ode of the canons is then chanted. After the ninth ode, the deacon goes out to stand before the holy doors for the little litany.

Little litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For all the powers of heaven praise thee, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

‘Holy is the Lord our God’

Deacon: Holy is the Lord our God.

People: Holy is the Lord our God.

Deacon: For holy is the Lord our God.

People: Holy is the Lord our God.

Deacon: Over all peoples is our God.

People: Holy is the Lord our God.

The deacon returns to the altar.

Exapostilarion

The appointed exapostilarion ('sending out' hymn) is sung, normally associated with the resurrection gospel of the week.

Praises—Psalms 148, 149 & 150

'Let every breath' is sung in the tone of the week.

Let every breath praise the Lord. Praise the Lord from the heavens. Praise him in the highest. To thee, O God, is due a song. Praise him, all you angels of his. Praise him, all his hosts. To thee, O God, is due a song.

Hymns of the resurrection and of the daily commemoration are interspersed with the following verses.

To execute on them the judgement written. This is glory for all his saints.

Praise God in his sanctuary; praise him in his mighty firmament.

Praise him for his mighty deeds; praise him according to his exceeding greatness.

Praise him with trumpet sound; praise him with lute and harp.

Praise him with timbrel and dance; praise him with strings and pipe.

Praise him with sounding cymbals; praise him with loud clashing cymbals. Let everything that has breath praise the Lord.

Other verses are added as appointed.

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

The sticheron of the resurrection gospel is sung.

Now and ever, and unto ages of ages. Amen.

Most blessed art thou, O virgin Theotokos, for through him who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled, Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art thou, O Christ our God, who hast been thus well-pleased, glory be to thee.

During this theotokion, the deacon opens the holy doors, which remain open for the rest of Mattins. The presbyter stands before the holy table.

Great Doxology

When the theotokion is concluded, with the deacon opposite him holding a candle, the presbyter says with a loud voice and upraised arms, holding the censer in his right hand:

Presbyter: Glory to thee, who hast shown us the light.

Then the Great Doxology is sung, while the presbyter led by the deacon completes a great censuring.

Glory to God in the highest, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we thank thee for thy great glory: O Lord, heavenly king, God the Father almighty; O Lord, the only-begotten Son Jesus Christ; and the Holy Spirit.

O Lord God, lamb of God, Son of the Father, who takest away the sin of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For thou alone art holy, thou alone art the Lord Jesus Christ, in the glory of God the Father. Amen.

Every day will I bless thee and praise thy name for ever, unto ages of ages. Vouchsafe, O Lord to keep us this day without sin. Blessed art thou, O Lord God of our fathers, and praised and glorified is thy name for ever. Amen. Let thy mercy, O Lord, be upon us as we have set our hope in thee.

Blessed art thou, O Lord, teach me thy statutes. *(three times)*

Lord, thou hast been our refuge from generation to generation. I said, Lord, have mercy on me; heal my soul, for I have sinned against thee. Lord, I have fled to thee, teach me to do thy will, for thou art my God. For with thee is the fountain of life and in thy light we shall see light. Continue thy mercy on those who know thee.

Holy God, holy mighty, holy immortal, have mercy on us.
(three times)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Holy immortal, have mercy on us.

Holy God, holy mighty, holy immortal, have mercy on us.

On the Third Sunday of Lent, the procession with the cross takes place at this point.

Resurrection troparion

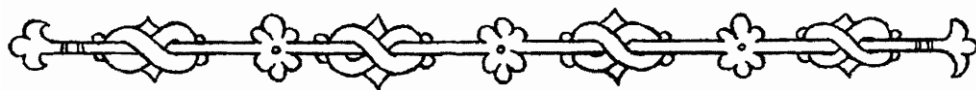
In the weeks of tones 1, 3, 5, and 7:

Today salvation has come to the world. Let us sing to him who rose from the dead, the author of our life. Having destroyed death by death, he has given us the victory and great mercy.

In the weeks of tones 2, 4, 6, and 8:

Having risen from the tomb and having burst the bonds of hades, thou didst destroy the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested thyself to thine apostles, thou didst send them forth to proclaim thee, and through them thou hast granted thy peace to the world, O thou who art plenteous in mercy.

The Divine Liturgy follows immediately.



Feasts and Holy Days



Great Vespers

This office is served when the *Menaion* or *Pentecostarion* appoints readings at Vespers from the Scriptures or New Testament. The order for Great Vespers—but with no *kathisma*—is also followed through to the *prokeimenon* on Sunday evenings from Forgiveness Sunday through Palm Sunday.

Great Vespers is served by one presbyter, assisted by one or more deacons. If there is a Litiya, it is customary for other presbyters to concelebrate at that point.

The curtain is opened and the presbyter goes out before the holy doors. He bows three times and begins:

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

At a Festal Vigil

When served as part of a vigil, the following blessing is used instead. The holy doors are opened and the deacon leads the presbyter in a full censuring of the church.

Deacon: Arise. Bless, master.

Presbyter: Glory to the holy, consubstantial, lifegiving and undivided Trinity, always, now and ever, and unto ages of ages.

People: Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ,
our king and our God.
Come, let us worship and fall down before Christ
himself, our king and our God.
Come, let us worship and fall down before him.

Psalm 104

The following selected verses from Psalm 104 are sung.

Bless the Lord, O my soul. Blessed art thou, O Lord, blessed art thou. Bless the Lord. Bless the Lord, O my soul, O my soul.

O Lord my God, thou art very great. Thou art very great. Blessed art thou, blessed art thou, O Lord.

Thou art clothed with honour, with honour and majesty. Blessed art thou, blessed art thou, O Lord.

The waters, the waters stood above the mountains. O Lord, how manifold are thy works. How glorious are thy works, O Lord. In wisdom hast thou made them all.

Glory to thee, O Lord, glory to thee who hast created, who hast created them all.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Great litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to

the Lord.

People: Lord, have mercy.

Deacon: For our Metropolitan _____, for our Archbishop _____, for the honourable presbyterate, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our sovereign _____, for the elders and stewards of this land, and for all those in seats of authority, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For travellers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Psalm 1—‘Blessed is the man’

‘Blessed is the man’ is not sung on the eves of great feasts of the Lord, except on Saturday or Sunday evening.

Blessed is the man that has not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the pestilent. But his will is rather in the law of the Lord, and in his law will he meditate day and night.

And he shall be like the tree which is planted by the streams of the waters, which shall bring forth its fruit in its season; and its leaf shall not fall, and all things whatsoever he may do shall prosper.

Not so are the ungodly, not so; but rather they are like the chaff which the wind does hurl away from the face of the earth.

For this reason shall the ungodly not stand up in judgement, nor sinners in the council of the righteous. For the Lord knows the way of the righteous, and the way of the ungodly shall perish.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Little litany

- Deacon:* Again and again in peace let us pray to the Lord.
- People:* Lord, have mercy.
- Deacon:* Help us, save us, have mercy on us, and keep us, O God, by thy grace.
- People:* Lord, have mercy.
- Deacon:* Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.
- People:* To thee, O Lord.
- Presbyter:* For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.
- People:* Amen.

Lamplighting 141, 142, 130 & 117

Lord, I call upon thee, hear me. Hear me, O Lord. Lord, I call upon thee, hear me. Receive the voice of my prayer when I call upon thee. Hear me, O Lord.

Let my prayer arise in thy sight as incense, and let the lifting up of my hands be an evening sacrifice. Hear me, O Lord.

Hymns of the day are interspersed with the following verses.

Bring my soul out of prison, that I may give thanks to thy name.

The righteous will surround me, for thou wilt deal bountifully with me.

Out of the depths I cry to thee, O Lord. Lord, hear my voice.

Let thine ears be attentive to the voice of my supplications.

If thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with thee.

For thy name's sake I wait for thee, O Lord. My soul has waited for thy word; my soul has hoped on the Lord.

From the morning watch until night, from the morning watch, let Israel hope on the Lord.

For with the Lord there is mercy and with him is plenteous redemption, and he will deliver Israel from all his iniquities.

Praise the Lord, all nations. Praise him, all peoples.

For his mercy is confirmed on us, and the truth of the Lord endures for ever.

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

The doxasticon is now sung.

Now and ever, and unto ages of ages. Amen.

The theotokion is now sung.

Prayer of the entrance

Deacon: Let us pray to the Lord.

Presbyter: In the evening, and in the morning, and at noonday, we praise thee, we bless thee, we give thanks unto thee, and we pray thee, O master of all, O man-befriending Lord, direct our prayer before thee as incense, and incline not our hearts to words or thoughts of evil, but deliver us from all that seek after our souls. For upon thee, O Lord, O Lord, are our eyes, and in thee have we put our hope. Put us not to shame, O our God. For to thee belong all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

Entrance

Deacon: Bless, master, the holy entrance.

Presbyter: Blessed is the entrance of thy holy ones, always,
now and ever, and unto ages of ages.

Deacon: Amen.

Wisdom. Stand upright.

Evening hymn ‘Gladsome light’

Gladsome light of the holy glory of the immortal Father,
heavenly, holy, blessed, O Jesus Christ. Now that we have
come to the setting of the sun and behold the light of evening,
we praise God: Father, Son, and Holy Spirit. For meet it is at all
times to worship thee with voices of praise, O Son of God and
giver of life. Therefore all the world glorifies thee.

Prokeimenon

Deacon: Let us attend.

Presbyter: Peace be unto all.

Deacon: The prokeimenon in the ____ tone.

Sunday evening (Tone 8)

Behold now, bless the Lord, O you servants of the Lord.

Verse: You that stand in the house of the Lord, in the
courts of the house of our God.

Monday evening (Tone 4)

The Lord will hear me when I call to him.

Verse: When I called upon him, the God of my
righteousness heard me.

Tuesday evening (Tone 1)

Thy mercy, O Lord, shall follow me all the days of my life.

Verse: The Lord is my shepherd, I shall not want; he makes me lie down in green pastures.

Wednesday evening (Tone 5)

Save me, O God, by thy name, and in thy strength do thou judge me.

Verse: O God, hear my prayer; give ear unto the words of my mouth.

Thursday evening (Tone 6)

My help comes from the Lord who made heaven and earth.

Verse: I lift my eyes to the hills, from whence comes my help.

Friday evening (Tone 7)

O God, thou art my helper, and thy mercy shall go before me.

Verse: Deliver me from my enemies, O God. Redeem me from those that rise up against me.

When 14 September or 6 August falls on a Saturday, the following is sung at Vigil on Friday evening:

Great prokeimenon (Tone 7)

Our God is in heaven and on earth. He has done whatsoever he has pleased.

Verses: When Israel came out of Egypt, the house of Jacob from among a strange people.

The sea saw it and fled. Jordan was driven back.

What ailest thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?

On the evening of Thomas Sunday, at the kneeling Vespers of Holy

Pentecost, and at the Vesperal Liturgy of Nativity or Theophany when the feast falls on a Saturday:

Great prokeimenon (Tone 7)

Who is so great a god as our God? Thou art the God who doest wonders.

Verses: Thou hast declared thy power among the peoples.

And I said, 'Now have I begun; this change is of the right hand of the most high.'

I remembered the works of the Lord, for I will be mindful of thy wonders from the beginning.

Sunday evening in Lent

On Forgiveness Sunday, the Second and Fourth Sundays in Great Lent:

Turn not thy face away from thy child, for I am afflicted.
Hear me speedily; attend unto my soul and deliver it.

Verses: Let thy salvation, O God, lift me up.

Let the humble consider this and be glad.

Seek after God, and your soul shall live.

On the First, Third, and Fifth Sundays:

Turn not thy face away from thy child, for I am afflicted.
Hear me speedily; attend unto my soul and deliver it.

Verses: Let thy salvation, O God, lift me up.

Let the humble consider this and be glad.

Seek after God, and your soul shall live.

On the evening of Palm Sunday, we use the usual Sunday evening prokeimenon.

From Forgiveness Sunday through Palm Sunday, the service now continues as at daily Lenten Vespers (see from the 'Evening prayer' on page 164).

Readings from the Scriptures

Deacon: Wisdom.

Reader: The reading from ____.

Deacon: Let us attend.

Then the readings.

Litany of fervent supplication

The litany of fervent supplication is omitted when Great Vespers when served as part of an 'All-Night Vigil.' The reader begins immediately the evening prayer.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for our Metropolitan ____, for our Archbishop ____, for presbyters, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for our sovereign ____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for the blessed and ever-

memorable founders of this holy church; and for all our fathers and mothers, brothers and sisters, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, all the members of this holy mission and those who have asked us to pray for them, and for the pardon and remission of their sins.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable temple, for those who labour and those who sing; and for all the people here present who await thy great and rich mercy.

People: Lord, have mercy. (*three times*)

Presbyter: For thou art a merciful and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Evening prayer

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art thou, O Lord God of our fathers, and praised and glorified be thy name for ever. Amen.

Let thy mercy, O Lord, be upon us, as we have set our hope on thee. Blessed art thou, O Lord, teach me thy statutes. Blessed art thou, O master, make me to understand thy statutes. Blessed art thou, O holy one, enlighten me with thy statutes.

Thy mercy, O Lord, endures for ever; despise not the works of thy hands. To thee belongs worship, to thee belongs praise, to thee belongs glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Evening litany of supplication

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: A Christian ending to our life, painless, blameless,

and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

People: Grant it, O Lord.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For thou art a good and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Peace and evening prayer of inclination

Presbyter: Peace be unto all.

People: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

People: To thee, O Lord.

Presbyter: O Lord our God, who didst bow the heavens and come down for the salvation of man, look upon thy servants and thine inheritance. For to thee, the fearful and man-befriending judge, have thy servants bowed their heads and submissively inclined their necks; awaiting not help from men, but entreating thy mercy and looking confidently for thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the devil, from vain thoughts, and from evil memories.

Blessed and glorified be the might of thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Litiya

If appointed, the Litiya hymns of the day are now sung, after which the deacon begins this litany of supplication:

Deacon: O God, save thy people, and bless thine inheritance. Visit thy world with mercy and compassions, exalt the horn of Orthodox Christians, and send down on us thy rich mercies.

Through the prayers of our most pure lady Theotokos and ever-virgin Mary; by the power of the precious and lifegiving cross; by the protection of the honourable bodiless powers of heaven.

Through the supplications of the honourable and glorious prophet, forerunner and baptist John.

Of the holy and glorious prophets: Abraham, Isaac, and Jacob, Moses and Aaron, Asaph the seer, Elijah and Elisha, David and Jesse, the three holy youths, Daniel the prophet, Jeremiah, Isaiah and Ezekiel, and all the holy prophets.

Of the holy, glorious, and all-laudable apostles Peter and Paul, Andrew the first-called, James and John, Matthew, Mark and Luke, all the Twelve and the Seventy. Of the holy equals of the apostles, Mary Magdalene, Photini and Thecla, Nina of Georgia, Patrick, Columcille and Columbanus of Ireland, Cyril and Methodius, Volodymyr of Kyiv, Sava of Serbia, Cosmas of Aetolia, Nicholas of Japan, and Innocent, enlightener of North America.

Of our fathers among the saints and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom, Irenæus of Lyons, Gregory of Nyssa, Athanasius, Cyril and John the Almsgiver of Alexandria, Nicholas of Myra in Lycia the wonderworker, Ambrose of Milan, Martin of Tours, Hilary of Poitiers, David of Wales, Gregory the Great, Augustine, Laurence, Theodore and Dunstan of Canterbury, Aidan, Finan and Colman of Lindisfarne, Photius the Great, Gregory Palamas, and Mark of Ephesus, Tikhon of Moscow and Nicholas of Zhicha who laboured in America, of the holy wonderworkers John of Shanghai and Nectarios of Aegina, and of all the holy hierarchs.

Of the holy apostle, protomartyr and archdeacon Stephen; the holy martyrs Ignatius of Antioch, Polycarp of Smyrna, Demetrius the myrrh-streamer, George the trophy-bearer, and Theodore the recruit, of Alban the protomartyr of Britain, of the holy right-believing kings and martyrs Edwin, Oswald, Oswin, Edmund and Edward, of Juvenaly; and of the women martyrs: Sophia, Barbara, Kyriake, Euphemia, Paraskeva, Natalia, Alexandra, Catherine, Irene, Lucy, and Larissa, of the virgin martyr Iolanthé of Rome, Winnifred of Wales, of the new martyrs of the Turkish yoke and those who have shone forth under the oppression of the atheists, of the new venerable martyrs, Maria of Paris, the Grand Duchess Elisabeth and Barbara, and of all the holy martyrs.

Of the venerable and God-bearing fathers: Anthony the Great, Sabbas the Sanctified, Ephraim and Isaac the Syrians, John Cassian the Roman, and Vincent of Lerins, Comgall of Bangor, Brendan of Clonfert, Finnian of Clonard, Ciaran of Clonmacnoise, and Kevin

of Glendalough, of the holy abbot Geoffrey the Confessor and venerable Bede, Maximus the Confessor, John of Damascus, and Symeon the New Theologian, Anthony and Theodosius of the Caves in Kyiv, Sergius of Radonezh, Seraphim of Sarov, Herman of Alaska and Silouan of Athos, of the venerable mothers: Anna the Prophetess, Pelagia, Theodosia, Anastasia, Eupraxia, Fevronia, Theodulia, Euphrosyne, Syncletica, Macrina, Brigid of Kildare, Ita of Limerick, Melangell of Wales, Genevieve of Paris, Werburgh of Chester, Hilda of Whitby, Cassiane of Constantinople, the hymnographer, Mary of Egypt, and Olga of Alaska; and of all our holy and venerable fathers and mothers.

Of the holy wonderworkers and unmercenary healers: Cosmas and Damian, Cyrus and John, Panteleimon and Hermolaus, and of all the holy unmercenary saints. And of Xenia of Saint Petersburg, fool-for-Christ.

Of the holy and righteous myrrhbearers, first witnesses of the resurrection and apostles to the apostles, whose mission this is, of _____, whose memory we keep this day, and of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, we pray thee, O most merciful Lord, hear us sinners who entreat thee, and have mercy on us.

People: Lord, have mercy. (*twelve times*)

Deacon: Again we pray for our Metropolitan _____, for our Archbishop _____, and all our brotherhood in Christ, and for every Christian soul that is afflicted and weary in well-doing, in need of God's mercies and help. For the protection of this holy house, and for those who abide therein; for the peace and quietness of the whole world; for the welfare of God's holy churches;

for the salvation and assistance of those who with diligence and in the fear of God labour and serve. For those who are absent and abroad; for the healing of those who lie in sickness; for the repose, refreshment, blessed memory and remission of sins of all our devout fathers and mothers, brothers and sisters, the faithful departed this life before us, who here and in all the world lie asleep in the Lord; for the deliverance of captives. And for all those present who are taking part in this service; and for all who minister and have ministered in this holy house, let us say.

People: Lord, have mercy. (*twelve times*)

Deacon: Again we pray for our sovereign ____, for the elders and stewards of this land, and that the Lord will preserve this city and this holy house, and every city and land from pestilence, famine, earthquake, flood, fire, the sword, the invasion of enemies, and from civil war; and that our good and man-befriending God will be graciously favourable and easy to be entreated, and will turn away from us all the wrath stirred up against us, and deliver us from all his righteous chastisement which impends against us, and have mercy on us.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray that the Lord God will hear the voice of petition of us sinners, and have mercy on us.

People: Lord, have mercy. (*three times*)

Presbyter: Hear us, O God our saviour, the hope of all the ends of the earth, and of those who are far off upon the sea; and show mercy, show mercy, O master, on us sinners, and be merciful to us. For

thou art a merciful and man-befriending God,
and unto thee we ascribe glory, to the Father, and
to the Son, and to the Holy Spirit, now and ever,
and unto ages of ages.

People: Amen.

Presbyter: Peace be unto all.

People: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

People: To thee, O Lord.

Presbyter: O most merciful master, Lord Jesus Christ our
God, through the prayers of our all-pure lady
Theotokos and ever-virgin Mary, and of all thy
saints: make our prayer acceptable, grant us
remission of our transgressions, hide us under
the shadow of thy wings, drive far from us every
foe and adversary, and make our life peaceful,
O Lord. Have mercy on us and on thy world, and
save our souls, for thou art gracious and the
friend of man.

People: Amen.

Aposticha

The hymns of the day are sung.

Prayer of Symeon and Trisagion prayers

Reader: Lord, now lettest thou thy servant depart in peace,
according to thy word. For my eyes have seen thy
salvation, which thou hast prepared before the
face of all people: a light to enlighten the gentiles,
and the glory of thy people Israel.

Holy God, holy mighty, holy immortal, have
mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Dismissal hymns

Then the dismissal hymns of the day are sung.

Blessing of the Bread, Wheat, Wine, and Oil

When Litiya has been served, the following prayers are used for blessing the offering.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Presbyter: O Lord Jesus Christ our God, who didst bless the five loaves in the wilderness and therewith didst

feed the five thousand: do thou the same Lord bless these loaves, this wheat, wine, and oil, (*and this food bank,*) and multiply them in this city and in all thy world, and sanctify the faithful who partake of them. For it is thou who dost bless and sanctify all things, O Christ our God, and unto thee we send up glory, together with thy Father who is without beginning, and thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages.

People: Amen.

Verses after the Blessing of the Bread

The rich have become poor and gone hungry, but those who seek the Lord will not lack for any good thing. (*three times*)

Blessed be the name of the Lord, henceforth and for evermore. (*three times*)

Dismissal of Vespers

Deacon: Wisdom.

People: Father, bless.

Presbyter: Blessed be *He Who Is*, Christ our God, always, now and ever, and unto ages of ages.

People: Amen. Preserve, O God, the holy Orthodox faith and Orthodox Christians, unto ages of ages.

Presbyter: Most holy Theotokos, save us.

People: More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May (*festal proper, if appointed*) Christ our true God, through the prayers of his most pure mother, of the holy, glorious, and all-laudable apostles, of the holy and righteous myrrhbearers, whose mission this is, of _____, whose memory we keep this day, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

People: Amen.

At a Festal Vigil

When served as part of a vigil, the following final blessing is used instead of the dismissal above.

Presbyter: The blessing of the Lord be upon you, through his grace and love for man, always, now and ever, and unto ages of ages.

People: Amen.

Then Festal Mattins begins immediately with the opening verses and then the Six Psalms.



Festal Mattins

This service follows immediately from Great Vespers (or Great Compline). If it is served on its own, use the usual beginning to Mattins, including the Royal Office, starting on page 207.

After the blessing, the reader goes to the centre of the church, before the analogion.

Reader: **Glory to God in the highest, and on earth peace, goodwill towards men. (*three times*)**

O Lord, open thou my lips, and my mouth shall show forth thy praise. (*twice*)

Six Psalms

During the reading of these psalms we stand attentively and watchfully, signifying our solemn and prayerful expectation of the Lord's saving return and judgement. We take care not to move around or make the sign of the cross until the end.

Psalm 3

O Lord, how many are my foes. Many are rising against me; many are saying of me, there is no help for him in God. But thou, O Lord, art a shield about me, my glory, and the lifter of my head.

I cry aloud to the Lord, and he answers me from his holy hill. I lie down and sleep; I wake again, for the Lord sustains me. I am not afraid of ten thousands of people who have set themselves against me round about.

Arise, O Lord, deliver me, O my God. For thou dost smite all my enemies on the cheek, thou dost break the teeth of the wicked.

Deliverance belongs to the Lord; thy blessing be upon thy people. I lie down and sleep; I wake again, for the Lord sustains me.

Psalm 38

O Lord, rebuke me not in thine anger, nor chasten me in thy wrath. For thine arrows have sunk into me, and thy hand has come down on me. There is no soundness in my flesh because of thine indignation; there is no health in my bones because of my sin.

For my iniquities have gone over my head; they weigh like a burden too heavy for me. my wounds grow foul and fester because of my foolishness, I am utterly bowed down and prostrate; all the day I go about mourning.

For my loins are filled with burning, and there is no soundness in my flesh. I am utterly spent and crushed; I groan because of the tumult of my heart.

Lord, all my longing is known to thee, my sighing is not hidden from thee. my heart throbs, my strength fails me; and the light of my eyes—it also has gone from me.

My friends and companions stand aloof from my plague, and my kinsmen stand afar off. Those who seek my life lay their snares, those who seek my hurt speak of ruin, and meditate treachery all the day long.

But I am like a deaf man, I do not hear, like a dumb man who does not open his mouth. Yea, I am like a man who does not hear, and in whose mouth are no rebukes.

But for thee, O Lord, do I wait; it is thou, O Lord my God, who wilt answer. For I pray, 'Only let them not rejoice over me, who boast against me when my foot slips.'

For I am ready to fall, and my pain is ever with me. I confess my iniquity, I am sorry for my sin. Those who are my foes without cause are mighty, and many are those who hate me wrongfully. Those who render me evil for good are my adversaries because I follow after good.

Do not forsake me, O Lord. O my God, be not far from me. Make haste to help me, O Lord of my salvation.

Psalm 63

O God, thou art my God, I seek thee, my soul thirsts for thee; my flesh faints for thee, as in a dry and weary land where no water is.

So I have looked upon thee in the sanctuary, beholding thy power and glory. Because thy steadfast love is better than life, my lips will praise thee. So I will bless thee as long as I live; I will lift up my hands and call on thy name.

My soul is feasted as with marrow and fat, and my mouth praises thee with joyful lips, when I think of thee upon my bed, and meditate on thee in the watches of the night; for thou hast been my help, and in the shadow of thy wings I sing for joy.

My soul clings to thee; thy right hand upholds me. But those who seek to destroy my life shall go down into the depths of the earth; they shall be given over to the power of the sword, they shall be prey for jackals.

But the king shall rejoice in God; all who swear by him shall glory; for the mouths of liars will be stopped.

I meditate on thee in the watches of the night; for thou hast been my help, and in the shadow of thy wings I sing for joy. my soul clings to thee; thy right hand upholds me.

After these first three psalms, the presbyter goes out to stand before the holy doors and reads the morning collect prayers (see page 294).

The first reader concludes:

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. *(three times)*

Lord, have mercy. *(three times)*

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

The second reader begins:

Now and ever, and unto ages of ages. Amen.

Psalm 88

O Lord, my God, I call for help by day; I cry out in the night before thee. Let my prayer come before thee, incline thine ear to my cry.

For my soul is full of troubles, and my life draws near to sheol. I am reckoned among those who go down to the pit; I am a man who has no strength, like one forsaken among the dead, like the slain that lie in the grave, like those whom thou dost remember no more, for they are cut off from thy hand.

Thou hast put me in the depths of the pit, in the regions dark and deep. Thy wrath lies heavy upon me, and thou dost overwhelm me with all thy waves.

Thou hast caused my companions to shun me; thou hast made me a thing of horror to them. I am shut in so that I cannot escape; my eye grows dim through sorrow.

Every day I call upon thee, O Lord; I spread out my hands to thee. Dost thou work wonders for the dead? Do the shades rise up to praise thee? Is thy steadfast love declared in the grave, or thy faithfulness in perdition? Are thy wonders known in the darkness, or thy saving help in the land of forgetfulness?

But I, O Lord, cry to thee; in the morning my prayer comes before thee. O Lord, why dost thou cast me off? Why dost thou hide thy face from me?

Afflicted and close to death from my youth up, I suffer thy terrors; I am helpless. Thy wrath has swept over me; thy dread assaults destroy me. They surround me like a flood all day long; they close in upon me together. Thou hast caused lover and friend to shun me; my companions are in darkness.

O Lord, my God, I call for help by day; I cry out in the night before thee. Let my prayer come before thee, incline thine ear to my cry.

Psalm 103

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits, who forgives all thine iniquity, who heals all thy diseases, who redeems thy life from the pit, who crowns thee with steadfast love and mercy, who satisfies thee with good as long as thou dost live so that thy youth is renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed. He made known his ways to Moses, his acts to the people of Israel.

The Lord is compassionate and merciful, long suffering and of great goodness. He will not always chide, nor will he keep his anger for ever.

He does not deal with us according to our sins, nor requite us according to our iniquities. For as the heavens are high above the earth, so great is his steadfast love toward those who fear him; as far as the east is from the west, so far does he remove our transgressions from us.

As a father pities his children, so the Lord pities those who fear him. For he knows our frame; he remembers that we are dust.

As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children, to those who keep his covenant and remember to do his commandments.

The Lord has established his throne in the heavens, and his kingdom rules over all.

Bless the Lord, O you his angels, you mighty ones who do his word, hearkening to the voice of his word. Bless the Lord, all his hosts, his ministers that do his will. Bless the Lord, all his

works.

In all places of his dominion, bless the Lord, O my soul.

Psalm 143

Hear my prayer, O Lord; give ear to my supplications. In thy faithfulness answer me, in thy righteousness. Enter not into judgement with thy servant; for no man living is righteous before thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead.

Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that thou hast done; I muse on what thy hands have wrought.

I stretch out my hands to thee; my soul thirsts for thee like a parched land. Make haste to answer me, O Lord. My spirit fails. Hide not thy face from me, lest I be like those who go down to the pit.

Let me hear in the morning of thy steadfast love, for in thee I put my trust. Teach me the way I should go, for to thee I lift up my soul. Deliver me, O Lord, from my enemies. I have fled to thee for refuge.

Teach me to do thy will, for thou art my God. Let thy good spirit lead me on a level path. For thy name's sake, O Lord, preserve my life.

In thy righteousness bring me out of trouble. And in thy steadfast love cut off my enemies, and destroy all my adversaries, for I am thy servant.

Answer me, O Lord, in thy righteousness, and enter not into judgement with thy servant. Let thy good spirit lead me on a level path.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

‘The Lord is God’

Deacon: In the _____ tone: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord. O give thanks unto the Lord, for he is good; for his mercy endures for ever.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Deacon: All nations compassed me round about, but in the name of the Lord have I driven them back.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Deacon: I shall not die, but live, and declare the works of the Lord.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Deacon: The stone which the builders refused is become the head stone of the corner: this is the Lord’s doing, and it is marvellous in our eyes.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Dismissal hymns

Then the dismissal troparion of the feast three times.

Sessional hymns

Sessional hymns of the feast.

Polyeleos

The holy doors are opened, and the clergy proceed out to the middle of the church where an analogion with the icon of the feast has been set up. (Note that on 14 September, because the precious cross lies on the holy table, the clergy do not leave the altar at the Polyeleos.) The presbyter

stands facing the icon and swings the censer continuously as the Polyeleos is sung.

Both the Polyeleos psalms are sung on feasts of the Lord. On other feasts, one or the other will be sung.

Psalm 135

O you servants, alleluia.

Praise you the name of the Lord, O you servants, alleluia.

You that stand in the house of the Lord, in the courts of the house of our God, alleluia.

Praise you the Lord, for the Lord is good, alleluia.

Chant unto his name, for it is good, alleluia.

For the Lord has chosen Jacob unto himself, alleluia.

Israel for his own possession, alleluia.

For I know that the Lord is great, alleluia.

And that our Lord is above all gods, alleluia.

All that the Lord has willed he has done, alleluia.

In heaven and on the earth, alleluia.

In the seas and in all the abysses, alleluia.

Bringing clouds up from the uttermost parts of the earth, alleluia.

Lightnings for the rain has he made, alleluia.

He brings winds out of his treasures, alleluia.

He smote the firstborn of Egypt, alleluia.

From man unto beast, alleluia.

He sent forth signs and marvels in the midst of thee, O Egypt, alleluia.

On Pharaoh and on all his servants, alleluia.

He smote many nations, alleluia.

And slew mighty kings, alleluia.

Seon, king of the Amorites, alleluia.

And Og, king of the land of Basan, alleluia.

And all the kingdoms of Canaan, alleluia.

And he gave their land for an inheritance, alleluia.
An inheritance for Israel his people, alleluia.
O Lord, thy name endures for ever, alleluia.
And thy memorial unto generation and generation, alleluia.
For the Lord will judge his people, alleluia.
And because of his servants shall he be comforted, alleluia.
The idols of the nations are silver and gold, the works of the
hands of men, alleluia.
They have a mouth but shall not speak, alleluia.
Eyes have they and shall not see, alleluia.
Ears have they and shall not hear, alleluia.
Nor is there any breath in their mouth, alleluia.
Let those that make them become like unto them, alleluia.
And all they that put their trust in them, alleluia.
O house of Israel, bless you the Lord, alleluia.
O house of Aaron, bless you the Lord, alleluia.
O house of Levi, bless you the Lord, alleluia.
You that fear the Lord, bless you the Lord, alleluia.
Blessed is the Lord out of Sion, who dwells in Jerusalem,
alleluia.

Psalm 136

O give thanks unto the Lord for he is good. Alleluia.
Refrain: For his mercy endures for ever. Alleluia.
O give thanks unto the God of gods.
O give thanks unto the Lord of lords.
To him who alone has wrought great wonders.
To him that made the heavens with understanding.
To him that established the earth upon the waters.
To him who alone has made great lights.
The sun for dominion of the day.
The moon and the stars for dominion of the night.

To him that smote Egypt with their firstborn.
And led forth Israel out of the midst of them.
With a strong hand and a lofty arm.
To him that divided the Red Sea into parts.
And led Israel through the midst thereof.
And overthrew Pharoah and his host in the Red Sea.
To him that led his people through the wilderness.
To him that smote great kings.
And slew mighty kings.
Seon, king of the Amorites.
And Og, king of the land of Basan.
and gave their land for an inheritance.
An inheritance for Israel, his servant.
For in our humiliation the Lord remembered us.
And he redeemed us from our enemies.
He that gives food to all flesh.
O give thanks unto the God of heaven. Alleluia.

Magnification

The festal magnification is sung as a full censing of the church is done, starting and ending at the analogion.

First Antiphon of the Hymns of Ascent (Tone 4)

After a third sessional hymn, the following is sung.

From my youth do many passions war against me, but do thou thyself defend and save me, O my saviour. (*twice*)

You haters of Sion shall be shamed by the Lord. For like grass by the fire shall you be withered. (*twice*)

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

In the Holy Spirit every soul is quickened and through cleansing is exalted and made radiant by the triple unity, in a hidden, sacred manner.

Both now and ever, and unto the ages of ages. Amen.

By the Holy Spirit, the streams of grace gush forth, watering all creation unto the begetting of life.

Prokeimenon

The festal prokeimenon is chanted in the fourth tone.

‘Let everything that has breath’

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For holy art thou, O our God, who retest in the sanctuary, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Deacon: Let everything that has breath praise the Lord.

People: Let everything that has breath praise the Lord.

Deacon: Praise God in his sanctuary, praise him in the firmament of his power.

People: Let everything that has breath praise the Lord.

Deacon: Let everything that has breath.

People: Praise the Lord.

Gospel

Deacon: And that we may be accounted worthy of hearing the holy gospel, let us pray to the Lord God.

People: Lord, have mercy. (*three times*)

Deacon: Wisdom. Stand upright. Let us hear the holy gospel.

Presbyter: Peace be unto all.

People: And to thy spirit.

Presbyter: The reading from the holy gospel according to
_____.

People: Glory to thee, O Lord, glory to thee.

Deacon: Let us attend.

The deacon holds the gospel book open and the presbyter reads the gospel.

People: Glory to thee, O Lord, glory to thee.

The presbyter and deacon return before the analogion.

During Paschaltide, on Ascension, and 14 September, we sing ‘Having beheld the resurrection of Christ’ before Psalm 51, regardless of the day of the week. The gospel is held aloft on the soleo during this hymn, after which it is placed back on the holy table.

Psalm 51

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Do good to Sion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thine altar.

Verses and festal sticheron

The appointed verses and sticheron are sung.

Prayer of intercession

Deacon: O God, save thy people, and bless thine inheritance. Visit thy world with mercy and compassions, exalt the horn of Orthodox Christians, and send down on us thy rich mercies.

Through the prayers of our most pure lady Theotokos and ever-virgin Mary; by the power of the precious and lifegiving cross; by the protection of the honourable bodiless powers of heaven.

Through the supplications of the honourable and

glorious prophet, forerunner and baptist John, of the holy and glorious prophets, of the holy, glorious, and all-laudable apostles, of our fathers among the saints, all the holy hierarchs, of all the holy martyrs, and of all our holy and venerable fathers and mothers.

Of the holy and righteous myrrhbearers, whose mission this is, of _____, whose memory we keep this day, and of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, we pray thee, O most merciful Lord, hear us sinners who entreat thee, and have mercy on us.

People: Lord, have mercy. (*twelve times*)

Presbyter: Through the mercy, compassion, and love for man of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages.

People: Amen.

Canons

The appointed canons are now chanted. After the eighth ode, the deacon censes the entire church.

Little litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-

virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For all the powers of heaven praise thee, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

On Palm Sunday, 'Holy is the Lord' is sung as normally on Sundays.

Exapostilarion

The appointed exapostilarion ('sending out' hymn) is sung.

Praises—Psalms 148, 149 & 150

'Let every breath' is sung in the appointed tone.

Let every breath praise the Lord. Praise the Lord from the heavens. Praise him in the highest. To thee, O God, is due a song. Praise him, all you angels of his. Praise him, all his hosts. To thee, O God, is due a song.

Hymns of the feast are sung interspersed with the following verses.

To execute on them the judgement written. This is glory for all his saints.

Praise God in his sanctuary; praise him in his mighty firmament.

Praise him for his mighty deeds; praise him according to his exceeding greatness.

Praise him with trumpet sound; praise him with lute and harp.

Praise him with timbrel and dance; praise him with strings and pipe.

Praise him with sounding cymbals; praise him with loud clashing cymbals. Let everything that has breath praise the Lord.

Other verses are added as appointed.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

The doxasticon is sung.

Great Doxology

Presbyter: Glory to thee, who hast shown us the light.

Then the Great Doxology is sung:

Glory to God in the highest, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we thank thee for thy great glory: O Lord, heavenly king, God the Father almighty; O Lord, the only-begotten Son Jesus Christ; and the Holy Spirit.

O Lord God, lamb of God, Son of the Father, who takest away the sin of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For thou alone art holy, thou alone art the Lord Jesus Christ, in the glory of God the Father. Amen.

Every day will I bless thee and praise thy name for ever, unto ages of ages. Vouchsafe, O Lord to keep us this day without sin. Blessed art thou, O Lord God of our fathers, and praised and glorified is thy name for ever. Amen. Let thy mercy, O Lord, be upon us as we have set our hope in thee.

Blessed art thou, O Lord, teach me thy statutes. (*three times*)

Lord, thou hast been our refuge from generation to generation. I said, Lord, have mercy on me; heal my soul, for I have sinned against thee. Lord, I have fled to thee, teach me to do thy will, for thou art my God. For with thee is the fountain of life and in thy light we shall see light. Continue thy mercy

on those who know thee.

Holy God, holy mighty, holy immortal, have mercy on us.
(three times)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Holy immortal, have mercy on us.

Holy God, holy mighty, holy immortal, have mercy on us.

On 14 September, the procession with the cross takes place at this point.

Dismissal hymn

The festal troparion is sung again.

If Divine Liturgy follows the Festal Vigil, it begins immediately. Otherwise we pray the following litanies.

Litany of fervent supplication

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. *(three times)*

Deacon: Again we pray for our Metropolitan ____, for our Archbishop ____, for presbyters, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. *(three times)*

Deacon: Again we pray for our sovereign ____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy. *(three times)*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy church; and for all our fathers and mothers, brothers and sisters,

the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, all the members of this holy mission and those who have asked us to pray for them, and for the pardon and remission of their sins.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable temple, for those who labour and those who sing; and for all the people here present who await thy great and rich mercy.

People: Lord, have mercy. (*three times*)

Presbyter: For thou art a merciful and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Morning litany of supplication

The morning litany of supplication is omitted when Festal Mattins is served as part of an 'All-Night Vigil.'

Deacon: Let us complete our (*morning*) prayer to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful,

and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: A Christian ending to our life, painless, blameless, and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

People: Grant it, O Lord.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For thou art a good and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Peace and morning prayer of inclination

Presbyter: Peace be unto all.

People: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

People: To thee, O Lord.

Presbyter: O holy Lord who dwellest on high and regardest the humble of heart, and with thine all-seeing eye dost behold all creation: unto thee have we bowed the neck of our soul and body, and we entreat thee, O holy of holies, stretch forth thine invisible hand from thy holy dwelling place, and bless us all. And if in any way we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good and man-befriending God, granting us thine earthly and heavenly good things.

For thine it is to show mercy and to save us, O our God, and unto thee we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Dismissal of Mattins

Deacon: Wisdom.

People: Father, bless.

Presbyter: Blessed be *He Who Is*, Christ our God, always, now and ever, and unto ages of ages.

People: Amen. Preserve, O God, the holy Orthodox faith and Orthodox Christians, unto ages of ages.

Presbyter: Most holy Theotokos, save us.

People: More honourable than the cherubim, and more glorious beyond compare than the seraphim,

without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

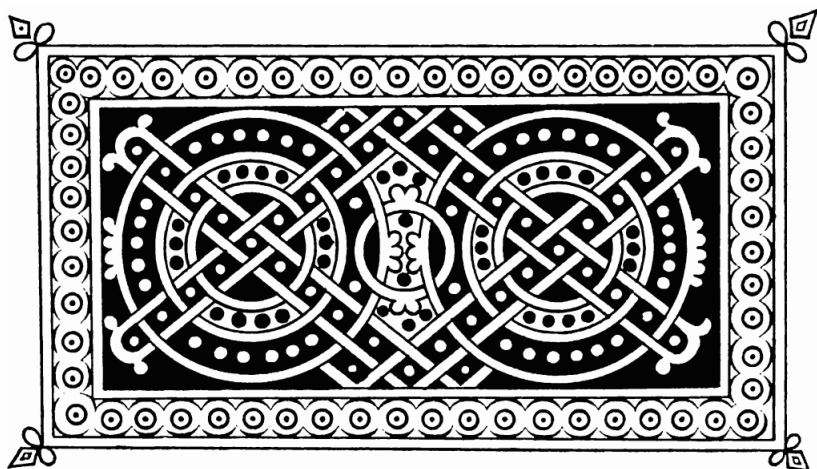
Father, bless.

Presbyter: May (*festal proper, if appointed*) Christ our true God, through the prayers of his most pure mother, of the holy, glorious, and all-laudable apostles, of the holy and righteous myrrhbearers, whose mission this is, of _____, whose memory we keep this day, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

People: Amen.

After the dismissal, the presbyter returns to the altar and kisses the holy gospel and the holy table. The holy doors and curtain are closed.

First Hour (see page 241) follows immediately.



Great Compline

This office is used on Monday through Friday evenings of Great Lent as well as other fasting periods (notably during the forefeast of Nativity). It also forms the first part of the Vigil for the feasts of Nativity, Theophany, and Annunciation.

Great Compline is ordinarily served by only one presbyter and no deacon. It is customary, however, for the Great Canon in the first week of Lent to be read by several presbyters.

First part

The curtain is not open for Compline (except on the eves of Nativity, Theophany, and Annunciation). The presbyter stands before the holy doors and begins:

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our

infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

On Monday through Thursday of the first week of Lent, the reader reads Psalm 70.

Psalm 70

Be pleased, O God, to deliver me. O Lord, make haste to help me. Let them be put to shame and confusion who seek my life. Let them be turned back and brought to dishonour who desire my hurt. Let them be appalled because of their shame who say, of their shame who say, 'Aha, aha.'

May all who seek thee rejoice and be glad in thee. May those who love thy salvation say evermore, ‘God is great.’ But I am poor and needy; hasten to me, O God. Thou art my help and my deliverer. O Lord, do not tarry.

Then the Great Canon of Saint Andrew of Crete is sung.

Psalm 4

Answer me when I call, O God of my right. Thou hast given me room when I was in distress. Be gracious to me, and hear my prayer.

O men, how long shall my honour suffer shame? How long will you love vain words, and seek after lies? But know that the Lord has set apart the godly for Himself; the Lord hears when I call to him. Be angry, but sin not; commune with your own hearts on your beds, and be silent. Offer right sacrifices, and put your trust in the Lord.

There are many who say, ‘O that we might see some good. Lift up the light of thy countenance upon us, O Lord.’ Thou hast put more joy in my heart than they have when their grain and wine abound. In peace I will both lie down and sleep; for thou alone, O Lord, makest me dwell in safety.

Psalm 6

O Lord, rebuke me not in thine anger, nor chasten me in thy wrath. Be gracious to me, O Lord, for I am languishing; O Lord, heal me, for my bones are troubled. My soul also is sorely troubled. But thou, O Lord—how long? Turn, O Lord, save my life; deliver me for the sake of thy steadfast love.

For in death there is no remembrance of thee; in sheol who can give thee praise? I am weary with my moaning; every night I flood my bed with tears; I drench my couch with my weeping. My eye wastes away because of grief, it grows weak because of all my foes.

Depart from me, all you workers of evil; for the Lord has

heard the sound of my weeping. The Lord has heard my supplication; the Lord accepts my prayer. All my enemies shall be ashamed and sorely troubled; they shall turn back, and be put to shame in a moment.

Psalm 13

How long, O Lord? Wilt thou forget me for ever? How long wilt thou hide thy face from me? How long must I bear pain in my soul, and have sorrow in my heart all the day? How long shall my enemy be exalted over me?

Consider and answer me, O Lord my God; lighten my eyes, lest I sleep the sleep of death; lest my enemy say, 'I have prevailed over him'; lest my foes rejoice because I am shaken.

But I have trusted in thy steadfast love; my heart shall rejoice in thy salvation. I will sing to the Lord, because he has dealt bountifully with me.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Psalm 25

To thee, O Lord, I lift up my soul. O my God, in thee I trust, let me not be put to shame; let not my enemies exult over me. Yea, let none that wait for thee be put to shame; let them be ashamed who are wantonly treacherous.

Make me to know thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me, for thou art the God of my salvation; for thee I wait all the day long.

Be mindful of thy mercy, O Lord, and of thy steadfast love, for they have been from of old. Remember not the sins of my youth, or my transgressions; according to thy steadfast love

remember me, for thy goodness' sake, O Lord.

Good and upright is the Lord; therefore he instructs sinners in the way. He leads the humble in what is right, and teaches the humble his way. All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his testimonies.

For thy name's sake, O Lord, pardon my guilt, for it is great. Who is the man that fears the Lord? Him will he instruct in the way that he should choose. He himself shall abide in prosperity, and his children shall possess the land. The friendship of the Lord is for those who fear him, and he makes known to them his covenant.

My eyes are ever toward the Lord, for he will pluck my feet out of the net. Turn thou to me, and be gracious to me; for I am lonely and afflicted. Relieve the troubles of my heart, and bring me out of my distresses.

Consider my affliction and my trouble, and forgive all my sins. Consider how many are my foes, and with what violent hatred they hate me. Guard my life, and deliver me; let me not be put to shame, for I take refuge in thee.

May integrity and uprightness preserve me, for I wait for thee. Redeem Israel, O God, out of all his troubles.

Psalm 31

In thee, O Lord, do I seek refuge; let me never be put to shame; in thy righteousness deliver me. Incline thine ear to me, rescue me speedily. Be thou a rock of refuge for me, a strong fortress to save me.

Yea, thou art my rock and my fortress; for thy name's sake lead me and guide me, take me out of the net which is hidden for me, for thou art my refuge.

Into thy hand I commit my spirit; thou hast redeemed me, O Lord, faithful God. Thou hatest those who pay regard to vain idols; but I trust in the Lord. I will rejoice and be glad for thy

steadfast love, because thou hast seen my affliction, thou hast taken heed of my adversities, and hast not delivered me into the hand of the enemy; thou hast set my feet in a broad place.

Be gracious to me, O Lord, for I am in distress; my eye is wasted from grief, my soul and my body also. For my life is spent with sorrow, and my years with sighing; my strength fails because of my misery, and my bones waste away.

I am the scorn of all my adversaries, a horror to my neighbours, an object of dread to my acquaintances; those who see me in the street flee from me. I have passed out of mind like one who is dead; I have become like a broken vessel. Yea, I hear the whispering of many—terror on every side—as they scheme together against me, as they plot to take my life.

But I trust in thee, O Lord, I say, 'Thou art my God.' My times are in thy hand; deliver me from the hand of my enemies and persecutors. Let thy face shine on thy servant; save me in thy steadfast love.

Let me not be put to shame, O Lord, for I call on thee; let the wicked be put to shame, let them go dumbfounded to sheol. Let the lying lips be dumb, which speak insolently against the righteous in pride and contempt.

O how abundant is thy goodness, which thou hast laid up for those who fear thee, and wrought for those who take refuge in thee, in the sight of the sons of men. In the covert of thy presence thou hidest them from the plots of men; thou holdest them safe under thy shelter from the strife of tongues.

Blessed be the Lord, for he has wondrously shown his steadfast love to me when I was beset as in a besieged city. I had said in my alarm, 'I am driven far from thy sight.' But thou didst hear my supplications, when I cried to thee for help.

Love the Lord, all you his saints. The Lord preserves the faithful, but abundantly requites him who acts haughtily. Be strong, and let your heart take courage, all you who wait for the Lord.

Psalm 91

He who dwells in the shelter of the most high, who abides in the shadow of the almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust.'

For he will deliver thee from the snare of the fowler and from the deadly pestilence; he will cover thee with his pinions, and under his wings thou wilt find refuge; his faithfulness is a shield and buckler.

Thou wilt not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday.

A thousand may fall at thy side, ten thousand at thy right hand; but it will not come near thee. Thou wilt only look with thine eyes and see the recompense of the wicked.

Because thou hast made the Lord thy refuge, the most high thy habitation, no evil shall befall thee, no scourge come near thy tent.

For he will give his angels charge of thee to guard thee in all thy ways. On their hands they will bear thee up, lest thou dash thy foot against a stone.

Thou wilt tread on the lion and the adder, the young lion and the serpent wilt thou trample under foot.

Because he cleaves to me in love, I will deliver him; I will protect him, because he knows my name.

When he calls to me, I will answer him; I will be with him in trouble, I will rescue him and honour him. With long life I will satisfy him, and show him my salvation.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

‘God is with us’

The presbyter comes out from the altar before the holy doors and says in a loud voice:

Presbyter: God is with us. Understand, all you nations, and submit yourselves, for God is with us.

People: God is with us. Understand, all you nations, and submit yourselves, for God is with us.

‘For God is with us’ is repeated as a refrain as the following verses from Isaiah (8.9–10, 17–18 and 9.2, 6) are chanted by the presbyter.

Hear this, all you ends of the earth.

Submit yourselves, you mighty ones.

Even if your strength returns, you shall be overthrown once more.

Take counsel together, if you wish, but it will come to nothing.

Make your plans, if you wish, but they will never stand, even among yourselves.

We do not fear your threats, nor are we troubled.

For the Lord our God is holy, and him will we fear.

If I trust in him, he will be my sanctification.

I will wait for him. He will save me.

Behold, I and the children whom God has given me are signs and portents in Israel from the Lord of hosts.

The people who walked in darkness have seen a great light.

To those who dwell in the land of the shadow of death, a light is risen.

For unto us a child is born,
unto us a son is given.

And the government shall
be upon his shoulder.

And of his peace there shall
be no end.

And his name shall be
called the angel of great
counsel.

Wonderful, counsellor.

Mighty God, eternal ruler,
prince of peace.

The father of the world to
come.

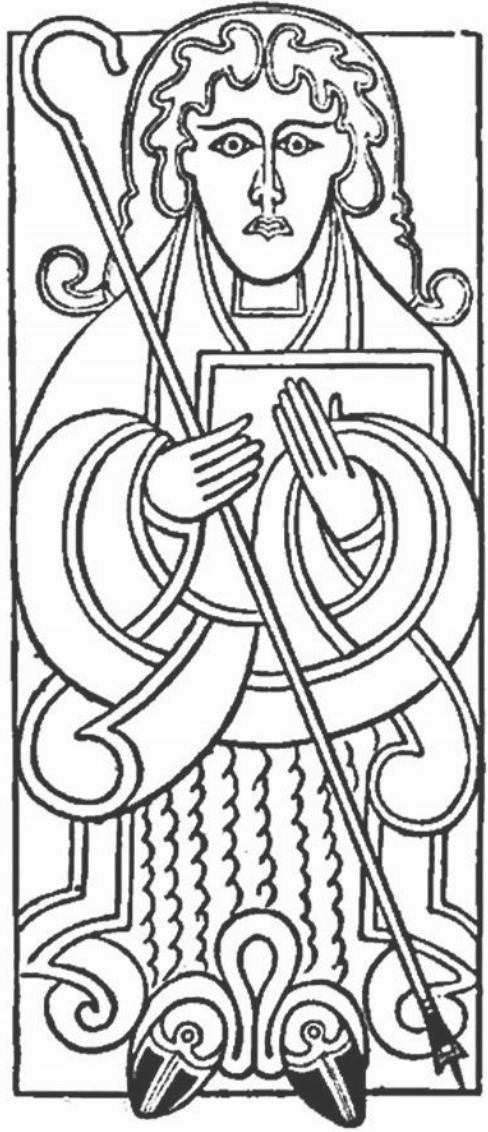
Glory to the Father, and to
the Son, and to the Holy
Spirit.

Now and ever, and unto
ages of ages. Amen.

Then again in a loud voice:

Presbyter: God is with us.
Understand, all
you nations,
and submit
yourselves, for
God is with us.

People: God is with us. Understand, all you nations, and
submit yourselves, for God is with us.



Evening hymns

The presbyter returns to the altar as following troparia are sung.

Having passed through the day, I thank thee, O Lord. Grant me, I beseech thee, that this evening and night may be without sin, O saviour, and save me.

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

Having gone through the day, I glorify thee, O master. Grant me, I beseech thee, that this evening and night may be without stumbling, O saviour, and save me.

Both now and ever, and unto the ages of ages. Amen.

Being come to the end of the day, I praise thee, O holy one. Grant me, I beseech thee, that this evening and night may be without temptation, O saviour, and save me.

The bodiless natures, the cherubim, glorify and praise thee with unceasing hymns, and the six-winged beings, the seraphim, do extol and exalt thee with endless voice. The whole company of the angelic host acclaims and praises thee with thrice-holy songs.

For the Father art thou, from before all things, who hast also thy Son, co-beginningless, with the equally-honoured Spirit of life, thou dost show forth the Trinity's unity.

O thou all-holy virgin, mother of God, and you servants and witnesses of the Word, all you choirs of prophets and martyred saints who are crowned with the gift of immortal life: intercede with fervour in our behalf, for we are in much suffering and great distress.

So that, saved from the error of the evil one, we may cry out and chant the angelic song: 'Holy, holy, holy, thrice-holy Lord, have mercy and save us. Amen.'

Symbol of faith

The reader continues with the creed.

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten not made; of one essence with the Father; by whom all things were made; who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the virgin Mary, and became man. And he was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day he rose again according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. In one holy, catholic and apostolic church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Intercessions

The presbyter comes out from the altar before the holy doors and chants the following verses. The people repeat the verses in response.

O all holy lady Theotokos, intercede for us sinners. (*three times*)

All you heavenly powers of holy angels and archangels, intercede for us sinners.

O holy John, prophet and forerunner and Baptist of our Lord Jesus Christ, intercede for us sinners.

You holy glorious apostles, prophets, and martyrs, and all you saints, intercede for us sinners.

O you holy and God-bearing fathers, pastors, and ecumenical teachers, intercede for us sinners.

O holy George, great martyr and trophy-bearer, intercede for us sinners.

O you holy myrrhbearers, intercede for us sinners.

Other intercessions may be inserted here.

O invincible and incomprehensible and divine power of the life-creating cross, forsake not us sinners.

O God, cleanse us sinners. (*two times*)

O God, cleanse us sinners and have mercy on us.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

At Nativity, Theophany, or Annunciation, the dismissal hymn is now sung.

Troparia

Unless it be a feast, the following troparia are sung.

On Monday and Wednesday (Tone 2)

Enlighten my eyes, O Christ God, lest at any time I sleep unto death; lest at any time my enemy say: I have prevailed against him.

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

Be thou my soul's help, O God, for I pass through the midst of many snares. Deliver me out of them and save me, O good one, since thou art the friend of man.

Now and ever, and unto ages of ages. Amen.

We have no boldness because of the multitude of our sins, but entreat him who was born of thee, O virgin Theotokos, for the prayer of a mother has great power to win the favour of the master. Do not despise the supplications of sinners, O all-pure one, for merciful and strong to save is he who willed to suffer for us.

On Tuesday and Thursday (Tone 8)

O Lord my creator, thou knowest the unsleeping vigilance of my invisible enemies and the weakness of my miserable flesh. Into thy hands, therefore, I will commit my spirit. Shelter me with the wings of thy goodness, lest at any time I sleep unto death, and enlighten the eyes of my mind to the

enjoyment of thy divine words. Raise me up in a seasonable time unto thy glorification, for thou alone art good and the friend of man.

Look upon me and hear me, O Lord my God.

How terrible is thy judgement, O Lord, with the angels standing round about, the men being led in, the books opened, the deeds examined, the thoughts weighed. What judgement shall be awarded unto me who was conceived in sins? Who shall quench the flame for me, who shall enlighten the darkness for me, if not thou, O Lord who hast mercy on me as the friend of man.

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

Grant me tears, O God, as thou didst once give to the sinning woman, and vouchsafe me to moisten thy feet which have freed me from the path of delusion, and to offer to thee as fragrant myrrh a pure life, fashioned in me by repentance, that I may hear thy desired voice: 'Thy faith has saved thee, go in peace.'

Now and ever, and unto ages of ages. Amen.

Having in thee, O Theotokos, a hope that cannot be put to shame, I shall be saved. Having obtained thy mediation, O most pure one, I shall not fear. I shall pursue enemies and triumph over them, having covered myself, as in a breastplate, only with thy protection. Imploring thine all-powerful aid, I cry unto thee: O sovereign lady, save me through thine intercessions, and raise me up from sombre sleep to thy glorification, by the might of the Son of God who was incarnate of thee.

End of the first part

Reader: Lord, have mercy. (*forty times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

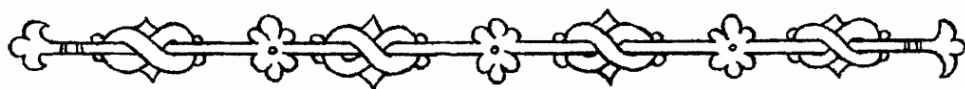
In the name of the Lord, father, bless.

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

Presbyter: Lord, O Lord, who hast delivered us from every arrow that flies by day, deliver us from everything that walks in darkness. Receive as an evening sacrifice the lifting up of our hands. Grant also that we may pass through the course of the night without blemish, untempted by evil. And deliver us from every anxiety and fear that come to us from the devil. Grant to our souls compunction, and make our thoughts attentive to the coming trial at thine awesome and righteous judgement. Nail down our flesh in thy fear, and subjugate our earthly members, that in the silence of sleep we may be enlightened by the vision of thy judgements. Take from us every unseemly dream and pernicious desire of the flesh. Raise us up at the appointed time of prayer, strengthened in faith and advancing in thy commandments; through the kindness and goodness of thine only-begotten Son, with whom thou art blessed, together with thy most holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

The presbyter returns to the altar as the second part of Great Compline begins.



Second part

Reader: Come, let us worship God our king.
 Come, let us worship and fall down before Christ,
 our king and our God.
 Come, let us worship and fall down before Christ
 himself, our king and our God.

Psalms 51

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Do good to Sion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thine altar.

Psalm 102

Hear my prayer, O Lord; let my cry come to thee. Do not hide thy face from me in the day of my distress. Incline thine ear to me; answer me speedily in the day when I call. For my days pass away like smoke, and my bones burn like a furnace.

My heart is smitten like grass, and withered; I forget to eat my bread. Because of my loud groaning my bones cleave to my flesh. I am like a vulture of the wilderness, like an owl of the waste places; I lie awake, I am like a lonely bird on the housetop.

All the day my enemies taunt me, those who deride me use my name for a curse. For I eat ashes like bread, and mingle tears with my drink, because of thy indignation and anger; for thou hast taken me up and thrown me away. My days are like an evening shadow; I wither away like grass.

But thou, O Lord, art enthroned for ever; thy name endures to all generations. Thou wilt arise and have pity on Sion; it is the time to favour her; the appointed time has come. For thy servants hold her stones dear, and have pity on her dust.

The nations will fear the name of the Lord, and all the kings of the earth thy glory. For the Lord will build up Sion, he will appear in his glory. He will regard the prayer of the destitute, and will not despise their supplication.

Let this be recorded for a generation to come, so that a people yet unborn may praise the Lord: that he looked down from

his holy height, from heaven the Lord looked at the earth, to hear the groans of the prisoners, to set free those who were doomed to die; that men may declare in Sion the name of the Lord, and in Jerusalem his praise, when peoples gather together, and kingdoms, to worship the Lord.

He has broken my strength in mid-course; he has shortened my days. 'O my God,' I say, 'take me not hence in the midst of my days, thou whose years endure throughout all generations.'

Of old thou didst lay the foundation of the earth, and the heavens are the work of thy hands. They will perish, but thou dost endure; they will all wear out like a garment. Thou changest them like raiment, and they pass away; but thou art the same, and thy years have no end. The children of thy servants shall dwell secure; their posterity shall be established before thee.

Prayer of Manasseh

The presbyter comes out from the altar before the holy doors and kneels to pray the following prayer. The people prostrate themselves.

O Lord almighty, the God of our fathers, of Abraham, and Isaac, and Jacob, and of their righteous seed; who hast made heaven and the earth with all their majesty; who hast bound the sea by the word of thy commandment; who hast closed the abyss, and sealed it by thy terrible and glorious name; of whom all things are afraid, and tremble from the presence of thy might; for no one can endure the majesty of thy glory, and unbearable is the wrath of thy threatening toward sinners, but immeasurable and unsearchable is the mercifulness of thy promise; for thou art the Lord most high, compassionate, long-suffering, and plenteous in mercy, and repentest of the evils of men: O Lord, according to the multitude of thy goodness, thou hast promised penitence and forgiveness to those who have sinned against thee, and in the multitude of thy compassions hast decreed repentance for the salvation of sinners.

Therefore, O Lord God of hosts, thou hast not appointed repentance for the righteous, for Abraham and Isaac and Jacob, who have not sinned against thee, but hast laid repentance upon me a sinner, for I have sinned more than the number of the sands of the sea. My iniquities are multiplied, and I am not worthy to look upon and to see the height of heaven for the multitude of my iniquities. For I am bowed down with many iron bands so that I cannot lift up my head, and there is no release for me, because I have provoked thine anger, and done evil before thee, neither having done thy will, nor having kept thy commandments; and now I bow the knees of my heart, beseeching of thee clemency. I have sinned, O Lord, I have sinned, and I know my iniquities; but imploring I pray thee: loose me, O Lord, loose me, and destroy me not with my iniquities. Neither in enmity for ever keep my evils, neither condemn me to the nethermost parts of the earth.

For thou, O God, art the God of those who repent, and upon me thou wilt show all thy goodness; for thou shalt save me who am unworthy, according to the plenitude of thy mercy, and I will praise thee continually throughout the days of my life. For all the heavenly hosts hymn thee, and thine is the glory unto the ages of ages. Amen.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the

Holy Spirit, now and ever, and unto ages of ages.
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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

At Nativity, Theophany, or Annunciation, the kontakion is now sung.

Troparia of repentance

Unless it be a feast, the following troparia are sung in tone 6.

Have mercy on us, Lord, have mercy on us, for lacking as we are in all defence, this supplication do we sinners offer unto thee, as our master: have mercy on us.

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

Lord, have mercy on us, for in thee have we placed all our trust. Be not wroth with us greatly, nor do thou remember our iniquities, but look upon us even now, since thou art compassionate, and do thou redeem us from our enemies, for thou art our God, and we thy people. All are the works of thy hands, and upon thy name have we called.

Both now and ever, and unto the ages of ages. Amen.

Do thou open the portal of compassion unto us, O most blessed Theotokos. For hoping in thee, let us not fail, we pray. Through thee may we delivered from adversities, for thou art the salvation of Christian people.

End of the second part

Reader: Lord, have mercy. (*forty times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

Presbyter: O God the master, Father almighty, O Lord Jesus Christ, the only-begotten Son, and thou, O Holy Spirit, one godhead, one power, have mercy upon me, a sinner, and according to thy divine judgements save me, thine unworthy servant, for thou art blessed unto ages of ages. Amen.

The presbyter returns to the altar as the third part of Great Compline begins.

Third part

Reader: Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

On Monday through Thursday of the first week of Lent, Psalm 70 is omitted at this point (having already been read earlier).

Psalm 70

Be pleased, O God, to deliver me. O Lord, make haste to help me. Let them be put to shame and confusion who seek my life. Let them be turned back and brought to dishonour who desire my hurt. Let them be appalled because of their shame who say, of their shame who say, 'Aha, aha.'

May all who seek thee rejoice and be glad in thee. May those who love thy salvation say evermore, 'God is great.' But I am poor and needy; hasten to me, O God. Thou art my help and my deliverer. O Lord, do not tarry.

Psalm 143

Hear my prayer, O Lord; give ear to my supplications. In thy faithfulness answer me, in thy righteousness. Enter not into judgement with thy servant; for no man living is righteous before thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead.

Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that thou hast done; I muse on what thy hands have wrought.

I stretch out my hands to thee; my soul thirsts for thee like a parched land. Make haste to answer me, O Lord. My spirit fails. Hide not thy face from me, lest I be like those who go down to the pit.

Let me hear in the morning of thy steadfast love, for in thee I put my trust. Teach me the way I should go, for to thee I lift up my soul. Deliver me, O Lord, from my enemies. I have fled to thee for refuge.

Teach me to do thy will, for thou art my God. Let thy good spirit lead me on a level path. For thy name's sake, O Lord, preserve my life.

In thy righteousness bring me out of trouble. And in thy steadfast love cut off my enemies, and destroy all my

adversaries, for I am thy servant.

Small Doxology

Glory to God in the highest, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory: O Lord heavenly king, God the Father almighty; O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world, accept our prayer. Thou that sittest on the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, Jesus Christ, in the glory of God the Father. Amen.

Every day will I bless thee and praise thy name for ever, even unto ages of ages. Lord, thou hast been our refuge from generation to generation. I said: Lord, have mercy on me. Heal my soul, for I have sinned against thee.

Lord, I have fled unto thee. Teach me to do thy will, for thou art my God. For with thee is the fountain of life, in thy light shall we see light. Continue thy mercy unto those who know thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, the God of our fathers, and praised and glorified is thy name for ever. Amen.

Let thy mercy be upon us. O Lord, even as we have set our hope on thee. Blessed art thou, O Lord; teach me thy statutes. Blessed art thou, O Lord; make me to understand thy statutes. Blessed art thou, O holy one; enlighten me with thy statutes.

Thy mercy, O Lord, endures for ever: O despise not the works of thy hands. To thee belongs worship, to thee belongs praise, to thee belongs glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

On the feasts of the Nativity, Theophany, and Annunciation we proceed now to the Litiya (page 92).

Canons and ‘It is truly meet’

If it is not the first week of Lent, the canons from the Menaion are sung here. Following which the following is sung, with a prostration at the end.

It is truly meet to bless thee, O Theotokos, ever-blessed and most pure, and the mother of our God. More honourable than the cherubim, and more glorious beyond compare than the seraphim: without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

‘O Lord of hosts’

The following hymn is now solemnly sung with its verses.

O Lord of hosts, be thou with us, for we have no other help in afflictions save thee. O Lord of hosts, have mercy on us.

This is now repeated as a refrain with the following verses.

Refrain: O Lord of hosts, be thou with us, for we have no other help in afflictions save thee. O Lord of hosts, have mercy on us.

Praise God in his saints. Praise him in the firmament of his power.

Praise him for his mighty acts. Praise him according to the multitude of his goodness.

Praise him with the sound of trumpet. Praise him with the psaltery and harp.

Praise him with timbrel and dance. Praise him with strings and flute.

Praise him with tuneful cymbals. Praise him with cymbals of jubilation. Let every breath praise the Lord.

Prayers

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

O Lord, if we had not had thy saints as intercessors, and thy goodness being merciful to us, how should we have dared, O saviour, to hymn thee, whom angels unceasingly glorify? O thou

who knowest our hearts, spare our souls.

Now and ever, and unto ages of ages. Amen.

Greatly multiplied, O Theotokos, are my sins,
and unto thee have I fled, O pure one, imploring
salvation. Visit my enfeebled soul, and pray to thy
Son and our God that he grant me forgiveness for
the evil I have done, O thou only blessed one.

O all-holy Theotokos, throughout my lifetime
forsake me not, to human protection entrust me
not, but defend me and have mercy on me.

All my hope I place in thee, O mother of God. Keep
me under thy protection.

Lord, have mercy. (*forty times*)

Prayer of the hours

Reader: Thou, who at every season and every hour,
in heaven and on earth, art worshipped and
glorified, O Christ our God, long-suffering,
merciful, and compassionate; who lovest the just
and showest mercy upon the sinner; who callest
all men to salvation through the promise of
blessings to come; O Lord, in this hour receive our
supplications and direct our lives according to thy
commandments. Sanctify our souls, hallow our
bodies, correct our thoughts, cleanse our minds;
deliver us from all tribulations, evil, and distress.
Surround us with thy holy angels, that guided
and guarded by their host we may attain to the
unity of the faith, and to the knowledge of thine
unapproachable glory, for thou art blessed unto
ages of ages. Amen.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the
Holy Spirit, now and ever, and unto ages of ages.

Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: God be gracious to us and bless us, make his face to shine upon us, and have mercy on us.

Reader: Amen.

Prayer of Saint Ephraim the Syrian

On Monday through Thursday in Lent, the following prayer is said.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(prostration)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (prostration)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages.
Amen. (prostration)

Then we make twelve bows as the presbyter says:

Presbyter: O Lord, cleanse me, a sinner.

Then the prayer is repeated.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.

But give rather a spirit of chastity, humility, patience, and love to thy servant.

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or

my sister: for blessed art thou unto ages of ages.
Amen. (*prostration*)

Reader: Lord, have mercy. (*twelve times*)

Save, help, and protect us, O virgin Theotokos.

Prayer to the most holy Theotokos

The reader continues.

O lady, bride of God, spotless, blameless, pure and immaculate virgin, thou who without corruption, by thy glorious birthgiving, hast united God the Word to man and joined the fallen nature of our race to heavenly things; who alone art the hope of the hopeless, the help of those who do battle; the ready help of those who flee unto thee and the refuge of all Christians: Despise me not, an accursed sinner, though I have rendered myself unworthy by my shameful thoughts, words and deeds, and through indolence have become a slave to the pleasures of life; but as the mother of the man-befriending God, mercifully have compassion upon me, a sinner and a prodigal, and receive my prayer, though it be offered unto thee by unworthy lips; and using thy boldness as a mother, importune thy Son, our Lord and master, that he may open to me also the tender compassions of his goodness so as to overlook my numberless transgressions and turn me to repentance and show me forth as a zealous doer of his commandments. And because thou art merciful, compassionate and benevolent, be thou ever near me in this present life as an ardent help and protection, defending me from the assaults of adversaries and leading me to salvation. And at the time of my departure from this life, care for my miserable soul, and drive far from it the dark visions of evil demons; and in the fearful day of judgement, deliver me from punishment in the age to come, and present me as an inheritor of the ineffable glory of thy Son, our God. May this be my lot, O lady, most holy Theotokos, through thy mediation and help, through the grace and love for man of thine only-begotten Son, our Lord and God and Saviour Jesus

Christ, to whom are due all glory, honour and worship, with his unoriginate Father and his all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

Prayer to our Lord Jesus Christ

And grant unto us, O master, when we depart to sleep, repose of body and soul; and protect us from the murky sleep of sin and from all the dark pleasures of the night. Calm the impulses of passions, and quench the fiery darts of evil which are craftily thrown against us; check the turbulence of our flesh, and still all earthly and material thoughts. And grant us, O God, a watchful mind, a prudent reason, a vigilant heart, a tranquil sleep free from all the fantasies of Satan. Raise us up again at the time of prayer strengthened in thy commandments, holding steadfastly within us the remembrance of thy judgements. Grant us grace to glorify thee all through the night, that we may praise and bless and glorify thine all-honourable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Final prayers and blessing

Reader: O most glorious ever-virgin mother of Christ God, offer our prayers unto thy Son and our God, that he may, through thee, save our souls.

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to Thee.

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

On Monday through Thursday evenings, the people prostrate themselves as the presbyter blesses them:

Presbyter: O master, great in mercy, Lord Jesus Christ our God, through the intercessions of our all-immaculate lady Theotokos and ever-virgin Mary, by the might of the precious and lifegiving cross, by the protection of the honourable bodiless powers of heaven, at the supplications of the honourable, glorious prophet, forerunner, and baptist John, of the holy, glorious, and all-laudable apostles, of the holy, glorious, and right-victorious martyrs, of our venerable and God-bearing fathers and mothers, of the holy and righteous myrrhbearers, whose mission this is, of the holy and righteous ancestors of God, Joachim and Anna, and of all thy saints: make our prayer acceptable, grant us forgiveness of our trespasses, shelter us under the shelter of thy wings, drive away from us every enemy and adversary, give peace to our life, O Lord, have mercy upon us and on thy world, and save our souls, for thou art good and the friend of man.

But on Friday evening, the people standing:

Presbyter: May Christ our true God, through the prayers of his most pure mother, of our venerable and God-bearing fathers and mothers, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

And immediately the presbyter, facing the people, bows and says:

Presbyter: Bless, (*holy fathers and*) brothers and sisters, and forgive me, a sinner, all wherein I have sinned this day in deed, word, and thought, and by all my senses.

The reader responds for all the people:

Reader: May God forgive and have mercy on thee, holy father.

And all the people bowing, the reader continues:

Reader: Bless us, holy father, and forgive all wherein we have sinned this day in deed, word, and thought, and by all our senses, and pray for us, sinners.

Presbyter: Through his grace, may God forgive and have mercy on us all.

Facing the holy doors, he says this litany:

Presbyter: Let us pray for our Metropolitan _____, for our Archbishop _____, and for all our brethren in Christ.

People: Lord, have mercy.

Presbyter: For our sovereign _____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy.

Presbyter: For those who hate us and those who love us.

People: Lord, have mercy.

Presbyter: For those who are kind to us and serve us.

People: Lord, have mercy.

Presbyter: For those who have asked us to pray for them, unworthy though we be.

People: Lord, have mercy.

Presbyter: For the deliverance of captives.

People: Lord, have mercy.

Presbyter: For those who are absent.

People: Lord, have mercy.

Presbyter: For travellers by land, by sea, and by air.

People: Lord, have mercy.

Presbyter: For those who are lying in sickness.

People: Lord, have mercy.

Presbyter: Let us pray also for an abundance of the fruits of the earth.

People: Lord, have mercy.

Presbyter: And for every Orthodox Christian soul.

People: Lord, have mercy.

Presbyter: Let us bless God-fearing rulers, Orthodox bishops, the founders of this holy church, and our parents and teachers, and all our fathers, mothers, brothers, and sisters gone before us, the Orthodox who here and in all the world lie asleep in the Lord.

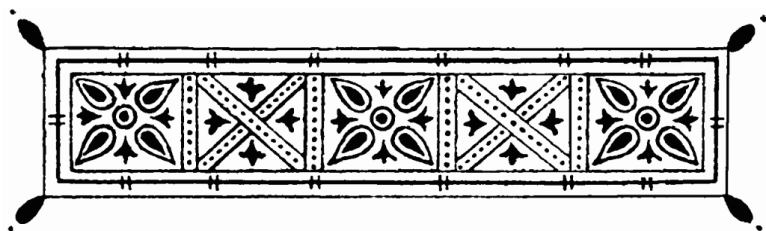
People: Lord, have mercy.

Presbyter: Let us also say for ourselves.

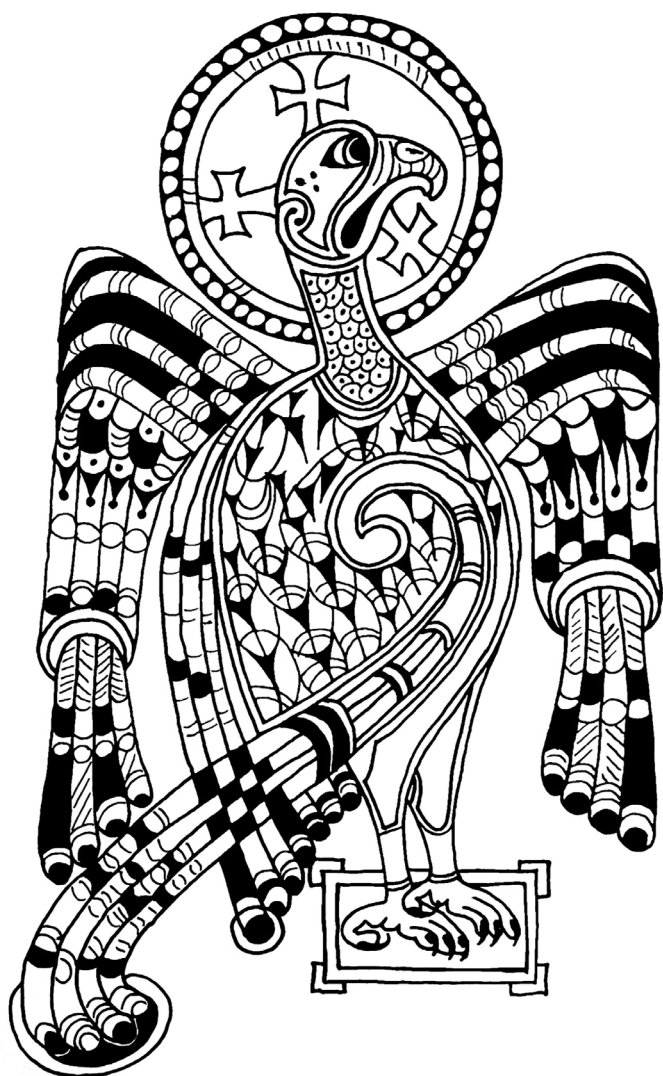
People: Lord, have mercy. (*three times*)

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.



Daily Cycle



Daily Vespers

This office is served by one presbyter and normally without the assistance of a deacon.

The presbyter goes to stand before the holy doors. He bows three times and begins:

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

In Paschaltide, in place of ‘Glory to thee, our God’ and ‘O heavenly king,’ the Paschal hymn is chanted: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.’ (three times)

Reader: Holy God, holy mighty, holy immortal, have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name’s sake.

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.
Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

Psalms 104

The reader continues:

Bless the Lord, O my soul. O Lord my God, thou art very great. Thou art clothed with honour and majesty, who coverest thyself with light as with a garment, who hast stretched out the heavens like a tent, who hast laid the beams of thy chambers on the waters, who makest the clouds thy chariot, who ridest on the wings of the wind, who makest the winds thy messengers, fire and flame thy ministers.

Thou didst set the earth on its foundations, so that it should never be shaken. Thou didst cover it with the deep as with a garment; the waters stood above the mountains. At thy rebuke

they fled; at the sound of thy thunder they took to flight. The mountains rose, the valleys sank down to the place which thou didst appoint for them.

Thou didst set a bound which they should not pass, so that they might not again cover the earth. Thou makest springs gush forth in the valleys; they flow between the hills, they give drink to every beast of the field; the wild asses quench their thirst.

By them the birds of the air have their habitation; they sing among the branches. From thy lofty abode thou waterest the mountains; the earth is satisfied with the fruit of thy work. Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart.

The trees of the Lord are watered abundantly, the cedars of Lebanon which he planted. In them the birds build their nests; the stork has her home in the fir trees. The high mountains are for the wild goats; the rocks are a refuge for the badgers.

Thou hast made the moon to mark the seasons; the sun knows its time for setting. Thou makest darkness, and it is night, when all the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God. When the sun rises, they get them away and lie down in their dens. Man goes forth to his work and to his labour until the evening.

O Lord, how manifold are thy works. In wisdom hast thou made them all; the earth is full of thy creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great. There go the ships, and Leviathan which thou didst form to sport in it.

These all look to thee, to give them their food in due season. When thou givest to them, they gather it up; when thou openest thy hand, they are filled with good things. When thou hidest thy face, they are dismayed; when thou takest away their breath, they die and return to their dust. When thou

sendest forth thy Spirit, they are created; and thou renewest the face of the ground.

May the glory of the Lord endure for ever, may the Lord rejoice in his works, who looks on the earth and it trembles, who touches the mountains and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I have being. May my meditation be pleasing to him, for I rejoice in the Lord. Let sinners be consumed from the earth, and let the wicked be no more.

Bless the Lord, O my soul. The sun knows its time for setting. Thou makest darkness, and it is night. O Lord, how manifold are thy works. In wisdom hast thou made them all.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Great litany

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

People: Lord, have mercy.

Presbyter: For the peace from above and for the salvation of our souls, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For our Metropolitan _____, for our Archbishop _____, for the honourable presbyterate, the diaconate in Christ, and for all the clergy and the

people, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For our sovereign _____, for the elders and stewards of this land, and for all those in seats of authority, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For travellers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Presbyter: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Gladden our hearts, that we may fear thy holy name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in thy holy name.

For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Reading from the Psalter

The faithful sit for the reading of the ‘sitting’ psalms. At the end of the reading:

Reader: Alleluia, alleluia, alleluia. Glory to thee, O God.
(three times)

Little litany

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

People: Lord, have mercy.

Presbyter: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Presbyter: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend

ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O Lord, rebuke us not in thine anger, neither chasten us in thy wrath, but deal with us according to thy mercy, O physician and healer of our souls. Guide us to the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the Theotokos and of all the saints.

For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Lamplighting Psalms 141, 142, 130 & 117

Lord, I call upon thee, hear me. Hear me, O Lord. Lord, I call upon thee, hear me. Receive the voice of my prayer when I call upon thee. Hear me, O Lord.

Let my prayer arise in thy sight as incense, and let the lifting up of my hands be an evening sacrifice. Hear me, O Lord.

Reader: Set a guard over my mouth, O Lord, keep watch over the door of my lips. Incline not my heart to any evil, to busy myself with wicked deeds in company with men who work iniquity; and let me not partake of their delights.

Let a good man strike or rebuke me in kindness, but let the oil of the wicked never anoint my head; for my prayer is continually against their wicked deeds. When they are given over to those who shall condemn them, then they shall learn



that the word of the Lord is true.

As a rock which one cleaves and shatters on the land, so shall their bones be strewn at the mouth of sheol.

But my eyes are toward thee, O Lord God; in thee I seek refuge; leave me not defenceless. Keep me from the trap which they have laid for me, and from the snares of evildoers. Let the wicked together fall into their own nets, while I escape.

I cry with my voice to the Lord, with my voice I make supplication to the Lord, I pour out my complaint before him, I tell my trouble before him.

When my spirit is faint, thou knowest my way. In the path where I walk they have hidden a trap for me. I look to the right and watch, but there is none who takes notice of me; no refuge remains to me, no man cares for me.

I cry to thee, O Lord; I say, 'Thou art my refuge, my portion in the land of the living.' Give heed to my cry; for I am brought very low. Deliver me from my persecutors; for they are too strong for me.

Bring my soul out of prison, that I may give thanks to thy name. The righteous will surround me, for thou wilt deal bountifully with me.

Out of the depths I cry to thee, O Lord. Lord, hear my voice. Let thine ears be attentive to the voice of my supplications.

Hymns of the day are interspersed with the following verses.

If thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with thee.

For thy name's sake I wait for thee, O Lord. My soul has waited for thy word; my soul has hoped on the Lord.

From the morning watch until night, from the morning watch, let Israel hope on the Lord.

For with the Lord there is mercy and with him is plenteous redemption, and he will deliver Israel from all his iniquities.

Praise the Lord, all nations. Praise him, all peoples.

For his mercy is confirmed on us, and the truth of the Lord endures for ever.

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

The doxasticon is now sung.

Now and ever, and unto ages of ages. Amen.

The theotokion is now sung.

Evening hymn 'Gladsome light'

Gladsome light of the holy glory of the immortal Father, heavenly, holy, blessed, O Jesus Christ. Now that we have come to the setting of the sun and behold the light of evening, we praise God: Father, Son, and Holy Spirit. For meet it is at all times to worship thee with voices of praise, O Son of God and giver of life. Therefore all the world glorifies thee.

Prokeimenon

Presbyter: Wisdom. The prokeimenon in the ____ tone.

The prokeimenon is chanted according to the day of the week.

In weekday Lenten Vespers, there are two prokeimena and Scriptural readings from the Triodion.

Sunday evening (Tone 8)

Behold now, bless the Lord, O you servants of the Lord.

Verse: You that stand in the house of the Lord, in the courts of the house of our God.

Monday evening (Tone 4)

The Lord will hear me when I call to him.

Verse: When I called upon him, the God of my righteousness heard me.

Tuesday evening (Tone 1)

Thy mercy, O Lord, shall follow me all the days of my life.

Verse: The Lord is my shepherd, I shall not want; he makes me lie down in green pastures.

Wednesday evening (Tone 5)

Save me, O God, by thy name, and in thy strength do thou judge me.

Verse: O God, hear my prayer; give ear unto the words of my mouth.

Thursday evening (Tone 6)

My help comes from the Lord who made heaven and earth.

Verse: I lift my eyes to the hills, from whence comes my help.

Friday evening (Tone 7)

O God, thou art my helper, and thy mercy shall go before me.

Verse: Deliver me from my enemies, O God. Redeem me from those that rise up against me.

Reading from the Scriptures

Presbyter: Wisdom.

Reader: The reading from ____.

Presbyter: Let us attend.

Then the reading.

Evening prayer

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art thou, O Lord God of our fathers, and praised and glorified be thy name for ever. Amen.

Let thy mercy, O Lord, be upon us, as we have set our hope on thee. Blessed art thou, O Lord, teach me thy statutes. Blessed art thou, O master, make me to understand thy statutes. Blessed art thou, O holy one, enlighten me with thy statutes.

Thy mercy, O Lord, endures for ever; despise not the works of thy hands. To thee belongs worship, to thee belongs praise, to thee belongs glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Evening litany of supplication

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

People: Lord, have mercy.

Presbyter: Help us, save us, have mercy on us and keep us, O

God, by thy grace.

People: Lord, have mercy.

Presbyter: That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Presbyter: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Presbyter: Pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Presbyter: All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Presbyter: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Presbyter: A Christian ending to our life, painless, blameless, and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

People: Grant it, O Lord.

Presbyter: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For thou art a good and man-befriending God,

and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Peace and evening prayer of inclination

Presbyter: Peace be unto all.

People: And to thy spirit.

Presbyter: Let us bow our heads unto the Lord.

People: To thee, O Lord.

Presbyter: O Lord our God, who didst bow the heavens and come down for the salvation of man, look upon thy servants and thine inheritance. For to thee, the fearful and man-befriending judge, have thy servants bowed their heads and submissively inclined their necks; awaiting not help from men, but entreating thy mercy and looking confidently for thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the devil, from vain thoughts, and from evil memories.

Blessed and glorified be the might of thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Aposticha

Hymns of the day are now sung.

Prayer of Symeon and Trisagion prayers

Reader: Lord, now lettest thou thy servant depart in peace,

according to thy word. For my eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to enlighten the gentiles, and the glory of thy people Israel.

Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

See below for the ending of Vespers from Sunday through Thursday evenings in Lent.

Dismissal hymns

The troparion and theotokion of the day are now sung.

Litany of fervent supplication

Presbyter: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray for our Metropolitan ____, for our Archbishop ____, for presbyters, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray for our sovereign ____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray for the blessed and ever-memorable founders of this holy church; and for all our fathers and mothers, brothers and sisters, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, all the members of this holy mission and those who have asked us to pray for them, and for the pardon and remission of their sins.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray for those who bring offerings and do good works in this holy and all-venerable temple, for those who labour and those who sing; and for all the people here present who await thy great and rich mercy.

People: Lord, have mercy. (*three times*)

Presbyter: For thou art a merciful and man-befriending God,

and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Dismissal

Presbyter: Wisdom.

People: Father, bless.

Presbyter: Blessed be *He Who Is*, Christ our God, always, now and ever, and unto ages of ages.

People: Amen. Preserve, O God, the holy Orthodox faith and Orthodox Christians, unto ages of ages.

Presbyter: Most holy Theotokos, save us.

People: More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers of his most pure mother, of the holy, glorious, and all-laudable apostles, of the holy and righteous myrrhbearers, whose mission this is, of _____, whose memory we keep this day, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save

us, for he is good and the friend of man.

People: Amen.

The following ending to Vespers is used after the Lord's prayer on Sunday through Thursday evenings in Lent.

Lenten Troparia (Tone 4)

O Theotokos and virgin, rejoice, O Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb; for thou hast borne the saviour of our souls. (*prostration*)

O baptist of Christ, keep us all in remembrance that we may be delivered from our iniquities; for to thee was given grace to intercede in our behalf. (*prostration*)

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

Plead in our behalf, O holy apostles and all saints, that we may be delivered from perils and afflictions; for we have you as fervent suppliants before the saviour. (*prostration*)

Both now and ever, and unto the ages of ages. Amen.

Under thy compassion do we flee, O Theotokos; disdain not our prayers in times of affliction; but do thou rescue us from perils, O only pure one, O only blessed one. (*bow*)

Concluding Prayers

Reader: Lord, have mercy. (*forty times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim: without corruption, thou gavest birth to God the Word, true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: Blessed be *He Who Is*, Christ our God, always, now and ever, and unto ages of ages.

Reader: Amen.

O heavenly king, strengthen the Orthodox Christians, confirm the faith, calm the nations, give peace to the world, preserve well this holy house; settle in the tabernacles of the righteous our fathers, mothers, brothers and sisters, who have departed this life, and accept us in repentance and confession, for thou art good and the friend of man.

Prayer of Saint Ephraim

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(*prostration*)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (*prostration*)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages.
Amen. (*prostration*)

Then we make twelve bows as the presbyter says:

Presbyter: O Lord, cleanse me, a sinner.

Then the prayer is repeated.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.

But give rather a spirit of chastity, humility, patience, and love to thy servant.

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages.
Amen. (*prostration*)

Dismissal

Presbyter: Glory to thee, O Christ our God and our hope,
glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.
Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers of his most pure mother, of the holy, glorious, and all-laudable apostles, of the holy and righteous myrrhbearers, whose mission this is, of _____, whose memory we keep this day, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

People: Amen.



Small Compline

Compline—from the Latin *completorium*, meaning ‘completion’—is called *Apodeipnon* in Greek, meaning ‘after supper,’ indicating its placement between the evening meal and preparing for sleep.

Compline exists in two forms: Small Compline, a shorter daily office, and Great Compline, served on certain festal occasions and throughout Great Lent.

Small Compline carries a quiet, penitential character fitting for the day’s close. The service acknowledges our human frailty and the mystery of sleep as a ‘little death,’ commending ourselves into God’s hands through the night, transforming sleep itself into an act of trust in God’s providential care.

This office is served by one presbyter without a deacon.

The curtain is not open for Compline. The presbyter goes to stand before the holy doors and says:

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

In Paschaltide, in place of ‘Glory to thee, our God’ and ‘O heavenly king,’ the Paschal hymn is chanted: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.’ (three times)

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

The reader continues with the following psalms.

Psalm 51

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Do good to Sion in thy good pleasure; rebuild the walls of

Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thine altar.

Psalm 70

Be pleased, O God, to deliver me. O Lord, make haste to help me. Let them be put to shame and confusion who seek my life. Let them be turned back and brought to dishonour who desire my hurt. Let them be appalled because of their shame who say, of their shame who say, 'Aha, aha.'

May all who seek thee rejoice and be glad in thee. May those who love thy salvation say evermore, 'God is great.' But I am poor and needy; hasten to me, O God. Thou art my help and my deliverer. O Lord, do not tarry.

Psalm 143

Hear my prayer, O Lord; give ear to my supplications. In thy faithfulness answer me, in thy righteousness. Enter not into judgement with thy servant; for no man living is righteous before thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead.

Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that thou hast done; I muse on what thy hands have wrought.

I stretch out my hands to thee; my soul thirsts for thee like a parched land. Make haste to answer me, O Lord. My spirit fails. Hide not thy face from me, lest I be like those who go down to the pit.

Let me hear in the morning of thy steadfast love, for in thee I put my trust. Teach me the way I should go, for to thee I lift up my soul. Deliver me, O Lord, from my enemies. I have fled to thee for refuge.

Teach me to do thy will, for thou art my God. Let thy good

spirit lead me on a level path. For thy name's sake, O Lord, preserve my life.

In thy righteousness bring me out of trouble. And in thy steadfast love cut off my enemies, and destroy all my adversaries, for I am thy servant.

Small Doxology

Glory to God in the highest, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory: O Lord heavenly king, God the Father almighty; O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world, accept our prayer. Thou that sittest on the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, Jesus Christ, in the glory of God the Father. Amen.

Every day will I bless thee and praise thy name for ever, even unto ages of ages. Lord, thou hast been our refuge from generation to generation. I said: Lord, have mercy on me. Heal my soul, for I have sinned against thee.

Lord, I have fled unto thee. Teach me to do thy will, for thou art my God. For with thee is the fountain of life, in thy light shall we see light. Continue thy mercy unto those who know thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, the God of our fathers, and praised and glorified is thy name for ever. Amen.

Let thy mercy be upon us. O Lord, even as we have set our hope on thee. Blessed art thou, O Lord; teach me thy statutes. Blessed art thou, O Lord; make me to understand thy statutes. Blessed art thou, O holy one; enlighten me with thy statutes.

Thy mercy, O Lord, endures for ever: O despise not the works of thy hands. To thee belongs worship, to thee belongs praise, to thee belongs glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Symbol of faith

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten not made; of one essence with the Father; by whom all things were made; who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the virgin Mary, and became man. And he was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day he rose again according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. In one holy, catholic and apostolic church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

The canons are sung here. Following which the following is sung, with a prostration at the end.

It is truly meet to bless thee, O Theotokos, ever-blessed and most pure, and the mother of our God. More honourable than the cherubim, and more glorious beyond compare than the seraphim: without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Then the appointed troparia and kontakia.

Prayer of the hours

Reader: Lord, have mercy. (*forty times*)

Thou, who at every season and every hour, in heaven and on earth, art worshipped and glorified, O Christ our God, long-suffering, merciful, and compassionate; who lovest the just

and showest mercy upon the sinner; who callest all men to salvation through the promise of blessings to come; O Lord, in this hour receive our supplications and direct our lives according to thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil, and distress. Surround us with thy holy angels, that guided and guarded by their host we may attain to the unity of the faith, and to the knowledge of thine unapproachable glory, for thou art blessed unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

Prayer of Saint Ephraim the Syrian

On Sunday evenings in Lent, the following prayer is said.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(*prostration*)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (*prostration*)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Then we make twelve bows as the presbyter says:

Presbyter: O Lord, cleanse me, a sinner.

Then the prayer is repeated.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.

But give rather a spirit of chastity, humility, patience, and love to thy servant.

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Prayer to the most holy Theotokos

The reader continues.

O lady, bride of God, spotless, blameless, pure and immaculate virgin, thou who without corruption, by thy glorious birthgiving, hast united God the Word to man and joined the fallen nature of our race to heavenly things; who alone art the hope of the hopeless, the help of those who do battle; the ready help of those who flee unto thee and the refuge of all Christians: Despise me not, an accursed sinner, though I have rendered myself unworthy by my shameful thoughts, words and deeds, and through indolence have become a slave to the pleasures of life; but as the mother of the man-befriending God, mercifully have compassion upon me, a sinner and a prodigal, and receive my prayer, though it be offered unto thee by unworthy lips; and using thy boldness as a mother, importune thy Son, our Lord and master, that he may open to me also the tender compassions of his goodness so as to overlook my numberless transgressions

and turn me to repentance and show me forth as a zealous doer of his commandments. And because thou art merciful, compassionate and benevolent, be thou ever near me in this present life as an ardent help and protection, defending me from the assaults of adversaries and leading me to salvation. And at the time of my departure from this life, care for my miserable soul, and drive far from it the dark visions of evil demons; and in the fearful day of judgement, deliver me from punishment in the age to come, and present me as an inheritor of the ineffable glory of thy Son, our God. May this be my lot, O lady, most holy Theotokos, through thy mediation and help, through the grace and love for man of thine only-begotten Son, our Lord and God and Saviour Jesus Christ, to whom are due all glory, honour and worship, with his unoriginate Father and his all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

Prayer to our Lord Jesus Christ

And grant unto us, O master, when we depart to sleep, repose of body and soul; and protect us from the murky sleep of sin and from all the dark pleasures of the night. Calm the impulses of passions, and quench the fiery darts of evil which are craftily thrown against us; check the turbulence of our flesh, and still all earthly and material thoughts. And grant us, O God, a watchful mind, a prudent reason, a vigilant heart, a tranquil sleep free from all the fantasies of Satan. Raise us up again at the time of prayer strengthened in thy commandments, holding steadfastly within us the remembrance of thy judgements. Grant us grace to glorify thee all through the night, that we may praise and bless and glorify thine all-honourable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Final prayers and blessing

Reader: O most glorious ever-virgin mother of Christ God, offer our prayers unto thy Son and our God, that

he may, through thee, save our souls.

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to Thee.

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers of his most pure mother, of our venerable and God-bearing fathers and mothers, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

And immediately the presbyter, facing the people, bows and says:



Presbyter: Bless, (*holy fathers and*) brothers and sisters, and forgive me, a sinner, all wherein I have sinned this day in deed, word, and thought, and by all my senses.

The reader responds for all the people:

Reader: May God forgive and have mercy on thee, holy father.

And all the people bowing, the reader continues:

Reader: Bless us, holy father, and forgive all wherein we have sinned this day in deed, word, and thought, and by all our senses, and pray for us, sinners.

Presbyter: Through his grace, may God forgive and have mercy on us all.

Facing the holy doors, he says this litany:

Presbyter: Let us pray for our Metropolitan ____, for our Archbishop ____, and for all our brethren in Christ.

People: Lord, have mercy.

Presbyter: For our sovereign ____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy.

Presbyter: For those who hate us and those who love us.

People: Lord, have mercy.

Presbyter: For those who are kind to us and serve us.

People: Lord, have mercy.

Presbyter: For those who have asked us to pray for them, unworthy though we be.

People: Lord, have mercy.

Presbyter: For the deliverance of captives.

People: Lord, have mercy.

Presbyter: For those who are absent.

People: Lord, have mercy.

Presbyter: For travellers by land, by sea, and by air.

People: Lord, have mercy.

Presbyter: For those who are lying in sickness.

People: Lord, have mercy.

Presbyter: Let us pray also for an abundance of the fruits of the earth.

People: Lord, have mercy.

Presbyter: And for every Orthodox Christian soul.

People: Lord, have mercy.

Presbyter: Let us bless God-fearing rulers, Orthodox bishops, the founders of this holy church, and our parents and teachers, and all our fathers, mothers, brothers, and sisters gone before us, the Orthodox who here and in all the world lie asleep in the Lord.

People: Lord, have mercy.

Presbyter: Let us also say for ourselves.

People: Lord, have mercy. (*three times*)

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

Midnight Office

The Midnight Office (*Mesonyktikon*) originated as a purely monastic devotion, inspired by the psalmist's declaration, 'At midnight I arose to give thanks unto thee for the judgements of thy righteousness' (Psalm 119:62), and by Christ's parable of the wise and foolish virgins who awaited the bridegroom's arrival in the night (Matthew 25.1-13).

In its earliest form, monks would rise in the middle of the night to sing praises to God, anticipating—as Saint Mark of Ephesus beautifully expresses it—'the transportation from the life of the deceit of darkness to the life which is, according to Christ, free and bright.' The general tone of the office combines penitence with an attitude of hopeful expectation, looking forward to the coming of the light.

In current practice, the Midnight Office takes one of four forms depending upon the day: weekday, Saturday, Sunday, or the unique form observed late on Holy Saturday evening as part of the Paschal Vigil.

The curtain is not open for Midnight Office. The presbyter stands before the holy doors and begins:

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

In Paschaltide, in place of 'Glory to thee, our God' and 'O heavenly king,' the Paschal hymn is chanted: 'Christ is risen from the dead, trampling down death by death, and upon those in the tombs

bestowing life.’ (three times)

Reader: Holy God, holy mighty, holy immortal, have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name’s sake.

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

On Sundays, the reader prays:

Reader: Lord, have mercy. *(twelve times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Then immediately ‘Come, let us worship...’ below.

Troparia and prayers on rising

The following troparia on rising from sleep are sung in tone 1.

Having risen from sleep, we fall down before thee, O good one, and the angelical hymn we cry aloud to thee, O mighty one. Holy, holy, holy art thou, O God; through the Theotokos, have mercy on us.

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

From bed and sleep hast thou raised me up, O Lord: enlighten my mind and heart, and open my lips that I may hymn thee, O Holy Trinity. Holy, holy, holy art thou, O God; through the Theotokos, have mercy on us.

Now and ever, and unto ages of ages. Amen.

Suddenly the judge shall come, and the deeds of each shall be laid bare; but with fear do we cry at midnight: 'Holy, holy, holy art thou, O God; through the Theotokos, have mercy on us.'

Reader: Lord, have mercy. (*twelve times*)

As I rise from sleep, I thank thee, O Holy Trinity, for through thy great goodness and patience thou wast not angry with me, an idler and sinner, nor hast thou destroyed me with my iniquities, but hast shown thy usual love for man; and when I was prostrate in despair, thou hast raised me up to keep the morning watch and glorify thy power. And now enlighten my mind's eye, and open my mouth that I may meditate on thy words, and understand thy commandments, and do thy will, and hymn thee in heartfelt confession, and sing praises to thine all-holy name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Glory to thee, O almighty king and God, who through thy divine and man-befriending providence hast vouchsafed me, a sinner and an

unworthy one, to rise from sleep and obtain entry into thy holy house. Receive, O Lord, the voice of my supplication even as thou dost accept that of thy holy and noetic hosts, and deign that through my defiled lips, but from a pure heart and humble spirit, praise may be offered to thee, so that I also, with the bright lamp of my soul, may become a companion of the wise virgins and glorify thee, O God the Word, who art glorified in the Father and the Spirit. Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

First part

The reader continues with the following psalm.

Psalm 51

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Do good to Sion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thine altar.

On Sundays, the Canon to the Theotokos from the Octoechos in the tone of the week is now chanted. Then the following hymns are sung:

Hymns to the Trinity of Saint Gregory the Sinaite

It is truly meet to glorify thee, God the Word, before whom the cherubim quake and tremble, and to whom the heavenly hosts give glory. The one who arose on the third day from the tomb, Christ the lifegiver, in fear let us glorify.

Let us all in divine songs befitting God, hymn the Father, and the Son, and the divine Spirit, the tripersoned dominion, one kingdom and sovereignty.

Thou whom all the earthborn hymn, and to whom the heavenly hosts give glory, art faithfully worshipped by all, O unity in essence, in three persons.

O thou who art Lord of the cherubim, and from whom the

incomparable seraphim received their beginning, indivisible Trinity in unity, the very godhead, thee do we magnify.

The unoriginate Father and God, the co-unoriginate Word together with the Spirit, I worship; the inseparable only-united essence, the threefold unity let us honour in hymns.

Thy resplendent lightning do thou shine upon me, O my God in three persons, the creator of all; and show me forth as the abode of thine unapproachable glory, shining and light-bearing and unchanging.

Him before whom the cherubim quake and tremble, and to whom angelic hosts give glory, who of the virgin was ineffably incarnate, Christ the lifegiver, in fear let us glorify.

Now immediately the Trisagion prayers below.

Prayer of Saint Macarius the Great

O God, cleanse me a sinner, for I have never done anything good in thy sight; but deliver me from the evil one, and let thy will be done in me, that I may open my unworthy mouth without condemnation, and praise thy holy name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Another prayer of Saint Macarius

Having risen from sleep, I offer unto thee, O saviour, the midnight hymn, and falling down I cry unto thee: Grant me not to fall asleep in the death of sin, but have compassion on me, O thou who wast voluntarily crucified, and hasten to raise me who am reclining in idleness, and save me in prayer and intercession; and after the night's sleep shine upon me a sinless day, O Christ God, and save me.

Another prayer of Saint Macarius

Having risen from sleep, I hasten to thee, O man-befriending master, and by thy loving-kindness, I strive to do thy work,

and I pray to thee: Help me at all times, in everything, and deliver me from every worldly, evil thing and every impulse of the devil, and save me, and lead me into the kingdom of the age to come. For thou art my creator, and the giver and provider of everything good, and in thee is all my hope, and unto thee do I send up glory, now and ever, and unto ages of ages. Amen.

Another prayer of Saint Macarius

O Lord, who in thine abundant goodness and thy great compassion hast granted me, thy servant, to go through the time of the night that is past without attack from any opposing evil: O master, creator of all things, grant me by thy true light and with an enlightened heart to do thy will, now and ever, and unto ages of ages. Amen.

Prayer of Saint Basil the Great

Almighty Lord, God of hosts and of all flesh, who livest in the heights, yet lookest down on the humble, proving the hearts and emotions, clearly foreknowing the secrets of men: thou art the light without beginning, in whom there is no variation nor shadow of change. O immortal king, accept the prayers which we now offer thee from defiled lips. Free us from the sins we have committed in deed, word or thought, knowingly and unknowingly. Cleanse us from all defilement of flesh and spirit. Grant us to pass through the entire night of this present life with a watchful heart and a sober mind, awaiting the coming of the bright and manifest day of thine only-begotten Son, our Lord, God and saviour Jesus Christ, when the judge of all will come with glory to reward each according to his deeds. May we not be found fallen and lazy, but alert and roused to action, prepared to enter into his joy and the divine chamber of his glory, where the voice of those who feast is unceasing and indescribable is the delight of those who behold the inexpressible beauty of thy countenance. For thou art the true light which enlightens and sanctifies all, and all creation hymns thee unto ages of ages. Amen.

Another prayer of Saint Basil

We bless thee, most high God and Lord of mercies, who ever doest great and unfathomable things for us – glorious and awesome things without number. Thou givest us sleep for the repose of our frailty, relieving the labours of our over-burdened flesh. We thank thee for not destroying us in our lawlessness. Instead, thou has shown thy usual man-befriending love, and raised us, as we lay in despair, to glorify thy reign. Therefore, we implore thy boundless goodness: enlighten our thoughts and eyes, and awaken our minds from the heavy sleep of laziness. Open our lips and fill them with thy praise, that we may unwaveringly hymn and confess thee, the God glorified in all and by all, Father without beginning, with thine only-begotten Son and thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

Hymns of the day

Hymns from the Octoechos or Triodion may be sung here.

Kathisma

On weekdays we read Kathisma 17 (Psalm 119). On Saturdays Kathisma 9 (Psalms 65–70).

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. *(three times)*

Symbol of faith

The reader continues with the creed.

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten not made; of one essence with the Father; by whom all things were made; who for us

men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the virgin Mary, and became man. And he was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day he rose again according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. In one holy, catholic and apostolic church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Midnight hymns

On weekdays, the following troparia are sung in tone 8:

Behold, the bridegroom comes at midnight, and blessed is the servant whom he shall find watching, but unworthy is he whom he shall find in slothfulness. Beware, therefore, O my soul, and be not overcome by sleep, lest thou be given over to death, and shut out from the kingdom. But return to soberness and cry aloud: 'Holy, holy, holy art thou, O God, through the Theotokos, have mercy on us.'

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

While meditating on that fearful day, O my soul, be watchful, kindling thy lamp, lighting it with oil, for thou knowest not when the voice shall come unto thee, saying: 'Behold, the Bridegroom.' Beware then, O my soul, lest thou slumber and remain knocking without, like the five virgins.

Now and ever, and unto ages of ages. Amen.

We pray thee, O virgin Theotokos, thou impregnable wall, bulwark of salvation, frustrate the counsel of the adversary, the sorrows of thy people change into joy, recall thy world and strengthen the pious; intercede for the peace of the world, O Theotokos, for thou art our hope.

On Saturdays, the following troparia are sung in tone 2:

O thou who art by nature uncreated, the fashioner of all, open our lips that we may proclaim thy praise while we cry: 'Holy, holy, holy art thou, O God; through the Theotokos, have mercy on us.'

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

Imitating on earth the hosts on high, we offer thee, O good one, the triumphant song: 'Holy, holy, holy art thou, O God; through the Theotokos, have mercy on us.'

Now and ever, and unto ages of ages. Amen.

From bed and sleep hast thou raised me up, O Lord; enlighten my mind and heart, and open my lips that I may hymn thee, O Holy Trinity: 'Holy, holy, holy art thou, O God; through the Theotokos, have mercy on us.'

Hypakoe

On Sundays, the Hypakoe of the tone of the week.

Prayer of the hours

Reader: Lord, have mercy. (*forty times*)

Thou, who at every season and every hour, in heaven and on earth, art worshipped and glorified, O Christ our God, long-suffering, merciful, and compassionate; who lovest the just and showest mercy upon the sinner; who callest all men to salvation through the promise of blessings to come; O Lord, in this hour receive our supplications and direct our lives according to thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil, and distress. Surround us with thy holy angels, that guided and guarded by their host we may attain to the unity of the faith, and to the knowledge of thine unapproachable glory, for thou art blessed unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: God be gracious to us and bless us, make his face to shine upon us, and have mercy on us.

Reader: Amen.

Prayer to the Holy Trinity by Mark the Monk

On Sundays, the following prayer is now said by the presbyter.

O omnipotent and lifegiving Holy Trinity, the origin of light, who, of thy goodness alone, didst bring into existence out of nothing all creation, whether of this world or of the world above, providing for and sustaining them; who, after thine other ineffable benefits to those who are born of earth, hast also given us repentance, on account of our bodily infirmities, even until death: Forsake not us wretched ones to die in our evil deeds, nor to be the laughingstock of the author of evil, the envier and destroyer; for thou seest, O kind-hearted one, both the extent of his slander and enmity, and the degree of our passionateness, and weakness, and negligence. But we pray thee that thine inexhaustible goodness may be displayed upon us who, every day and every hour, anger thee by violating the precious and lifegiving commandments. And remit and pardon us also all wherein we have sinned during our past life and even down to the present hour, in deed, or word, or in thought. And grant that we may finish the remainder of our life in repentance, in contrition, and in the observance of thy holy precepts. If indeed, enticed by pleasure, we have sinned in various ways, or have been seduced by abominable desires and spent our time in useless and pernicious lusts; if, moved thereto by anger and irrational

fury, we have offended one of our brothers or sisters; if, by our tongue we have bound ourselves in unavoidable, crooked, and strong snares; if, by any of our senses, or by all, voluntary or involuntary, knowingly or unknowingly, through beguilement or persuasion, we have foolishly stumbled; if with evil and vain thoughts we have defiled our conscience; if, in some other way, we have sinned, overcome by evil chance or habit: Forgive us and remit all, O all-compassionate one, most good and plenteous in mercy; and grant us henceforth courage and strength, that we may fulfil thy good and pleasing and perfect will; that having, by the light of repentance, left the evil path of night and darkness, and walking honestly as in the day, we may appear cleansed, though unworthy, through thy love for man, hymning and magnifying thee unto the ages. Amen.

After this prayer, we proceed on Sundays immediately to the Dismissal below.

Prayer of Saint Ephraim the Syrian

On weekdays in Lent or Advent, or the first day of the Apostles' fast, the following prayer is said.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(*prostration*)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (*prostration*)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Then we make twelve bows as the presbyter says:

Presbyter: O Lord, cleanse me, a sinner.

Then the prayer is repeated.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.

But give rather a spirit of chastity, humility, patience, and love to thy servant.

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

The reader continues with the following prayer.

Prayer of Saint Mardarius

O God the master, Father almighty, O Lord Jesus Christ, the only-begotten Son, and thou, O Holy Spirit, one godhead, one power, have mercy upon me, a sinner, and according to thy divine judgements save me, thine unworthy servant, for thou art blessed unto ages of ages. Amen.

Second part

Reader: Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

The reader continues with the following psalms.

Psalms 121

I lift up my eyes to the hills. From whence does my help come?
My help comes from the Lord, who made heaven and earth.

He will not let thy foot be moved, he who keeps thee will not slumber. Behold, he who keeps Israel will neither slumber nor sleep.

The Lord is thy keeper; the Lord is thy shade on thy right

hand. The sun shall not smite thee by day, nor the moon by night.

The Lord will keep thee from all evil; he will keep thy life. The Lord will keep thy going out and thy coming in from this time forth and for evermore.

Psalm 134

Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord. Lift up your hands to the holy place, and bless the Lord.

May the Lord bless thee from Sion, he who made heaven and earth.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Hymns for the departed

Then the following troparia for the departed are sung in tone 2:

O Lord, as thou art good, remember thy servants, and pardon them in whatsoever they have sinned during their life, for none is without sin, but thou who art able to give rest to the departed.

Out of the depth of wisdom and with love of man dost thou dispense all things, and dost distribute to all that which is expedient, O only creator; give rest, O Lord, to the souls of thy servants, for they did put their hope in thee, our maker and our fashioner and our God.

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

With the saints give rest, O Christ, to the souls of thy servants, where there is neither sickness nor sorrow, and no more sighing, but life everlasting.

Now and ever, and unto ages of ages. Amen.

We bless thee in every generation, O virgin Theotokos, for in thee the uncontained Christ was well-pleased to be contained. Blessed are we also that have thee as a protector, for day and night, thou dost intercede for us, and the sceptres of kings by thy supplications are strengthened. Wherefore in hymning thee, we cry to thee: 'Rejoice, O thou who art full of grace, the Lord is with thee.'

Prayer of remembrance

Reader: Lord, have mercy. (*three times*)

Presbyter: Remember, O Lord, our fathers, mothers, brothers, and sisters who have fallen asleep in the hope of resurrection unto the life of the age to come, and all those who in piety and faith have completed their lives. Pardon every sin committed by them in word or deed or thought, and settle them in a place of light, in a place of verdure, in a place of repose, whence all sickness, sorrow, and sighing have fled away, where the light of thy face watches over and gladdens all thy saints from the ages. Grant them and us thy kingdom and participation in thine endless and blessed life. For thou art the resurrection, and the life, and the repose of thy servants who have fallen asleep, O Christ our God, and unto thee we send up glory, together with thy Father, who is without beginning, and thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

Reader: O most glorious ever-virgin mother of Christ God, offer our prayers unto thy Son and our God, that he may, through thee, save our souls.

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to Thee.

Troparia of repentance

The following troparia are sung in tone 6.

Have mercy on us, Lord, have mercy on us, for lacking as we are in all defence, this supplication do we sinners offer unto thee, as our master: have mercy on us.

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

Lord, have mercy on us, for in thee have we placed all our trust. Be not wroth with us greatly, nor do thou remember our iniquities, but look upon us even now, since thou art compassionate, and do thou redeem us from our enemies, for thou art our God, and we thy people. All are the works of thy hands, and upon thy name have we called.

Both now and ever, and unto the ages of ages. Amen.

Do thou open the portal of compassion unto us, O most blessed Theotokos. For hoping in thee, let us not fail, we pray. Through thee may we delivered from adversities, for thou art the salvation of Christian people.

Litany of supplication

Presbyter: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray that the Lord will preserve this city and this holy house, and every city and land from pestilence, famine, earthquake, flood, fire, the sword, the invasion of enemies, and from civil war; and that our good and man-befriending God will be graciously favourable and easy to be entreated, and will turn away from us all the wrath stirred up against us, and deliver us from all his righteous chastisement which impends against us, and have mercy on us.

People: Lord, have mercy. (*three times*)

Presbyter: Hear us, O God our saviour, the hope of all the ends of the earth, and of those who are far off upon the sea; and show mercy, show mercy, O master, on us sinners, and be merciful to us. For thou art a merciful and man-befriending God, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and

unto ages of ages.

People: Amen.

Dismissal

Presbyter: Glory to thee, O Christ our God and our hope,
glory to thee.

People: Glory to the Father, and to the Son, and to the
Holy Spirit, now and ever, and unto ages of ages.
Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers of
his most pure mother, of the holy, glorious, and
all-laudable apostles, of the holy and righteous
myrrhbearers, whose mission this is, of _____,
whose memory we keep this day, of the holy and
righteous ancestors of God, Joachim and Anna,
and of all the saints, have mercy on us and save
us, for he is good and the friend of man.

People: Amen.

And immediately the presbyter, facing the people, bows and says:

Presbyter: Bless, (*holy fathers and*) brothers and sisters, and
forgive me, a sinner, all wherein I have sinned
this day in deed, word, and thought, and by all my
senses.

The reader responds for all the people:

Reader: May God forgive and have mercy on thee, holy
father.

And all the people bowing, the reader continues:

Reader: Bless us, holy father, and forgive all wherein we

have sinned this day in deed, word, and thought,
and by all our senses, and pray for us, sinners.

Presbyter: Through his grace, may God forgive and have
mercy on us all.

Facing the holy doors, he says this litany:

Presbyter: Let us pray for our Metropolitan _____, for our
Archbishop _____, and for all our brethren in
Christ.

People: Lord, have mercy.

Presbyter: For our sovereign _____, for the elders and
stewards of this land, and for all those in seats of
authority.

People: Lord, have mercy.

Presbyter: For those who hate us and those who love us.

People: Lord, have mercy.

Presbyter: For those who are kind to us and serve us.

People: Lord, have mercy.

Presbyter: For those who have asked us to pray for them,
unworthy though we be.

People: Lord, have mercy.

Presbyter: For the deliverance of captives.

People: Lord, have mercy.

Presbyter: For those who are absent.

People: Lord, have mercy.

Presbyter: For travellers by land, by sea, and by air.

People: Lord, have mercy.

Presbyter: For those who are lying in sickness.

People: Lord, have mercy.

Presbyter: Let us pray also for an abundance of the fruits of the earth.

People: Lord, have mercy.

Presbyter: And for every Orthodox Christian soul.

People: Lord, have mercy.

Presbyter: Let us bless God-fearing rulers, Orthodox bishops, the founders of this holy church, and our parents and teachers, and all our fathers, mothers, brothers, and sisters gone before us, the Orthodox who here and in all the world lie asleep in the Lord.

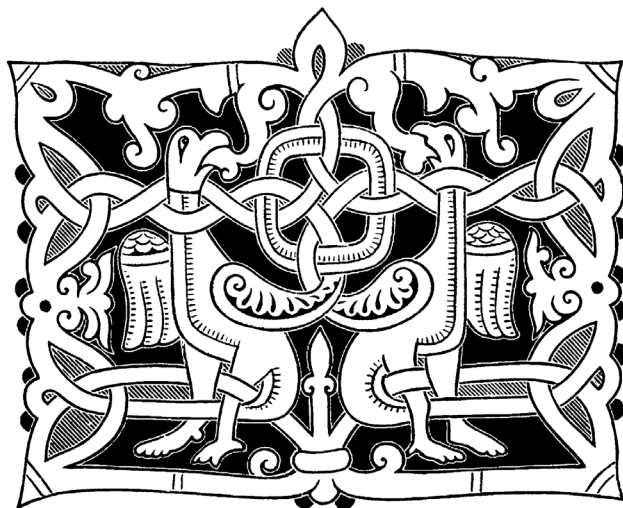
People: Lord, have mercy.

Presbyter: Let us also say for ourselves.

People: Lord, have mercy. (*three times*)

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.



Daily Mattins

This office is served Monday through Saturday mornings when there is no Mattins gospel in the Menaion or Pentecostarion.

Outside of Lent, this office concludes in one of two ways: normally the Small Doxology is read, and we conclude with the Aposticha and other prayers. When appointed, however, the Great Doxology is sung, and Mattins concludes according to the festal order.

The Lenten form of Mattins is also indicated below.

One presbyter alone serves Daily Mattins. If the Small Doxology is read, there is ordinarily no deacon, but if the Great Doxology is sung, a deacon may serve.

The presbyter opens the curtain, but the holy doors remain closed. Taking the censer in his right hand, he begins:

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

As the reader continues, the presbyter does a full censuring of the church.

Reader: Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

In Paschaltide, in place of ‘O heavenly king,’ the Paschal hymn is chanted: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.’ (three times)

Reader: Holy God, holy mighty, holy immortal, have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

Royal Office

Psalms 20

The Lord hear thee in the day of sorrow; the name of the God of Jacob defend thee. Let him send forth help unto thee

from the sanctuary, and of Sion let him help thee. Let him remember all thy sacrifices, and let thy burnt offerings be fat.

The Lord grant thee according to thy heart's desire, and fulfil all thy purposes. We will rejoice in thy salvation, and in the name of the Lord our God shall we be exalted. May the Lord fulfil all thy petitions.

Now have I known that the Lord has saved his anointed one. He will hear him out of his holy heaven; with power is the salvation of his right hand.

Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God. They were bound and fell; but we have risen and have been set upright. O Lord, save the king, and hear us in the day when we call upon thee.

Psalm 21

The king shall rejoice in thy strength, O Lord; and in thy salvation how greatly shall he rejoice. Thou hast given him his heart's desire, and hast not withheld the request of his lips.

For thou goest before him with the blessings of goodness; thou settest a crown of pure gold on his head. He asked life of thee and thou gavest it to him, even length of days for ever and ever.

His glory is great in thy salvation; honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever; thou hast made him exceeding glad with thy countenance.

For the king trusts in the Lord, and through the mercy of the Most High he shall not be moved. Thy hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

For they intended evil against thee; they contrived a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back when thou shalt ready thine arrows upon thy strings against the face of them.

Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Opening troparia

The reader continues:

O Lord, save thy people, and bless thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of thy cross, preserve thy habitation.

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

As thou wast voluntarily crucified for our sake, grant mercy to those who are called by thy name; make all Orthodox Christians glad by thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, thy weapon of peace.

Now and ever, and unto ages of ages. Amen.

O champion dread, who cannot be put to confusion, despise not our petitions, O good and all-praised Theotokos, exalt the horn of Orthodox Christians, save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art the one who gavest birth to God, and thou alone art blessed.

Opening litany

Presbyter: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray for our Metropolitan ____, for our Archbishop ____, for presbyters, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray for our sovereign ____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy. (*three times*)

Presbyter: Again we pray for all our brothers and sisters, and for all Orthodox Christians.

People: Lord, have mercy. (*three times*)

Presbyter: For thou art a merciful and man-befriending God, and unto thee we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Opening blessing

Reader: In the name of the Lord, father, bless.

The presbyter, standing at the holy table, makes the sign of the cross with the censer, saying:

Presbyter: Glory to the holy, consubstantial, lifegiving and undivided Trinity, always, now and ever, and unto ages of ages.

Reader: Amen.

The reader goes to the centre of the church, before the analogion.

In Paschaltide, the Paschal hymn is chanted: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.’ (three times)

Reader: Glory to God in the highest, and on earth peace,
 goodwill towards men. (*three times*)

O Lord, open thou my lips, and my mouth shall
show forth thy praise. (*twice*)

Six Psalms

During the reading of these psalms we stand attentively and watchfully, signifying our solemn and prayerful expectation of the Lord's saving return and judgement. We take care not to move around or make the sign of the cross until the end.

Psalm 3

O Lord, how many are my foes. Many are rising against me; many are saying of me, there is no help for him in God. But thou, O Lord, art a shield about me, my glory, and the lifter of my head.

I cry aloud to the Lord, and he answers me from his holy hill. I lie down and sleep; I wake again, for the Lord sustains me. I am not afraid of ten thousands of people who have set themselves against me round about.

Arise, O Lord, deliver me, O my God. For thou dost smite all my enemies on the cheek, thou dost break the teeth of the wicked.

Deliverance belongs to the Lord; thy blessing be upon thy people. I lie down and sleep; I wake again, for the Lord sustains me.

Psalm 38

O Lord, rebuke me not in thine anger, nor chasten me in thy wrath. For thine arrows have sunk into me, and thy hand has come down on me. There is no soundness in my flesh because of thine indignation; there is no health in my bones because of my sin.

For my iniquities have gone over my head; they weigh like

a burden too heavy for me. my wounds grow foul and fester because of my foolishness, I am utterly bowed down and prostrate; all the day I go about mourning.

For my loins are filled with burning, and there is no soundness in my flesh. I am utterly spent and crushed; I groan because of the tumult of my heart.

Lord, all my longing is known to thee, my sighing is not hidden from thee. my heart throbs, my strength fails me; and the light of my eyes—it also has gone from me.

My friends and companions stand aloof from my plague, and my kinsmen stand afar off. Those who seek my life lay their snares, those who seek my hurt speak of ruin, and meditate treachery all the day long.

But I am like a deaf man, I do not hear, like a dumb man who does not open his mouth. Yea, I am like a man who does not hear, and in whose mouth are no rebukes.

But for thee, O Lord, do I wait; it is thou, O Lord my God, who wilt answer. For I pray, ‘Only let them not rejoice over me, who boast against me when my foot slips.’

For I am ready to fall, and my pain is ever with me. I confess my iniquity, I am sorry for my sin. Those who are my foes without cause are mighty, and many are those who hate me wrongfully. Those who render me evil for good are my adversaries because I follow after good.

Do not forsake me, O Lord. O my God, be not far from me. Make haste to help me, O Lord of my salvation.

Psalm 63

O God, thou art my God, I seek thee, my soul thirsts for thee; my flesh faints for thee, as in a dry and weary land where no water is.

So I have looked upon thee in the sanctuary, beholding thy power and glory. Because thy steadfast love is better than life,

my lips will praise thee. So I will bless thee as long as I live; I will lift up my hands and call on thy name.

My soul is feasted as with marrow and fat, and my mouth praises thee with joyful lips, when I think of thee upon my bed, and meditate on thee in the watches of the night; for thou hast been my help, and in the shadow of thy wings I sing for joy.

My soul clings to thee; thy right hand upholds me. But those who seek to destroy my life shall go down into the depths of the earth; they shall be given over to the power of the sword, they shall be prey for jackals.

But the king shall rejoice in God; all who swear by him shall glory; for the mouths of liars will be stopped.

I meditate on thee in the watches of the night; for thou hast been my help, and in the shadow of thy wings I sing for joy. my soul clings to thee; thy right hand upholds me.

After these first three psalms, the presbyter goes out to stand before the holy doors and reads the morning collect prayers (see page 294).

The first reader concludes:

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. *(three times)*

Lord, have mercy. *(three times)*

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

The second reader begins:

Now and ever, and unto ages of ages. Amen.

Psalm 88

O Lord, my God, I call for help by day; I cry out in the night before thee. Let my prayer come before thee, incline thine ear to my cry.

For my soul is full of troubles, and my life draws near to sheol. I am reckoned among those who go down to the pit; I am a man who has no strength, like one forsaken among the dead, like the slain that lie in the grave, like those whom thou dost remember no more, for they are cut off from thy hand.

Thou hast put me in the depths of the pit, in the regions dark and deep. Thy wrath lies heavy upon me, and thou dost overwhelm me with all thy waves.

Thou hast caused my companions to shun me; thou hast made me a thing of horror to them. I am shut in so that I cannot escape; my eye grows dim through sorrow.

Every day I call upon thee, O Lord; I spread out my hands to thee. Dost thou work wonders for the dead? Do the shades rise up to praise thee? Is thy steadfast love declared in the grave, or thy faithfulness in perdition? Are thy wonders known in the darkness, or thy saving help in the land of forgetfulness?

But I, O Lord, cry to thee; in the morning my prayer comes before thee. O Lord, why dost thou cast me off? Why dost thou hide thy face from me?

Afflicted and close to death from my youth up, I suffer thy terrors; I am helpless. Thy wrath has swept over me; thy dread assaults destroy me. They surround me like a flood all day long; they close in upon me together. Thou hast caused lover and friend to shun me; my companions are in darkness.

O Lord, my God, I call for help by day; I cry out in the night before thee. Let my prayer come before thee, incline thine ear to my cry.

Psalm 103

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits, who forgives all thine iniquity, who heals all thy diseases, who redeems thy life from the pit, who crowns thee with steadfast

love and mercy, who satisfies thee with good as long as thou dost live so that thy youth is renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed. He made known his ways to Moses, his acts to the people of Israel.

The Lord is compassionate and merciful, long suffering and of great goodness. He will not always chide, nor will he keep his anger for ever.

He does not deal with us according to our sins, nor requite us according to our iniquities. For as the heavens are high above the earth, so great is his steadfast love toward those who fear him; as far as the east is from the west, so far does he remove our transgressions from us.

As a father pities his children, so the Lord pities those who fear him. For he knows our frame; he remembers that we are dust.

As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children, to those who keep his covenant and remember to do his commandments.

The Lord has established his throne in the heavens, and his kingdom rules over all.

Bless the Lord, O you his angels, you mighty ones who do his word, hearkening to the voice of his word. Bless the Lord, all his hosts, his ministers that do his will. Bless the Lord, all his works.

In all places of his dominion, bless the Lord, O my soul.

Psalm 143

Hear my prayer, O Lord; give ear to my supplications. In thy faithfulness answer me, in thy righteousness. Enter not into

judgement with thy servant; for no man living is righteous before thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead.

Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that thou hast done; I muse on what thy hands have wrought.

I stretch out my hands to thee; my soul thirsts for thee like a parched land. Make haste to answer me, O Lord. My spirit fails. Hide not thy face from me, lest I be like those who go down to the pit.

Let me hear in the morning of thy steadfast love, for in thee I put my trust. Teach me the way I should go, for to thee I lift up my soul. Deliver me, O Lord, from my enemies. I have fled to thee for refuge.

Teach me to do thy will, for thou art my God. Let thy good spirit lead me on a level path. For thy name's sake, O Lord, preserve my life.

In thy righteousness bring me out of trouble. And in thy steadfast love cut off my enemies, and destroy all my adversaries, for I am thy servant.

Answer me, O Lord, in thy righteousness, and enter not into judgement with thy servant. Let thy good spirit lead me on a level path.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Great litany

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

People: Lord, have mercy.

Presbyter: For the peace from above and for the salvation of our souls, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For our Metropolitan _____, for our Archbishop _____, for the honourable presbyterate, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For our sovereign _____, for the elders and stewards of this land, and for all those in seats of authority, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: For travellers by land, by sea, and by air; for the sick and the suffering; for captives and their

salvation, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.

Presbyter: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Presbyter: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: We give thanks unto thee, O Lord our God, who hast raised us up from our beds and hast put into our mouths a word of praise, that we may worship and call upon thy holy name, and we entreat thee by thy mercies which thou hast exercised always in our life. Send down now also thine aid upon those who stand before the face of thy holy glory and await the rich mercy which is from thee. And grant that they may always, with fear and love, adore thee, praise thee, hymn thee, and worship thine inexpressible goodness.

For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

‘The Lord is God’

Presbyter: In the _____ tone: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord. O give thanks unto the Lord, for he is good; for his mercy endures for ever.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Presbyter: All nations compassed me round about, but in the name of the Lord have I driven them back.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Presbyter: I shall not die, but live, and declare the works of the Lord.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Presbyter: The stone which the builders refused is become the head stone of the corner: this is the Lord’s doing, and it is marvellous in our eyes.

People: The Lord is God and has revealed himself to us. Blessed is he that comes in the name of the Lord.

Alleluia

In the tone of the week in Lent and tone 8 in Holy Week the following replaces ‘The Lord is God.’

Presbyter: In the _____ tone: Alleluia, alleluia, alleluia. In the night my soul rises early for thee, O God, for thy commandments are a light on the earth.

People: Alleluia, alleluia, alleluia.

Presbyter: Learn righteousness, you that dwell upon the earth.

People: Alleluia, alleluia, alleluia.

Presbyter: Jealousy shall take hold of an untaught people.

People: Alleluia, alleluia, alleluia.

Presbyter: Bring more evils upon them, O Lord. Bring more evils upon those who are glorious on the earth.

People: Alleluia, alleluia, alleluia.

Dismissal hymns

Then the appointed dismissal hymns and theotokion. In Lent, the appointed hymns of the Trinity in the tone of the week.

First reading from the Psalter

In Lent, there are three readings from the Psalter. The first reading is followed by the sessional hymns from the Octoechos. The second and third readings are followed by the sessional hymns from the Triodion. Psalm 51 follows after these.

The faithful sit for the reading of the ‘sitting’ psalms. At the end of the reading:

Reader: Alleluia, alleluia, alleluia. Glory to thee, O God.
(three times)

Little litany

Then, if there be sessional hymns from the Menaion (that is, on Saturdays, or if the day be a Great Doxology or higher rank feast, or it be a forefeast or an afterfeast), this litany follows.

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

People: Lord, have mercy.

Presbyter: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Presbyter: Commemorating our most holy, most pure, most

blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: Out of the night our spirit awakes at dawn unto thee, O God; for thy commandments are a light. Teach us thy righteousness, thy commandments, and thy statutes, O God. Enlighten the eyes of our understanding, lest at any time we sleep unto death in sins. Dispel all darkness from our hearts. Graciously give unto us the sun of righteousness, and by the seal of thy Holy Spirit preserve our life unassailed. Guide our steps into the way of peace. Grant us to behold the dawn and the day with joy, that we may raise our morning prayers unto thee.

For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

And then the first set of sessional hymns are sung.

Second reading from the Psalter

The faithful sit for the reading of the second set of ‘sitting’ psalms. At the end of the reading:

Reader: Alleluia, alleluia, alleluia. Glory to thee, O God.
(three times)

Little litany

As before, if there be sessional hymns, another little litany follows with this prayer and exclamation:

Presbyter: O master God, holy and unsearchable, who

didst command the light to shine forth from the darkness, who hast refreshed us by the slumber of the night and hast raised us up to glorify and supplicate thy goodness: being implored of thine own tender loving-kindness, receive us also now who worship thee and render thanks unto thee according to the measure of our strength; and grant us all our petitions which are unto salvation. Show us to be sons of the light and of the day and heirs of thine everlasting good things. Be mindful, O Lord, in the multitude of thy mercies, of all thy people here present with us and who pray with us, and all our brethren on land, on the sea, in the air, and in every place of thy dominion, who are in need of thy love for man and of thy help; grant unto all thy great mercy, that being preserved in safety of soul and body, we may with boldness glorify thy wondrous and blessed name.

For thou art a good and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

And then then the second set of sessional hymns are sung. If a third reading from the Psalter is appointed, it now follows without subsequent litany or sessional hymns.

From Monday of Thomas Week through to the Leavetaking of Pascha, before Psalm 51 we sing ‘Having beheld the resurrection of Christ’ once.

Psalm 51

The reader now prays:

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and

cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Do good to Sion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thine altar.

Prayer of intercession

If the day be a Polyeleos or higher rank feast, or a weekday of Lent, or

Monday, Tuesday, or Wednesday of Holy Week, the following prayer is said:

Presbyter: O God, save thy people, and bless thine inheritance. Visit thy world with mercy and compassions, exalt the horn of Orthodox Christians, and send down on us thy rich mercies.

Through the prayers of our most pure lady Theotokos and ever-virgin Mary; by the power of the precious and lifegiving cross; by the protection of the honourable bodiless powers of heaven.

Through the supplications of the honourable and glorious prophet, forerunner and baptist John, of the holy and glorious prophets, of the holy, glorious, and all-laudable apostles, of our fathers among the saints, all the holy hierarchs, of all the holy martyrs, and of all our holy and venerable fathers and mothers.

Of the holy and righteous myrrhbearers, whose mission this is, of _____, whose memory we keep this day, and of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, we pray thee, O most merciful Lord, hear us sinners who entreat thee, and have mercy on us.

People: Lord, have mercy. (*twelve times*)

Presbyter: Through the mercy, compassion, and love for man of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages.

People: Amen.

Canons

The appointed canons are now chanted.

After the third ode, the presbyter, remaining before the holy table, says the little litany, with this prayer and exclamation:

Presbyter: O treasury of good things, fountain eternal, O holy Father who workest wonders, all-powerful and almighty: we all worship thee and pray thee, calling thy mercies and thy compassions to the aid and defence of our lowliness. Be mindful of thy servants, O Lord; receive the morning prayers of us all as incense before thee; and let none of us be found reprobate, but encompass us with thy compassions. Be mindful, O Lord, of those who keep watch and sing to the glory of thee, and of thine only-begotten Son who is our God, and of thy Holy Spirit. Be their helper and their support. Receive their supplications upon thy most heavenly and ideal altar.

For thou art our God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

And then the sessional hymns.

After the sixth ode, again the little litany, with this prayer and exclamation:

Presbyter: We give thanks unto thee, O Lord God of our salvation; for thou doest all things which are for the welfare of our souls, that we may ever look upward unto thee, the saviour and benefactor of our souls. For thou hast refreshed us in that part of the night which is past and hast raised us up from our beds and hast led us to stand here in worship of thy precious name. Wherefore we entreat thee, O Lord, give us grace and power, that we may be vouchsafed with understanding to sing praise unto thee and to pray without ceasing, in fear and trembling working out our own salvation, through the help of thy Christ. Be mindful, O Lord, of those

who cry aloud unto thee in the night; hearken unto them, and have mercy, and crush under their feet invisible and warring enemies.

For thou art the king of peace and the saviour of our souls, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Then the appointed kontakion and ikos.

At the eighth ode, after 'We praise, we bless, and we worship' and the katavasia:

Presbyter: The Theotokos and mother of the light, let us honour and magnify in song.

As the choir sings the Magnificat, the presbyter censes the church as usual.

On the Leavetaking of great feasts, the Magnificat is not sung.

Magnificat—Song of the Theotokos

My soul magnifies the Lord, and my spirit rejoices in God my saviour.

Refrain: More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word, true Theotokos, we magnify thee.

For he has regarded the low estate of his handmaiden; for behold, henceforth all generations shall call me blessed.

For he who is mighty has done great things for me, and holy is his name; and his mercy is on those who fear him, from generation to generation.

He has shown strength with his arm; he has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away.

He has helped his servant Israel in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity for ever.

The ninth ode of the canons is then chanted.

‘It is truly meet’

After the katavasia of the ninth ode, the following is sung, with a prostration at the end.

It is truly meet to bless thee, O Theotokos, ever-blessed and most pure, and the mother of our God. More honourable than the cherubim, and more glorious beyond compare than the seraphim: without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

We do not sing ‘It is truly meet’ during forefeasts or afterfeasts, during Paschaltide, or when Mattins concludes with the Great Doxology.

Little litany

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

People: Lord, have mercy.

Presbyter: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Presbyter: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O God and Father of our Lord Jesus Christ, who hast raised us up from our beds and hast gathered us together at this hour of prayer: grant us grace in the opening of our mouth, and receive our thanksgivings as we have power to make them, and teach us thy statutes. For we know not how to pray as we ought unless thou, O Lord, by thy Holy Spirit, dost guide us. Wherefore we beseech thee: forgive, remit, pardon whatsoever sins we have committed unto this present hour, whether by word or deed or thought, whether voluntarily or involuntarily, for if thou wilt be extreme to mark iniquity, O Lord, Lord, who shall stand? For with thee is redemption. For thou only art holy, a mighty helper and the defender of our life, and our song shall ever be of thee.

For all the powers of heaven praise thee, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Exapostilaria

The appointed exapostilaria ('sending out' hymns) are sung.

When the Great Doxology is to be sung, the service concludes as at Festal Mattins (see page 114), though with the form of dismissal appropriate to the day of the week.

Praises—Psalms 148, 149 & 150

The reader reads the following psalms.

Psalms 148

Praise the Lord. Praise the Lord from the heavens, praise him in the heights. Praise him, all his angels, praise him, all his host.

Praise him, sun and moon, praise him, all you shining stars.
raise him, you highest heavens, and you waters above the
heavens. Let them praise the name of the Lord.

For he commanded and they were created. And he established
them for ever and ever; he fixed their bounds which cannot be
passed.

Praise the Lord from the earth, you sea monsters and all
deeps, fire and hail, snow and frost, stormy wind fulfilling his
command. Mountains and all hills, fruit trees and all cedars.
Beasts and all cattle, creeping things and flying birds.

Kings of the earth and all peoples, princes and all rulers of
the earth. Young men and maidens together, old men and
children. Let them praise the name of the Lord, for his name
alone is exalted; his glory is above earth and heaven.

He has raised up a horn for his people, praise for all his saints,
for the people of Israel who are near to him. Praise the Lord.

Psalms 149

Praise the Lord. Sing to the Lord a new song, his praise in the
assembly of the faithful. Let Israel be glad in his maker, let the
sons of Sion rejoice in their King. Let them praise his name
with dancing, making melody to him with timbrel and lyre.

For the Lord takes pleasure in his people; he adorns the
humble with victory. Let the faithful exult in glory; let them
sing for joy on their couches.

Let the high praises of God be in their throats and two-edged
swords in their hands, to wreak vengeance on the nations and
chastisement on the peoples, to bind their kings with chains
and their nobles with fetters of iron, to execute on them the
judgement written.

This is glory for all his saints. Praise the Lord.

Psalms 150

Praise the Lord. Praise God in his sanctuary; praise him in his

mighty firmament. Praise him for his mighty deeds; praise him according to his exceeding greatness.

Praise him with trumpet sound; praise him with lute and harp. Praise him with timbrel and dance; praise him with strings and pipe. Praise him with sounding cymbals; praise him with loud clashing cymbals.

Let everything that has breath praise the Lord. Praise the Lord.

If there are no stichera on the Praises, after the final verse of Psalm 150, the presbyter says:

Presbyter: To thee is due glory, O Lord our God, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Small Doxology

Presbyter: Glory to thee, who hast shown us the light.

And then the reader continues:

Glory to God in the highest, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory: O Lord heavenly king, God the Father almighty; O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world, accept our prayer. Thou that sittest on the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, Jesus Christ, in the glory of God the Father. Amen.

Every day will I bless thee and praise thy name for ever, even unto ages of ages. Lord, thou hast been our refuge from generation to generation. I said: Lord, have mercy on me. Heal

my soul, for I have sinned against thee.

Lord, I have fled unto thee. Teach me to do thy will, for thou art my God. For with thee is the fountain of life, in thy light shall we see light. Continue thy mercy unto those who know thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, the God of our fathers, and praised and glorified is thy name for ever. Amen.

Let thy mercy be upon us. O Lord, even as we have set our hope on thee. Blessed art thou, O Lord; teach me thy statutes. Blessed art thou, O Lord; make me to understand thy statutes. Blessed art thou, O holy one; enlighten me with thy statutes.

Thy mercy, O Lord, endures for ever: O despise not the works of thy hands. To thee belongs worship, to thee belongs praise, to thee belongs glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Morning litany of supplication

Towards the end of the Doxology, the presbyter comes out to stand before the holy doors for the morning litany.

Presbyter: Let us complete our morning prayer to the Lord.

People: Lord, have mercy.

Presbyter: Help us, save us, have mercy on us and keep us, O God, by thy grace.

People: Lord, have mercy.

Presbyter: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Presbyter: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

- People:* Grant it, O Lord.
- Presbyter:* Pardon and remission of our sins and transgressions, let us ask of the Lord.
- People:* Grant it, O Lord.
- Presbyter:* All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.
- People:* Grant it, O Lord.
- Presbyter:* That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.
- People:* Grant it, O Lord.
- Presbyter:* A Christian ending to our life, painless, blameless, and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.
- People:* Grant it, O Lord.
- Presbyter:* Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.
- People:* To thee, O Lord.
- Presbyter:* O Lord our God, who hast banished from us the sluggishness of sleep and hast called us together by a holy bidding, that in the night also we may lift up our hands and confess thy righteous judgements: receive our prayers, petitions, confessions, and nocturnal adoration, and grant unto us, O God, faith unashamed, hope unwavering, love unfeigned. Bless our goings out and our comings in, our deeds and works and words and thoughts. And grant that we may come to the beginning of this day praising, singing,

and blessing the goodness of thine ineffable
beneficence.

For thou art a good and man-befriending God,
and unto thee we send up glory, to the Father, and
to the Son, and to the Holy Spirit, now and ever,
and unto ages of ages.

People: Amen.

Peace and morning prayer of inclination

Presbyter: Peace be unto all.

People: And to thy spirit.

Presbyter: Let us bow our heads unto the Lord.

People: To thee, O Lord.

Presbyter: O holy Lord who dwellest on high and regardest
the humble of heart, and with thine all-seeing eye
dost behold all creation: unto thee have we bowed
the neck of our soul and body, and we entreat thee,
O holy of holies, stretch forth thine invisible hand
from thy holy dwelling place, and bless us all. And
if in any way we have sinned, whether voluntarily
or involuntarily, forgive, inasmuch as thou art a
good and man-befriending God, granting us thine
earthly and heavenly good things.

For thine it is to show mercy and to save us, O our
God, and unto thee we send up glory, to the Father
and to the Son and to the Holy Spirit, now and
ever, and unto ages of ages.

People: Amen.

Aposticha

The presbyter returns to the altar and the appointed aposticha are sung.

Trisagion prayers

Reader: It is good to give praise to the Lord, and to sing unto thy name, O most high. To declare thy mercy in the morning, and thy truth throughout the night.

Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

See below for the ending of Mattins for weekdays in Lent.

Troparia

The appointed troparia are sung.

Litany of fervent supplication

During the final troparion, the presbyter comes out to stand before the holy doors for the litany.

Presbyter: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. *(three times)*

Presbyter: Again we pray for our Metropolitan ____, for our Archbishop ____, for presbyters, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. *(three times)*

Presbyter: Again we pray for our sovereign ____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy. *(three times)*

Presbyter: Again we pray for the blessed and ever-memorable founders of this holy church; and for all our fathers and mothers, brothers and sisters, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. *(three times)*

Presbyter: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, all the members of this holy mission and those who have asked us to pray for them, and for the pardon and remission of their sins.

People: Lord, have mercy. *(three times)*

Presbyter: Again we pray for those who bring offerings and do good works in this holy and all-venerable temple, for those who labour and those who sing; and for all the people here present who await thy great and rich mercy.

People: Lord, have mercy. (*three times*)

Presbyter: For thou art a merciful and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Dismissal of Mattins

Presbyter: Wisdom.

People: Father, bless.

Presbyter: Blessed be *He Who Is*, Christ our God, always, now and ever, and unto ages of ages.

People: Amen. Preserve, O God, the holy Orthodox faith and Orthodox Christians, unto ages of ages.

If First Hour is to follow Mattins, the presbyter returns to the altar and draws the curtain, and immediately the reader begins First Hour with 'Come, let us worship.'

If First Hour is not to follow Mattins, the presbyter continues:

Presbyter: Most holy Theotokos, save us.

People: More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers of his most pure mother, of the holy, glorious, and all-laudable apostles, of the holy and righteous myrrhbearers, whose mission this is, of _____, whose memory we keep this day, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

People: Amen.

The following ending to Mattins is used after the Lord's prayer on weekdays in Lent.

Concluding Prayers

Reader: Standing in the temple of thy glory, we think that we are standing in heaven, O Theotokos, gate of heaven. Open unto us the doors of thy mercy.

Lord, have mercy. (*forty times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim: without corruption, thou gavest birth to God the Word, true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: Blessed be *He Who Is*, Christ our God, always, now and ever, and unto ages of ages.

Reader: Amen.

O heavenly king, strengthen the Orthodox Christians, confirm the faith, calm the nations, give peace to the world, preserve well this holy house; settle in the tabernacles of the righteous our fathers, mothers, brothers and sisters,

who have departed this life, and accept us in repentance and confession, for thou art good and the friend of man.

Prayer of Saint Ephraim

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(*prostration*)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (*prostration*)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Then we make twelve bows as the presbyter says:

Presbyter: O Lord, cleanse me, a sinner.

Then the prayer is repeated.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.

But give rather a spirit of chastity, humility, patience, and love to thy servant.

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

If First Hour is to follow Mattins, the presbyter returns to the altar and draws the curtain, and immediately the reader begins First Hour with 'Come, let us worship.'

If First Hour is not to follow Mattins, the presbyter continues:

Dismissal

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

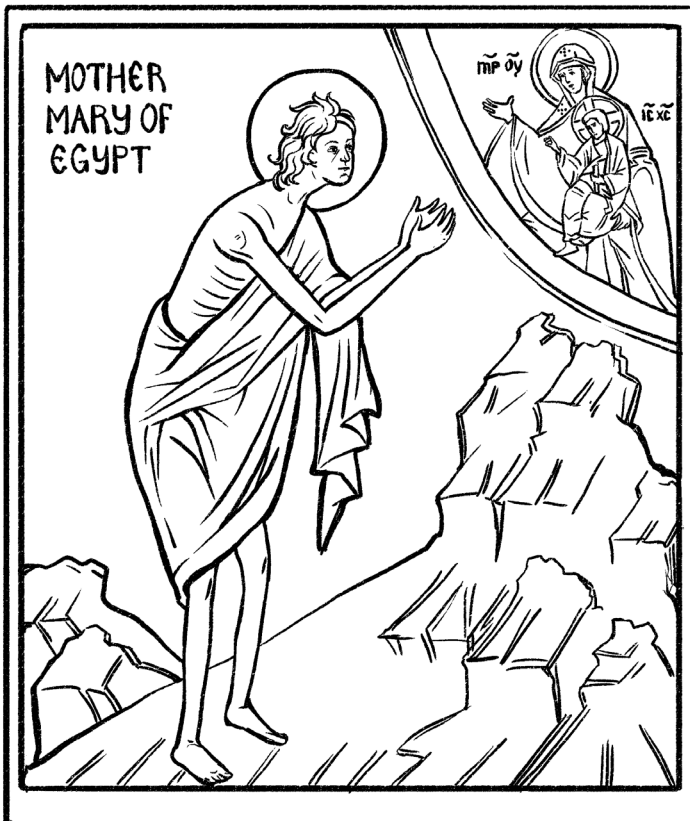
People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers of his most pure mother, of the holy, glorious, and all-laudable apostles, of the holy and righteous myrrhbearers, whose mission this is, of _____, whose memory we keep this day, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

People: Amen.



First Hour

As it always follows immediately after Mattins (apart from the Royal Hours), First Hour begins as follows.

Reader: Come, let us worship God our king.
Come, let us worship and fall down before Christ,
our king and our God.
Come, let us worship and fall down before Christ
himself, our king and our God.

In Paschaltide, in place of ‘Come, let us worship,’ the Paschal hymn is chanted: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.’ (three times)

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my king and my God; for unto thee will I pray, O Lord. In the morning shalt thou hear my voice. In the morning shall I stand before thee, and thou shalt look upon me; for not a God that willest iniquity art thou.

He that works evil shall not dwell near thee nor shall transgressors abide before thine eyes. Thou hast hated all them that work iniquity; thou shalt destroy all them that speak a lie. A man that is bloody and deceitful shall the Lord abhor. But as for me, in the multitude of thy mercy shall I go into thy house; I shall worship toward thy holy temple in fear of thee.

O Lord, guide me in the way of thy righteousness; because of my enemies, make straight my way before thee. For in their mouth there is no truth; their heart is vain. Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God. Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered thee, O Lord.

And let all them be glad that hope in thee; they shall rejoice, and thou shalt dwell among them. And all shall glory in thee that love thy name, for thou shalt bless the righteous. O Lord, as with a shield of thy good pleasure hast thou crowned us.

Psalm 90

Lord, thou hast been our refuge in generation and generation. Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting art thou. Turn not man away unto lowliness; yea, thou hast said: 'Turn back, you sons of men.'

For a thousand years in thy eyes, O Lord, are but as yesterday that is past, and as a watch in the night. Things of no account shall their years be; in the morning like grass shall man pass away. In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in thy wrath, and in thine anger have we been troubled. Thou hast set our iniquities before us; our lifespan is in the light of thy countenance. For all our days are faded away, and in thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten. And if we be in strength, perhaps fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened. Who knows the might of thy wrath? And out of fear of thee, who can recount thine anger? So make thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be thou entreated concerning thy servants. We were filled in the morning with thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein thou didst humble us, for the years wherein we saw evils.

And look upon thy servants, and upon thy works, and do thou

guide their sons. And let the brightness of the Lord our God be upon us, and the works of our hands do thou guide aright upon us, yea, the works of our hands do thou guide aright.

Psalm 101

Of mercy and judgement will I sing to thee, O Lord; I will chant and have understanding in a blameless path. When wilt thou come unto me? I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before my eyes; the workers of transgressions I have hated. A crooked heart has not cleaved unto me; as for the wicked man who turned from me, I knew him not. The one who talked against his neighbour I drove away from me. With him whose eye was proud and his heart insatiate, I did not eat.

My eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me. The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before my eyes. In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. *(three times)*

Lord, have mercy. *(three times)*

Lenten troparion of the hour

On weekdays in Lent, the presbyter goes out before the holy doors. The troparion is sung three times with a prostration each time.

Presbyter: Hearken in the morning to my voice, my king and my God.

People: Hearken in the morning to my voice, my king and

my God. (*prostration*)

Presbyter: Hear my words, O Lord. Consider my cry.

People: Hearken in the morning to my voice, my king and my God. (*prostration*)

Presbyter: For unto thee will I pray, O God.

People: Hearken in the morning to my voice, my king and my God. (*prostration*)

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

Reader: Now and ever, and unto ages of ages. Amen.

Then the theotokion. The presbyter returns to the altar.

Troparia

If there be two troparia, the reader says the first here.

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

Then the reader says the second (or only) troparion.

Now and ever, and unto ages of ages. Amen.

Then the theotokion:

What shall we call thee, O full of grace? Heaven, for thou didst shine forth the sun of righteousness. Paradise, for thou has blossomed forth the flower of incorruption. Virgin, for thou hast remained incorrupt. Pure mother, for thou hast held in thy holy embrace a Son who is God of all. Beseech him to save our souls.

Order my steps according to thy word, and let no iniquity have dominion over me. Deliver me from the false accusation of men, and I will keep thy commandments. Make thy face to shine upon thy servant, and teach me thy statutes.

Let my mouth be filled with thy praise, that I may hymn thy glory and thy majesty all the day long.

On weekdays during Lent, the psalm verses 'Order my steps' are solemnly sung and repeated. On Monday, Wednesday, and Friday in the fourth week we sing 'Before thy cross' (three times) instead of 'Order my steps.'

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Then the kontakion of the day is read.

Prayer of the hours

Reader: Lord, have mercy. (*forty times*)

Thou, who at every season and every hour, in heaven and on earth, art worshipped and glorified, O Christ our God, long-suffering, merciful, and compassionate; who lovest the just and showest mercy upon the sinner; who callest all men to salvation through the promise of blessings to come; O Lord, in this hour receive our supplications and direct our lives according to thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil, and distress. Surround us with thy holy angels, that guided and guarded by their host we may attain to the unity of the faith, and to the knowledge of thine unapproachable glory, for thou art blessed unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: God be gracious to us and bless us, make his face to shine upon us, and have mercy on us.

Reader: Amen.

Prayer of Saint Ephraim the Syrian

On weekdays in Lent, the following prayer is said.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(*prostration*)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (*prostration*)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Then we make twelve bows as the presbyter says:

Presbyter: O Lord, cleanse me, a sinner.

Then the prayer is repeated.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.

But give rather a spirit of chastity, humility, patience, and love to thy servant.

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Prayer of the First Hour

Presbyter: O Christ, the true light which illumines and sanctifies every man who comes into the world: let the light of thy countenance be signed upon us, that in it we may behold the light unapproachable. Guide our footsteps aright, to the keeping of thy commandments, through the intercessions of thy most pure mother and of all thy saints. Amen.

Kontakion of the Theotokos

The following kontakion is sung in tone 8.

To thee, the champion leader, we thy flock dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as thou art one with might which is

invincible, from all dangers that can be do thou deliver us,
that we may cry to thee: 'Rejoice, thou bride unwedded.'

Dismissal

Presbyter: Glory to thee, O Christ our God and our hope,
glory to thee.

People: Glory to the Father, and to the Son, and to the
Holy Spirit, now and ever, and unto ages of ages.
Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers of
his most pure mother, of our venerable and God-
bearing fathers and mothers, and of all the saints,
have mercy on us and save us, for he is good and
the friend of man.

People: Amen.



Third Hour

The curtain remains closed. The presbyter comes out to stand before the holy doors and begins:

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

In Paschaltide, in place of ‘Glory to thee, our God’ and ‘O heavenly king,’ the Paschal hymn is chanted: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.’ (three times)

Reader: Holy God, holy mighty, holy immortal, have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name’s sake.

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

Psalm 17

Hear a just cause, O Lord; attend to my cry. Give ear to my prayer from lips free of deceit. From thee let my vindication come. Let thine eyes see the right.

If thou triest my heart, if thou visitest me by night, if thou testest me, thou wilt find no wickedness in me; my mouth does not transgress.

With regard to the works of men, by the word of thy lips I have avoided the ways of the violent. My steps have held fast to thy paths, my feet have not slipped. I call upon thee, for thou wilt answer me, O God; incline thine ear to me, hear my words.

Wondrously show thy steadfast love, O saviour of those who seek refuge from their adversaries at thy right hand.

Keep me as the apple of thine eye; hide me in the shadow

of thy wings, from the wicked who despoil me, my deadly enemies who surround me.

They close their hearts to pity; with their mouths they speak arrogantly. They track me down; now they surround me; they set their eyes to cast me to the ground. They are like a lion eager to tear, as a young lion lurking in ambush.

Arise, O Lord, confront them, overthrow them. Deliver my life from the wicked by thy sword, from men by thy hand, O Lord, from men whose portion in life is of the world.

May their belly be filled with what thou hast stored up for them; may their children have more than enough; may they leave something over to their babes.

As for me, I shall behold thy face in righteousness; when I awake, I shall be satisfied with beholding thy form.

Psalm 25

To thee, O Lord, I lift up my soul. O my God, in thee I trust, let me not be put to shame; let not my enemies exult over me. Yea, let none that wait for thee be put to shame; let them be ashamed who are wantonly treacherous.

Make me to know thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me, for thou art the God of my salvation; for thee I wait all the day long. Be mindful of thy mercy, O Lord, and of thy steadfast love, for they have been from of old.

Remember not the sins of my youth, or my transgressions; according to thy steadfast love remember me, for thy goodness' sake, O Lord.

Good and upright is the Lord; therefore he instructs sinners in the way. He leads the humble in what is right, and teaches the humble his way. All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his testimonies. For thy name's sake, O Lord, pardon my guilt, for it is great.

Who is the man that fears the Lord? Him will he instruct in the way that he should choose. He himself shall abide in prosperity, and his children shall possess the land.

The friendship of the Lord is for those who fear him, and he makes known to them his covenant. My eyes are ever toward the Lord, for he will pluck my feet out of the net.

Turn thou to me, and be gracious to me; for I am lonely and afflicted. Relieve the troubles of my heart, and bring me out of my distresses. Consider my affliction and my trouble, and forgive all my sins. Consider how many are my foes, and with what violent hatred they hate me.

Guard my life, and deliver me; let me not be put to shame, for I take refuge in thee. May integrity and uprightness preserve me, for I wait for thee. Redeem Israel, O God, out of all his troubles.

Psalm 51

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and

take not thy Holy Spirit from me.

Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Do good to Sion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thine altar.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Lord, have mercy. (*three times*)

Lenten troparion of the hour

On weekdays in Lent, the presbyter goes out before the holy doors. The troparion is sung three times with a prostration each time.

Presbyter: O Lord, who didst send down thy most Holy Spirit upon thine apostles at the third hour: take him not from us, O good one, but renew him in us who pray unto thee.

People: O Lord, who didst send down thy most Holy Spirit upon thine apostles at the third hour: take him not from us, O good one, but renew him in us who pray unto thee. (*prostration*)

Presbyter: Create in me a clean heart, O God, and renew a right spirit within me.

People: O Lord, who didst send down thy most Holy Spirit upon thine apostles at the third hour: take him not from us, O good one, but renew him in us who pray unto thee. (*prostration*)

Presbyter: Cast me not away from thy presence, and take not thy Holy Spirit from me.

People: O Lord, who didst send down thy most Holy Spirit upon thine apostles at the third hour: take him not from us, O good one, but renew him in us who pray unto thee. (*prostration*)

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

Reader: Now and ever, and unto ages of ages. Amen.

Then the theotokion. The presbyter returns to the altar.

Troparia

If there be two troparia, the reader says the first here.

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

Then the reader says the second (or only) troparion.

Now and ever, and unto ages of ages. Amen.

Then the theotokion:

O Theotokos, thou art the true vine laden with the fruit of life. We pray to thee, O lady: intercede together with the apostles and all the saints, that mercy may be granted to our souls.

Blessed be the Lord God, blessed be the Lord from day to day, and may the God of our salvation prosper us, for he is our God, the God of salvation.

A reading from the Ladder of Divine Ascent follows, or on Holy

Monday, Tuesday, and Wednesday, a reading from the gospel.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Then the kontakion of the day is read.

Prayer of the hours

Reader: Lord, have mercy. (*forty times*)

Thou, who at every season and every hour, in heaven and on earth, art worshipped and

glorified, O Christ our God, long-suffering, merciful, and compassionate; who lovest the just and showest mercy upon the sinner; who callest all men to salvation through the promise of blessings to come; O Lord, in this hour receive our supplications and direct our lives according to thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil, and distress. Surround us with thy holy angels, that guided and guarded by their host we may attain to the unity of the faith, and to the knowledge of thine unapproachable glory, for thou art blessed unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

Prayer of Saint Ephraim the Syrian

On weekdays in Lent, the following prayer is said.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(*prostration*)

But give rather a spirit of chastity, humility,
patience, and love to thy servant. (*prostration*)

Yea, O Lord and king, grant me to see my own
transgressions, and not to judge my brother or
my sister: for blessed art thou unto ages of ages.
Amen. (*prostration*)

Then we make twelve bows as the presbyter says:

Presbyter: O Lord, cleanse me, a sinner.

Then the prayer is repeated.

Presbyter: O Lord and master of my life, give me not a spirit
of sloth, despair, lust of power, and idle talk.

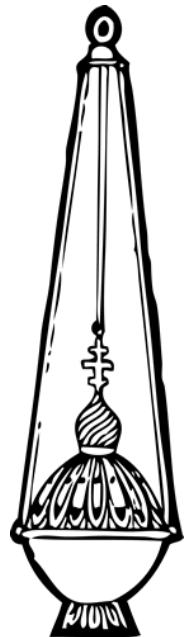
But give rather a spirit of chastity, humility,
patience, and love to thy servant.

Yea, O Lord and king, grant me to see my own
transgressions, and not to judge my brother or
my sister: for blessed art thou unto ages of ages.
Amen. (*prostration*)

Prayer of the Third Hour

Reader: O God the master, Father almighty,
O Lord Jesus Christ, the only-
begotten Son, and thou, O Holy
Spirit, one godhead, one power,
have mercy upon me, a sinner, and
according to thy divine judgements
save me, thine unworthy servant,
for thou art blessed unto ages of
ages. Amen.

The Sixth Hour follows immediately.



Sixth Hour

Following immediately after Third Hour, Sixth Hour begins as follows. When it precedes the Divine Liturgy, the curtain is opened and a great censuring is done.

Reader: Come, let us worship God our king.
Come, let us worship and fall down before Christ,
our king and our God.
Come, let us worship and fall down before Christ
himself, our king and our God.

In Paschaltide, in place of 'Come, let us worship,' the Paschal hymn is chanted: 'Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.' (three times)

Psalm 54

Save me, O God, by thy name, and vindicate me by thy might.
Hear my prayer, O God; give ear to the words of my mouth.
For insolent men have risen against me, ruthless men seek my
life; they do not set God before them.

Behold, God is my helper; the Lord is the upholder of my life.
He will requite my enemies with evil; in thy faithfulness put
an end to them.

With a freewill offering I will sacrifice to thee; I will give
thanks to thy name, O Lord, for it is good. For thou hast
delivered me from every trouble, and my eye has looked in
triumph on my enemies.

Psalm 55

Give ear to my prayer, O God; and hide not thyself from my
supplication. Attend to me, and answer me; I am overcome
by my trouble. I am distraught by the noise of the enemy,
because of the oppression of the wicked.

For they bring trouble upon me, and in anger they cherish

enmity against me. My heart is in anguish within me, the terrors of death have fallen upon me. Fear and trembling come upon me, and horror overwhelms me.

And I say, 'O that I had wings like a dove. I would fly away and be at rest; yea, I would wander afar, I would lodge in the wilderness, I would haste to find me a shelter from the raging wind and tempest.'

Destroy their plans, O Lord, confuse their tongues; for I see violence and strife in the city. Day and night they go around it on its walls; and mischief and trouble are within it, ruin is in its midst; oppression and fraud do not depart from its market place.

It is not an enemy who taunts me — then I could bear it; it is not an adversary who deals insolently with me — then I could hide from him. But it is thou, my equal, my companion, my familiar friend. We used to hold sweet converse together; within God's house we walked in fellowship.

Let death come upon them; let them go down to sheol alive; let them go away in terror into their graves.

But I call upon God; and the Lord will save me. Evening and morning and at noon I utter my complaint and moan, and he will hear my voice. He will deliver my soul in safety from the battle that I wage, for many are arrayed against me.

God will give ear, and humble them, he who is enthroned from of old; because they keep no law, and do not fear God.

My companion stretched out his hand against his friends, he violated his covenant. His speech was smoother than butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords.

Cast your burden on the Lord, and he will sustain thee; he will never permit the righteous to be moved.

But thou, O God, wilt cast them down into the lowest pit; men of blood and treachery shall not live out half their days. But I will trust in thee.

Psalm 91

He who dwells in the shelter of the most high, who abides in the shadow of the almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust.'

For he will deliver thee from the snare of the fowler and from the deadly pestilence; he will cover thee with his pinions, and under his wings thou wilt find refuge; his faithfulness is a shield and buckler.

Thou wilt not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday.

A thousand may fall at thy side, ten thousand at thy right hand; but it will not come near thee. Thou wilt only look with thine eyes and see the recompense of the wicked.

Because thou hast made the Lord thy refuge, the most high thy habitation, no evil shall befall thee, no scourge come near thy tent.

For he will give his angels charge of thee to guard thee in all thy ways. On their hands they will bear thee up, lest thou dash thy foot against a stone.

Thou wilt tread on the lion and the adder, the young lion and the serpent wilt thou trample under foot.

Because he cleaves to me in love, I will deliver him; I will protect him, because he knows my name.

When he calls to me, I will answer him; I will be with him in trouble, I will rescue him and honour him. With long life I will satisfy him, and show him my salvation.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Lord, have mercy. (*three times*)

Lenten troparion of the hour

On weekdays in Lent, the presbyter goes out before the holy doors. The troparion is sung three times with a prostration each time.

Presbyter: O thou who on the sixth day and hour didst nail to the cross the sin that Adam dared to commit in paradise: tear up the record of our trespasses, O Christ our God, and save us.

People: O thou who on the sixth day and hour didst nail to the cross the sin that Adam dared to commit in paradise: tear up the record of our trespasses, O Christ our God, and save us. (*prostration*)

Presbyter: Hear my prayer, O God, and despise not my petition.

People: O thou who on the sixth day and hour didst nail to the cross the sin that Adam dared to commit in paradise: tear up the record of our trespasses, O Christ our God, and save us. (*prostration*)

Presbyter: As for me, I called upon God, and the Lord heard me.

People: O thou who on the sixth day and hour didst nail to the cross the sin that Adam dared to commit in paradise: tear up the record of our trespasses, O Christ our God, and save us. (*prostration*)

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

Reader: Now and ever, and unto ages of ages. Amen.

Then the theotokion. The presbyter returns to the altar.

Troparia

If there be two troparia, the reader says the first here.

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

Then the reader says the second (or only) troparion.

Now and ever, and unto ages of ages. Amen.

Then the theotokion:

We have no boldness because of the multitude of our sins, but entreat him who was born of thee, O virgin Theotokos, for the prayer of a mother has great power to win the favour of the master. Do not despise the supplications of sinners, O all-pure one, for merciful and strong to save is he who willed to suffer for us.

Let thy tender mercies, O Lord, speedily go before us, for we have become exceedingly poor. Help us, O God of our salvation, for the glory of thy name: O Lord, deliver us and purge away our sins, for thy name's sake.

Reading from the Scriptures

On weekdays in Lent:

Presbyter: Wisdom.

The then troparion of the prophecy.

Presbyter: Wisdom.

The then the first prokeimenon.

Presbyter: Wisdom.

Reader: The reading from the prophecy of ____.

Presbyter: Let us attend.

And then the lesson, after which the presbyter says again:

Presbyter: Wisdom.

And the second prokeimenon.

A reading from the Ladder of Divine Ascent follows, or on Holy Monday, Tuesday, and Wednesday, a reading from the gospel.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Then the kontakion of the day is read.

Prayer of the hours

Reader: Lord, have mercy. (*forty times*)

Thou, who at every season and every hour, in heaven and on earth, art worshipped and glorified, O Christ our God, long-suffering, merciful, and compassionate; who lovest the just

and showest mercy upon the sinner; who callest all men to salvation through the promise of blessings to come; O Lord, in this hour receive our supplications and direct our lives according to thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil, and distress. Surround us with thy holy angels, that guided and guarded by their host we may attain to the unity of the faith, and to the knowledge of thine unapproachable glory, for thou art blessed unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

Prayer of Saint Ephraim the Syrian

On weekdays in Lent, the following prayer is said.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(*prostration*)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (*prostration*)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Then we make twelve bows as the presbyter says:

Presbyter: O Lord, cleanse me, a sinner.

Then the prayer is repeated.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.

But give rather a spirit of chastity, humility, patience, and love to thy servant.

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Prayer of the Sixth Hour

Reader: O God, the Lord of hosts, and author of all creation, who in thy boundless tender mercy hast sent down thine only-begotten Son, our Lord Jesus Christ, for the salvation of the human race, and through his holy cross hast torn up the handwriting of our sins and thereby triumphed over the princes and dominions of darkness: accept, O man-befriending master, these prayers of thanksgiving and supplication even from us sinners, and deliver us from every deadly and dark transgression and from all the visible and invisible enemies that seek to do us harm. Nail our flesh with the fear of thee, and let not our hearts incline to evil words or thoughts, but wound our souls with thy love, that ever gazing upon thee, guided by thy light and beholding thee, the eternal light that no man can approach, we may send

up unceasing praises and thanks unto thee, the Father without beginning, together with thine only-begotten Son, and thy most holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

The Divine Liturgy follows immediately. If not, the following dismissal is said.

Dismissal

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

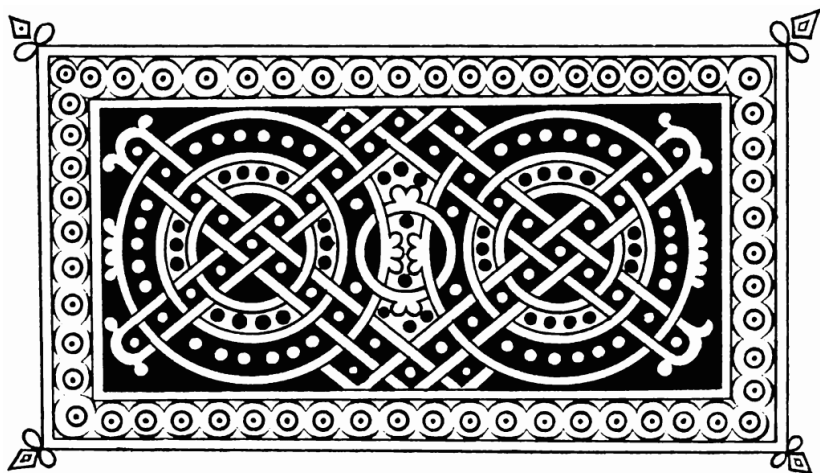
People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers of his most pure mother, of our venerable and God-bearing fathers and mothers, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

People: Amen.



Ninth Hour

The curtain remains closed. The presbyter comes out to stand before the holy doors and begins:

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

In Paschaltide, in place of 'Glory to thee, our God' and 'O heavenly king,' the Paschal hymn is chanted: 'Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.' (three times)

Reader: Holy God, holy mighty, holy immortal, have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.
Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

Psalm 84

How lovely is thy dwelling place, O Lord of hosts. My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God.

Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at thine altars, O Lord of hosts, my king and my God.

Blessed are those who dwell in thy house, ever singing thy praise. Blessed are the men whose strength is in thee, in whose heart are the highways to Sion.

As they go through the valley of Baca they make it a place of springs; the early rain also covers it with pools. They go from strength to strength; the God of gods will be seen in Sion.

O Lord God of hosts, hear my prayer; give ear, O God of Jacob. Behold our shield, O God; look upon the face of thine anointed.

For a day in thy courts is better than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.

For the Lord God is a sun and shield; he bestows favour and honour. No good thing does the Lord withhold from those who walk uprightly. O Lord of hosts, blessed is the man who trusts in thee.

Psalm 85

Lord, thou wast favourable to thy land; thou didst restore the fortunes of Jacob. Thou didst forgive the iniquity of thy people; thou didst pardon all their sin. Thou didst withdraw all thy wrath; thou didst turn from thy hot anger.

Restore us again, O God of our salvation, and put away thine indignation toward us. Wilt thou be angry with us for ever? Wilt thou prolong thine anger to all generations?

Wilt thou not revive us again, that thy people may rejoice in Thee? Show us thy steadfast love, O Lord, and grant us thy salvation.

Let me hear what God the Lord will speak, for he will speak peace to his people, to his saints, to those who turn to him in their hearts. Surely his salvation is at hand for those who fear him, that glory may dwell in our land.

Steadfast love and faithfulness will meet; righteousness and peace will kiss each other. Faithfulness will spring up from the ground, and righteousness will look down from the sky.

Yea, the Lord will give what is good, and our land will yield its increase. Righteousness will go before him, and make his footsteps a way.

Psalm 86

Incline thine ear, O Lord, and answer me, for I am poor and needy. Preserve my life, for I am godly; save thy servant who trusts in thee.

Thou art my God; be gracious to me, O Lord, for to thee do I cry all the day. Gladden the soul of thy servant, for to thee, O Lord, do I lift up my soul.

For thou, O Lord, art good and forgiving, abounding in steadfast love to all who call on thee. Give ear, O Lord, to my prayer; hearken to my cry of supplication. In the day of my trouble I call on thee, for thou dost answer me.

There is none like thee among the gods, O Lord, nor are there any works like thine. All the nations thou hast made shall come and bow down before thee, O Lord, and shall glorify thy name. For thou art great and doest wondrous things, thou alone art God.

Teach me thy way, O Lord, that I may walk in thy truth; unite my heart to fear thy name. I give thanks to thee, O Lord my God, with my whole heart, and I will glorify thy name for ever. For great is thy steadfast love toward me; thou hast delivered my soul from the depths of sheol.

O God, insolent men have risen up against me; a band of ruthless men seek my life, and they do not set thee before them. But thou, O Lord, art a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.

Turn to me and take pity on me; give thy strength to thy servant, and save the son of thy handmaid. Show me a sign of thy favour, that those who hate me may see and be put to shame because thou, Lord, hast helped me and comforted me.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Lord, have mercy. (*three times*)

Lenten troparion of the hour

On weekdays in Lent, the presbyter goes out before the holy doors. The troparion is sung three times with a prostration each time.

Presbyter: O thou who at the ninth hour for our sake didst taste of death in the flesh, deaden the subtlety of our flesh, O Christ God, and save us.

People: O thou who at the ninth hour for our sake didst taste of death in the flesh, deaden the subtlety of our flesh, O Christ God, and save us. (*prostration*)

Presbyter: Let my petition come before thee, O Lord. Deliver me, according to thy word.

People: O thou who at the ninth hour for our sake didst taste of death in the flesh, deaden the subtlety of our flesh, O Christ God, and save us. (*prostration*)

Presbyter: Let my supplication come before thee, O Lord. Deliver me, according to thy word.

People: O thou who at the ninth hour for our sake didst taste of death in the flesh, deaden the subtlety of our flesh, O Christ God, and save us. (*prostration*)

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

Reader: Now and ever, and unto ages of ages. Amen.

Then the theotokion. The presbyter returns to the altar.

Troparia

If there be two troparia, the reader says the first here.

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

Then the reader says the second (or only) troparion.

Now and ever, and unto ages of ages. Amen.

Then the theotokion:

O thou who for our sake wast born of a virgin, and didst suffer crucifixion, O good One, and didst despoil death by death, and, as God, didst reveal the resurrection: do not disdain those

whom thou hast fashioned with thy hand; show forth thy love for man, O merciful one; accept the Theotokos who gave thee birth, who intercedes for us, O saviour, and save a despairing people.

Do not deliver us up utterly, for thy holy name's sake, and do not annul thy covenant, and cause not thy mercy to depart from us, for Abraham's sake, thy beloved, and for Isaac's sake, thy servant, and for Israel's, thy holy one.

A reading from the Ladder of Divine Ascent follows, or on Holy Monday, Tuesday, and Wednesday, a reading from the gospel.

Trisagion prayers

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the

Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Then the kontakion of the day is read.

Prayer of the hours

Reader: Lord, have mercy. (*forty times*)

Thou, who at every season and every hour, in heaven and on earth, art worshipped and glorified, O Christ our God, long-suffering, merciful, and compassionate; who lovest the just and showest mercy upon the sinner; who callest all men to salvation through the promise of blessings to come; O Lord, in this hour receive our supplications and direct our lives according to thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil, and distress. Surround us with thy holy angels, that guided and guarded by their host we may attain to the unity of the faith, and to the knowledge of thine unapproachable glory, for thou art blessed unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: God be gracious to us and bless us, make his face to shine upon us, and have mercy on us.

Reader: Amen.

Prayer of Saint Ephraim the Syrian

On weekdays in Lent, the following prayer is said.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(*prostration*)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (*prostration*)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

Reader: O master, Lord Jesus Christ our God, who art long-suffering in the face of our transgressions, and who hast brought us even unto this present hour, wherein thou didst hang upon the lifegiving tree, and didst make a way into paradise for the wise thief, and by death didst destroy death: Be gracious unto us sinners and thine unworthy servants; for we have sinned and committed iniquity, and are not worthy to lift up our eyes and behold the height of heaven, for we have abandoned the way of thy righteousness, and have walked in the desires of our hearts. But we beseech thy boundless goodness: Spare us, O Lord, according to the multitude of thy mercy and save us for thy holy name's sake; for our days were consumed in vanity. Rescue us from the hand of the adversary, and forgive us our sins, and mortify our carnal mind; that, putting aside the old man, we may be clad with the new, and live for thee, our master and benefactor; and that thus by following in thy commandments, we may attain to the rest of the age to come, wherein is the dwelling-place

of all those who rejoice. For thou art indeed the true joy and gladness of those who love thee, O Christ our God, and unto thee we send up glory, with thine unoriginate Father, and thy most holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

Vespers follows immediately. If not, the following dismissal is said.

Dismissal

Presbyter: Glory to thee, O Christ our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

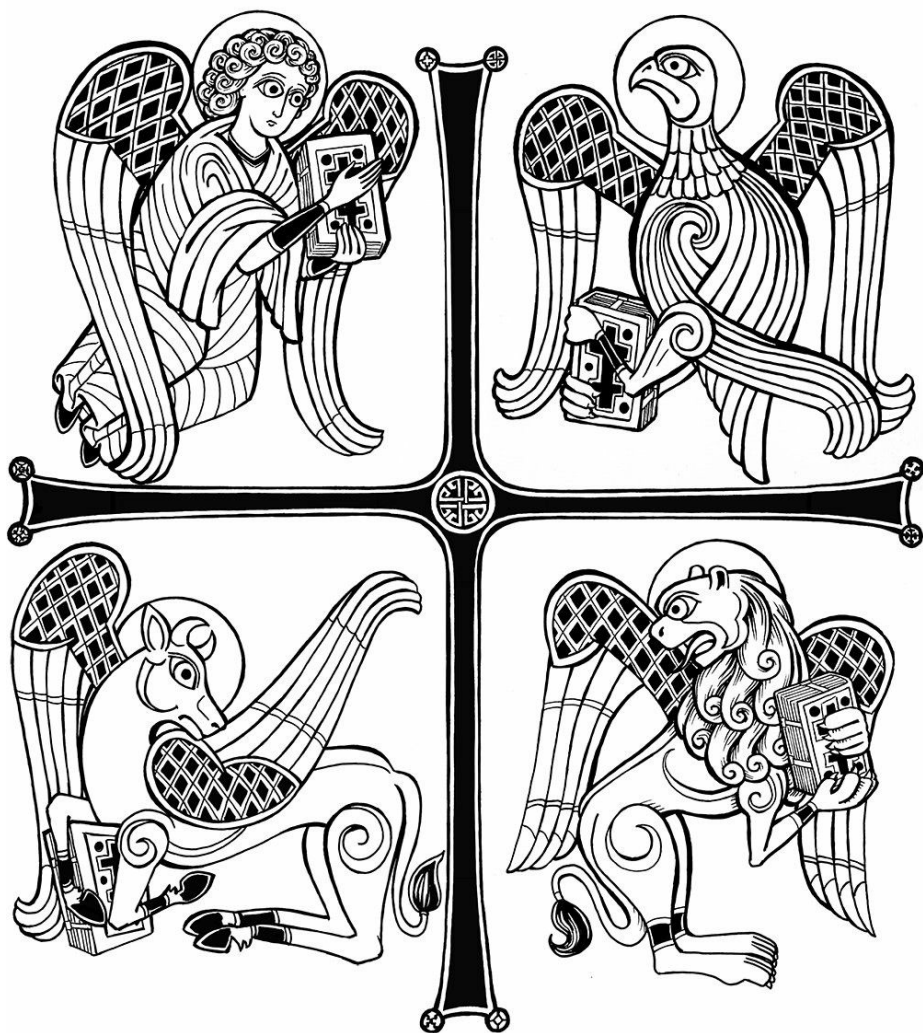
Father, bless.

Presbyter: May Christ our true God, through the prayers of his most pure mother, of our venerable and God-bearing fathers and mothers, and of all the saints, have mercy on us and save us, for he is good and the friend of man.

People: Amen.



Praying the Hours at Home



Extending the Church's Prayer to the Home

For most Orthodox Christians today, the liturgical life they experience in their church community seems to end when they leave the building. The rich cycle of daily prayer—Vespers, Mattins, and the Hours—appears to be the exclusive domain of monastics and clergy, whilst ordinary believers struggle to maintain a meaningful prayer life at home. The typical guidance is to rely on collections of morning and evening prayers found in widely distributed prayer books. However, these prayer books represent a surprisingly modern innovation—emerging only in the 18th century as an Orthodox response to post-Reformation western Christian devotional literature.

What these prayer books fail to provide is continuity with the church's liturgical tradition. They offer instead a privatised, individualistic mode of prayer that stands apart from—rather than extending—the communal worship of the church. They do not reflect how Christians prayed for most of church history.

The ancient and mediæval church—both east and west—prayed in a very different way. Prayer was not divided into 'church prayer' and 'private prayer.' There was one continuous rhythm, carried by the Liturgy of the Hours, and especially by the Psalms, which served as the backbone for both communal and domestic prayer and represented the church's response to the Apostle Paul's admonition for us to "pray without ceasing" (1 Thessalonians 5:17), offering a way to live continuously within the rhythm of Christian worship. What we pray together on Saturday evening or Sunday morning can and should continue throughout the week in our homes, using the same Psalms, themes, and seasons that we encounter in church services.

The idea of praying at set times throughout the day might sound impossibly demanding to people today juggling work, family, and countless other responsibilities. But the Orthodox approach to daily prayer isn't about adding more obligations

to an already packed schedule. Instead, it's about discovering how the natural rhythms of each day—waking and sleeping, working and resting, eating and fasting—can become occasions for encountering the divine.

Think of it like learning to notice the seasons. Once you become aware of the subtle changes in light, temperature, and growth that mark autumn's shift into winter or winter's transition into spring, you start seeing signs everywhere that you previously missed. Similarly, once you become sensitive to the liturgical rhythms of daily prayer, you begin recognising opportunities for worship and thanksgiving that transform ordinary moments into sacred encounters.

If we want to recover a living domestic spirituality, we do not first need more discipline or more time—we need a way of praying that fits our creatureliness. The Liturgy of the Hours already gives us this. And the Psalms give us the language.

Guidelines for reader's services

Any of the services of the daily cycle may be prayed at home and led by lay people. Services at which a presbyter (or bishop) does not preside are called 'reader's services.'

All reader's services begin and end with the exclamation: 'Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen.' The opening blessing 'Blessed is our God' is not used.

In place of the longer litanies, 'Lord, have mercy' is said twelve times. In place of the little litanies, 'Lord, have mercy' is said three times.

The presbyteral exclamations at the end of litanies are replaced by 'Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.'

Everything else is prayed or sung as it is at church.

Keeping the Daily Cycle of Prayer

Here below is a simple framework for using the cycle of the Liturgy of the Hours as the foundation for learning to remember God and pray without ceasing throughout the day.

As little as thirty seconds of focused attention at each of these threshold moments within our existing daily life is far more transformative than attempting to carve out ‘devotional time’ in opposition to that life (and finding we never really have enough time or attention to pray).

This daily cycle of prayer is founded on permanent realities: sunset still occurs, bodies still require sleep, noon still brings its challenges. The Liturgy of the Hours invites us to recognise these realities as already liturgical, already prayer, already participation in God’s ordering of creation.

To use this modest practice, follow the actions appointed for each of the eight threshold moments of the day, praying the appointed verses that you have committed to memory. When this habit of prayer is fully formed and becomes second nature, supplement with further psalms and prayers from the Liturgy of the Hours in the pages of this book.

Vespers

Threshold: Sunset.

Action: Light a candle. As darkness begins to descend around us, we join with our families in singing the evening hymn to Christ our true light.

Lord, I call upon thee, hear me. Receive the voice of my prayer when I call upon thee. (*Psalms 141.1*)

Praise the Lord, all nations. Praise him, all peoples. (*Psalms 117.1*)

Gladsome light of the holy glory of the immortal Father, heavenly, holy, blessed, O Jesus Christ. Now that we have come to the setting of the sun and behold the light of evening,

we praise God: Father, Son, and Holy Spirit. For meet it is at all times to worship thee with voices of praise, O Son of God and giver of life. Therefore all the world glorifies thee.

Compline

Threshold: Preparing for bed.

Action: Put away electronics and extinguish electric lights. Freed from noise, light, and stimulation, we take stock of the day that has passed, reorienting our hearts to God and confessing our failures to live in his grace and holiness.

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. (*Psalm 51.1*)

Grant unto us, O master, when we depart to sleep, repose of body and soul. Raise us up again at the time of prayer strengthened in thy commandments, holding steadfastly within us the remembrance of thy judgements.

Midnight Office

Threshold: Night waking.

Action: Stand up and pray before returning to bed, mindful that God our creator and protector remains awake while we sleep.

Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord. Lift up your hands to the holy place, and bless the Lord. (*Psalm 134.1-2*)

Behold, the bridegroom comes at midnight, and blessed is the servant whom he shall find watching, but unworthy is he whom he shall find in slothfulness. Beware, therefore, O my soul, and be not overcome by sleep, lest thou be given over to death, and shut out from the kingdom. But return to soberness and cry aloud: ‘Holy, holy, holy art thou, O God, through the Theotokos, have mercy on us.’

Mattins

Threshold: Sunrise (waking up).

Action: Stand up to receive anew the mystery of life in the light of the new day, receiving this as testimony of divine faithfulness, and praying 'Glory to thee who hast shown us the light.'

Let me hear in the morning of thy steadfast love, for in thee I put my trust. (*Psalm 143.8*)

The Lord is God and has revealed himself to us. Blessed is he who comes in the name of the Lord. (*Psalm 118.27, 26*)

It is good to give praise to the Lord, and to sing unto thy name, O most high. To declare thy mercy in the morning, and thy truth throughout the night.

First Hour

Threshold: Leaving home and embarking on the day's activities in a world of contested sovereignty.

Action: Recall our baptismal covenant that gives us our life's true vocation and purpose, recommitting ourselves to Christ as our only king and God.

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my king and my God; for unto thee will I pray, O Lord. In the morning shalt thou hear my voice. In the morning shall I stand before thee, and thou shalt look upon me. (*Psalm 5.1-3*)

Third Hour

Threshold: Midmorning, in the midst of the productivity of daily work.

Action: Call down the Holy Spirit to strengthen and equip us, and redirect our efforts towards the kingdom.

Create in me a clean heart, O God, and put a new and right

spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit. (*Psalms 51.10-12*)

Blessed be the Lord God, blessed be the Lord from day to day, and may the God of our salvation prosper us, for he is our God, the God of salvation.

Sixth Hour

Threshold: Midday, when the sun is at its height, and we are tempted to despair.

Action: Recognising our despondency, recall God's presence in our midst and his ongoing protection, giving thanks above all for our salvation in Christ.

Thou wilt not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday. (*Psalms 91.5-6*)

O thou who on the sixth day and hour didst nail to the cross the sin that Adam dared to commit in paradise: tear up the record of our trespasses, O Christ our God, and save us.

Ninth Hour

Threshold: Mid-afternoon, when thoughts turn again to home.

Action: Collect our thoughts and redirect them towards our true home, remembering God's abiding presence and protection.

How lovely is thy dwelling place, O Lord of hosts. My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God. [...] Blessed are those who dwell in thy house, ever singing thy praise. (*Psalms 84.1-2, 4*)

Do not deliver us up utterly, for thy holy name's sake, and do not annul thy covenant, and cause not thy mercy to depart from us, for Abraham's sake, thy beloved, and for Isaac's sake, thy servant, and for Israel's, thy holy one.

Themes and Hymns of the Weekly Cycle

The weekly liturgical cycle sanctifies each day of the week with particular themes, weaving the whole of salvation history into our regular rhythm of prayer. These troparia and kontakia can be readily incorporated into the daily office.

Monday—Heavenly and spiritual powers

Troparion (Tone 4)

Commanders of the heavenly hosts, we who are unworthy beseech you, by your prayers encompass us beneath the wings of your immaterial glory, and faithfully preserve us who fall down and cry to you: ‘Deliver us from all harm, for you are the commanders of the powers on high.’

Kontakion (Tone 2)

Commanders of God’s armies and ministers of the divine glory, princes of the bodiless angels and guides of mankind, ask for what is good for us, and for great mercy, supreme commanders of the bodiless hosts.

Tuesday—Saint John the Baptist

Troparion (Tone 2)

The memory of the righteous is celebrated with hymns of praise, but the Lord’s testimony is sufficient for thee, O forerunner. Thou wast shown in truth to be the most honourable of the prophets, for thou wast deemed worthy to baptise in the streams of the Jordan him whom they foretold. Therefore, having suffered for the truth with joy, thou didst proclaim to those in hell God who appeared in the flesh, who takes away the sin of the world, and grants us great mercy.

Kontakion (Tone 3)

O prophet of God and forerunner of grace, thy head has blossomed from the earth as a sacred rose. We are ever being healed, for as of old, thou dost preach repentance to the world.

Wednesday and Friday—Cross of Christ

Troparion (Tone 1)

O Lord, save thy people and bless thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by virtue of thy cross, preserve thy habitation.

Kontakion (Tone 4)

As thou wast voluntarily crucified for our sake, grant mercy to those who are called by thy name; make all Orthodox Christians glad by thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, thy weapon of peace.

Thursday—Holy apostles and Saint Nicholas of Myra

Troparion for the apostles (Tone 3)

O holy apostles, pray to our merciful God, that he may grant to our souls, the forgiveness of our sins.

Troparion for Saint Nicholas

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness, and a teacher of temperance. Through humility, thou hast attained the heights; and through poverty, riches. O father and hierarch Nicholas, intercede with Christ God that our souls may be saved.

Kontakion for the apostles (Tone 2)

Thou didst receive the steadfast and divinely-inspired heralds, O Lord, the foremost apostles, for the enjoyment of thy blessings and repose. For thou didst recognise their labours and death as greater than any burnt offering, for thou alone knowest what is in the hearts of men.

Kontakion for Saint Nicholas (Tone 3)

Thou wast shown forth in Myra as an officiant of the sacred rites, for thou didst fulfil the gospel of Christ, O venerable

Nicholas, by laying down thy life for thy people, and saving the innocent from death. Therefore, thou wast sanctified as a great initiate of God's grace.

Saturday (Sabbath)—Martyrs and faithful departed at rest

Troparion for martyrs and all saints (Tone 2)

Apostles, martyrs, and prophets, holy hierarchs, saints, and righteous ones, having fought the good fight and kept the faith, you have boldness towards the saviour. Intercede for us with him, for he is good. We pray that he may save our souls.

Troparion for the faithful departed (Tone 2)

Remember the souls of thy servants, O Lord, for thou art good, and insofar as they sinned in this life, forgive them; for no one is sinless but thee, who also givest rest to the departed.

Kontakion for martyrs and all saints (Tone 8)

The world offers to thee, O Lord, as the Father of creation, the God-bearing martyrs as the firstfruits of nature. By their prayers through the Theotokos keep thy church in deep peace, O most merciful one.

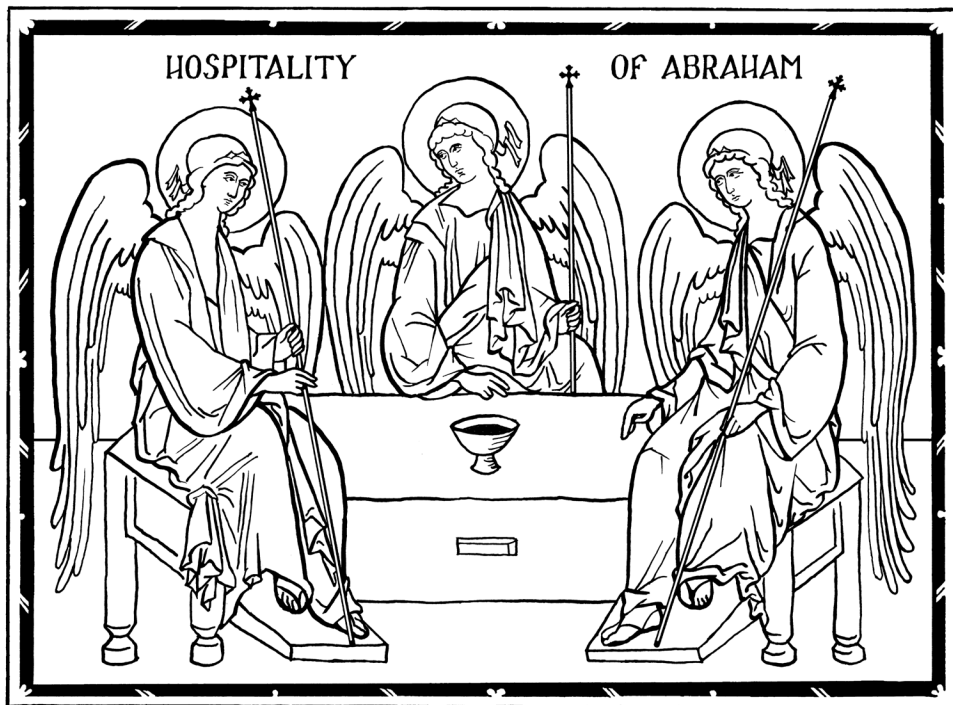
Kontakion for the faithful departed (Tone 8)

With the saints give rest, O Christ, to the souls of thy servants, where there is neither sickness nor sorrow, and no more sighing, but life everlasting.



Prayers at Meals

*Blessed art thou, O Lord our God, king of the universe,
who bringest forth bread from the earth.*



Before breakfast and the midday meal

People: 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 the evil one.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Leader: O Christ our God, bless the food and drink of thy servants, the hands of those who prepared them, and the fellowship of all who shall partake, for thou art holy, always, now and ever, and unto ages of ages.

People: Amen.

After breakfast and the midday meal

People: We give thanks to thee, O Christ our God, that thou hast satisfied us with thine earthly blessings. Deprive us not also of thy heavenly kingdom. As thou didst come to thy disciples and didst grant them peace, so come to us and save us, O saviour.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.
Amen.

Lord, have mercy. (*three times*)

Leader: Blessed is God who has fed and nourished us with his bountiful gifts by his grace and compassion always, now and ever, and unto ages of ages.

People: Amen.



Before the evening meal

People: The poor shall eat and be filled, and they that seek the Lord shall praise him. Their hearts shall live for ever and ever.

O Lord, king of the universe, thou who didst satisfy the thirsty and fill the hungry with good things, give bread to those who have none, and to

us who have more than we need, grant hunger and thirst for righteousness.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Leader: O Christ our God, bless the food and drink of thy servants, the hands of those who prepared them, and the fellowship of all who shall partake, for thou art holy, always, now and ever, and unto ages of ages.

People: Amen.

After the evening meal

People: Thou hast gladdened us, O Lord, by thy deeds, and in the works of thy hands have we rejoiced. The light of thy countenance, O Lord, has been signed upon us. Thou hast given gladness to our hearts.

From the fruit of wheat, wine, and oil have we been filled. In peace in the same place shall we lie down and sleep, for thou, O Lord, alone hast made us to dwell in hope.

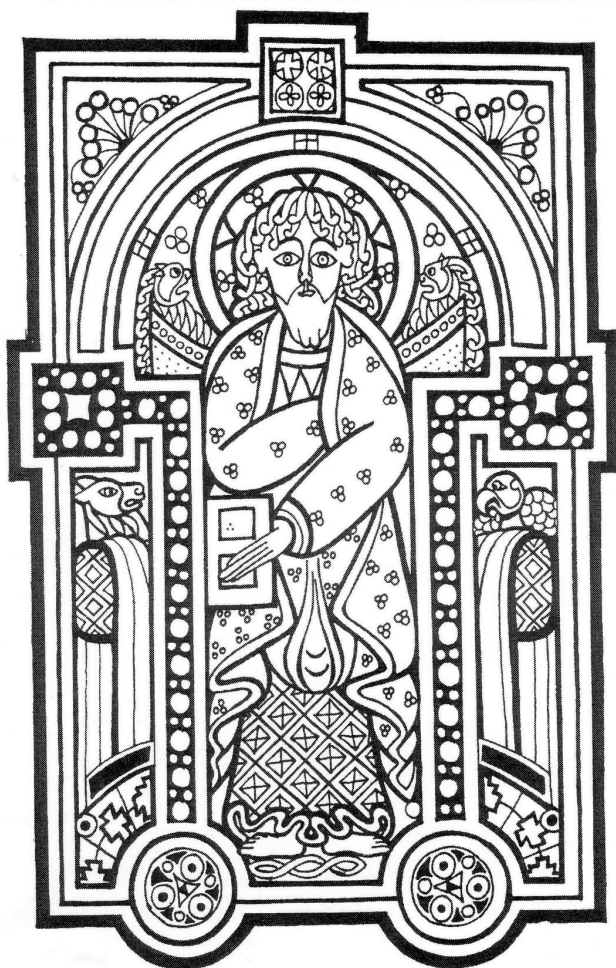
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Leader: God is with us, he that has mercy and nourishes us by his grace and love for man, always, now and ever, and unto ages of ages.

People: Amen.

Collect Prayers



About the Collect Prayers

The collect prayers that appear throughout this book—seven prayers of light at Vespers and twelve prayers at Mattins—represent an ancient strand of Orthodox liturgical practice that has been largely obscured in recent centuries. Originally integral to the ‘city’ office served in cathedrals and parishes, these prayers were offered publicly and often processionally at specific moments throughout these services, punctuating the worship with theological reflection and intercession.

In most contemporary practice, these prayers are recited silently by the presbyter as a single group at the beginning of Vespers or Mattins, rendering them effectively invisible to the congregation. This book restores their original distribution throughout the services, allowing them to function as they were intended: as collect prayers that gather up the themes of each moment in the office and offer them to God on behalf of the assembly.

Beyond their liturgical function, these prayers are particularly commended for domestic use by lay Christians seeking to extend the rhythm of the Liturgy of the Hours into their homes. Unlike the highly individualised devotions that characterise many modern prayer books, these collects embody a more ecclesial and theologically balanced spirituality. They address the full range of Christian life—creation, incarnation, redemption, sanctification, and the life of the world to come—whilst maintaining the corporate ‘we’ that reminds us that even our private prayer is never truly solitary, but always offered as members of Christ’s Body.



Sunset Prayers of Light (Vespers)

First prayer

O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Gladden our hearts, that we may fear thy holy name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in thy holy name. For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Second prayer

O Lord, rebuke us not in thine anger, neither chasten us in thy wrath, but deal with us according to thy mercy, O physician and healer of our souls. Guide us to the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the Theotokos and of all the saints. For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Third prayer

O Lord our God, remember us sinners and thine unprofitable servants when we call upon thy holy name, and put us not to shame in our expectations of thy mercy, but grant us, O Lord, all our petitions which are unto salvation, and vouchsafe that we may love and fear thee with all our hearts and do thy will in all things. For thou art a good and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Fourth prayer

O thou who, with never-silent hymns and never-ceasing songs of glory, art hymned by the holy powers: fill our mouths with thy praise, that we may magnify thy holy name. And grant us our part and inheritance with all those who fear thee in truth and keep thy commandments, through the intercessions of the holy Theotokos and of all thy saints. For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Fifth prayer

O Lord, O Lord, who upholdest all things in the undefiled hollow of thy hand, who showest long-suffering upon us all and repentest at our wickedness: remember thy compassions and thy mercy. Visit us with goodness, and grant that, through the remainder of the present day, by thy grace, we may avoid the divers subtle snares of the evil one, and preserve our lives unassailed, through the grace of thine all-holy Spirit. Through the mercy and love for man of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

Sixth prayer

O God, great and wonderful, who with ineffable loving-kindness and great riches of providence orderest all things and bestowest upon us earthly good things, who hast given us a pledge of the promised kingdom through the good things already bestowed upon us, and hast made us to shun all evil during that part of the day which is past: grant that we may also fulfil the remainder of this day without reproach before thy holy glory and hymn thee, the only good one, our man-befriending God. For thou art our God and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Seventh prayer

O great and most high God, who alone hast immortality and dwellest in light unapproachable, who hast made all creation in wisdom, who hast divided the light from the darkness and hast appointed the sun to rule the day, the moon and stars also to govern the night, who hast vouchsafed unto us sinners at this present hour also to come before thy presence with confession and to offer unto thee our evening hymn of glory: O man-befriending Lord, direct our prayer as incense before thee, and accept it as a savour of sweet-smelling fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armour of light. Deliver us from the terror of the night and from everything that walks in darkness, and grant that the sleep which thou hast appointed for the repose of our infirmity may be free from every imagination of the devil. Yes, O master of all, bestower of good things, may we, being moved to compunction upon our beds, call to remembrance thy name in the night, that, enlightened by meditating on thy commandments, we may rise up in joyfulness of soul to glorify thy goodness, offering up to thy tender love prayers and supplications for our sins and for those of all thy people, whom do thou visit in mercy, through the intercessions of the holy Theotokos. For thou art a good and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.



Sunrise Prayers (Mattins)

First prayer

We give thanks unto thee, O Lord our God, who hast raised us up from our beds and hast put into our mouths a word of praise, that we may worship and call upon thy holy name, and we entreat thee by thy mercies which thou hast exercised always in our life. Send down now also thine aid upon those who stand before the face of thy holy glory and await the rich mercy which is from thee. And grant that they may always, with fear and love, adore thee, praise thee, hymn thee, and worship thine inexpressible goodness. For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Second prayer

Out of the night our spirit awakes at dawn unto thee, O our God, for thy commandments are a light upon the earth. Teach us to perfect righteousness and holiness in thy fear; for we glorify thee, our God, who dost truly exist. Incline thine ear and hear us, and be mindful, O Lord, of the names of all those who are with us and pray with us, and save them by thy might. Bless thy people, and sanctify thine inheritance. Give peace to thy world, to thy churches, to the priests, to all civil authorities and all thy people. For blessed and glorified is thine all-honourable and majestic name, of the Father, and of the Son, and the Holy Spirit, now and ever, and unto ages of ages. Amen.

Third prayer

Out of the night our spirit awakes at dawn unto thee, O God; for thy commandments are a light. Teach us thy righteousness, thy commandments, and thy statutes, O God. Enlighten the eyes of our understanding, lest at any time we sleep unto death in sins. Dispel all darkness from our hearts.

Graciously give unto us the sun of righteousness, and by the seal of thy Holy Spirit preserve our life unassailed. Guide our steps into the way of peace. Grant us to behold the dawn and the day with joy, that we may raise our morning prayers unto thee. For thine is the might, and thine is the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Fourth prayer

O master God, holy and unsearchable, who didst command the light to shine forth from the darkness, who hast refreshed us by the slumber of the night and hast raised us up to glorify and supplicate thy goodness: being implored of thine own tender loving-kindness, receive us also now who worship thee and render thanks unto thee according to the measure of our strength; and grant us all our petitions which are unto salvation. Show us to be sons of the light and of the day and heirs of thine everlasting good things. Be mindful, O Lord, in the multitude of thy mercies, of all thy people here present with us and who pray with us, and all our brethren on land, on the sea, in the air, and in every place of thy dominion, who are in need of thy love for man and of thy help; grant unto all thy great mercy, that being preserved in safety of soul and body, we may with boldness glorify thy wondrous and blessed name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Fifth prayer

O treasury of good things, fountain eternal, O holy Father who workest wonders, all-powerful and almighty: we all worship thee and pray thee, calling thy mercies and thy compassions to the aid and defence of our lowliness. Be mindful of thy servants, O Lord; receive the morning prayers of us all as incense before thee; and let none of us be found reprobate, but encompass us with thy compassions. Be mindful, O Lord, of those who keep watch and sing to the glory of thee, and of thine only-begotten Son who is our God, and of thy

Holy Spirit. Be their helper and their support. Receive their supplications upon thy most heavenly and ideal altar. For thou art our God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Sixth prayer

We give thanks unto thee, O Lord God of our salvation; for thou doest all things which are for the welfare of our souls, that we may ever look upward unto thee, the saviour and benefactor of our souls. For thou hast refreshed us in that part of the night which is past and hast raised us up from our beds and hast led us to stand here in worship of thy precious name. Wherefore we entreat thee, O Lord, give us grace and power, that we may be vouchsafed with understanding to sing praise unto thee and to pray without ceasing, in fear and trembling working out our own salvation, through the help of thy Christ. Be mindful, O Lord, of those who cry aloud unto thee in the night; hearken unto them, and have mercy, and crush under their feet invisible and warring enemies. For thou art the king of peace and the saviour of our souls, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Seventh prayer

O God and Father of our Lord Jesus Christ, who hast raised us up from our beds and hast gathered us together at this hour of prayer: grant us grace in the opening of our mouth, and receive our thanksgivings as we have power to make them, and teach us thy statutes. For we know not how to pray as we ought unless thou, O Lord, by thy Holy Spirit, dost guide us. Wherefore we beseech thee: forgive, remit, pardon whatsoever sins we have committed unto this present hour, whether by word or deed or thought, whether voluntarily or involuntarily, for if thou wilt be extreme to mark iniquity, O Lord, Lord, who shall stand? For with thee is redemption. For thou only art holy, a mighty helper and the defender of our

life, and our song shall ever be of thee. Blessed and glorified be the might of thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Eighth prayer

O Lord our God, who hast banished from us the sluggishness of sleep and hast called us together by a holy bidding, that in the night also we may lift up our hands and confess thy righteous judgements: receive our prayers, petitions, confessions, and nocturnal adoration, and grant unto us, O God, faith unashamed, hope unwavering, love unfeigned. Bless our goings out and our comings in, our deeds and works and words and thoughts. And grant that we may come to the beginning of this day praising, singing, and blessing the goodness of thine ineffable beneficence. For blessed is thine all-holy name, and glorified is thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Ninth prayer

Illumine our hearts, O man-befriending master, with the pure light of thy divine knowledge. Open the eyes of our mind to the understanding of thy gospel teachings. Implant also in us the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing unto thee. For thou art the illumination of our souls and bodies, O Christ our God, and unto thee we send up glory, together with thy Father who is without beginning, and thine all-holy, good, and lifegiving Spirit, now and ever and unto ages of ages.

Tenth prayer

O Lord our God, who hast granted unto us pardon through repentance and hast set for us the repentance of the prophet David as an example of the acknowledgement of sin and of

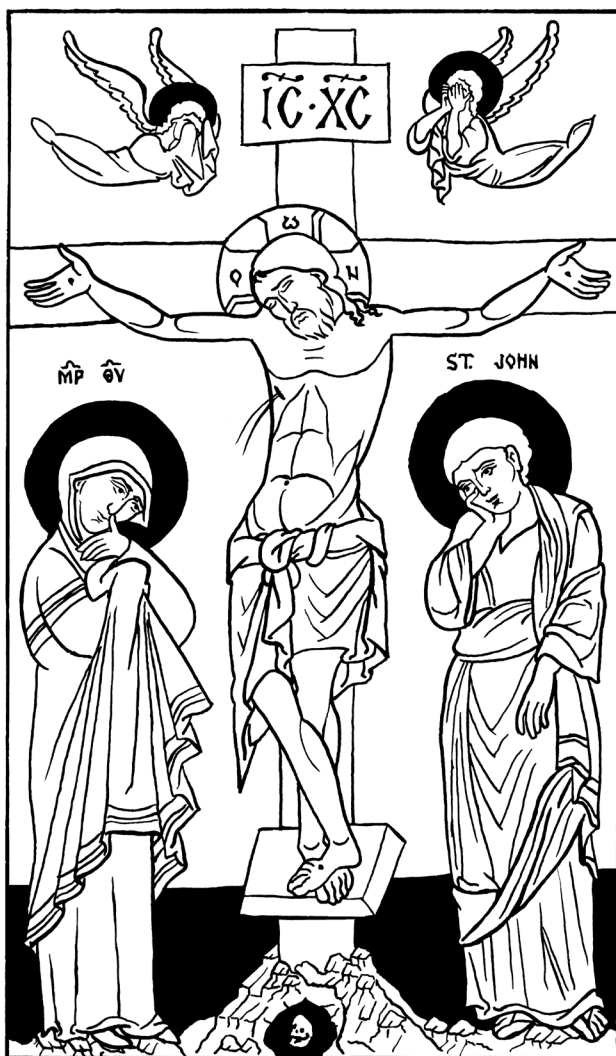
confession which is unto forgiveness: O master, have mercy on us according to thy great mercy, notwithstanding the manifold and great iniquities into which we have fallen, and according to the multitude of thy compassions, blot out our transgressions. Against thee have we sinned, O Lord, thou who knowest the hidden and secret things in our hearts and who alone hast power to forgive sins, and as thou hast created a clean heart within us and established us with thy governing Spirit and made known unto us the joy of thy salvation, cast us not away from thy presence. But inasmuch as thou art good and the friend of man, graciously vouchsafe that even until our uttermost breath, we may offer unto thee the sacrifice of righteousness and an oblation upon thy holy altars. Through the mercy, compassion, and love for man of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages. Amen.

Eleventh prayer

O God our God, who hast brought into being by thy will all the hosts endowed with mind and reason, we pray thee and supplicate thee: receive our praise, which together with all thy creatures we offer according to our strength, and reward us with the rich gifts of thy goodness. For unto thee every knee bows, whether in heaven or on earth or in the regions under the earth, and every breath and created being sings thine ineffable glory, for thou art the true and merciful God. For all the powers of heaven praise thee, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Twelfth prayer

We praise thee, we hymn thee, we bless thee, we give thanks unto thee, O God of our fathers, that thou hast brought us in safety through the shades of night and hast shown unto us once again the light of day. And we entreat thy goodness: be gracious unto our sins, and receive our prayer in thy



great tenderness. For we flee unto thee, the merciful and almighty God. Illumine our hearts with the true sun of thy righteousness. Enlighten our minds and guard all our senses, that walking uprightly as in the day in the way of thy commandments, we may attain unto the life of the age to come, for with thee is the fountain of life, and may graciously be vouchsafed to come unto the enjoyment of the light unapproachable. For thou art our God, and unto thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Other Services



Paschal Hours

During Bright Week, this office replaces the offices of the Liturgy of the Hours apart from Vespers and Mattins. Everything is sung, nothing is read.

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

People: Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (*three times*)

Hymn of the Resurrection (Tone 6)

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless one. We venerate thy cross, O Christ, and we praise and glorify thy holy resurrection. For thou art our God, and we know no other than thee. We call on thy name. Come, all you faithful, let us venerate Christ's holy resurrection. For, behold, through the cross joy has come into all the world. Let us ever bless the Lord, praising his resurrection, for by enduring the cross for us, he has destroyed death by death. (*three times*)

Hypakoe (Tone 8)

Before the dawn, Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: 'Why do you seek among the dead as a man the one who is everlasting light? Behold the clothes in the grave. Go and proclaim to the world, The Lord is risen. He has slain death, as he is the Son of God, saving the race of man.'

Kontakion (Tone 8)

Thou didst descend into the tomb, O immortal. Thou didst destroy the power of death. In victory didst thou arise,

O Christ God, proclaiming 'Rejoice' to the myrrhbearing women, granting peace to thine apostles, and bestowing resurrection on the fallen.

Troparia (Tone 8)

In the grave with the body but in hades with the soul as God, in paradise with the thief, and on the throne with the Father and the Spirit was thou, who fillest all things, O Christ, the uncircumscribable.

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

How lifegiving, how much more beautiful than paradise, and truly more resplendent than any royal palace proved thy grave, the source of our resurrection, O Christ.

Now and ever, and unto ages of ages. Amen.

Rejoice, O sanctified and divine tabernacle of the most high, for through thee, O mother of God, joy is given to those who cry: 'Blessed art thou among women, O most immaculate lady.'

Final prayers and dismissal

Reader: Lord, have mercy. (*forty times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

Presbyter: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

The presbyter, holding the triple candlestick says:

Presbyter: May he who rose from the dead, trampling down death by death and upon those in the tombs bestowing life, Christ our true God, through the prayers of his most pure mother and of all the saints, have mercy on us and save us, for he is good and the friend of man.

Christ is risen.

People: Indeed he is risen.

And unto us he has given eternal life. Let us worship his resurrection on the third day.



Royal Hours

On three days of the liturgical year—Christmas Eve, Theophany Eve, and Holy Friday—the church celebrates the ‘Royal Hours,’ a solemn and extended form of the Little Hours that stands apart from the daily office in both structure and significance. These services take their name from the Byzantine tradition of the emperor’s attendance, reflecting their exceptional importance in the church’s calendar.

The Royal Hours gather the four Little Hours (First, Third, Sixth, and Ninth) into a single, unified liturgical celebration, transforming what are ordinarily brief prayer offices into an extended meditation on the mystery being commemorated. Unlike the daily hours, which follow a relatively fixed pattern throughout the year, the Royal Hours are entirely proper to their feast, with specially chosen readings that unfold the theological meaning of the Incarnation (at Nativity), the baptism of Christ (at Theophany), or the passion and crucifixion (on Holy Friday).

At each hour, the church proclaims three readings: a passage from the prophets of the Scriptures (Old Testament), an epistle, and a gospel. This triple proclamation reveals the deep continuity of God’s saving work—how the promises spoken through the prophets find their fulfilment in Christ, witnessed by the apostles and evangelists. The Scriptural readings are not mere background but active prophecy. The Royal Hours thus become a concentrated course in typological reading of the Scriptures, showing how all of revelation points towards and is accomplished in the events we commemorate.

The tone throughout is one of heightened solemnity. This is particularly striking on Holy Friday, when the Royal Hours become the church’s sustained vigil at the foot of the cross, allowing the faithful to stand with Mary and John through the long hours of Christ’s suffering. On the eves of Nativity and Theophany, by contrast, the Royal Hours build anticipation for the revelation to come—the God who took flesh, the God who sanctified the waters.

We stand not merely in memory of what happened, but in the very presence of the mystery: Christ is being born, is being baptised, is being crucified—now, before us, for us.

The office is served by one presbyter, assisted by a deacon. The presbyter vests in epitrachelion and phelonion. The curtain and the holy doors are opened.

After the opening blessing and Trisagion prayers of First Hour, preceded by the deacon with candle and censer, the presbyter takes the gospel and goes through the holy doors to the middle of the church, where he lays the gospel on an analogion.

During the psalms at First and Ninth Hours the presbyter makes a great censuring led by the deacon with his candle. At the Third and Sixth Hours, the deacon makes a small censuring.

After the theotokion of each hour, there follow the appointed stichera, prokeimenon, epistle, and gospel. The deacon says ‘Wisdom’ and ‘Let us attend’ as usual. The presbyter reads the gospel, standing at the analogion facing east.

After the gospel of the Ninth Hour, the presbyter led by the deacon takes the gospel back to the holy table and closes the holy doors.

At the end of the service:

Deacon: Wisdom.

People: It is truly meet to bless thee, O Theotokos, ever-blessed and most pure, and the mother of our God.

Presbyter: Most holy Theotokos, save us.

People: More honourable than the cherubim, and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

And the dismissal of the day.

Great Vespers with Divine Liturgy

There is a curious thing that happens in the Orthodox Church on certain days of the year. Instead of celebrating the Divine Liturgy in the morning, as is customary, the service begins at sunset with Vespers and continues into the evening with the eucharistic celebration. To many people encountering this for the first time, it might seem like an inconvenient scheduling quirk, or perhaps a relic of monastic practice that has somehow found its way into parish life. In reality, these evening liturgies represent one of the most profound expressions of Orthodox liturgical theology, embodying truths about human longing, divine presence, and the rhythm of spiritual life that reaches back to the very foundations of the Christian faith.

These services, known as ‘Vespereal liturgies,’ occur on only five occasions throughout the liturgical year: the eves of the Nativity and Theophany, Holy Thursday, Great and Holy Saturday, and when the Feast of the Annunciation falls during a weekday of Great Lent. Each of these days shares a common characteristic: they are all strict fast days. This is no coincidence, for the evening celebration of the Divine Liturgy on these occasions reveals something essential about the relationship between fasting and the eucharist that lies at the very heart of Orthodox spiritual experience.

The dance between fasting and feast

To understand why these liturgies take place in the evening, we must first grasp the theological tension that exists between fasting and the reception of the eucharist. In Orthodox thought, these represent two poles of spiritual experience that, whilst both essential, exist in a kind of creative tension with one another.

The gospel provides us with the key to understanding this relationship. When the religious leaders of Jesus’s time questioned why his disciples did not fast like those of John the Baptist, Christ’s response was telling: ‘Can the wedding

guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. The days will come when the bridegroom is taken away from them, and then they will fast in that day' (Mark 2.19–20).

This passage illuminates the fundamental incompatibility between fasting and the eucharistic feast. When we celebrate the Divine Liturgy, we are present at the wedding banquet of the Lamb. The bridegroom is with us in the most intimate way possible—we receive his very body and blood. In such moments, fasting becomes impossible, not because the church forbids it, but because the very nature of what is happening precludes it. How can one fast when partaking in the marriage feast of heaven?

Yet we live in the 'overlap of the ages'—that time between Christ's first and second comings when the kingdom of heaven is both present and yet to come. In this tension, we find ourselves needing both the feast of the eucharist and the discipline of fasting. We need the feast because without it we lack the strength for the journey; we need the fast because without it we forget that we are still journeying.

The wisdom of the Typikon

The book that outlines the patterns for church services, the *Typikon*, reveals a profound understanding of this tension in the way it prescribes when the Divine Liturgy should be celebrated. Far from being arbitrary rules designed to complicate our lives, these prescriptions embody a theological principle that shapes our experience of time itself.

The pattern is striking: the more important the feast, the earlier in the day the liturgy is appointed. On Pascha, the feast of feasts, the Divine Liturgy follows immediately after the Midnight Office, meaning that the faithful receive communion in the early hours of the morning. On great feasts and Sundays, the *Typikon* appoints the liturgy for the third hour (9am). On Saturdays, it moves to the fourth hour (10am), and on ordinary weekdays to the fifth hour (11am).

But on fasting days—those five occasions we mentioned—the pattern reverses entirely. The Divine Liturgy is appointed for the latest possible moment: after Vespers, as the sun is setting and darkness is falling. This is not merely about scheduling; it is about theology. On these days, the church insists that we must first journey through the wilderness of desire before we can arrive at the oasis of the Eucharist.

Consider the rhythm this creates. On a strict fast day, the faithful wake and take nothing—no food, no drink save water. The day stretches before them empty of sustenance, marked only by the growing pangs of hunger and, more importantly, the growing intensity of spiritual longing. As the hours pass, the desire for God intensifies. The physical hunger becomes a parable of spiritual hunger. The emptiness of the stomach speaks to the emptiness of the soul that only God can fill.

Then, as the sun begins to set and the first service of the new liturgical day begins with Vespers, the faithful gather in the temple. They have journeyed through the wilderness of the day. They have learned what it means to hunger and thirst. They have remembered their dependence upon God. And only then, only after this journey through desire, are they ready to receive the gift that satisfies all hunger and quenches all thirst.

The shape of Vesperal liturgy

The structure of these evening services reveals their unique character. They begin not with the usual opening of the Divine Liturgy but with Great Vespers, the most solemn form of the evening service. This is the proper beginning of any great feast in the Orthodox tradition, for liturgically speaking, each new day begins at sunset with Vespers.

The Vespers proceeds through its usual order until after the entrance and the reading of the appointed Scripture lessons. On these special occasions, there are often multiple readings—sometimes as many as fifteen—that trace the biblical background of the feast being celebrated. These

readings are not mere historical curiosities but living proclamations that prepare the hearts of the faithful for what is to come.

After the Scripture readings, the service moves directly into the Liturgy of the Catechumens. This marriage of services creates a unique rhythm. The extended time allows for a more gradual preparation, a slower building of anticipation. The multiple Scripture readings create a rich tapestry of biblical theology. The transition from evening prayer to eucharistic celebration mirrors the movement from longing to fulfilment that characterises the Christian life itself.

Living between times

There is something beautifully liminal about these evening celebrations. Vespers, liturgically speaking, is always the first service of the next day on the church calendar. Yet the reception of communion at a Vespers liturgy looks back to the day that is ending as its culmination and fulfilment. We find ourselves standing between times, with one foot in the day that is passing and another in the day that is coming.

This temporal ambiguity is not accidental but deeply theological. It reflects our situation as Christians living in the overlap of the ages, citizens of both this world and the world to come. In these evening liturgies, we experience liturgically what we live spiritually: the tension of being already but not yet, of possessing the kingdom whilst still journeying towards it.

The faithful who gather for these services have journeyed through a day of fasting and find themselves at its end both depleted and heightened. The physical hunger has created space for spiritual hunger. The emptiness has prepared room for fullness. They come to the chalice not as casual recipients but as desert travellers who have finally reached the oasis.

Learning to long again

At the heart of the Vesperal liturgy lies a challenge that is particularly difficult for contemporary Christians: the challenge of learning to long for God. We live in a culture of instant gratification, where every desire can be immediately satisfied and every hunger quickly filled. The very idea of deliberately cultivating hunger—physical or spiritual—runs counter to everything our society teaches us.

Yet the church insists that longing is not merely incidental to spiritual life but essential to it. We cannot properly receive what we have not learned to desire. We cannot fully appreciate the gift of the Eucharist if we have never experienced the emptiness that it fills. The fast prepares us for the feast not merely by creating physical hunger but by awakening spiritual hunger.

The Orthodox who faithfully observes the Vesperal liturgies discovers something remarkable: that the quality of desire affects the quality of reception. The communion received after a day of fasting and longing has a different character than communion received casually. It satisfies not merely because it is the body and blood of Christ—though it is always that—but because it comes to one who has prepared a place for it through desire.

In these evening celebrations, we find ourselves standing at the intersection of time and eternity, hunger and satisfaction, longing and fulfilment. We discover that the Christian life is not a straight line from point A to point B but a spiral dance that moves between the poles of desire and satisfaction, always reaching forward to what is not yet whilst receiving gratefully what is already given.

The vesperal Divine Liturgy thus becomes not merely a special service celebrated on certain days but a window into the very heart of Orthodox spiritual life. It reveals to us the shape of our calling: to fast and to feast, to long and to receive, to journey through the wilderness and to arrive at the banquet, all in the rhythm of a love that is both utterly satisfied and

eternally seeking its beloved.

In learning to celebrate these liturgies with full hearts and empty stomachs, we learn something essential about what it means to be Christian. We discover that the path to God leads through the desert of our own desire, and that the oasis of His presence is all the sweeter for the journey we have taken to reach it.

Beginning of the Vespereal Liturgy

The presbyter raises his hands and begins as usual before the Divine Liturgy:

Presbyter: O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

Glory to God in the highest, and on earth peace,
good will among men. (*twice*)

O Lord, open thou my lips, and my mouth shall
show forth thy praise.

The deacon, after receiving a blessing, goes out to stand before the holy doors and says:

Deacon: Bless, master.

The presbyter makes the sign of the cross with the gospel over the antimimension and begins:

Presbyter: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

If Ninth Hour was served, the reader proceeds to ‘Come, let us worship. Otherwise, the reader begins as follows:

Reader: Glory to thee, our God, glory to thee.

O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Come, let us worship God our king.
Come, let us worship and fall down before Christ,
our king and our God.
Come, let us worship and fall down before Christ
himself, our king and our God.

Psalm 104

The reader continues:

Bless the Lord, O my soul. O Lord my God, thou art very great. Thou art clothed with honour and majesty, who coverest thyself with light as with a garment, who hast stretched out the heavens like a tent, who hast laid the beams of thy chambers on the waters, who makest the clouds thy chariot, who ridest on the wings of the wind, who makest the winds thy messengers, fire and flame thy ministers.

Thou didst set the earth on its foundations, so that it should never be shaken. Thou didst cover it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the sound of thy thunder they took to flight. The mountains rose, the valleys sank down to the place which thou didst appoint for them.

Thou didst set a bound which they should not pass, so that they might not again cover the earth. Thou makest springs gush forth in the valleys; they flow between the hills, they give drink to every beast of the field; the wild asses quench their thirst.

By them the birds of the air have their habitation; they sing among the branches. From thy lofty abode thou waterest the mountains; the earth is satisfied with the fruit of thy work. Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart.

The trees of the Lord are watered abundantly, the cedars of Lebanon which he planted. In them the birds build their nests;

the stork has her home in the fir trees. The high mountains are for the wild goats; the rocks are a refuge for the badgers.

Thou hast made the moon to mark the seasons; the sun knows its time for setting. Thou makest darkness, and it is night, when all the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God. When the sun rises, they get them away and lie down in their dens. Man goes forth to his work and to his labour until the evening.

O Lord, how manifold are thy works. In wisdom hast thou made them all; the earth is full of thy creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great. There go the ships, and Leviathan which thou didst form to sport in it.

These all look to thee, to give them their food in due season. When thou givest to them, they gather it up; when thou openest thy hand, they are filled with good things. When thou hidest thy face, they are dismayed; when thou takest away their breath, they die and return to their dust. When thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground.

May the glory of the Lord endure for ever, may the Lord rejoice in his works, who looks on the earth and it trembles, who touches the mountains and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I have being. May my meditation be pleasing to him, for I rejoice in the Lord. Let sinners be consumed from the earth, and let the wicked be no more.

Bless the Lord, O my soul. The sun knows its time for setting. Thou makest darkness, and it is night. O Lord, how manifold are thy works. In wisdom hast thou made them all.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

The great litany follows, then immediately 'Lord, I call upon thee' with the appointed hymns, and the great censing.

The entrance is made with the gospel book. 'Gladsome light' and the

evening prokeimenon of the day take place as usual. When either Christmas Eve or Theophany Eve falls on a Friday, the appointed great prokeimenon is sung instead.

The holy doors are closed as the readings from the Scriptures begin. On Christmas and Theophany Eves and on Holy Saturday, the holy doors are opened for the singing of the antiphons.

During the final reading (or antiphon) the presbyter goes before the holy table to read the prayer of the Trisagion. The holy doors having been opened, the deacon goes to his place on the solea for the little litany:

Little litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For holy art thou, O our God, and unto thee we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever...

Deacon: ...and unto ages of ages.

And the Divine Liturgy now proceeds as usual with 'Holy God' and following.

Vespers with Communion of Presanctified Gifts

Background to this service

Because of its paschal character, the normal Divine Liturgy is not served on weekdays of Great Lent in the Orthodox Church. In its place, so that the faithful would not be left without holy communion, Vespers with Communion of Presanctified Gifts—often called the ‘Presanctified Liturgy’—is served.

The practice of serving the Presanctified Liturgy during Great Lent is an ancient practice witnessed to by the following canon of the church, which certainly bears witness to a piety of a much earlier date: ‘On all days of the holy fast of Great Lent, except on the Sabbath and the Lord’s Day, and the holy day of the Annunciation, the Liturgy of the Presanctified Gifts is to be served.’ (*Canon 52, Quinisext Council, AD 692*)

In contemporary practice, the Liturgy of the Presanctified Gifts is served mainly on Wednesday and Friday evenings during Great Lent. This liturgy is the solemn Lenten Vespers with holy communion added to it. The communion is received from the sacramental gifts of bread and wine offered and sanctified at the Divine Liturgy of the previous Lord’s Day, hence its name of the Liturgy of the Presanctified Gifts.

Preparation of the gifts

At the Lord’s Day liturgy, the priest prepares a ‘lamb’ (the bread which becomes Christ’s Body at the Divine Liturgy), which is then consecrated together with the wine and is kept for the Presanctified Liturgy. On the evening when this liturgy will be served, the Lenten Vespers begins in the usual way. During the chanting of the psalms after the great litany, with prayer and incensing, the priest places the presanctified gifts on the diskos. He carries them in solemn procession around the back of the altar table to the table of oblation.

Hymns and readings

After the singing of the evening psalm, 'Lord, I call upon thee,' with the special hymns for the given day, the evening entrance is made and the hymn 'Gladsome light' is chanted.

There then follow the two readings proper to Lenten Vespers, from Genesis and from Proverbs. Between these two readings, with their prescribed prokeimenon verses, the celebrant blesses the faithful with the censer and a lighted candle proclaiming: 'The light of Christ illumines all.' This blessing symbolises the light of Christ's resurrection, which illumines the Scriptures, and the entire life of man, the very light with which Christians are illumined in the life of the church through holy baptism.

After the singing once more of the evening psalm, 'Let my prayer arise in thy sight as incense,' the prayer of Saint Ephraim is read and the litany of fervent supplication is chanted.

Then the presanctified gifts are brought in solemn, silent entrance to the altar table with singing of the special entrance hymn: 'Now invisibly the heavenly powers do minister with us. For behold, the king of glory enters. For behold, the mystical sacrifice, all fulfilled, is ushered in. Let us with faith and love draw near that we may be partakers of life everlasting. Alleluia.'

The prayer of Saint Ephraim is read once again, with the proper litany and the special prayer before holy communion. The 'Our Father' is sung and the faithful receive holy communion from the presanctified gifts to the singing of the psalm verse: 'O taste and see how good is the Lord. Alleluia.'

After holy communion, the people 'depart in peace' with thanksgiving to God for his coming. The special dismissal prayer asks God for a successful fulfilment of Lent and for the ability to reach a worthy celebration of the great feast of Pascha, the resurrection of the Lord.

The evening reception of communion at the Liturgy of the Presanctified Gifts is fulfilled after a day of prayer and fasting, with the total abstinence from food and drink at least from the early morning hours of the day. Those who have fasted a whole working day in preparation for the evening participation in the holy mysteries know the great difficulty of the effort, as well as the very special spiritual fruits which it brings from God.

The Liturgy of the Presanctified Gifts is one of the great masterpieces of Orthodox piety and liturgical creativity. It reveals in its form and content the central Christian doctrine and experience, namely that our entire life must be spent in prayer and fasting in order that we might enter into communion with Christ who comes at the end, as 'a thief in the night.'

It tells us that all of our life, and not only the time of Great Lent, or one day of the fast, is completed with the presence of the victorious Christ who is risen from the dead. It witnesses to the fact that Christ will come at the end of the ages to judge the living and the dead and to establish God's kingdom 'of which there will be no end.' It tells us that we must be ready at his coming, found watching and serving, in order to be worthy to 'enter into the joy of the Lord.'

Beginning of the Presanctified Liturgy

Ninth Hour precedes the Presanctified Liturgy. If for any reason Ninth Hour is not served, then a full beginning is used at Vespers.

The presbyter and deacon stand before the holy table and bow three times, saying, 'O God, cleanse me, a sinner.' The presbyter then kisses the gospel, and the deacon the holy table. The deacon receives the presbyter's blessing in silence and goes out to stand before the holy doors. He then bows three times and says:

Deacon: **Bless, master.**

The presbyter makes the sign of the cross with the gospel over the antimension and begins:

Presbyter: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

Reader: Come, let us worship God our king.
Come, let us worship and fall down before Christ, our king and our God.
Come, let us worship and fall down before Christ himself, our king and our God.

Psalm 104

The presbyter goes out by the north door to stand before the holy doors, where he quietly reads the fifth, sixth, and seventh prayers of light.

The reader continues:

Bless the Lord, O my soul. O Lord my God, thou art very great. Thou art clothed with honour and majesty, who coverest thyself with light as with a garment, who hast stretched out the heavens like a tent, who hast laid the beams of thy chambers on the waters, who makest the clouds thy chariot, who ridest on the wings of the wind, who makest the winds thy messengers, fire and flame thy ministers.

Thou didst set the earth on its foundations, so that it should never be shaken. Thou didst cover it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the sound of thy thunder they took to flight. The mountains rose, the valleys sank down to the place which thou didst appoint for them.

Thou didst set a bound which they should not pass, so that they might not again cover the earth. Thou makest springs gush forth in the valleys; they flow between the hills, they give drink to every beast of the field; the wild asses quench their thirst.

By them the birds of the air have their habitation; they sing among the branches. From thy lofty abode thou waterest the

mountains; the earth is satisfied with the fruit of thy work. Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart.

The trees of the Lord are watered abundantly, the cedars of Lebanon which he planted. In them the birds build their nests; the stork has her home in the fir trees. The high mountains are for the wild goats; the rocks are a refuge for the badgers.

Thou hast made the moon to mark the seasons; the sun knows its time for setting. Thou makest darkness, and it is night, when all the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God. When the sun rises, they get them away and lie down in their dens. Man goes forth to his work and to his labour until the evening.

O Lord, how manifold are thy works. In wisdom hast thou made them all; the earth is full of thy creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great. There go the ships, and Leviathan which thou didst form to sport in it.

These all look to thee, to give them their food in due season. When thou givest to them, they gather it up; when thou openest thy hand, they are filled with good things. When thou hidest thy face, they are dismayed; when thou takest away their breath, they die and return to their dust. When thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground.

May the glory of the Lord endure for ever, may the Lord rejoice in his works, who looks on the earth and it trembles, who touches the mountains and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I have being. May my meditation be pleasing to him, for I rejoice in the Lord. Let sinners be consumed from the earth, and let the wicked be no more.

Bless the Lord, O my soul. The sun knows its time for setting.

Thou makest darkness, and it is night. O Lord, how manifold are thy works. In wisdom hast thou made them all.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Towards the end of the psalm, the deacon goes to the high place, bows, turns and bows to the presbyter, leaves the altar by the north door, and stands before the icon of the Theotokos. At 'Alleluia' he bows three times with the presbyter. They bow to each other, and the presbyter returns to the altar. The deacon stands before the doors for the litany.

Great litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our Metropolitan _____, for our Archbishop _____, for the honourable presbyterate, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our sovereign _____, for the elders and stewards of this land, and for all those in seats of authority, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For travellers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Gladden our hearts,

that we may fear thy holy name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in thy holy name.

For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: **Amen.**

The deacon returns to the altar. As the first stasis of Kathisma 18 is sung, the presbyter and deacon make two prostrations before the presanctified gifts in the artophorion on the holy table. With the gospel stood upright behind the antimension, the presbyter unfolds the antimension and places the diskos upon it. The deacon assists the presbyter with the artophorion. With the spoon in his right hand and the spear in his left, the presbyter takes the presanctified lamb from the artophorion and places it with great reverence on the diskos, saying nothing. Then he and the deacon make a third prostration before the holy table.

Kathisma 18, stasis 1 (Psalms 120–124)

Psalm 120

In my distress I cry to the Lord, that he may answer me:
‘Deliver me, O Lord, from lying lips, from a deceitful tongue.’

What shall be given to thee? And what more shall be done to thee, thou deceitful tongue? A warrior’s sharp arrows, with glowing coals of the broom tree.

Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar. Too long have I had my dwelling among those who hate peace. I am for peace; but when I speak, they are for war.

Psalm 121

I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth. He will not let thy foot be moved, he who keeps you will not slumber. Behold, he who keeps Israel will neither slumber nor sleep.

The Lord is thy keeper; the Lord is thy shade on thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord will keep thee from all evil; he will keep thy life. The Lord will keep thy going out and thy coming in from this time forth and for evermore.

Psalm 122

I was glad when they said to me, 'Let us go to the house of the Lord.' Our feet have been standing within thy gates, O Jerusalem.

Jerusalem, built as a city which is bound firmly together, to which the tribes go up, the tribes of the Lord, as was decreed for Israel, to give thanks to the name of the Lord. There thrones for judgement were set, the thrones of the house of David.

Pray for the peace of Jerusalem. 'May they prosper who love thee. Peace be within thy walls, and security within thy towers.'

For my brethren and companions' sake I will say, 'Peace be within thee.' For the sake of the house of the Lord our God, I will seek thy good.

Psalm 123

To thee I lift up my eyes, O thou who art enthroned in the heavens. Behold, as the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to the Lord our God, till he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us, for we

have had more than enough of contempt. Too long our soul has been sated with the scorn of those who are at ease, the contempt of the proud.

Psalm 124

If it had not been the Lord who was on our side, let Israel now say—if it had not been the Lord who was on our side, when men rose up against us, then they would have swallowed us up alive, when their anger was kindled against us; then the flood would have swept us away, the torrent would have gone over us; then over us would have gone the raging waters.

Blessed be the Lord, who has not given us as prey to their teeth. We have escaped as a bird from the snare of the fowlers; the snare is broken, and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

As the psalms conclude, the deacon bows at the high place and goes out by the north door to stand before the holy doors.

Little litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O Lord, rebuke us not in thine anger, neither chasten us in thy wrath, but deal with us according to thy mercy, O physician and healer of our souls. Guide us to the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the Theotokos and of all the saints.

For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

The deacon returns to the altar. As the second stasis of Kathisma 18 is sung, the presbyter and deacon make two prostrations before the holy table. The presbyter takes the censer, and the deacon with his candle goes to stand behind the holy table, across from the presbyter. Together they go around the holy table three times, censuring the presanctified gifts. After the censuring, both make a third prostration before the holy table.

Kathisma 18, stasis 2 (Psalms 125–129)

Psalm 125

Those who trust in the Lord are like Mount Sion, which cannot be moved, but abides for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and for evermore.

For the sceptre of wickedness shall not rest upon the land allotted to the righteous, lest the righteous put forth their hands to do wrong.

Do good, O Lord, to those who are good, and to those who are upright in their hearts. But those who turn aside upon their crooked ways the Lord will lead away with evildoers. Peace be in Israel.

Psalm 126

When the Lord restored the fortunes of Sion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with shouts of joy; then they said among the nations, 'The Lord has done great things for them.'

The Lord has done great things for us; we are glad. Restore our fortunes, O Lord, like the watercourses in the Negeb. May those who sow in tears reap with shouts of joy.

He that goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him.

Psalm 127

Unless the Lord builds the house, those who build it labour in vain. Unless the Lord watches over the city, the watchman stays awake in vain.

It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep.

Lo, sons are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the sons of one's youth. Happy is the man who has his quiver full of them. He shall not be put to shame when he speaks with his enemies in the gate.

Psalm 128

Blessed is every one who fears the Lord, who walks in his ways. Thou shalt eat the fruit of the labour of thy hands; thou shalt be happy, and it shall be well with thee.

Thy wife will be like a fruitful vine within thy house; thy children will be like olive shoots around thy table. Lo, thus shall the man be blessed who fears the Lord.

The Lord bless thee from Sion. Mayest thou see the prosperity of Jerusalem all the days of thy life. Mayest thou see thy children's children. Peace be upon Israel.

Psalm 129

‘Sorely have they afflicted me from my youth,’ let Israel now say—‘Sorely have they afflicted me from my youth, yet they have not prevailed against me. The ploughers ploughed upon my back; they made long their furrows.’

The Lord is righteous; he has cut the cords of the wicked. May all who hate Sion be put to shame and turned backward. Let them be like the grass on the housetops, which withers before it grows up, with which the reaper does not fill his hand or the binder of sheaves his bosom, while those who pass by do not say, ‘The blessing of the Lord be upon you. We bless you in the name of the Lord.’

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

As the psalms conclude, the deacon bows at the high place and goes out by the north door to stand before the holy doors.

Little litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O Lord our God, remember us sinners and thine unprofitable servants when we call upon thy holy

name, and put us not to shame in our expectations of thy mercy, but grant us, O Lord, all our petitions which are unto salvation, and vouchsafe that we may love and fear thee with all our hearts and do thy will in all things.

For thou art a good and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

People: Amen.

The deacon returns to the altar. As the third stasis of Kathisma 18 is sung, the presbyter and deacon again make two prostrations before the holy table. Then the presbyter with all heed takes up the diskos with both hands and raising it to the height of his brow carries it to the table of oblation, passing by way of the high place. The deacon goes before and, with censer in his right hand and candle in his left, walks backwards, censuring the holy gifts.

The presbyter places the diskos on the table of oblation, to the left of the chalice. He pours wine and a little water into the chalice, saying nothing. He censes the star, the veils, and the aer, covering the diskos and the chalice as usual but saying only ‘Let us pray to the Lord’ for each. After concluding these actions, he says, ‘Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen.’

The deacon places a candle before the holy gifts, and the presbyter censes them. Both presbyter and deacon make a third prostration. The presbyter returns to the holy table, folds the antimimension, and lays the gospel down over it.

Kathisma 18, stasis 3 (Psalms 130–134)

Psalm 130

Out of the depths I cry to thee, O Lord. Lord, hear my voice. Let thy ears be attentive to the voice of my supplications. If thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul waits, and in his word I hope; my

soul waits for the Lord more than watchmen for the morning,
more than watchmen for the morning.

O Israel, hope in the Lord. For with the Lord there is steadfast love, and with him is plenteous redemption. And he will redeem Israel from all his iniquities.

Psalm 131

O Lord, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvellous for me.

But I have calmed and quieted my soul, like a child quieted at its mother's breast; like a child that is quieted is my soul. O Israel, hope in the Lord from this time forth and for evermore.

Psalm 132

Remember, O Lord, in David's favour, all the hardships he endured; how he swore to the Lord and vowed to the mighty one of Jacob, 'I will not enter my house or get into my bed; I will not give sleep to my eyes or slumber to my eyelids, until I find a place for the Lord, a dwelling place for the mighty one of Jacob.'

Lo, we heard of it in Ephrathah, we found it in the fields of Jaar. 'Let us go to his dwelling place; let us worship at his footstool.'

Arise, O Lord, and go to thy resting place, thou and the ark of thy might. Let thy priests be clothed with righteousness, and let thy saints shout for joy.

For thy servant David's sake do not turn away the face of thine anointed one. The Lord swore to David a sure oath from which he will not turn back: 'One of the sons of thy body I will set on thy throne. If thy sons keep my covenant and my testimonies which I shall teach them, their sons also for ever shall sit upon thy throne.'

For the Lord has chosen Sion; he has desired it for his habitation: 'This is my resting place for ever; here I will dwell,

for I have desired it. I will abundantly bless her provisions; I will satisfy her poor with bread. Her priests I will clothe with salvation, and her saints will shout for joy.

‘There I will make a horn to sprout for David; I have prepared a lamp for my anointed. His enemies I will clothe with shame, but upon himself his crown will shed its lustre.’

Psalm 133

Behold, how good and pleasant it is when brothers dwell in unity. It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes.

It is like the dew of Hermon, which falls on the mountains of Sion. For there the Lord has commanded the blessing, life for evermore.

Psalm 134

Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord. Lift up your hands to the holy place, and bless the Lord.

May the Lord bless you from Sion, he who made heaven and earth.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

As the psalms conclude, the deacon bows at the high place and goes out by the north door to stand before the holy doors.

Little litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O thou who, with never-silent hymns and never-ceasing songs of glory, art hymned by the holy powers: fill our mouths with thy praise, that we may magnify thy holy name. And grant us us part and inheritance with all those who fear thee in truth and keep thy commandments, through the intercessions of the holy Theotokos and of all thy saints.

For unto thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

People: Amen.

Lamplighting Psalms 141, 142, 130 & 117

The deacon returns to the altar and makes the usual bows. ‘Lord, I call upon thee’ is sung in the appointed tone. The deacon takes the censer from the server and, after receiving the presbyter’s blessing, he performs a great censuring.

Lord, I call upon thee, hear me. Hear me, O Lord. Lord, I call upon thee, hear me. Receive the voice of my prayer when I call upon thee. Hear me, O Lord.

Let my prayer arise in thy sight as incense, and let the lifting up of my hands be an evening sacrifice. Hear me, O Lord.

Hymns of the day are interspersed with the following verses.

Bring my soul out of prison, that I may give thanks to thy

name.

The righteous will surround me, for thou wilt deal bountifully with me.

Out of the depths I cry to thee, O Lord. Lord, hear my voice.

Let thine ears be attentive to the voice of my supplications.

If thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with thee.

For thy name's sake I wait for thee, O Lord. My soul has waited for thy word; my soul has hoped on the Lord.

From the morning watch until night, from the morning watch, let Israel hope on the Lord.

For with the Lord there is mercy and with him is plenteous redemption, and he will deliver Israel from all his iniquities.

Praise the Lord, all nations. Praise him, all peoples.

For his mercy is confirmed on us, and the truth of the Lord endures for ever.

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

The doxasticon is now sung.

Now and ever, and unto ages of ages. Amen.

The theotokion is now sung.

Prayer of the entrance

At the final sticheron, introduced with the psalm verse 'For his mercy is confirmed on us,' the deacon, bowing slightly and holding the orarion with the first three fingers of his right hand, says to the presbyter:

Deacon: Let us pray to the Lord.

Presbyter: In the evening, and in the morning, and at noonday, we praise thee, we bless thee, we give thanks unto thee, and we pray thee, O master of

all, O man-befriending Lord, direct our prayer before thee as incense, and incline not our hearts to words or thoughts of evil, but deliver us from all that seek after our souls. For upon thee, O Lord, O Lord, are our eyes, and in thee have we put our hope. Put us not to shame, O our God. For to thee belong all glory, honour, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

Entrance

At 'Now and ever' the deacon opens the holy doors. During the singing of the dogmatic theotokion, the presbyter, preceded by the deacon with the censer, goes around the right side of the altar, and comes out by the north door and around the analogion in the centre of the church, coming to stand before the holy doors. Then the deacon, holding the orarion with three fingers of the right hand and pointing to the east (the altar) says to the presbyter in a low voice:

Deacon: Bless, master, the holy entrance.

Then the presbyter blesses toward the east, saying:

Presbyter: Blessed is the entrance of thy holy ones, always, now and ever, and unto ages of ages.

Deacon: Amen.

And standing in the holy doors, the deacon censes the icons of Christ and the Theotokos, and the presbyter, and then, tracing the sign of the cross with the censer, the deacon exclaims:

Deacon: Wisdom. Stand upright.

Evening hymn 'Gladsome light'

While this hymn is being sung, the deacon censes the altar and the presbyter blesses the people. The deacon and the presbyter then go to the high place.

Gladsome light of the holy glory of the immortal Father, heavenly, holy, blessed, O Jesus Christ. Now that we have come to the setting of the sun and behold the light of evening, we praise God: Father, Son, and Holy Spirit. For meet it is at all times to worship thee with voices of praise, O Son of God and giver of life. Therefore all the world glorifies thee.

Prokeimena and readings from the Scriptures

Deacon: Let us attend.

Presbyter: Peace be unto all.

Deacon: Wisdom.

The reader announces the first prokeimenon from the Triodion and the people respond as usual.

Deacon: Wisdom.

Reader: The reading from Genesis (or Exodus).

Deacon: Let us attend.

The reader reads the first lesson.

Deacon: Wisdom.

The reader announces the second prokeimenon from the Triodion and the people respond as usual.

At its conclusion, the deacon turns to the presbyter and exclaims:

Deacon: Command.

The presbyter takes the cande and the censer in both hands and, facing east toward the holy table, makes the sign of the cross, while saying a loud voice:

Presbyter: Wisdom. Let us attend.

The people prostrate themselves, and the presbyter turns to the west toward the people and exclaims:

Presbyter: The light of Christ illumines all.

The presbyter turns back to the holy table and gives away the candle and censer. The reader immediately says:

Reader: The reading from Proverbs (or Job).

Deacon: Let us attend.

The reader reads the second lesson. At the completion of the readings, the presbyter says:

Presbyter: Peace be to thee that readest.

Deacon: Wisdom.

‘Let my prayer arise’

The presbyter takes the censer and stands swinging it in front of the holy table. The following verses from Psalm 141 are sung in a solemn manner, while all except the presbyter and singers prostrate themselves.

Let my prayer arise in thy sight as incense, and let the lifting up of my hands be an evening sacrifice.

Refrain: Let my prayer arise in thy sight as incense, and let the lifting up of my hands be an evening sacrifice.

Lord, I have cried to thee, hear me. Hear the voice of my prayer when I cry to thee.

Set a watch, O Lord, before my mouth, and keep the door of my lips.

During the next verse, the presbyter and deacon go to stand before the table of oblation, where the presbyter cense the holy gifts continuously.

Incline not my heart to any evil thing, nor to practise wicked deeds.

The presbyter gives the censer to the deacon, who censes the holy gifts during the final verse. Meanwhile the presbyter returns to the holy table and there prostrates himself.

Let my prayer arise in thy sight as incense, and let the lifting up of my hands be an evening sacrifice.

Prayer of Saint Ephraim the Syrian

The presbyter, standing before the holy table, says this prayer.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(prostration)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (prostration)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (prostration)

On a Polyeleos rank feast:

Deacon: Let us attend.

The reader reads the prokeimenon of the epistle appointed in the Menaion, followed by the epistle and Alleluia.

The deacon then reads the appointed gospel. All this is done in the usual manner as at Divine Liturgy.

On Monday, Tuesday, and Wednesday of Holy Week, after ‘Let my prayer arise,’ the deacon proceeds with the gospel to the ambo and says:

Deacon: Wisdom. Stand upright. Let us hear the holy gospel.

Presbyter: Peace be unto all.

And the gospel is read in the usual manner.

Litany of fervent supplication

The deacon goes out the north door for the litany.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for our Metropolitan ____, for our Archbishop ____, for presbyters, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for our sovereign ____, for the elders and stewards of this land, and for all those in seats of authority.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for the blessed and ever-memorable founders of this holy church; and for all our fathers and mothers, brothers and sisters, the Orthodox departed this life before us, especially ____, who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God ____, for all the members of this holy mission and those who have asked us to pray for them, and for the pardon and remission of their sins.

People: Lord, have mercy. (*three times*)

Occasional petitions may be added for other needs.

Deacon: Again we pray for those who bring offerings and

do good works in this holy and all-venerable temple, for those who labour and those who sing; and for all the people here present who await thy great and rich mercy.

People: Lord, have mercy. (*three times*)

Presbyter: For thou art a merciful and man-befriending God, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Litany for the catechumens

Catechumens come forward before the ambo (raised area in front of the icon screen) for the litany.

Deacon: Pray to the Lord, you catechumens.

People: Lord, have mercy.

Deacon: Let us, the faithful, pray for the catechumens, that the Lord may have mercy on them.

People: Lord, have mercy.

Deacon: That he may teach them the word of truth.

People: Lord, have mercy.

Deacon: That he may reveal to them the gospel of righteousness.

People: Lord, have mercy.

Deacon: That he may unite them to his holy, catholic, and apostolic church.

People: Lord, have mercy.

Deacon: Save them, have mercy on them, help them, and keep them, O God, by thy grace.

People: Lord, have mercy.

Deacon: Bow your heads unto the Lord, you catechumens.

People: To thee, O Lord.

The presbyter places his stole over the catechumens for the blessing.

Presbyter: O God our God, the creator and maker of all things, who willest that all should be saved and come to the knowledge of the truth: look upon thy servants the catechumens, and deliver them from the ancient delusion and from the wiles of the adversary. Call them unto the life of the age to come, enlightening their souls and bodies and numbering them with thy rational flock, which is called by thy holy name.

That with us they also may glorify thine all-honourable and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Until the fourth week of Lent:

Deacon: All catechumens, depart. Depart, catechumens. All that are catechumens, depart. Let no catechumen remain.

Formerly, catechumens departed the assembly at this point, being incapable before baptism and chrismation of forming the royal priesthood of the body of Christ which participates in the eucharist.

Today catechumens may remain to observe the second part of the service, though they may choose to stand further back within the church from this point forward.

Litany for those preparing for illumination

After the Third Sunday of Lent, this litany is included for those preparing to be received at Pascha. They come forward for the litany and blessing as the catechumens had before them.

Deacon: All catechumens, depart. Depart, catechumens. As many as are preparing for illumination, draw near. Pray, you who are preparing for illumination.

People: Lord, have mercy.

Deacon: You faithful, for those who are preparing for holy illumination and for their salvation, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That the Lord our God may establish and strengthen them.

People: Lord, have mercy.

Deacon: That he may enlighten them with the light of knowledge and godliness.

People: Lord, have mercy.

Deacon: That he may grant them in due time the laver of regeneration, the forgiveness of sins, and the robe of incorruption.

People: Lord, have mercy.

Deacon: That he may beget them anew by water and the Spirit.

People: Lord, have mercy.

Deacon: That he may bestow upon them the perfection of the faith.

People: Lord, have mercy.

Deacon: That he may number them with his holy and elect flock.

People: Lord, have mercy.

Deacon: Save them, have mercy on them, help them, and

keep them, O God, by thy grace.

People: Lord, have mercy.

Deacon: As many as are preparing for illumination, bow your heads unto the Lord.

People: To thee, O Lord.

Presbyter: Reveal, O master, thy countenance to those who are preparing for holy illumination and who long to put away the pollution of sin. Enlighten their understanding, establish them in the faith, strengthen them in hope, perfect them in love. Show them to be honourable members of thy Christ, who gave himself as a ransom for our souls.

For thou art our illumination, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Deacon: As many as are preparing for illumination, depart. You who are preparing for illumination, depart. As many as are catechumens, depart. Let no catechumen remain.

Litanies of the faithful

Deacon: Let us, the faithful, again and again in peace pray unto the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Presbyter: O God, great and praiseworthy, who by the

livegiving death of thy Christ hast translated us from corruption to incorruption: free all our senses from deadly passions, by setting over them as a good guide the understanding that is within us. And let our eyes abstain from every evil sight, our hearing be inaccessible to idle words, and our tongues be purged of unseemly speech. Make clean our lips which praise thee, O Lord. Make our hands refrain from base deeds and to work only that which is well-pleasing to thee, fortifying all our members and our mind by thy grace.

Deacon: Wisdom.

Presbyter: For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Presbyter: O master, holy and exceeding good, we implore thee, who art rich in mercy: be gracious to us sinners, and make us worthy of the reception of thine only-begotten Son and our God, the king of glory. For behold, his most pure body and lifegiving blood, entering at this present hour, are about to be set forth upon this mystical table, invisibly escorted by multitudes of heavenly hosts. Grant us to partake of them without condemnation, that through them the eyes of our minds may be illumined, and we may become children of the light and of the day.

Deacon: Wisdom.

Presbyter: Through the gift of thy Christ, with whom thou art blessed, together with thine all-holy, good, and lifegiving Spirit, now and ever and unto ages of ages.

People: Amen.

The great entrance

The deacon returns to the altar and does the censuring as at Divine Liturgy as the people begin the hymn of the entrance:

Now the powers of heaven invisibly with us do serve. Lo, the king of glory enters. Lo, the mystical sacrifice is upborne, fulfilled.

The presbyter and deacon recite the hymn of the entrance three times with prostrations. They also make three prostrations before the gifts on the table of oblation before censuring the gifts and then making the entrance in silence. Holding the diskos at the height of his brow and the chalice breast-high, the presbyter leaves the altar through the north door, preceded by the servers carrying candles and the deacon who walks backwards and censes the gifts.

During the entrance with the gifts, the people all prostrate in prayer.

As the procession enters the altar, the people sing the second part of the hymn of the entrance:

Let us draw near in faith and love, and become communicants of life eternal. Alleluia, alleluia, alleluia.

The gifts are uncovered and censed as at Divine Liturgy, but in silence.

Prayer of Saint Ephraim the Syrian

The presbyter, standing before the holy table, says this prayer.

Presbyter: O Lord and master of my life, give me not a spirit of sloth, despair, lust of power, and idle talk.
(prostration)

But give rather a spirit of chastity, humility, patience, and love to thy servant. (prostration)

Yea, O Lord and king, grant me to see my own transgressions, and not to judge my brother or my sister: for blessed art thou unto ages of ages. Amen. (*prostration*)

The holy doors are closed, and the curtain halfway. The deacon goes out to stand before the holy doors for the litany.

Evening litany of supplication

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

People: Lord, have mercy.

Deacon: For the precious gifts now offered and presanctified, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That our man-befriending God, having received them upon his holy and noetic altar above the heavens as a sweet spiritual fragrance, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

People: Lord, have mercy.

Deacon: That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of

our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: A Christian ending to our life, painless, blameless, and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

People: Grant it, O Lord.

Deacon: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: O God of unutterable and unseen mysteries, with whom are the hidden treasures of wisdom and knowledge, who hast revealed the service of this liturgy to us, who hast set us sinners, through thy great love for man, to offer to thee gifts and sacrifices for our own sins and for the ignorance of the people: O invisible king, who doest things great and inscrutable, glorious and marvellous, which cannot be numbered, look upon us thine unworthy servants, who stand at this holy altar as at thy

cherubic throne, upon which rests thine only-begotten Son and our God in the dread mysteries that are set forth, and having freed us and thy faithful people from all uncleanness, sanctify all our souls and bodies with the sanctification which cannot be taken away, that partaking with a clean conscience, with faces unashamed, with hearts illumined, of these divine, sanctified things, and by them being given life, we may be united unto thy Christ himself, our true God, who has said, 'Whoever eats my flesh and drinks my blood abides in me and I in him,' that by thy Word, O Lord, dwelling within us and sojourning among us, we may become the temple of thine all-holy and adorable Spirit, redeemed from every diabolical wile, wrought either by deed or word or thought, and may obtain the good things promised to us with all thy saints, who in all ages have been well-pleasing unto thee.

And make us worthy, O master, that with boldness and without condemnation we may dare to call on thee, the heavenly God, as Father, and to say:

Lord's prayer

People: 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Prayer of inclination

Presbyter: Peace be unto all.

People: And to thy spirit.

Deacon: Bow your heads unto the Lord.

People: To thee, O Lord.

Presbyter: O God, who alone art good and tender-hearted, who dwellest on high and regardest things below, look with thy tender-hearted eye upon all thy people, and keep them. Make us all worthy, without condemnation, to partake of these, thy lifegiving mysteries, for unto thee have we bowed our heads, awaiting from thee thy rich mercy.

Through the grace and compassion and love for man of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages.

People: Amen.

Presbyter: Attend, O Lord Jesus Christ our God, out of thy holy dwelling place, from the throne of glory of thy kingdom, and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and by thy mighty hand impart unto us thy most pure body and precious blood, and through us to all the people.

Deacon: Let us attend.

Presbyter: The presanctified holy things for the holy.

People: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Communion verse

O taste and see that the Lord is good. Alleluia, alleluia, alleluia.

If an epistle and gospel were read for a feast, then the corresponding communion hymn is also sung.

Hymns are then sung while the clergy commune and gifts are prepared.

Deacon: Break, master, the holy bread.

Presbyter: Broken and distributed is the lamb of God: broken, yet not divided, ever eaten, yet never consumed, but sanctifying those who partake thereof.

Deacon: Fill, master, the holy cup.

Presbyter: The fullness of the Holy Spirit.

Deacon: Amen. Bless, master, the warm water.

Presbyter: Blessed is the warmth of thy holy things, always, now and ever, and unto ages of ages. Amen.

Deacon: The warmth of faith, full of the Holy Spirit. Amen.

People's communion

Deacon: In the fear of God, with faith and love draw near.

People: I will bless the Lord at all times. His praise shall always be on my lips.

Reader: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who camest into the world to save sinners, of whom I am the first.

I believe also that this is truly thine own most pure body, and that this is truly thine own precious blood. Therefore, I pray thee: have mercy on me and forgive my transgressions, both voluntary and involuntary, of word and of

deed, committed in knowledge or in ignorance.
And make me worthy to partake without
condemnation of thy most pure mysteries, for the
remission of my sins and unto life of the age to
come. Amen.

Of thy mystical supper, O Son of God, accept me
today as a communicant; for I will not speak of thy
mysteries to thine enemies, neither like Judas will
I give thee a kiss; but like the thief will I confess
thee: Remember me, O Lord, in thy kingdom.

May the communion of thy holy mysteries
be neither to my judgement, nor to my
condemnation, O Lord, but to the healing of soul
and body. Amen.

All members of the Orthodox Church—unless
excommunicated and in need of reconciliation with the
church through confession—are invited to receive divine
communion ‘in the fear of God, with faith and love.’

The faithful come forward with their arms crossed on their chests.

The presbyter then communes the faithful, saying to each person:

The servant of God, _____, partakes of the precious and holy
body and blood of our Lord and God and Saviour Jesus Christ,
for the remission of sins and unto life of the age to come.

During communion, the people sing the following hymn:

People: O taste and see that the Lord is good. Alleluia,
alleluia, alleluia.

*After all have been communed, the presbyter returns to the altar and
places the chalice on the holy table. He then blesses the people saying:*

Presbyter: O God, save thy people, and bless thine
inheritance.

People: Taste the heavenly bread and the cup of life,

and see how good the Lord is. Alleluia, alleluia, alleluia.

Presbyter: Always, now and ever, and unto ages of ages.

The presbyter carries the chalice to the table of oblation and censes it three times.

People: Amen. Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory; for thou hast made us worthy to partake of thy holy, divine, immortal, and life-creating mysteries. Keep us in thy holiness, that all the day we may meditate upon thy righteousness. Alleluia, alleluia, alleluia.

Litany of thanksgiving

Deacon: Stand upright. Having partaken of the divine, holy, most pure, immortal, heavenly, lifegiving, and dread mysteries of Christ, let us worthily give thanks unto the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Asking that the whole evening may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: We give thanks unto thee, O God, the saviour of all, for all the good things which thou hast given unto us, and for the communion of the holy body and blood of thy Christ. And we beseech thee, O man-befriending master, to keep us under the shelter of thy wings. Grant that, even to our last breath, we may worthily partake of thy holy things, unto

the illumination of soul and body, and unto the inheritance of the kingdom of heaven.

Presbyter: For thou art our sanctification, and unto thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Prayer before the ambo

Presbyter: Let us depart in peace.

People: In the name of the Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Presbyter: O almighty master, who in wisdom hast fashioned all creation; who, through thine ineffable providence and great goodness, hast led us to these all-revered days for purification of souls and bodies, for restraint of passions, and for hope of the resurrection; who, during the forty days didst put into the hands of thy servant Moses the tablets in letters divinely inscribed: grant unto us also, O good one, to fight the good fight, to complete the course of the fast, to preserve the faith intact, to crush the heads of invisible serpents, to be shown to be conquerors of sin, and without condemnation also to attain unto and to worship thy holy resurrection. For blessed and glorified is thine all-honourable and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

The presbyter returns through the holy doors and silently says the following prayer before the gifts are consumed.

Presbyter: O Lord our God, who hast led us to these all-revered days and hast made us communicants of thy dread mysteries, unite us to thy rational flock, and show us to be heirs of thy kingdom, now and ever, and unto ages of ages. Amen.

The people sing:

People: Blessed be the name of the Lord, henceforth and forevermore. (*three times*)

Psalm 34

I will bless the Lord at all times, his praise shall be continually in my mouth.

In the Lord my soul shall make her boast. Let the meek hear and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord and he heard me, and delivered me from all my afflictions.

Draw nigh to him and be enlightened, and your faces shall not be ashamed.

This poor one cried and the Lord heard him, and saved him from all his tribulations.

The angel of the Lord will encamp about them that fear him, and shall deliver them.

Taste and see that the Lord is good; blessed is the man who hopes in him.

Fear the Lord, all you his saints, for there is no lack for them that fear him.

The rich have become poor and hungry, but they that seek the Lord shall not want any good thing.

Dismissal

Presbyter: The blessing of the Lord be upon you through his grace and love for man always, now and ever, and

unto ages of ages.

People: Amen.

Presbyter: Glory to thee, O Christ our God and our hope,
glory to thee.

People: Glory to the Father, and to the Son, and to the
Holy Spirit, now and ever, and unto ages of ages.
Amen.

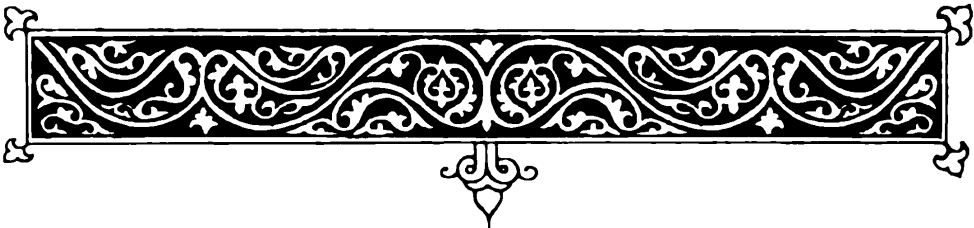
Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May Christ our true God, through the prayers
of his most pure mother; of the holy, glorious,
and all-laudable apostles; of our father among
the saints, Gregory the Dialogist, pope of Rome,
whose liturgy we celebrated this evening; of the
holy and righteous myrrhbearers, whose mission
this is; of saints _____, whose memory we keep
this day; of the holy and righteous ancestors of
God, Joachim and Anna; and of all the saints: have
mercy on us and save us, for he is good and the
friend of man.

People: Amen.

*All the people, including visitors if they wish, come forward to venerate
(kiss) the cross and receive the blessed bread. Those who received the
holy mysteries read the prayers of thanksgiving (see Divine Liturgy
book).*



Typika

The following service, laid out for use at home, may be used by lay people when they are away from church on Sunday and unable to attend the Divine Liturgy.

Following the Third and Sixth Hours, the reader begins:

Reader: Come, let us worship God our king.
Come, let us worship and fall down before Christ,
our king and our God.
Come, let us worship and fall down before Christ
himself, our king and our God.

In place of the great litany, the following may be sung slowly:

People: Lord, have mercy. (twelve times)

Then the following antiphons may be read or sung (as at Divine Liturgy).

First antiphon—Psalm 103

Bless the Lord, O my soul, blessed art thou, O Lord. Bless the Lord, O my soul, and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits. Who forgives all thine iniquity, who heals all thy diseases. Who redeems thy life from the pit, who crowns thee with steadfast love and mercy. Who satisfies thee with good as long as thou dost live, so that thy youth is renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed, he made known his ways to Moses, his acts to the people of Israel. The Lord is compassionate and merciful, longsuffering and of great goodness. He will not always chide, nor will he keep his anger for ever.

The Lord has established his throne in the heavens, and his kingdom rules over all. Bless the Lord, O you his angels, you mighty ones who do his word, hearkening to the voice of his word. Bless the Lord, all his hosts, his ministers that do his will. Bless the Lord, all his works, in all places of his dominion.

Bless the Lord, O my soul, and all that is within me, bless his holy name. Blessed art thou, O Lord.

In place of the little litany, the following may be sung slowly:

People: Lord, have mercy. (*three times*)

Second antiphon—Psalm 146

Praise the Lord, O my soul. I will praise the Lord as long as I live; I will sing praises to my God while I have being.

Put not thy trust in princes and in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish.

Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God, who made heaven and earth, the sea and all that is in them. Who keeps his faith for ever, who executes justice for the oppressed, who gives food to the hungry.

The Lord sets the prisoners free, the Lord opens the eyes of the blind, the Lord lifts up those who are bowed down, the Lord loves the righteous. The Lord watches over the sojourners, he upholds the widow and the fatherless, but the way of the wicked he will bring to ruin.

The Lord will reign forever; thy God, O Sion, to all generations.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Only-begotten Son and immortal Word of God, who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, who without change didst become man and wast crucified, O Christ our God, trampling down death by death, who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: save us.

In place of the little litany, the following may be sung slowly:

People: Lord, have mercy. (*three times*)

Third antiphon—Beatitudes (Matthew 5.3-10)

In thy kingdom remember us, O Lord, when thou comest into thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.

'Come, let us worship'

While there is no entrance with the gospel as there would be at the Divine Liturgy, the people sing 'Come, let us worship,' as usual.

People: O come, let us worship and fall down before Christ, save us, O Son of God, who rose from the dead, save us who sing unto thee: Alleluia.

Troparia and kontakia

The appointed troparia and kontakia are sung here as they would be at the Divine Liturgy. Then the leader continues:

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

People: Amen.

Trisagion

The trisagion is sung as at Liturgy.

People: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Holy immortal, have mercy on us.

Holy God, holy mighty, holy immortal, have mercy on us.

Prokeimenon and epistle

Reader: The prokeimenon in the ____ tone.

The reader intones the prokeimenon and the people respond as at the Divine Liturgy.

Reader: The reading from ____.

The reader reads the epistle of the day. Following the epistle:

Reader: Alleluia, alleluia, alleluia.

People: Alleluia, alleluia, alleluia.

The reader intones the alleluia verses and the people respond as at the Divine Liturgy.

Gospel

Leader: The reading from the holy gospel according to ____.

People: Glory to thee, O Lord, glory to thee.

The leader reads the gospel of the day. Following the gospel:

People: Glory to thee, O Lord, glory to thee.

Patristic reading or homily

A patristic or contemporary homily appropriate to the Sunday commemoration or readings may be taken here.

Intercession for the living and the departed

Leader: Remember, O Lord Jesus Christ our God, thy mercies and compassions which are from the ages, for the sake of which thou didst become man and didst will to endure crucifixion and death for the salvation of those that rightly believe in thee; and having risen from the dead didst ascend into the heavens and sittest at the right hand of God the Father, and regardest the humble entreaties of those that call upon thee with all their heart; incline thine ear, and hearken unto the humble supplication of me, thine unprofitable servant, as an odour of spiritual fragrance, which I offer unto thee for all thy people.

And first, remember thy holy, catholic, and apostolic church, which thou hast purchased by thy precious blood, and establish, and strengthen, and expand, increase, pacify, and keep her unconquerable by the gates of hades. Calm the dissensions of the churches, quench the raging of the nations, and quickly destroy and uproot the rising of heresy, and bring them to nought by the power of thy Holy Spirit. (*bow*)

Save, O Lord, and have mercy on our Metropolitan _____, our Archbishop _____, all Orthodox bishops throughout the world, and all the priestly and monastic order, our parish clergy, and all who serve in the church, whom thou hast appointed to shepherd thy rational flock, and through their prayers have mercy and save us. (*bow*)

Save, O Lord, and have mercy on our sovereign _____, the elders and stewards of this land, all

those in seats of authority, and all our people.
(*bow*)

Save, O Lord, and have mercy on our parents,
brothers and sisters, and our kindred according to
the flesh, and all our neighbours, and grant them
thine earthly and spiritual good things. (*bow*)

Save, O Lord, and have mercy on the aged and the
young, the poor and the orphans and widows,
and those in sickness and sorrow, misfortune and
tribulation, those in difficult circumstances and in
captivity, in prisons and hospitals, and especially
those of thy servants that are persecuted for thy
sake and the Orthodox faith by godless peoples,
by apostates, and by heretics; and remember
them, visit, strengthen, comfort, and by thy
power quickly grant them relief, freedom, and
deliverance. (*bow*)

Save, O Lord, and have mercy on those who hate
and wrong us, and make temptation for us, and let
them not perish because of our sins. (*bow*)

Illumine with the light of awareness the apostates
from the Orthodox faith, and those blinded by
pernicious heresies, and number them with thy
holy, apostolic, catholic church. (*bow*)

Remember, O Lord, those that have departed
this life, most holy patriarchs, most reverend
metropolitans, Orthodox archbishops and
bishops, those in priestly and clerical orders of
the church, and those that have served thee in the
monastic order, all devout Orthodox rulers, and
grant them rest with the saints in tabernacles of
the age to come. (*bow*)

Remember, O Lord, the souls of thy departed
servants, our parents, and all our kindred
according to the flesh, and forgive them all

transgressions, voluntary and involuntary, granting them the kingdom and a portion of thy good things of the age to come, and the delight of thine endless and blessed life. (*bow*)

Remember, O Lord, also all our fathers and brothers, our mothers and sisters, and those who lie here, and all Orthodox Christians that departed in the hope of resurrection and the life of the age to come, and settle them with thy saints, where the light of thy countenance shall visit them, and have mercy on us, for thou art good and the friend of man. (*bow*)

Grant, O Lord, remission of sins to all our forefathers and foremothers, our brothers and sisters who have departed before us in the faith and hope of resurrection, and make their memory to be eternal. (*bow*)

Typika prayers

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Remember us, O Lord, when thou comest in thy kingdom. (*bow*)

Remember us, O master, when thou comest in thy kingdom. (*bow*)

Remember us, O holy one, when thou comest in thy kingdom. (*bow*)

The heavenly choir sings to thee and cries: 'Holy, holy, holy, holy Lord God of hosts; heaven and earth are full of thy glory.'

Come unto him and be enlightened, and your faces shall not be ashamed.

The heavenly choir sings to thee and cries: 'Holy, holy, holy, holy Lord God of hosts; heaven and earth are full of thy glory.'

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

The choir of holy angels and archangels, with all the power of heaven, sing thy praises and do cry: 'Holy, holy, holy, holy Lord God of hosts; heaven and earth are full of thy glory.'

Now and ever, and unto ages of ages. Amen.

Symbol of faith

Then the people say or sing the creed as at Divine Liturgy:

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten not made; of one essence with the Father; by whom all things were made; who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the virgin Mary, and became man. And he was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day he rose again according to the scriptures, and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. In one holy, catholic and apostolic church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Prayer of forgiveness and Lord's prayer

Leader: O God, loose, remit, pardon, and forgive our sins, whether voluntary or involuntary, whether by word or deed, whether in knowledge or in ignorance, whether by day or by night, whether in mind or thought: forgive us all, since Thou art good and the friend of man. Amen.

And make us worthy, O master, that with boldness and without condemnation, we may dare to call upon thee, the heavenly God, as Father, and to say:

Then the people say or sing as at Divine Liturgy:

People: 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 the evil one.

Leader: Through the prayers of our holy fathers, Lord Jesus Christ, have mercy upon us and save us.

People: Amen.

Closing hymns

Leader: All-holy Trinity, mighty one in essence, kingdom undivided, origin of all good things, be graciously inclined also to me, a sinner. Establish me; give understanding to my heart, and purge away all my vileness. Enlighten my mind, that I may glorify, sing praises, and adore thee and say:

Then the people say or sing as at Divine Liturgy:

People: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the name of the Lord, henceforth and for evermore. (*three times*)

Psalm 34

Then the following psalm is read or sung as at Divine Liturgy:

I will bless the Lord at all times, his praise shall be continually in my mouth. In the Lord my soul shall make her boast. Let the meek hear and be glad.

O magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my afflictions.

Draw nigh to him and be enlightened, and your faces shall not be ashamed. This poor one cried and the Lord heard him, and saved him from all his tribulations.

The angel of the Lord will encamp about them that fear him, and shall deliver them. Taste and see that the Lord is good; blessed is the man who hopes in him.

Fear the Lord, all you his saints, for there is no lack for them that fear him. The rich have become poor and hungry, but they that seek the Lord shall not want any good thing.

Hymn to the Theotokos

Then the seasonal hymn to the Theotokos is read or sung, normally:

It is truly meet to bless thee, O Theotokos, ever-blessed and most pure, and the mother of our God. More honourable than the cherubim, and more glorious beyond compare than the seraphim: without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

During Lent:

All of creation rejoices in thee, O full of grace, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was

incarnate and became a child—our God before the ages. He made thy body into a throne, and thy womb he made more spacious than the heavens. All of creation rejoices in thee, O full of grace. Glory to thee.

During Paschaltide:

The angel cried to the lady full of grace: Rejoice, O pure virgin. Again I say: Rejoice, thy son is risen from his three days in the tomb. With himself he has raised all the dead. Rejoice, all you people. Shine, shine, O new Jerusalem, the glory of the Lord has shone on thee. Exult now and be glad, O Sion. Be radiant, O pure Theotokos, in the resurrection of thy son.

Dismissal

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Leader: O Lord Jesus Christ, Son of God, for the sake of the prayers of thy most-pure mother, of our holy God-bearing fathers and mothers, of the holy and righteous myrrhbearers, of _____ whose memory we keep this day, and of all the saints, have mercy on us and save us.

People: Amen.

The people may then sing the troparion of the day again while they venerate the gospel, cross, and icons.



Memorial Service

Presbyter: Blessed is our God, always, now and ever, and unto ages of ages.

People: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Come, let us worship God our king.

Come, let us worship and fall down before Christ,
our king and our God.
Come, let us worship and fall down before Christ
himself, our king and our God.

Psalm 91

The reader continues.

He who dwells in the shelter of the most high, who abides in the shadow of the almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust.'

For he will deliver thee from the snare of the fowler and from the deadly pestilence; he will cover thee with his pinions, and under his wings thou wilt find refuge; his faithfulness is a shield and buckler.

Thou wilt not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday.

A thousand may fall at thy side, ten thousand at thy right hand; but it will not come near thee. Thou wilt only look with thine eyes and see the recompense of the wicked.

Because thou hast made the Lord thy refuge, the most high thy habitation, no evil shall befall thee, no scourge come near thy tent.

For he will give his angels charge of thee to guard thee in all thy ways. On their hands they will bear thee up, lest thou dash thy foot against a stone.

Thou wilt tread on the lion and the adder, the young lion and the serpent wilt thou trample under foot.

Because he cleaves to me in love, I will deliver him; I will protect him, because he knows my name.

When he calls to me, I will answer him; I will be with him in trouble, I will rescue him and honour him. With long life I will satisfy him, and show him my salvation.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Lord, have mercy. (*three times*)

Great litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the remission of sins of _____, who has departed this life in blessed memory, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the ever-memorable servant of God, _____, and for his (*her*) repose, tranquillity, and blessed memory, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That the Lord will pardon him (*her*) every transgression, whether voluntary or involuntary, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That he (*she*) may stand uncondemned before the dread throne of the Lord of glory, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the weeping and grieving, who are looking for the consolation of Christ, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That the Lord will release the servant of God, _____, from all sickness, sorrow and sighing, and make him (*her*) glad where the light of God's countenance shall visit, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That the Lord our God will establish his (*her*) soul in a place of brightness, a place of refreshment, a place of rest, where all the righteous dwell, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That he (*she*) may be numbered with those in the bosom of Abraham, and Isaac, and Jacob, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People: Lord, have mercy.

Deacon: Having implored for him (*her*) the mercies of God, the kingdom of heaven, and remission of sins, let us commend ourselves, and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Presbyter: For thou art the resurrection, the life, and the repose of thy servant, _____, who is fallen asleep, O Christ our God, and unto thee we send up glory, together with thy Father, who is from everlasting, and thine all-holy, good, and lifegiving Spirit,

now and ever, and unto ages of ages.

People: Amen.

Alleluia (Tone 8)

Deacon: Alleluia in the eighth tone: Alleluia, alleluia, alleluia.

People: Alleluia, alleluia, alleluia.

Deacon: Blessed is he (*she*) whom thou hast chosen and taken, O Lord.

People: Alleluia, alleluia, alleluia.

Deacon: His (*her*) memory is from generation to generation.

People: Alleluia, alleluia, alleluia.

Deacon: His (*her*) soul shall dwell with the blessed.

People: Alleluia, alleluia, alleluia.

Troparia for the departed (Tone 8)

Thou, only creator, who with wisdom profound mercifully orderest all things and givest unto all that which is useful: give rest, O Lord, to the soul of thy servant who has fallen asleep, for he (*she*) has placed his (*her*) trust in thee, our maker, and fashioner, and our God.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, whom thou hast borne, O virgin birthgiver of God, the salvation of the faithful.

Evlogitaria of the departed (Tone 5)

Refrain: Blessed art thou, O Lord; teach me thy statutes.

The choir of saints has found the fountain of life and the door of paradise; may I also find the way through repentance. I am the lost sheep; call me back, O saviour, and save me.

For preaching the lamb of God, you holy martyrs were led as lambs to slaughter. You have been received into unfading and everlasting life. Now, entreat the Lord to grant us forgiveness of sins.

You who have walked the narrow path of life, you who have borne the cross as your yoke in life, you who have followed me in faith: draw near and receive the heavenly crowns that I have prepared for you.

I am the image of thine ineffable glory, though I bear the brands of transgressions. Pity thy creature, O master, and purify me by thy loving kindness. Grant me the homeland of my heart's desire, making me again a citizen of paradise.

O thou, who of old didst call me into being from nothingness and didst honour me with thine image divine, but because I had transgressed thy commandments, hast returned me again unto the earth from which I was taken: restore thou me to that image, and to my pristine beauty.

Give rest to the soul of thy servant, O God, and establish him (*her*) in paradise, where the choirs of the saints and of the just, O Lord, shine like the stars of heaven. Give rest to thy servant who has fallen asleep, overlooking all his (*her*) transgressions.

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

Let us praise the threefold splendour of the Godhead, crying: 'Holy art thou, O Father without beginning, co-eternal Son, and divine Spirit. Enlighten us who serve thee in faith, and deliver us from eternal fire.

Now and ever, and unto ages of ages. Amen.

Rejoice, O exalted lady. Thou gavest birth to God in the flesh for the salvation of all. Through thee may we find paradise, O pure, most blessed Theotokos.

Alleluia, alleluia, alleluia. Glory to thee, O God. (*three times*)

Little litany

In a brief memorial service, this litany may be omitted.

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

People: Lord, have mercy.

Deacon: Again we pray for the repose of the servant of God, _____, departed this life; and that he (*she*) may be pardoned all his (*her*) sins, both voluntary and involuntary.

People: Lord, have mercy.

Deacon: That the Lord will establish his (*her*) soul where the just repose.

People: Lord, have mercy.

Deacon: The mercies of God, the kingdom of heaven, and the remission of his (*her*) sins, let us ask of Christ, the immortal king and God.

People: Grant it, O Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Presbyter: O God of spirits, and of all flesh, who hast trampled down death by death and overthrown the devil, and given life to thy world: give rest, O Lord, to the soul of thy departed servant, _____, in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression which he (*she*) has committed, whether by word or deed or thought. For thou art a good and man-befriending God; because there is no man who

lives yet does not sin; for thou only art without sin; thy righteousness is to all eternity; and thy word is truth.

For thou art the resurrection, the life, and the repose of thy servant, _____, who is fallen asleep, O Christ our God, and unto thee we send up glory, together with thy Father, who is from everlasting, and thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages.

Chanters: Amen.

Sessional hymns (Tone 5)

Give rest with the just, O saviour, unto thy servant. Establish him (*her*) in thy courts as it is written. Disregard his (*her*) transgressions, both voluntary and involuntary, committed in knowledge or in ignorance, for thou art good and lovest mankind.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

From a virgin thou didst shine forth to the world, through her making us children of light. O Christ our God, have mercy on us.

Psalm 51

Have mercy on me, O God, according to thy steadfast love; according to thine abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward

being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Do good to Sion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thine altar.

Canon for the departed (Tone 6)

In a brief memorial service, the canon is omitted, though the kontakion and ikos are still sung.

Ode 1

(*Irmos*) When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharoah, drowning in the sea, they cried aloud: 'Let us sing to God a song of victory.'

- People:* Give rest, O Lord, to the soul of thy servant who is fallen asleep.
- Presbyter:* In the heavenly chambers the noble martyrs ever entreat thee, O Christ: 'The faithful whom thou hast translated from earth do thou count worthy to receive good things of the age to come.'
- People:* Give rest, O Lord, to the soul of thy servant who is fallen asleep.
- Presbyter:* Having adorned all things, thou didst fashion me a living being, consisting of humanity, placed between lowliness and majesty. Therefore, give rest unto the soul of thy servant, O saviour.
- People:* Glory to the Father, and to the Son, and to the Holy Spirit.
- Presbyter:* In the beginning thou didst establish me as an inhabitant and husbandman of paradise. But, having transgressed thy commandment, thou didst cast me out. Therefore, give rest unto the soul of thy servant, O saviour.
- People:* Now and ever, and unto ages of ages. Amen.
- Presbyter:* He who, at first, from a rib fashioned Eve, our first mother, from thy most pure womb, clothed himself in flesh, by which the power of death was destroyed, O pure one.

Ode 3

(Irmos) There is none as holy as thou, O Lord my God, who hast exalted the power of thy faithful, O blessed one, and hast established us upon the rock of thy confession.

- People:* Give rest, O Lord, to the soul of thy servant who is fallen asleep.
- Presbyter:* Thy martyrs, having suffered according to the law, O giver of life, and having been adorned by

thee with crowns of victory, fervently mediate eternal redemption for the faithful one who has departed this life.

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: At first having instructed me, the prodigal, with many signs and wonders, finally, as thou art compassionate, thou thyself didst empty thyself. And having found me whom thou didst seek, thou also hast saved me.

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

Presbyter: Do thou, O good one, count him (*her*) that has departed unto thee from the transitory streams of corruption, worthy to abide, with joy, in the habitations of the age to come, being justified by faith and grace.

People: Now and ever, and unto ages of ages. Amen.

Presbyter: There is none that is undefiled save thee, O most pure mother of God, for thou alone hast conceived in thy womb the true God who is from everlasting, and who has broken the power of death.

Sessional Hymn (Tone 6)

Truly all things are vanity. Life is but a shadow and a dream. For in vain does everyone born on earth trouble himself, as the Scriptures say. When we have gained the world, we take up our abode in the grave, where kings and beggars lie down together. Give rest, therefore, to thy servant departed this life, O Christ our God, for thou lovest mankind.

Ode 4

(*Irmos*) 'Christ is my strength, my God, and my Lord,' the sacred church sings in a manner befitting God, with a pure mind, keeping festival unto the Lord.

- People:* Give rest, O Lord, to the soul of thy servant who is fallen asleep.
- Presbyter:* Revealing unto them knowledge of a greater wisdom and blessedness of thy most perfect gifts, O master, thou hast numbered the ranks of martyrs with the angels.
- People:* Give rest, O Lord, to the soul of thy servant who is fallen asleep.
- Presbyter:* Deem worthy to receive thy most precious glory him (*her*) that has been translated unto thee, O Christ, where is the abode of those who make glad, and the pure voice of rejoicing.
- People:* Glory to the Father, and to the Son, and to the Holy Spirit.
- Presbyter:* By thy divine might do thou accept him (*her*) that is crying out, whom thou hast taken from the earth, making him (*her*) a child of the light, and purifying him (*her*) from the gloom of sin, O greatly merciful one.
- People:* Now and ever, and unto ages of ages. Amen.
- Presbyter:* O most pure chalice, undefiled temple, all holy ark, virginal place of sanctification: the master has chosen thee, the comeliness of Jacob.

Ode 5

(*Irmos*) With thy divine light, O good one, illumine, I ask thee, the souls of those who in love keep vigil, that they may know thee, O Word of God, as the true God, who recalls them from the darkness of sin.

- People:* Give rest, O Lord, to the soul of thy servant who is fallen asleep.
- Presbyter:* As a sacred whole offering, and as the first fruits of the human race, the martyrs were presented

unto God who has glorified them. And they ever mediate salvation for us.

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: Count worthy of residence in heaven and distribution of gifts, O Lord, thy faithful servant who has fallen asleep before us, granting him (*her*) remission of sins.

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

Presbyter: O compassionate one, who alone art by nature the friend of man, who in truth art an unfathomable abyss of goodness, do thou deem worthy of thy kingdom him (*her*) that is departed this life, O only immortal one.

People: Now and ever, and unto ages of ages. Amen.

Presbyter: He who was born of thee to the world, O sovereign lady, has become the stronghold, the song, and the salvation of the perishing, delivering from the gates of hades those who, with faith, call thee blessed.

Ode 6

(*Irmos*) Beholding the sea of life surging high with the storm of temptations, I have fled to thy tranquil haven and cry out unto thee: 'Raise up my life from corruption, O greatly merciful one.'

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: O good one who wast nailed to the cross, thou hast gathered unto thyself ranks of martyrs who imitated thy sufferings. Therefore, we entreat thee: grant rest unto him (*her*) that now has been taken unto thee.

- People:* Give rest, O Lord, to the soul of thy servant who is fallen asleep.
- Presbyter:* In the dread day when thou shalt come in thine ineffable glory upon the clouds to judge the whole world, be thou well-pleased, O redeemer, that thy faithful servant whom thou hast received from the earth may meet thee with brightness.
- People:* Glory to the Father, and to the Son, and to the Holy Spirit.
- Presbyter:* As thou art the fountain of life, O master, who bringest out to freedom thy servants who were bound, having struggled in a godly manner, do thou settle in the delights of paradise thy servant who has departed unto thee in faith.
- People:* Now and ever, and unto ages of ages. Amen.
- Presbyter:* Having transgressed the divine commandment of God, we were returned to the earth. But, for thy sake, O virgin, we have been lifted up from earth to heaven, having shaken off the corruption of death.

Kontakion and Ikos (Tone 8)

With the saints give rest, O Lord, to the soul of thy servant, where there is neither sickness nor sorrow, and no more sighing, but life everlasting.

Thou alone art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the earth shall we return again, as thou didst command when thou madest me, saying to me: 'Thou art dust, and unto dust shalt thou return.' There we mortals all shall go, making our lamentation the song: alleluia, alleluia, alleluia.

Ode 7

(Irmos) An angel made the furnace moist with dew for the godly children, and the command of God consuming the

Chaldaeans made the tyrant cry out: 'Blessed art thou, O God of our fathers.'

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: Redeemed by thy blood from the first transgression, and sprinkled by their own blood, the martyrs manifestly imitated thy sacrifice. Blessed art thou, O God of our fathers.

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: Thou hast put to death arrogant death, O life-originating Word. Receive him (*her*) that has fallen asleep with faith in thee, O Christ, singing and chanting: 'Blessed art thou, O God of our fathers.'

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

Presbyter: Having given life unto me, a man, by thy divine breath, O master who hast thine origin in God, count him (*her*) that has departed this life worthy to hymn thee: 'Blessed art thou, O God of our fathers.'

People: Now and ever, and unto ages of ages. Amen.

Presbyter: Being higher than all creation, O most undefiled one, thou hast conceived God who has smashed the gates of death and crushed its might. Therefore, O pure one, we the faithful hymn thee as mother of God.

Ode 8

(*Irmos*) Out of the flames thou didst drop dew on the godly ones, and with water didst kindle the sacrifice of the righteous one, for thou doest all things as thou willest, O Christ. We exalt thee throughout all ages.

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: Manifesting mighty feats, O passion-bearing martyrs of Christ, you were adorned with crowns of victory, crying out unto Christ: 'We highly exalt thee, O Christ, unto the ages.'

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: As thou art deeply compassionate, accept with tranquillity and grant rest unto the faithful that have departed this life in sanctity, and have been taken unto thee, the master, highly exalting thee unto all ages.

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

Presbyter: Be well-pleased, O saviour, to settle now in the land of the meek him (*her*) that has departed this life in sanctity, and has been taken unto thee, the master, highly exalting thee unto all ages.

People: Now and ever, and unto ages of ages. Amen.

Presbyter: We can call thee blessed, O all-blessed one, for in truth thou gavest birth unto the blessed Word who became flesh for our sakes, whom we highly exalt unto all the ages.

Ode 9

(*Irmos*) It is not possible for men to see God, upon whom the ranks of angels dare not gaze. But through thee, O all pure one, was the Word incarnate revealed unto men, whom magnifying together with the heavenly hosts, we call thee blessed.

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: Hope fortified the ranks of martyrs, and with strength carried them as on wings toward thy love, by this truly prefiguring the future unshakable repose of which do thou count worthy, O good one, the faithful one that has been taken.

People: Give rest, O Lord, to the soul of thy servant who is fallen asleep.

Presbyter: Be well-pleased, O Christ, to apportion thy bright and divine radiance unto him (her) that has departed in faith, as thou only art merciful, granting him (her) rest in the bosom of Abraham, and counting him (her) worthy of blessedness of the age to come.

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

Presbyter: As thou art good and deeply compassionate by nature, who desirest mercy and art an abyss of deep compassion, do thou establish where thy radiance shines, O saviour, him (her) whom thou hast translated from this place of misery and the shadow of death.

People: Now and ever, and unto ages of ages. Amen.

Presbyter: We know thee, O pure one, as the holy tabernacle, the ark, and the tablet of law and grace. For forgiveness is granted for thy sake unto those who are justified by the blood of him that became incarnate from thy womb, O all-undefiled one.

Trisagion prayers

These prayers are omitted if the canon was not sung.

Reader: Holy God, holy mighty, holy immortal, have mercy on us. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy one, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. (*three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. 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 the evil one.

Presbyter: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

‘With the souls of the righteous’

With the souls of the righteous departed, give rest to the soul of thy servant, O saviour, preserving it in the blessed life which is with thee, who lovest mankind.

In the place of thy rest, O Lord, where all thy saints repose, give rest also to the soul of thy servant, for thou only art the friend of man.

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

Thou art God who descended into hell and loosed the bonds of the captives. Give rest also to the soul of thy servant.

Now and ever and unto ages of ages. Amen.

O Virgin, alone pure and blameless, who didst bear God without seed, intercede that the soul of thy servant may be saved.

Litany of fervent supplication

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

People: Lord, have mercy. (*three times*)

Deacon: Again we pray for the repose of the servant of God, _____, departed this life; and that he (*she*) may be pardoned all his (*her*) sins, both voluntary and involuntary.

People: Lord, have mercy. (*three times*)

Deacon: That the Lord will establish his (*her*) soul where the just repose.

People: Lord, have mercy. (*three times*)

Deacon: The mercies of God, the kingdom of heaven, and the remission of his (*her*) sins, let us ask of Christ, the immortal king and God.

People: Grant it, O Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Presbyter: O God of spirits, and of all flesh, who hast trampled down death by death and overthrown the devil, and given life to thy world: give rest, O Lord, to the soul of thy departed servant, _____, in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression which he (*she*) has committed, whether by word

or deed or thought. For thou art a good and man-befriending God; because there is no man who lives yet does not sin; for thou only art without sin; thy righteousness is to all eternity; and thy word is truth.

For thou art the resurrection, the life, and the repose of thy servant, _____, who is fallen asleep, O Christ our God, and unto thee we send up glory, together with thy Father, who is from everlasting, and thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages.

People: Amen.

Dismissal

Deacon: Wisdom.

Presbyter: Most holy Theotokos, save us.

People: More honourable than the cherubim and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word, true Theotokos, we magnify thee.

Presbyter: Glory to thee, O Christ, our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord, have mercy. (*three times*)

Father, bless.

Presbyter: May he who has power over the living and the dead, Christ our true God, who rose from the dead, through the prayers of his most pure mother, of the holy, glorious, and all-laudable apostles and of all the saints, establish the soul of his servant, _____, who has been taken from us, in the

mansions of the righteous, give him (*her*) rest in Abraham's bosom, and number him (*her*) among the righteous, and have mercy on us, for he is good and the friend of man.

People: Amen.

Memory eternal

Presbyter: Grant rest eternal in blessed repose, O Lord, to thy servant, _____, who has fallen asleep, and make his (*her*) memory to be eternal.

People: Memory eternal. (*three times*)

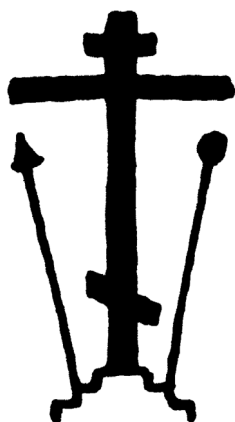
Presbyter: Blessed is he (*she*) whom thou hast chosen and taken, O Lord.

People: Memory eternal. (*three times*)

Presbyter: His (*her*) memory is from generation to generation.

People: Memory eternal. (*three times*)

His (*her*) soul shall dwell with the blessed.





Glory to God for all things.