

DIVINE LITURGY

to the civil authorities, to our armed forces, and to all Your people; for every good and perfect gift is from above and comes down from You, the Father of lights.

And unto You we ascribe glory, thanksgiving, and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

Blessed be the name of the Lord, from this time forth and forevermore. (3x)

The Prayer at the Consumption of the Holy Gifts

PRIEST: O Christ our God, Who are Yourself the fulfillment of the law and the prophets, and Who fulfilled all the dispensation of the Father: Fill our hearts with joy and gladness always, now and ever, and unto ages of ages. Amen.

(Any special services, such as the Trisagion Prayers of Mercy, page 142, or the Removal of the Marriage Crowns, are done at this time.)

The Dismissal

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: The blessing of the Lord and His mercy come upon you through His grace and love toward mankind, always, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Glory to You, O Christ, our God and our hope, glory to You.

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. (3x)

Father, bless.

Orthodox Worship

A Book for the People

with

Explanatory Notes



Saturday Evening

Great Vespers

Sunday Morning

Matins & Divine Liturgy

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DEACON: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

DEACON: Asking that the whole day may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other and all our life unto Christ our God.

PEOPLE: To You, O Lord.

PRIEST: We give thanks to You, O Master Who love mankind, Benefactor of our souls and bodies, that You have seen fit this day to feed us with Your heavenly and immortal Mysteries. Make straight our path; establish us all in Your fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all Your saints.

For You are our sanctification, and unto You 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.

*The Prayer before the Ambo*¹⁸

PRIEST: Let us go forth in peace.

PEOPLE: In the name of the Lord.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord, Who bless those who bless You, and sanctify those who put their trust in You: Save Your people and bless Your inheritance; preserve the fullness of Your Church; sanctify those who love the beauty of Your house; glorify them in return by Your divine power; and forsake us not who hope in You. Give peace to Your world, to Your churches, to the priests,

¹⁸ On some feast days, there are special prayers which may be said in place of the following.

DIVINE LITURGY

PRIEST: The servant of God N., partakes of the precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ, unto the forgiveness of sins and unto life everlasting.

Meanwhile the following hymn and other appropriate hymns are sung.

PEOPLE: Receive the Body of Christ. Taste the fountain of immortality. Alleluia, alleluia, alleluia.

When all have been served Holy Communion the priest blesses the people, saying:

PRIEST: O God, save Your people and bless Your inheritance.

The Post-Communion Hymn

PEOPLE: We have seen the true light; we have received the heavenly Spirit; we have found the true faith, worshipping the undivided Trinity, for He has saved us.¹⁷

The priest lifts the chalice and turns to the people saying:

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

PEOPLE: Amen.

PEOPLE: Let our mouths be filled with Your praise, O Lord, that we may sing of Your glory; for You have permitted us to partake of Your holy, divine, immortal, and life-giving Mysteries. Establish us in Your sanctification, that all the day long we may meditate on Your righteousness. Alleluia, alleluia, alleluia.

The Prayer of Thanksgiving

DEACON: Let us attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

PEOPLE: Lord, have mercy.

¹⁷ At all the great feasts of the Lord and during their seasons, this hymn is replaced by the troparion of the feast. See hymn sheet.

Great Vespers

DEACON: Bless, father.

STAND

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

PEOPLE: Amen.

Come, let us worship and fall down before 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.

During the 40 days after Pascha (Easter), we sing in place of "Come, let us worship..." the hymn:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

Psalm 104 (LXX 103)¹

Bless the Lord, O my soul!

O Lord my God, You are very great:

You are clothed with honor and majesty,

Who cover Yourself with light as with a garment,

Who stretch out the heavens like a curtain.

He lays the beams of His upper chambers in the waters,

Who makes the clouds His chariot,

Who walks on the wings of the wind,

Who makes His angels spirits, His ministers a flame of fire./

Psalm 104 recounts the beauty and majesty of God's creation.

In Genesis it says, "the evening and the morning were the first day." For this reason the Church adopted the Old Testament custom of reckoning the start of a new day as evening.

¹ The number in parentheses indicates the number of the Psalm according to the Greek Old Testament, the Septuagint (LXX).

You Who laid the foundations of the earth,
 so that it should not be moved forever,
 You covered it with the deep as with a garment;
 the waters stood above the mountains.
 At Your rebuke they fled;
 at the voice of Your thunder they hastened away./
 They went up over the mountains; they went down into the
 valleys,
 to the place which You founded for them.
 You have set a boundary that they may not pass over,
 that they may not return to cover the earth.
 He sends the springs into the valleys,
 which flow among the hills.
 They give drink to every beast of the field;
 the wild donkeys quench their thirst.
 By them the birds of the heavens have their habitation;
 they sing among the branches./
 He waters the hills from His upper chambers;
 the earth is satisfied with the fruit of Your works.
 He causes the grass to grow for the cattle,
 and vegetation for the service of man,
 that he may bring forth food from the earth,
 and wine that makes glad the heart of man,
 oil to make his face shine,
 and bread which strengthens man's heart./
 The trees of the Lord are full of sap,
 the cedars of Lebanon which He planted,
 where the birds make their nests;
 the stork has her home in the fir trees.
 The high hills are for the wild goats;
 the cliffs are a refuge for the rock badgers./
 He appointed the moon for the seasons;
 the sun knows its going down.
 You make darkness, and it is night,
 in which all the beasts of the forest creep about.

The Prayers before Communion

The people and the clergy pray together the following prayers:

I believe, O Lord, and I confess that You are truly the Christ,
 the Son of the living God, Who came into the world to save
 sinners, of whom I am first. And I believe that this is truly
 Your own immaculate Body, and that this is truly Your own
 precious Blood. Therefore, I pray, have mercy on me and
 pardon my transgressions, both voluntary and involuntary, of
 word and of deed, of knowledge and of ignorance; and make me
 worthy to partake without condemnation of Your immaculate
 Mysteries, unto forgiveness of my sins and unto life
 everlasting. Amen.

Of Your mystical supper, O Son of God, receive me today as a
 communicant; for I will not speak of Your mystery to Your
 enemies, neither will I give You a kiss as did Judas; but like
 the thief will I confess You: Remember me, O Lord, in Your
 kingdom.

Not unto judgment nor unto condemnation be my partaking of
 Your holy Mysteries, O Lord, but unto the healing of soul and
 body.

***The Communion Hymn / Koinonikon
 and the Communion of the Clergy***

*The clergy receive communion while the people sing the appointed
 Communion Hymn. (See the hymn sheet for other hymns at this time.)*

PEOPLE: Praise the Lord from the heavens; praise Him in the
 highest. Alleluia.

The Communion of the Faithful

DEACON: With fear of God and faith and love, draw near.

PEOPLE: Blessed is He Who comes in the name of the Lord; God
 is the Lord and has revealed Himself to us.

Those receiving communion draw near, saying:

COMMUNICANT: The servant of God, N.

DEACON: Let us attend.

PRIEST: The holy Gifts are for the holy.

PEOPLE: One is Holy, one is Lord: Jesus Christ, to the glory of God the Father. Amen.

(quietly) DEACON: Divide, father, the holy bread.

The priest breaks the Lamb into four pieces and places them on the diskos, saying:

PRIEST: Divided and distributed is the Lamb of God, Who is divided, yet not disunited; Who is ever eaten, yet never consumed, but sanctifies those who partake.

DEACON: Fill, father, the holy cup.

The priest takes the IC portion of the Lamb and places it into the chalice, saying:

PRIEST: The fullness of the cup, of the faith, of the Holy Spirit.

DEACON: Amen.

The deacon brings the warm water in the zeon to the priest, saying:

DEACON: Bless, father, the zeon.

The priest blesses it, saying:

PRIEST: Blessed is the warmth of Your saints always, now and ever, and unto ages of ages.

DEACON: Amen.

The deacon pours the warm water into the chalice, while the priest says:

PRIEST: The warmth of faith, full of the Holy Spirit.

DEACON: Amen.

The portion of bread that becomes Holy Communion is a cut from the center of a baked loaf of plain leavened bread and is sometimes called the "lamb." This is done in a special service before the Liturgy begins.

Holy Communion

Only Orthodox Christians can receive Communion and then only those who have properly prepared by fasting and prayer. If you are a visitor, you can sit down and let others pass in front of you. This does not mean we believe that those who are not Orthodox are not Christians. Rather it shows the high esteem in which this Sacrament is held as a sign of complete unity in faith and in love.

The young lions roar after their prey,
and seek their food from God.

When the sun arises, they gather together
and lie down in their dens.

Man goes out to his work
and to his labor until the evening.

O Lord, how manifold are Your works!

In wisdom You have made them all. /

The earth is full of Your possessions —

this great and wide sea,

in which are innumerable teeming things,

living things both small and great.

There the ships sail about and there is that Leviathan
which You have made to play there.

These all wait for You,

that You may give them their food in due season.

What You give them they gather in;

You open Your hand, they are filled with good.

You hide Your face, they are troubled;

You take away their breath, they die and return to their dust.

You send forth Your Spirit, they are created;

and You renew the face of the earth. /

May the glory of the Lord endure forever;

may the Lord rejoice in His works.

He looks on the earth, and it trembles;

He touches the hills, and they smoke.

I will sing to the Lord as long as I live;

I will sing praise to my God while I have my being. /

May my meditation be sweet to Him;

I will be glad in the Lord.

May sinners be consumed from the earth,

and the wicked be no more.

Bless the Lord, O my soul!

Praise the Lord! /

The sun knows its going down.
 You make darkness and it is night.
 O Lord, how manifold are Your works!
 In wisdom You have 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 You, O God. (3x)
 O our God and our Hope, glory to You.

During the psalm the priest quietly prays the "Prayers at the Lighting of the Lamps" (See page 18).

SIT

The Great Litany (of Peace)

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 good estate of the holy
 churches of God, and for the union
 of all men, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For our father, (*metropolitan, archbishop, or bishop*) N.,
 the honorable presbytery, 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 president, all civil authorities, and for our
 armed forces, let us pray to the Lord.

A Litany is an ancient form of prayer in which the deacon announces a petition and all the people respond by singing, "Lord, have mercy," which some have described as meaning, "Lord, show us your love." The Litany concludes with a prayer by the priest.

The Prayer with Heads Bowed

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: [We give thanks to You, O invisible King, Who by Your boundless power have made all things, and in the multitude of Your mercy have brought all things from nothingness into being. Look down from heaven, O Master, on those who have bowed their heads to You; for they have not bowed down to flesh and blood, but to You, the fearful God. Therefore, O Master, distribute these Gifts here set forth, unto all of us for good, according to the individual need of each: sail with those who are at sea; journey with those who travel by land or air; heal the sick, You Who are the physician of our souls and bodies:]

Through the grace and compassion and love toward mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The Elevation and the Fraction

PRIEST: Hear us, O Lord Jesus Christ, our God, from Your holy dwelling-place, and from the glorious throne of Your kingdom; and come to sanctify us, O You Who sit on high with the Father and are here invisibly present with us; and by Your mighty hand graciously impart unto us Your immaculate Body and precious Blood, and through us to all the people.

The priest and deacon bow three times, saying quietly each time:

PRIEST: O God, be gracious to me, a sinner, and have mercy on me.

DEACON: For a Christian ending to our life, painless, blameless, and peaceful, and for a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant this, O Lord!]

DEACON: Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

PEOPLE: To You, O Lord.

PRIEST: [Unto You we commend our whole life and our hope, O Master Who love mankind; and we implore You and pray and

The first part of this prayer is usually said quietly by the priest at the altar, during the Litany.

supplicate You: Make us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table, with a pure conscience, unto forgiveness of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, and unto boldness toward You, and not unto judgment nor unto condemnation.]

And grant, O Master, that with boldness and without condemnation we may dare to call upon You, the heavenly God, as Father and to say:

The 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 evil.

PRIEST: 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.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For healthful seasons, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: For travelers by sea, by land, and by air; the sick and the suffering; for captives and their salvation, 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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 You, O Lord.

"The Fourth Prayer at the Lighting of the Lamps"

PRIEST: [O God, Who with never-silent hymns and never-ceasing songs of praise to Your glory are hymned by the holy powers, fill our mouths with Your praise, that we may magnify Your holy name. And grant us a share and an inheritance with all those who fear You in truth and keep Your commandments, through the intercessions of the holy Theotokos and of all Your saints.]

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

PEOPLE: Amen.

STAND

“O Lord, I Cry...”

Opening Psalm Verses - Psalm 141:1, 2 (LXX 140)

O Lord, I cry out to You, hear me!
Hear me, O Lord. O Lord, I cry out
to You, hear me. Give ear to my
voice when I cry out to You. Hear
me, O Lord

Let my prayer be set before You as
incense, and the lifting up of my
hands as the evening sacrifice.
Hear me, O Lord.

Psalm 141:3-10 (LXX 140)

Set a guard, O Lord, over my
mouth; keep watch over the door of
my lips. /

Do not incline my heart to any evil
thing, to practice wicked works/with men who work iniquity;
and do not let me eat of their delicacies. /

Let the righteous strike me; it shall be a kindness. And let him
reprove me; it shall be as excellent oil; let not my head refuse
it./For still my prayer is against the deeds of the wicked. /

SIT

Their judges are overthrown by the sides of the cliff. And they
hear my words, for they are sweet. Our bones are scattered at
the mouth of the grave, as when one plows and breaks up the
earth. /

But my eyes are upon You, O God the Lord; in You I take
refuge; do not leave my soul destitute.

These Psalms recall man’s need for God in a world that is fallen from the innocence it had at creation.

They are usually sung “antiphonally,” which means back and forth between two groups of singers.

During these Psalms the deacon censes the whole Church. Incense is a symbol of rising prayers and a sign of reverence for that which is censed.

DEACON: For the precious Gifts which have been set forth and sanctified, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That our God, Who loves mankind, receiving them upon His holy, most-heavenly, and ideal altar as a fragrance of spiritual sweetness, will send down on us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

PEOPLE: Lord, have mercy.

(This Litany is commonly abbreviated by skipping to the concluding petition on the next page, “Asking for the unity....”)

[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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: That this whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For all things good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant this, 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 this, O Lord.

who live in chastity and holiness of life, for all civil authorities and our armed forces everywhere; grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and holiness. ¹⁵]

Among the first be mindful, O Lord, of our father, (*metropolitan, archbishop, or bishop*) N. , and grant him to Your holy churches in peace, safety, honor, health, and length of days, and in rightly dividing the word of Your truth.

PEOPLE: And of all mankind.

PRIEST: Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith live in them. Be mindful, O Lord, of those who travel by sea, by land, and by air; of the sick, the suffering, captives, and their salvation. Be mindful, O Lord, of those who bear fruit and do good works in Your holy churches, and those who remember the poor; and upon us all send forth Your mercies.

And grant us with one mouth and one heart to glorify and praise Your all-honorable 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.

STAND

PRIEST: And the mercies of our great God and Savior Jesus Christ be with you all.

PEOPLE: And with your spirit.

The Litany before the Lord's Prayer ¹⁶

DEACON: Having commemorated all the saints, again and again, in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

¹⁵ *Concelebrating priests say together with the first priest: Among the first....*

¹⁶ *In current practice this Litany is often either omitted or abbreviated by doing only the first three petitions.*

Keep me from the snares which they have laid for me, and from the traps of the workers of iniquity. / Let the wicked fall into their own nets, while I escape safely.

Psalm 142 (LXX 141)

I cry out to the Lord with my voice; with my voice to the Lord I make my supplication. /

I pour out my complaint before Him; I declare before Him my trouble. /

When my spirit was overwhelmed within me, then You knew my path. / In the way in which I walk they have secretly set a snare for me. /

Look on my right hand and see, for there is no one who acknowledges me; / refuge has failed me; no one cares for my soul. /

I cried out to You, O Lord: I said, "You are my refuge, my portion in the land of the living. /

Attend to my cry, for I am brought very low; / deliver me from my persecutors, for they are stronger than I. /

Bring my soul out of prison, that I may praise Your name; /

1st of 10 stichera here

The righteous shall surround me, for You shall deal bountifully with me."

Psalm 130 (LXX 129)

Out of the depths I have cried to You, O Lord; Lord, hear my voice!

1st of 8 stichera here

Let Your ears be attentive to the voice of my supplications. /

The verses (stichera) that begin to be inserted here vary each week and tell about something special we are remembering on this day, on Sunday usually the resurrection of Christ.

These verses are sung by chanters who have studied to learn the music and the church services.

If You, Lord, should mark iniquities, O Lord, who could stand?
But there is forgiveness with You, that You may be feared.

1st of 6 stichera here

I wait for the Lord, my soul waits, and in His word I do hope.

My soul waits for the Lord more than those who watch for the morning, I say more than those who watch for the morning. O Israel, hope in the Lord;

1st of 4 stichera here

For with the Lord there is mercy, and with Him is abundant redemption. And He shall redeem Israel from all his iniquities.

1st sticheron for the saint of the day

Psalm 117 (LXX 116)

O, praise the Lord, all you Gentiles! Laud Him, all you peoples!

2nd sticheron for the saint

For His merciful kindness is great toward us, and the truth of the Lord endures forever.

3rd sticheron for the saint

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

(A verse may be inserted here.)

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

Theotokion

Especially our most-holy, most-pure, most-blessed, and glorious Lady Theotokos and ever-virgin Mary;¹⁴

PEOPLE: It is truly right to bless you, O Theotokos, who are ever blessed and all-blameless, and the Mother of our God. More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

PRIEST: [And for the holy prophet, forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; saint(s) N. (NN.), whose memory we celebrate; and all Your saints, at whose supplications visit us, O God. And be mindful of all those who have fallen asleep before us

in the hope of resurrection to life eternal, (especially N., NN.), and grant them rest, O our God, where the light of Your countenance shines upon them.

And again we implore You: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divides the word of Your truth, of all the presbytery, the diaconate in Christ, and every priestly and monastic order.

And again we offer You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, for those

The word Theotokos is a Greek words that means God-bearer. This title for Mary became especially important in the 5th century, when the Church used it to defend the true divinity of Christ.

Jesus Christ, Who is truly the eternal Son of God the Father, received in Mary's womb true humanity, both body and soul, and from her was born a man. In this way we say she is the Mother of God, not as originating His divinity, but rather as originating His humanity which is now indivisibly united to Him forever.

"Magnification Hymn"

This hymn to the Theotokos varies on special feast days and during certain seasons.

STAND
Mon.-Sat.

SIT

(quietly)

¹⁴ *If it is a weekday Liturgy and the people have been kneeling, they stand at this point.*

PEOPLE: We praise You, we bless You, we give thanks to You, O Lord, and we pray unto You, O our God.

PRIEST: Again we offer You this spiritual and bloodless worship, and implore You and pray and supplicate You: Send down Your Holy Spirit upon us and upon these Gifts here set forth:

DEACON: Bless, father, the holy bread.

PRIEST: And make this bread the precious Body of Your Christ;

DEACON/PEOPLE: Amen.

DEACON: Bless, father, the holy cup.

PRIEST: And that which is in this cup, the precious Blood of Your Christ;

DEACON/PEOPLE: Amen.

DEACON: Bless both, father.

PRIEST: Changing them by Your Holy Spirit;

DEACON/PEOPLE: Amen. Amen. Amen.

PRIEST: [That to those who shall partake thereof they may be unto cleansing of soul, unto the forgiveness of sins, unto the communion of Your Holy Spirit, unto the fulfillment of the kingdom of heaven, unto boldness toward You, and not unto judgment or unto condemnation.

And again we offer You this spiritual worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith:]

Giving thanks to God is an essential human act. God has given us life and salvation and as "priests" within the world Christians offer it back to Him with praise and thanksgiving.

In turn, through His incarnate Son, God now gives His life to us. This is what Jesus was referring to when He said in John 6: 57: "As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me."

The Prayer before the Entrance

[DEACON: Let us pray to the Lord. [PEOPLE:] Lord, have mercy.

PRIEST: In the evening and in the morning and at noonday we praise You, we bless You, we give thanks to You, and we pray to You, O Master of all, Lord Who love mankind. Direct our prayer before You as incense, and incline not our hearts to words or thoughts of evil; but deliver us from all who seek after our souls. For unto You, Lord, O Lord, we lift up our eyes, and in You have we hoped. Put us not to shame, O our God.

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

DEACON: Amen.

DEACON: Bless, father, the holy entrance.

PRIEST: Blessed is the entrance into Your holy place always, now and ever, and unto ages of ages.

DEACON: Amen.]

DEACON: Wisdom. Let us attend.

"O Joyful Light"

PEOPLE: O joyful Light of the holy glory of the immortal, heavenly, holy, blessed Father: O Jesus Christ. Now that we have come to the setting of the sun and behold the light of evening, we praise

God: the Father, Son, and Holy Spirit. For it is right at all times to worship You with voices of praise, O Son of God and Giver of life. Therefore all the world glorifies You.

The priest, now fully vested, enters the sanctuary with the deacon while the people sing the hymn, "O Joyful Light."

The bishop Athenogenes, who was martyred by fire in 305 A.D., is said to have sung this hymn as he prepared to die.

This part of Vespers celebrates the glory and salvation that have been restored to mankind through the Incarnation of Jesus Christ.

Evening Liturgies

When Vespers and the Divine Liturgy are joined together, the service continues after "O Joyful Light" with the Hymns for the Day (usually on a special hymn sheet) and then the Prayer before the Thrice-Holy on page 72.

The Evening Prokeimenon

DEACON: The evening prokeimenon.

Saturday evening: Psalm 93 (LXX 92), Tone 6

The Lord is King; He is clothed with majesty.

The Lord is clothed with strength and has girded Himself.

For He established the world which shall not be shaken.

Holiness adorns Your house, O Lord, forever.

Sunday evening: Psalm 134 (LXX 133), Tone 8

Behold, bless the Lord, all you servants of the Lord.

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

Monday evening: Psalm 4, Tone 4

The Lord will hear, when I cry to Him.

When I called upon You, O God of my righteousness, You heard me.

Tuesday evening: Psalm 23 (LXX 22), Tone 1

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

The Lord is my shepherd; I shall not want. In a place of green pasture, there has He made me to dwell.

Wednesday evening: Psalm 54 (LXX 53), Tone 5

O God, in Your name save me, and in Your strength judge me.

O God, hear my prayer; give ear to the words of my mouth.

Thursday evening: Psalm 121 (LXX 120), Tone 6

My help comes from the Lord, Who made heaven and earth.

I have lifted up my eyes to the mountains, from whence comes my help.

Friday evening: Psalm 59 (LXX 58), Tone 7

You, O God, are my helper; Your mercy shall go before me.

Rescue me from my enemies, O God; and redeem me from those who rise up against me.

PRIEST: [With these blessed powers, O Master Who love mankind, we also cry aloud and say: Holy are You and all-holy, You and Your only-begotten Son and Your Holy Spirit; holy are You and all-holy, and magnificent is Your glory, Who have so loved Your world as to give Your only-begotten Son, that all who believe in Him should not perish, but have everlasting life; Who when He had come and had fulfilled all the divine plan for us, in the night in which He was betrayed — or rather, gave Himself up for the life of the world — took bread in His holy and pure and blameless hands; and when He had given thanks and blessed it and consecrated it and broken it, He gave it to his holy disciples and apostles, saying:]

Take, eat. This is My Body which is broken for you, for the forgiveness of sins.

PEOPLE: Amen.

PRIEST: And likewise, after supper, He took the cup, saying:

Drink of this, all of you. This is My Blood of the New Covenant, which is shed for you and for many, for the forgiveness of sins.

PEOPLE: Amen.

PRIEST: [Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the Cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:]

On weekdays, except in the season following Pascha (Easter), the people kneel at this point.

It is an ancient custom not to kneel on Sundays, since this is the day of Christ's Resurrection and standing better expresses this joy.

PRIEST: Your own from Your own we offer unto You, in behalf of all and for all. **KNEEL Mon.-Sat.**

PRIEST: The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with you all.

PEOPLE: And with your spirit.

PRIEST: Let us lift up our hearts.

PEOPLE: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

PEOPLE: It is fitting and right.

The priest lifts his hands in the ancient priestly posture as he invites the people to join him in this prayer of thanksgiving that is the heart of the second part of the Divine Liturgy.

(quietly) PRIEST: [It is fitting and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion; for You are God inexpressible, inconceivable, invisible, incomprehensible, ever-existing, and eternally the same, You and Your only-begotten Son and Your Holy Spirit. You brought us from non-existence into being, and when we had fallen away raised us up again, and did not cease doing all things until You had brought us to heaven, and had endowed us with Your kingdom which is to come. For all these things we give thanks to You and to Your only-begotten Son and Your Holy Spirit; for all that we know and do not know and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks to You also for this ministry which You are pleased to receive from our hands, even though there stand before You thousands of archangels and ten thousands of angels, the cherubim and the seraphim, six-winged, many-eyed, soaring high, borne on their wings:]

Singing the triumphal hymn, shouting, proclaiming, and saying:

PEOPLE: Holy, Holy, Holy, Lord of hosts, heaven and earth are full of Your glory: Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna in the highest.

Old Testament Readings

DEACON: Wisdom.

READER: The reading from N.

DEACON: Let us attend.

READER: *(The reader reads the appointed reading.)*

On certain feast days Old Testament readings are appointed.

(On daily Vespers this moves to p. 16) **The Litany of Fervent Supplication**

SIT

DEACON: Let us 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, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy.

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for all pious and Orthodox Christians; / for our father, (metropolitan, archbishop, or bishop) N. ; / for our brethren: the priests, deacons, and monastics and for all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

/--> DEACON: Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God. NN.); and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

PEOPLE: Lord, have mercy. (3x)

/--> DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation, and for pardon and forgiveness of sins for the servants of God NN., and) all Orthodox Christians of true worship, who live and dwell in this community.

PEOPLE: Lord, have mercy. (3x)

This Litany can include petitions for the specific concerns of the local community.

DEACON: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple; for those who serve and those who sing; and for all the people here present, who await Your great and rich mercy.

PEOPLE: Lord, have mercy. (3x)

PRIEST: [O Lord our God, receive this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy; and send down Your compassion on us and on all Your people, who await Your great and rich mercy.]

For You are a merciful God and love mankind, and unto You 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.

STAND

The Evening Prayer

PEOPLE: Grant, O Lord, to keep us this evening without sin. Blessed are You, O Lord, the God of our fathers, and praised and glorified is Your name forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope on You. Blessed are You, O Lord; teach me Your statutes. Blessed are You, O Master; make me to understand your statutes. Blessed are You, O holy One; enlighten me with Your statutes.

Your mercy, O Lord, endures forever. Despise not the works of Your hands. To You belongs worship, to You belongs praise, to You belongs glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all worlds, Light of Light, very God of very 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 was made man;

And was crucified also 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 I believe in the Holy Spirit, the Lord, and 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;

And I believe 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 Thanksgiving Prayer / Anaphora

DEACON: Let us stand aright; let us stand with fear; let us attend, that we may offer the holy Offering¹³ in peace.

PEOPLE: A mercy of peace, a sacrifice of praise.

The Nicene Creed was written by Church Councils that met in 325 and 381. It is a summary of the essential Christian doctrine about Jesus Christ.

Personal acceptance of these beliefs is also a prerequisite for receiving Holy Communion.

¹³ Or, Oblation. In Greek, anaphoran.

prayer of us sinners, and lead us to Your holy altar, and enable us to offer You gifts and spiritual sacrifices for our sins and for the ignorance of the people; and make us worthy to find grace in Your sight, that our sacrifice may be acceptable to You, and that the good Spirit of Your grace may rest on us and on these Gifts here set forth and on all Your people.

Through the compassion of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

STAND *The Kiss of Peace*

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us love one another, that with one accord we may confess:

PEOPLE: Father, Son, and Holy Spirit: the Trinity, one in essence and undivided.

The people exchange a greeting with those beside them.

GREETING: Christ is in our midst.

RESPONSE: He is and shall be.

At Christmas: Christ is born! Glorify Him!

At Pascha (Easter): Christ is risen! Indeed, He is risen!

The Creed

DEACON: The doors. The doors. In wisdom let us attend.

PEOPLE: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

Peace towards your brothers and sisters in the Church is a prerequisite for receiving Holy Communion as Jesus clearly said in Matthew 5:24.

This peace is symbolically expressed in the greeting and embrace we exchange at this time with those around us.

For visitors, it is enough simply to introduce yourself and shake hands, if you like, with anyone who greets you.

The Evening Litany

SIT

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 Your grace.

PEOPLE: Lord, have mercy.

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

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For all things good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant this, 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 this, O Lord.

DEACON: For a Christian ending to our life, painless, blameless, and peaceful, and for a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: Calling to remembrance 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 You, O Lord.

An Excerpt from the Seventh Prayer

PRIEST: [O Master, Bestower of all good things, may we, being moved to compunction on our beds, call to remembrance Your holy name in the night, that enlightened by meditation on Your commandments, we may rise in joyfulness of soul to glorify Your goodness, offering up prayers and supplications to Your tender love for our own sins and for those of all Your people, whom You visit in mercy, through the intercessions of the holy Theotokos.]

For You are a good God and love mankind, and unto You 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.

STAND PRIEST: Peace be to all.

PEOPLE: And to your spirit.

The Prayer with Heads Bowed

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: O Lord, our God, Who bowed the heavens and came down for the salvation of mankind, look upon Your servants and Your inheritance; for to You, the fearful Judge, Who love mankind, have Your servants bowed their heads, and submissively inclined their necks, not awaiting help from men, but entreating Your mercy and looking confidently for Your salvation. Guard them at all times, both during this present evening and in the approaching night, from every enemy, from all adverse powers of the devil, and from vain thoughts and evil imaginations.

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

PEOPLE: Amen.

SIT

DEACON: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

DEACON: That this whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For all things good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant this, 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 this, O Lord.

DEACON: For a Christian ending to our life, painless, blameless, and peaceful, and for a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: Calling to remembrance 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 You, O Lord.

PRIEST: O Lord God Almighty, Who alone are holy, Who accept the sacrifice of praise from those who call upon You with their whole heart: Receive also the

The first part of this prayer is usually said quietly by the priest at the altar, during the Litany.

The people sing the conclusion of the Cherubic Hymn:

PEOPLE: That we may receive the King of all, invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

SIT

PRIEST: [The noble Joseph, when he had taken down Your holy body from the tree, wrapped it in fine linen and spices, and sorrowing placed it in a new tomb.

These prayers are said quietly by the priest at the altar.

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, were You, O Christ, filling all things, Yourself uncircumscribed.

As life-bearing, as more splendid than paradise and more radiant than any royal chamber, Your tomb, O Christ, shines forth, the fountain of our resurrection.

PRIEST: Remember me, brother and concelebrant.

CONCELEBRANT: May the Lord God remember your priesthood in His kingdom.

PRIEST: Pray for me, brother and concelebrant.

CONCELEBRANT: May the Holy Spirit descend upon you, and the power of the Most High overshadow you.

PRIEST: May the same Spirit serve with us all the days of our life.]

The Litany of the Offertory

DEACON: Let us complete our prayer to the Lord.

PEOPLE: Lord, have mercy.

DEACON: For the precious Gifts now set forth, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: For this holy house and those who enter with faith, reverence, and fear of God, 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.

Aposticha (See Hymn Sheet)

Saturday evening - Psalm 93 (LXX 92)

1st apostichon

The Lord is King, He is clothed with majesty. The Lord is clothed with strength and has girded Himself.

2nd apostichon

For He established the world which shall not be shaken.

3rd apostichon

Holiness adorns Your house, O Lord, forever.

4th apostichon

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

(A verse may be inserted here.)

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

Theotokion

The Hymn of Simeon the God-receiver

STAND

Lord, now You are letting Your servant depart in peace, according to Your word, for my eyes have seen Your salvation, which You have prepared before the face of all people, a light to lighten the Gentiles and the glory of Your people Israel.

This hymn from the New Testament prompts us to look forward to the age to come and to depart in peace and with prayer.

The Trisagion Prayers

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Your name's sake.

Lord, have mercy. (3x)

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 evil.

PRIEST: 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 Day / Troparia

(See Hymn Sheet or page 70 for regular Sunday hymns)

READER/PEOPLE: *(The appointed troparia and theotokion are sung.)*

Theotokion (Tone 1)

Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the Fruit of your womb. For you have borne the Savior, the Savior of our souls.

(On daily Vespers, do Litany on p. 11 here:)

The Blessing and Dismissal

DEACON: Wisdom.

PEOPLE: Father, bless.

PRIEST: Christ our God, the Existing One, is blessed always, now and ever, and unto ages of ages.

These variable hymns recall the theme of the day and also the saint remembered on this day.

The basic hymnography of the Orthodox Church is organized around a set of "Eight Tones" which reflect eight different melodies. These melodies also vary according to the tradition from which they come: Greek, Russia, Bulgarian, etc. This is part of the beauty and richness of Orthodox worship.

but grant that these Gifts may be offered unto You by me, Your sinful and unworthy servant; for You Yourself are He that offers and is offered, that accepts and is distributed, O Christ our God; and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The procession goes along the north side of church and returns up the center, while the following commemorations are made aloud, slowly and solemnly:

DEACON: All of you, the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Our father, *(metropolitan, archbishop, or bishop) N.*, the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: The president of the United States and all civil authorities and our armed forces everywhere, the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: The Orthodox servant(s) of God *N.*, *(NN.)*, that they may have mercy, life, peace, health, salvation, and visitation, pardon and forgiveness of sins, the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: The Orthodox servant(s) of God departed this life in the hope of the resurrection and life eternal, *N. (NN.)*, the Lord God remember in His kingdom always, now and ever, and unto ages of ages.

PEOPLE: Amen.

The priest enters through the holy doors to his place at the altar, followed by the other concelebrating priests.

STAND

The Cherubic Hymn and the Great Entrance

PEOPLE: Let us who mystically represent the cherubim, and sing the thrice-holy hymn to the life-giving Trinity, lay aside all worldly cares:

The Prayer of the Cherubic Hymn

(quietly)

PRIEST: No one who is bound with the desires and pleasures of the flesh is worthy to approach or to draw near or to serve You, O King of Glory; for to serve You is a great and fearful thing even to the heavenly powers. Nevertheless, through Your unspeakable and boundless love toward mankind You became man, yet without change or alteration, and as Master of all took the name of our High Priest and delivered to us the ministry of this liturgical and bloodless sacrifice. For You alone, O Lord our God, rule over those in heaven and on earth, Who are borne on the throne of the Cherubim, Who are Lord of the seraphim and King of Israel, Who alone are holy and rest in the holy place. Therefore I implore You Who alone are good and are ready to listen: Look down on me, a sinner and Your unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of Your Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this Your holy table, and perform the sacred Mystery of Your holy and immaculate Body and precious Blood. For I draw near to You, and bowing my neck I pray to You. Turn not Your face from me, neither cast me out from among Your servants;

During this hymn the clergy make a procession called the "Great Entrance," in which the Bread and Wine which will become Holy Communion are brought to the altar.

It is customary for the people to turn and continue to face the clergy as this procession is made along the side aisle and then up the middle to the altar.

Before the procession the priest quietly says the following prayer for himself and then censes the Church in preparation for the second part of the Liturgy.

PEOPLE: Amen. Preserve, O God, the Holy Orthodox Faith and all Orthodox Christians unto ages of ages. Amen.

PRIEST: Most-holy Theotokos, save us.

PEOPLE: More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

PRIEST: Glory to You, O Christ, our God and our hope, glory to You.

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. (3x)

Father, bless.

PRIEST: May Christ, our true God, *Who rose from the dead*, through the intercessions of His all-pure and all-blameless, holy Mother, by the might of the precious and life-giving Cross, by the protection of the honorable, bodiless powers of heaven, at the supplication of the honorable, glorious prophet, forerunner, and Baptist John, of the holy, glorious, and all-laudable apostles, of the holy, glorious, and victorious martyrs, of our venerable and God-bearing fathers, of (N., *patron of the church*), of the holy and righteous ancestors of God, Joachim and Anna, of (N., *the saint of the day*) whose memory we celebrate, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.

PEOPLE: Amen.

The word Theotokos means literally "God-bearer," and honors the Virgin Mary in her unique role as the Mother of Jesus Christ, the Son of God.

This title for her became especially important in the 5th century, when the Church used it to defend the true divinity of Christ.

THE VESPERS PRAYERS FOR THE PRIEST

“Prayers at the Lighting of the Lamps”

1) O Lord, merciful and compassionate, long-suffering and abundant 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 Your way, that we may walk in Your truth. Make glad our hearts, that we may fear Your holy name, for You are great and do wonders. You alone are God, and among all the gods there is none like You, O Lord, mighty in mercy, gracious in strength, to aid and comfort and save all those who put their trust in Your holy name. For unto You are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

2) O Lord, rebuke us not in Your displeasure, neither discipline us in Your wrath; but deal with us according to Your mercy, O Physician and Healer of our souls. Guide us to the haven of Your will. Enlighten the eyes of our hearts to the knowledge of Your truth, and grant that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the holy Theotokos and of all the saints. For Yours is the might, and Yours 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.

3) O Lord, our God, remember us sinners and Your unprofitable servants when we call upon Your holy name, and put us not to shame in our expectation of Your mercy; but grant us, O Lord, all our petitions which are unto salvation, and grant that we may love and fear You with all our hearts, and do Your will in all things. For You are a good God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

bloodless sacrifices for all Your people. And enable us, whom You have placed in this Your ministry, by the power of Your Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon You at all times and in every place, that hearing us You may show mercy on us according to the fullness of Your goodness.

For unto You are due all glory, honor, 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 Second Prayer of the Faithful

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 Your grace.

PEOPLE: [Lord, have mercy.]

DEACON: Wisdom.

PRIEST: [Often and again we fall down before You and implore You, O good One Who love mankind, that looking down on our petition You will cleanse our souls and bodies from every defilement of flesh or spirit; and grant us to stand blameless and without condemnation before Your holy altar. Grant also, O God, to those who pray with us growth in life and faith and spiritual understanding. Grant them always blamelessly to serve You with fear and love and to partake without condemnation of Your holy Mysteries and to be counted worthy of Your heavenly kingdom.]

That guarded always by Your might we may ascribe glory to You: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

DEACON: Bow your heads to the Lord, you catechumens.

PEOPLE: To You, O Lord.

PRIEST: O Lord our God, Who dwell on high and regard the humble; Who have sent forth as the salvation of the human race Your only-begotten Son and God, our Lord Jesus Christ: Look down on Your servants the catechumens, who have bowed their necks before You; make them worthy in due time of the laver of regeneration, the forgiveness of sins, and the robe of incorruption. Unite them to Your holy, catholic, and apostolic Church, and number them with Your chosen flock.

That with us they may glorify Your all-honorable 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.¹²

The First Prayer of the Faithful
(Often omitted in parish practice.)

DEACON: As many as are of the faithful, 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Wisdom.

PRIEST: We give thanks to You, O Lord God of angelic hosts, Who have made us worthy to stand even now before Your holy altar, and to fall down before Your compassion for our sins and the ignorance of the people. Receive our supplications, O God; make us worthy to offer to You prayers and supplications and

4) O God, Who with never-silent hymns and never-ceasing songs of praise to Your glory are hymned by the holy powers, fill our mouths with Your praise, that we may magnify Your holy name. And grant us a share and an inheritance with all those who fear You in truth and keep Your commandments, through the intercessions of the holy Theotokos and of all Your saints. For unto You are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

5) O Lord, our God, Who uphold all things in the all-pure hollow of Your hand, Who show long-suffering upon us all, and are made sorrowful by our wickedness, remember Your generosity and Your mercy. Visit us with Your loving-kindness; and grant that through the remainder of this day, by Your grace, we may avoid the various, subtle snares of the evil one, and preserve our lives unassailed through the grace of Your all-holy Spirit. Through the mercy and love toward mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

6) O God, great and wonderful, Who with unsearchable wisdom and great riches of providence order all things, and bestow upon us earthly good things, Who have given us a pledge of the promised kingdom through the good things already given us, and have made us to shun all evil during the part of the day which is past, grant that we may also fulfill the remainder of this day without reproach before Your holy glory, and praise You, the only good One, our God, Who love mankind. For You are our God, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

¹² In ancient times the catechumens would leave the assembly after this prayer, as the deacon said: As many as are catechumens, depart. Depart, catechumens. As many as are catechumens depart. Let none of the catechumens remain.

7) O great and most high God, Who alone possess immortality, and dwell in light unapproachable; Who have made all creation in wisdom; Who have divided the light from the darkness, and have appointed the sun to rule the day, the moon and stars also to rule the night; Who have granted us sinners at this present hour to come before Your presence with confession, and to offer You our evening sacrifice of praise: O Lord, Who love mankind, direct our prayer as incense before You, and accept it as a savor of sweet fragrance; and grant that we may pass this present evening and the coming night in peace. Clothe us with the armor of light. Deliver us from the terror of the night and from everything that walks in darkness; and grant that the sleep, which You have appointed for the repose of our weakness, may be free from every imagination of the devil. Yes, O Master, Bestower of all good things, may we, being moved to compunction on our beds, call to remembrance Your holy name in the night, that enlightened by meditation on Your commandments, we may rise in joyfulness of soul to glorify Your goodness, offering up prayers and supplications to Your tender love for our own sins and for those of all Your people, whom You visit in mercy, through the intercessions of the holy Theotokos. For You are a good God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

PRIEST: [O Lord our God, receive this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy; and send down Your compassion on us and on all Your people, who await Your great and rich mercy.]

STAND

For You are a merciful God and love mankind, and unto You 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.

The Liturgy of St. Basil the Great
(Sundays in Lent; Holy Week; Christmas Eve; Epiphany Eve)
The regular Sunday service is called the Liturgy of St. John Chrysostom, who was archbishop of Constantinople in the 4th century. However, on Sundays during Lent (the season preceding Easter), we use the older Liturgy of St. Basil the Great, who was archbishop Caesarea. In this service the prayers, beginning with those for the catechumens, are different and usually longer. You will find these prayers beginning on page 100.

The Prayer for the Catechumens

DEACON: Pray to the Lord, you catechumens.

PEOPLE: Lord, have mercy.

DEACON: Let us the faithful, pray for the catechumens, that the Lord will have mercy on them.

If there are no catechumens, the Liturgy resumes with the Second Prayer for the Faithful on page 79.

That He will teach them the word of truth.

That He will reveal to them the Gospel of righteousness.

That He will unite them to His holy, catholic, and apostolic Church.

Save them; have mercy on them; help them; and keep them, O God, by Your grace.

PEOPLE: Lord, have mercy.

*The Litany of Fervent Supplication
(Often omitted in parish practice.)*

[DEACON: Let us 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, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy.

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for all pious and Orthodox Christians; for our father, (*metropolitan, archbishop, or bishop*) N.; for our brethren: the priests, deacons, and monastics and for all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for the blessed and ever-memorable founders of this holy church (*and for the servants of God. NN.*); and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation, and for pardon and forgiveness of sins for ~~the~~ *the servants of God NN., and* all Orthodox Christians of true worship, who live and dwell in this community.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple; for those who serve and those who sing; and for all the people here present, who await Your great and rich mercy.

PEOPLE: Lord, have mercy. (3x)]

LITIA AND BREAKING OF BREAD / ARTOKLASIA

READER/PEOPLE: (*The Litia begins with the singing of the specially appointed troparia.*)

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for all pious and Orthodox Christians.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for our father, (*metropolitan, archbishop, or bishop*) N., and all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for every Christian soul, afflicted and weary, in need of God's mercies and help; for the protection of this holy house and those who sing therein and the people here present; for the peace and stability of the whole world; for the good estate of the holy churches of God; for the salvation and help of our fathers and brethren who with diligence and fear of God labor and serve; for those who are gone away and those who are abroad; for those who travel by sea, by land and by air; for the healing of those who lie in infirmity; for the deliverance of captives; for those imprisoned and in danger; for our brethren who are serving and who are remembered for their labor, and for all who await the mercies of God let us say:

PEOPLE: Lord, have mercy. (3x)

The Litia and Artoklasia are appointed for various feast days and are usually done at Great Vespers immediately before the Aposticha. A table is prepared beforehand in the front of the church, on which are placed five loaves of bread, and vessels of wheat, wine, and olive oil.

As special hymns are sung the priest takes up the festal icon and follows the deacon in a procession to the front of the church.

Then the deacon begins the special Litany.

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation and pardon and forgiveness of sins for the servants of God, the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple and those who celebrate this holy feast (*and for His servants, N., who are offering these loaves*).

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray that He may keep this holy church and this city and every city and countryside from wrath, famine, plague, earthquake, flood, fire, the sword, foreign invasion, civil war, and sudden death; that our good God, Who loves mankind, will be gracious, favorable and conciliatory and turn away and dispel all the wrath stirred up against us and all sickness, and may deliver us from His righteous chastisement which rises against us, and have mercy on us.

PEOPLE: Lord, have mercy. (3x or 40x)

DEACON: Again we pray that the Lord our God may hear the supplication of us sinners, and have mercy on us.

PEOPLE: Lord, have mercy. (3x)

PRIEST: Hear us, O God our Savior, the hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, be gracious, O Master, upon our sins, and have mercy on us.

For You are a merciful God and love mankind, and unto You 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.

PRIEST: Peace be to all

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The Gospel Reading

STAND

DEACON: Wisdom. Let us attend.
Let us hear the holy Gospel.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

PRIEST/DEACON: The reading from the holy Gospel according to N.

PEOPLE: Glory to You, O Lord.
Glory to You.

DEACON/PRIEST: Let us attend.

PRIEST/DEACON: (*The Gospel lesson for the day is read.*)

PEOPLE: Glory to you, O Lord. Glory to You.

It is customary for everyone to stand and be still during the reading of the Gospel, listening reverently and intently to the words.

In some traditions the Gospel reading is chanted or sung. In others it is simply read.

The Homily

SIT

The priest returns the Gospel to the altar and preaches the homily.

The homily is a brief sermon usually expounding on the readings for the day.

After the homily a prayer is said for any who are "catechumens," that is who are officially enrolled as learners in the Church and whose intent is to become members. This prayer is found on page 77.

Tone 4: *O Lord, how manifold are Your works. / In wisdom You have made them all.*

Tone 5: *You O Lord, shall protect us, / and preserve us from this generation forever.*

Tone 6: *O Lord, save Your people, / and bless Your inheritance.*

Tone 7: *The Lord shall give strength to His people. / The Lord shall bless His people with peace.*

Tone 8: *Pray and make your vows / before the Lord our God.*

The Epistle Reading

DEACON: Wisdom.

READER: *(The reader announces the title of the Epistle.)*

DEACON: Let us attend.

READER: *(The reader reads the Epistle lesson for the day.)*

PRIEST: Peace be to you who read.

The “Epistles” are letters written by Jesus’ apostles to the Churches of the first century.

The Alleluia and the Prayer before the Gospel

PEOPLE: Alleluia, alleluia, alleluia.

DEACON: Let us pray to the Lord. [PEOPLE:] Lord, have mercy.

PRIEST: [Illumine our hearts, O Master Who love mankind, with the pure light of Your divine knowledge, and open the eyes of our mind to the understanding of Your Gospel teachings; implant in us also the fear of Your blessed commandments, that trampling down all fleshly desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto You.]

“Alleluia” is a Hebrew word of praise meaning God is present. Jesus Christ is present as we hear His words in the reading from the Gospels.

The deacon censes the altar and the Gospel in preparation for the reading.

PRIEST: O Master, great in mercy, Lord Jesus Christ, our God, through the intercessions of our all-pure Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable, bodiless powers of heaven; at the supplication of the honorable, glorious prophet, forerunner, and Baptist John; of the holy, glorious, all-laudable, and foremost of the apostles, Peter and Paul, and of all the holy apostles; of our fathers among the saints, the great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; of our fathers among the saints, Athanasius, Cyril, and John the Merciful, patriarchs of Alexandria; Nicholas, bishop of Myra in Lycia, Spyridon, bishop of Trimythous, and Nektarios, bishop of Pentapolis, the wonder-workers; of the holy, glorious, and right-victorious great martyrs, George the Trophy-bearer, Demetrius the Myrrh-streaming, Theodore the Soldier, Theodore the General, and Menas the wonder-worker; of the hieromartyrs, Ignatius the God-bearer of Antioch, Haralampos and Eleftherios; of the holy, glorious, and great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photini, Marina, Paraskeva, and Irene; of our venerable and God-bearing fathers who shone in the ascetic life² of (N., *the patron saint of the church*); of the holy and righteous ancestors of God, Joachim and Anna; of (N., *the saint of the day*) whose memory we celebrate and of all Your saints:

Make our prayer acceptable;

PEOPLE: Amen.

PRIEST: Grant us forgiveness of our trespasses;

PEOPLE: Amen.

² *Additional saints of local veneration may be added at this point: e.g. ...of the Orthodox saints from America: Venerable Herman, of Alaska, wonder-worker of America, Innocent, Metropolitan of Moscow, enlightener of the Aleuts and apostle to America, and Raphael, bishop of Brooklyn...;*

SIT

PRIEST: Shelter us under the shelter of Your wings;

PEOPLE: Amen.

PRIEST: Drive away from us every enemy and adversary;

PEOPLE: Amen.

PRIEST: Give peace to our life.

PEOPLE: Amen.

PRIEST: O Lord, have mercy on us and on Your world and save our souls, for You are a merciful God and love mankind.

PEOPLE: Amen.

The Breaking of the Bread / Artoklasia

The clergy sing the following troparion³ in tone 5:

CLERGY: Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the Fruit of your womb:

The people may conclude the troparion, singing:

PEOPLE: For you have borne the Savior of our souls.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

The priest takes one of the loaves and makes the sign of the Cross with it over the other loaves.

PRIEST: O Lord Jesus Christ, our God, Who blessed the five loaves in the wilderness and with them satisfied the five thousand, bless these loaves, this wheat, wine, and oil; and multiply them in this city, in the houses of those who celebrate this feast, and in all Your world; and sanctify the faithful who partake of them.

For it is You Who bless and sanctify all things, O Christ our God, and unto You we ascribe glory, together with Your

³ During Bright Week this troparion is replaced with the Paschal troparion, Christ is risen....

DEACON: And unto ages of ages.

PEOPLE: Amen.

The Thrice-Holy Hymn¹¹

STAND

Holy God, Holy Mighty, Holy
Immortal: have mercy on us. (3x)

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.

DEACON: With strength!

Holy God, Holy Mighty, Holy
Immortal: have mercy on us.

The Prokeimenon

DEACON: Let us attend.

READER/PEOPLE: (The appointed
prokeimenon is sung.)

“Holy, holy, holy,” is the hymn the angels in heaven continually sing before the throne of God.

The word “holy” describes the complete “otherness” or transcendence of God and therefore reveals the reverence we should have as we approach Him.

Toward the end of this hymn the clergy take their places behind the altar. In some

The Prokeimenon is a Psalm verse sung to introduce the Epistle reading. The regular set of Sunday prokeimena appears below according to the tone of the week.

Tone 1: Let Your mercy, O Lord be upon us / as we have set our hope on You.

Tone 2: The Lord is my strength and my song. / He has become my salvation.

Tone 3: Sing praises to our God, sing praises; / sing praises to our King, sing praises.

¹¹ On certain feast days this hymn is replaced by one of the following: As many as have been baptized into Christ have put on Christ. Alleluia. Alleluia. Alleluia.

or
Before Your Cross we bow down, O Master, and Your holy resurrection, we glorify.

Kontakion of the Theotokos: Tone 4 (Byzantine)

O undisputed intercessor of Christians, the mediatrix, who was unrejected by the Creator: Turn not away from the voice of our petitions, though we are sinners. Come to us with aid in time, who cry unto you in faith, for you are good. Hasten to us with intercessions, O Theotokos, who ever intercede for those who honor you.

The Prayer before the Thrice-Holy Hymn

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: [O Holy God, Who rest in the holy place, Who are hymned by the seraphim with the thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power; Who out of nothingness have brought all things into being; Who have created man according to Your own image and likeness, and have adorned him with Your every gift; Who give to him that asks wisdom and understanding; Who despise not the sinner, but have appointed repentance unto salvation; Who have granted us, Your humble and unworthy servants, even in this hour to stand before the glory of Your holy altar and to offer the worship and praise which are due unto You: Receive, O Master, even from the mouth of us sinners the thrice-holy hymn, and visit us in Your goodness. Pardon us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve You in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints who from the beginning of the world have been well-pleasing to You.]

For You are holy, O our God, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever:

As we enter into the presence of God, the priest prays that God will accept our worship and grant us His mercy and love.

Evening Liturgy

When Vespers and the Divine Liturgy are joined together, the Liturgy continues from here, after "O Joyful Light..." in Vespers.

unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The priest kisses the top loaf of bread and partially breaks it cross-wise as the clergy sing the following verse in tone 7:

CLERGY: Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. (1x)

PEOPLE: Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. (2x)

Great Vespers then continues with the Aposticha, the Canticle of Saint Simeon, the Trisagion Prayers, and the appointed troparia of the day. (See page 15 above.)

Following the troparia of the day, however, the usual Blessing and Dismissal for Great Vespers is replaced with the following.

The Conclusion of Great Vespers for the Litia

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: The blessing of the Lord and His mercy come upon you through His divine grace and love toward mankind always, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Glory to You, O Christ, our God and our hope, glory to You.

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. (3x)

Father, bless.

PRIEST: May Christ, our true God, *(insert festal phrase)*
 through the intercessions of His all-pure and all-blameless,
 holy Mother,
 by the might of the precious and life-giving Cross,
 by the protection of the honorable, bodiless powers of heaven,
 at the supplication of the honorable, glorious prophet,
 forerunner, and Baptist John,
 of the holy, glorious, and all-laudable apostles,
 of the holy, glorious, and victorious martyrs,
 of our venerable and God-bearing fathers,
 of *(N., patron of the church)*,
 of the holy and righteous ancestors of God, Joachim and Anna,
 of *(N., the saint of the day)* whose memory we celebrate,
 and of all the saints,
 have mercy on us and save us, for He is good and loves
 mankind.
 Through the prayers of our holy fathers, Lord Jesus Christ, our
 God, have mercy on us and save us.

PEOPLE: Amen.

*Following the dismissal, the blessed bread with the wine is
 distributed to the people. They may also be anointed with the oil.*

Tone 5 (Byzantine)

*Let us the faithful praise and worship the Word, coeternal with
 the Father and the Spirit, Who for our salvation was born of a
 virgin. For He was pleased to ascend the Cross in the flesh, to
 endure death, and to raise the dead by His glorious
 Resurrection.*

Tone 6 (Kievan/Byzantine)

*The angelic powers were before Your tomb; the guards became
 as dead men. Mary stood in the sepulcher seeking Your most
 pure body. Your captured hell, for You were not tempted by it.
 You came to the Virgin granting Life, You Who rose from the
 dead: Glory to You, O Lord.*

Tone 7 (Byzantine – Hadsinicolaou)

*You have destroyed death by Your Cross. You have opened
 Paradise to the thief. You have changed the weeping of the
 myrrh-bearers into joy. You have commanded Your apostles to
 proclaim: You have risen, O Christ our God, and grant the
 world Your great mercy.*

Tone 8 (Greek/Russian)

*You did descend from on high, O Merciful One. You accepted
 burial for three days that You might free us from our passions.
 O Lord our Life and Resurrection, glory to You!*

*Other regular hymns include the hymn to the saint after whom the
 Church is named and a hymn to Mary, the Theotokos.*

(Kontakion for patron saint here)

Hymn to John the Evangelist

*O Apostle John, speaker of Deity, the beloved of Christ our God,
 hasten to deliver your people powerless in speech, for He on
 Whose bosom you lean accepts you as an intercessor. Beseech
 Him therefore, to disperse the darkness of ignorance and pray
 for peace and great mercies to be shown upon us.*

SIT *Hymns for the Day / Troparia (Apolytikia) and Kontakia*

PEOPLE: *(The appointed troparia and kontakia of the day are sung.)*

The basic hymnography of the Orthodox Church is organized around a set of “Eight Tones” which reflect eight different melodies. These melodies also vary according to the tradition from which they come: Greek, Russia, Bulgarian, etc. This is part of the beauty and richness of Orthodox worship.

The first set of regular Sunday hymns (in Greek, troparia and kontakia) can be found below. Other hymns for the day can be found on a separate hymn sheet.

Tone 1 *(Russian Obikhod)*

When the stone had been sealed by the Jews; while the soldiers were guarding Your most pure body; You rose on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You O Giver of Life: Glory to Your resurrection O Christ! Glory to Your kingdom! Glory to Your eternal plan, O You Who loves mankind.

Tone 2 *(Bulgarian)*

When You descended to death, O Life Immortal, You slew Hades with the splendor of Your divinity, and when from the depths You raised the dead, all the powers of heaven cried out: O Giver of Life, Christ our God, Glory to You.

Tone 3 *(Russian Obikhod)*

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 first-born of the dead! He has delivered us from the depths of hell and has granted the world great mercy.

Tone 4 *(Kievan)*

When the women disciples of the Lord, learned from the glorious angel of the joyous message of the resurrection they cast away the ancestral curse, and proclaimed with great joy to the apostles saying: “Death is over-thrown! Christ our God is risen, granting to the world His great mercy!”

Orthros ~ Matins

STAND

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

PEOPLE: Amen.

The Prayer to the Holy Spirit

PRIEST: Glory to You, our God.
Glory to You.

O heavenly King, O Comforter, the Spirit of truth, Who are in all places and fill all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

The priest does a great censuring of the church.

Orthros (a Greek word) and **Matins** (from Latin) are used interchangeably to refer to the early morning prayer service.

During the 40 days after Pascha (Easter), the prayer, “O Heavenly King...” is not said and instead we sing:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

The Trisagion Prayers

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Your name’s sake.

Lord, have mercy. (3x)

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 evil.

PRIEST: 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.

Troparion and Kontakion of the Cross and Theotokion

O Lord, save Your people, and bless Your inheritance, granting to the faithful victory over their enemies, and by the power of Your Cross preserving Your habitation.

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

O Lord, Who of Your own good will were lifted up on the Cross, O Christ our God, bestow Your generous gifts on the new nation which is called by Your name; make glad in Your might those who lawfully govern, that with them we may be led to victory over our enemies, having in Your aid a weapon of peace and a trophy invincible.

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

O fearsome Champion, who cannot be put to confusion, despise not our petitions, O good and all-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for you are she who gave birth to God and alone are blessed.

Litany and Blessing

PRIEST: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

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

The Prayer before the Little Entrance

DEACON: Let us pray to the Lord. Lord, have mercy.

PRIEST: O Master, Lord our God, Who have appointed in heaven orders and hosts of angels and archangels for the service of Your glory: Direct that with our entrance there may be an entrance of holy angels serving with us and glorifying Your goodness.

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

DEACON: Amen.]

DEACON: Bless, father, the holy entrance.

PRIEST: Blessed is the entrance to Your holy place always, now and ever, and unto ages of ages.

DEACON: Amen.

The Little Entrance

DEACON: Wisdom. Let us attend.

PEOPLE: Come, let us worship and fall down before Christ.⁹ O Son of God, Who rose from the dead,¹⁰ save us who sing to You: Alleluia.

Before the deacon enters the sanctuary through the "holy doors," the priest asks God that the angels of heaven may be present with us.

The Divine Liturgy can be seen as an ascent, a movement upwards from earth to heaven. The first part of the Liturgy culminates in the reading of the Scriptures.

⁹ On certain feast days a special verse (eisodikon) is sung in place of Come let us worship...

¹⁰ This phrase varies on feast days and during festal seasons. On weekdays it is Who are wonderful in Your saints....

one accord in Your name You will grant their requests: Fulfill now also the desires and petitions of Your servants as may be most expedient for them, granting us in this age the knowledge of Your truth, and in the age to come life everlasting.¹

For You are a good God and love mankind, and unto You 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.

STAND

The Third Antiphon

PEOPLE: *(The antiphon appointed for the day is sung.)*

The Beatitudes

In Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those 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.

The refrain of the Third Antiphon is sometimes the main hymn of the day (troparion). In other traditions it is the Beatitudes from Jesus' Sermon on the Mount.

During this hymn the clergy make a procession called the "Little Entrance," in which the Book of the Gospels is carried to the altar.

PRIEST: Again we pray for all pious and Orthodox Christians.

PEOPLE: Lord, have mercy. (3x)

PRIEST: Again we pray our father, *(metropolitan, archbishop, or bishop) N.*, and all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

PRIEST: For You are a merciful God and love mankind, and unto You 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.

READER: Bless, father, in the name of the Lord.

PRIEST: Glory to the holy, consubstantial, life-giving, and undivided Trinity always, now and ever, and unto ages of ages.

PEOPLE: Amen.

READER: Glory to God in the highest, and on earth peace, good will among men. (3x)

O Lord, open my lips, and my mouth shall declare Your praise. (2x)

The Six Psalms

Psalm 3

Lord, how they have increased who trouble me! Many are they who rise up against me. Many are they who say of me, "There is no help for him in God." But You, O Lord, are a shield for me, my glory and the One who lifts up my head. I cried to the Lord with my voice, and He heard me from His holy hill. I lay down and slept; I awoke, for the Lord sustained me. I will not be afraid of ten thousands of people who

The people stand quietly and reverently as the following Psalms are read. These Psalms express our deep need for God and for His help.

During these Psalms the priest reads quietly the Twelve Morning Prayers (See page 58), first standing before the altar and then for the second set of Psalms standing before the Icon of Christ.

have set themselves against me all around. Arise, O Lord; save me, O my God! For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly. Salvation belongs to the Lord. Your blessing is upon Your people.

I lay down and slept; I awoke, for the Lord sustained me.

Psalm 38 (LXX 37)

O Lord, do not rebuke me in Your wrath, nor chasten me in Your hot displeasure! For Your arrows pierce me deeply, and Your hand presses me down. There is no soundness in my flesh because of Your anger, nor any health in my bones because of my sin. For my iniquities have gone over my head; like a heavy burden they are too heavy for me. My wounds are foul and festering because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are full of inflammation, and there is no soundness in my flesh. I am feeble and severely broken; I groan because of the turmoil of my heart. Lord, all my desire is before You; and my sighing is not hidden from You. My heart pants, my strength fails me; as for the light of my eyes, it also has gone from me. My loved ones and my friends stand aloof from my plague, and my relatives stand afar off. Those also who seek my life lay snares for me; those who seek my hurt speak of destruction, and plan deception all the day long. But I, like a deaf man, do not hear; and I am like a mute who does not open his mouth. Thus I am like a man who does not hear, and in whose mouth is no response. For in You, O Lord, I hope; You will hear, O Lord my God. For I said, "Hear me, lest they rejoice over me, lest, when my foot slips, they exalt themselves against me." For I am ready to fall, and my sorrow is continually before me. For I will declare my iniquity; I will be in anguish over my sin. But my enemies are vigorous, and they are strong; and those who hate me wrongfully have multiplied. Those also who render evil for good, they are my adversaries, because I follow what is good. Do not forsake me, O Lord; O my God, be not far from me! Make haste to help me, O Lord, my salvation!

PEOPLE: Amen.

The Refrains of the Second Antiphon

PEOPLE: O Son of God, *Who rose from the dead*,⁸ save us who sing to You: Alleluia.

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..."

PEOPLE: Only-begotten Son and Word of God, Who are immortal, yet condescended for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary; Who without change were made man and were also crucified, O Christ our God, trampling down death by death; Who are One of the Holy Trinity, glorified together with the Father and the Holy Spirit: Save us.

The 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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 You, O Lord.

The Prayer of the Third Antiphon

PRIEST: ¹O Lord, Who have bestowed on us these common and united supplications and promise that when two or three are of

⁸ *This phrase varies on feast days and during festal seasons. On weekdays it is Who are wonderful in Your saints....*

The Refrains of the First Antiphon

PEOPLE: Through the intercessions of the Theotokos, O Savior, save us.

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

Through the intercessions of the Theotokos, O Savior, save us. (3x)

The 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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 You, O Lord.

The Prayer of the Second Antiphon

PRIEST: ¹O Lord our God, save Your people and bless Your inheritance, preserve the fullness of Your Church, sanctify those who love the beauty of Your house, glorify them in return by Your divine power, and forsake us not who hope in You.¹

For Yours is the might, and Yours 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.

“Antiphons” are hymns sung “back and forth between two groups of singers. Here the refrain is interspersed with verses from the Psalms sung by the chanter.

The word Theotokos means literally “God-bearer,” and honors the Virgin Mary in her unique role as the Mother of Jesus Christ, the Son of God. As the first among all the saints, we believe she intercedes for us in heaven.

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

Psalm 63 (LXX 62)

O God, You are my God; early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water. So I have looked for You in the sanctuary, to see Your power and Your glory. Because Your loving-kindness is better than life, my lips shall praise You. Thus I will bless You while I live; I will lift up my hands in Your name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise You with joyful lips. When I remember You on my bed, I meditate on You in the night watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds me. But those who seek my life, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword; they shall be a portion for jackals. But the king shall rejoice in God; everyone who swears by Him shall glory; but the mouth of those who speak lies shall be stopped.

I meditate on You in the night watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds 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 You, O God. (3x)

Lord, have mercy. (3x)

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

Psalm 88 (LXX 87)

O Lord, God of my salvation, I have cried out day and night before You. Let my prayer come before You; incline Your ear to my cry. For my soul is full of troubles, and my life draws near to the grave. I am counted with those who go down to the pit; I am like a man who has no strength, adrift among the dead, like

the slain who lie in the grave, whom You remember no more, and who are cut off from Your hand. You have laid me in the lowest pit, in darkness, in the depths. Your wrath lies heavy upon me, and You have afflicted me with all your waves. You have put away my acquaintances far from me; You have made me an abomination to them; I am shut up, and I cannot get out; my eye wastes away because of affliction. Lord, I have called daily upon You; I have stretched out my hands to You. Will You work wonders for the dead? Shall the dead arise and praise You? Shall Your loving-kindness be declared in the grave? Or Your faithfulness in the place of destruction? Shall Your wonders be known in the dark? And Your righteousness in the land of forgetfulness? But to You I have cried out, O Lord, and in the morning my prayer comes before You. Lord, why do You cast off my soul? Why do You hide Your face from me? I have been afflicted and ready to die from my youth; I suffer Your terrors; I am distraught. Your fierce wrath has gone over me; Your terrors have cut me off. They came around me all day long like water; they engulfed me altogether. Loved one and friend You have put far from me, and my acquaintances into darkness.

O Lord, God of my salvation, I have cried out day and night before You. Let my prayer come before You; incline Your ear to my cry.

Psalm 103 (LXX 102)

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 your iniquities, Who heals all your diseases, Who redeems your life from destruction, Who crowns you with loving-kindness and tender mercies, Who satisfies your mouth with good things, so that your youth is renewed like the eagle's. The Lord executes righteousness and justice for all who are oppressed. He made known His ways to Moses, His acts to the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in mercy. He will not always

PEOPLE: Lord, have mercy.

DEACON: For travelers by sea, by land, and by air; the sick and the suffering; for captives and their salvation, 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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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 You, O Lord.

The Prayer of the First Antiphon

PRIEST: [O Lord our God, Whose might is beyond compare, Whose glory is incomprehensible, Whose mercy is boundless, and Whose love toward mankind is inexpressible: In Your tender compassion look down on us and on this holy house, O Master, and grant us and those who pray with us Your rich mercy and compassion.]

For unto You are due all glory, honor, 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 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 good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For our father, (*metropolitan, archbishop, or bishop*) N., the honorable presbytery, 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 president, all civil authorities, and for our armed forces, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For healthful seasons, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

During the 40 days after Pascha (Easter), before the Great Litany we sing the hymn:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

A Litany is an ancient form of prayer in which the deacon announces a petition and all the people respond by singing, "Lord, have mercy."

In the "Great Litany" the Church directs us to pray for the whole world.

strive with us, nor will He keep His anger forever. He has not dealt with us according to our sins, nor punished us according to our iniquities. For as the heavens are high above the earth, so great is His mercy toward those who fear Him; as far as the east is from the west, so far has He removed 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 but dust. As for man, his days are like grass; as a flower of the field, so he flourishes. For the wind passes over it, and it is gone, and its place remembers it no more. But the mercy of the Lord is from everlasting to everlasting on those who fear Him, and His righteousness to children's children, to such as keep His covenant, and to those who remember His commandments to do them. The Lord has established His throne in heaven, and His kingdom rules over all. Bless the Lord, You His angels, who excel in strength, who do His word, heeding the voice of His word. Bless the Lord, all you His hosts, you ministers of His, who do His pleasure. Bless the Lord, all His works, in all places of His dominion. Bless the Lord, O my soul!

In all places of His dominion, bless the Lord, O my soul!

Psalm 143 (LXX 142)

Hear my prayer, O Lord, give ear to my supplications! In Your faithfulness answer me, and in Your righteousness. Do not enter into judgment with Your servant, for in Your sight no one living is righteous. For the enemy has persecuted my soul; He has crushed my life to the ground; He has made me dwell in darkness, like those who have long been dead. Therefore my spirit is overwhelmed within me; my heart within me is distressed. I remember the days of old; I meditate on all Your works; I muse on the work of Your hands. I spread out my hands to You; my soul longs for You like a thirsty land. Answer me speedily, O Lord; my spirit fails! Do not hide Your face from me, lest I be like those who go down into the pit. Cause me to hear Your loving-kindness in the morning, for in You do I trust; cause me to know the way in which I should walk, for I lift up

my soul to you. Deliver me, O Lord, from my enemies; in You I take shelter. Teach me to do Your will, for You are my God; Your Spirit is good. Lead me in the land of uprightness. Revive me, O Lord, for Your name's sake! For Your righteousness' sake bring my soul out of trouble. In Your mercy cut off my enemies, and destroy all those who afflict my soul; for I am Your servant.

O Lord, give ear to my supplications and do not enter into judgment with Your servant. (2x)

Your Spirit is good. Lead me in the land of uprightness. /

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 You, O God. (3x)

O our God and our Hope, glory to You.

SIT

The Great Litany

PRIEST/DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

PRIEST/DEACON: For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

PRIEST/DEACON: For our father, (*metropolitan, archbishop, or bishop*) N., the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

The Divine Liturgy of Saint John Chrysostom

STAND

PRIEST: O heavenly King, O Comforter, the Spirit of truth, Who are in all places and fill all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

This prayer to the Holy Spirit begins many of the Church's solemn services. It is not said at any services from Pascha (Easter) to Pentecost.

The clergy bow three times.

PRIEST: Glory to God in the highest, and on earth peace, good will among men. (2x)

O Lord, You shall open my lips and my mouth shall declare Your praise.

The Blessing of the Deacon (Quietly)

DEACON: It is time for the Lord to act. Bless, father.

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

DEACON: Amen. Pray for me, father.

PRIEST: May the Lord direct your steps unto every good work.

DEACON: Remember me, holy father.

PRIEST: May the Lord our God remember you in His kingdom always, now and ever, and unto ages of ages.

DEACON: Amen.

DEACON: Bless, father.

PRIEST: 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.

The Divine Liturgy is the most important of all the services in the Orthodox Church. Saint John Chrysostom was archbishop of Constantinople in the 4th century.

This blessing at the beginning of the Liturgy announces the ultimate focus of our worship and of our Christian life: the Kingdom of God.

SIT

and life-giving Spirit, now and ever, and unto ages of ages. Amen.

11) O God, our God, Who have brought into being by Your will all the powers endowed with speech and reason, we beseech You and supplicate You: Receive our praise, which together with all Your creatures we offer according to our strength; and reward us with the rich gifts of Your goodness. For unto You does every knee bow, whether in heaven or on the earth or in the regions under the earth, and every breath and created being sings of Your inexpressible glory, for You only are the true and most merciful God. For all the powers of heaven praise You, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

12) We praise You, we hymn You, we bless You, we give thanks unto You, O God of our fathers, for You have brought us in safety through the shadows of night, and have shown us once again the light of day. And we entreat Your goodness: Be gracious unto our sins, and accept our prayer in Your great tenderness of heart, for we flee to You, the merciful and almighty God. Illumine our hearts with the true Sun of Your righteousness; enlighten our mind and guard all our senses; that walking uprightly as in the day, in the way of Your commandments, we may attain unto life eternal, for with You is the fountain of life, and may graciously be permitted to come at last to the enjoyment of the unapproachable light. For You are our God, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

PRIEST/DEACON: For our president, all civil authorities, and for our armed forces, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: For this city, every city and countryside, and for the faithful living in them, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: For healthful seasons, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: For travelers by sea, by land, and by air; the sick and the suffering; for captives and their salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Calling to remembrance 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 You, O Lord.

The First Morning Prayer

PRIEST: [We give thanks to You, O Lord our God, Who have raised us from our beds, and have put into our mouths a word of praise, that we may worship and call upon Your holy name. And we entreat You, by Your mercies which You have always exercised in our life, send down now also Your aid on those who stand before the face of Your holy glory and await the rich

mercy which is from You. And grant that they may always with fear and love adore You, praise You, hymn You, and worship Your inexpressible goodness.]

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

PEOPLE: Amen.

“God is the Lord...” - Psalm 118 (LXX 117)

God is the Lord, Who has shown us light. Blessed is He Who comes in the name of the Lord.

O give thanks unto the Lord, for He is good; for His mercy endures forever.

God is the Lord...

All nations surrounded me; but in the name of the Lord will I destroy them.

God is the Lord...

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

God is the Lord...

The stone which the builders refused has become the head cornerstone. This is the Lord's doing; it is marvelous in our eyes.

God is the Lord...

Hymns for the Day / Troparion and Theotokion
(See Hymn Sheet or page 70 for regular Sunday hymns.)

READER/PEOPLE: (The appointed troparia and theotokion are sung.)

Kathisma Psalms
(Usually omitted in parish practice.)

our words and thoughts. And grant that we may come to the beginning of this day praising, singing, and blessing the goodness of Your inexpressible kindness. For blessed is Your all-holy name, and glorified is Your kingdom: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

9) Illumine our hearts, O Master, Who love mankind, with the pure light of Your divine knowledge, and open the eyes of our mind to the understanding of Your Gospel teachings. Implant in us also the fear of Your blessed commandments; that trampling down all fleshly desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing to You. For You are our sanctification and illumination, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

10) O Lord our God, Who have granted men pardon through repentance, and have set before us the repentance of the prophet David as an example of the acknowledgment of sin and of confession which leads to forgiveness: Have mercy, O Master, upon us according to Your great mercy, in spite of the many and great iniquities into which we have fallen; and through the multitude of Your generous gifts, blot out our transgressions. For against You have we sinned, O Lord, Who know the secret and hidden things in the heart of men, and Who alone have power to forgive sins; and as You have created a clean heart within us, and established us with Your guiding Spirit, and made known unto us the joy of salvation, do not cast us from Your presence. But since You are good and love mankind, graciously grant to us that even until our last breath, we may offer to You the sacrifice of righteousness and an offering upon Your holy altar. Through the mercy and compassion and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good,

of our souls. For You have refreshed us in that part of the night which is past, and have raised us up from our beds, and have led us to stand here in worship of Your precious name. Therefore we entreat You, O Lord, grant us grace and power, that we may be enabled with understanding to sing praises to You, and to pray without ceasing, in fear and trembling working out our own salvation, through the help of Your Christ. Be mindful, O Lord, of those who cry aloud to You in the night; hear them and have mercy, and crush under their feet invisible and warring enemies. For You are the King of peace and the Savior of our souls, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

7) O God and Father of our Lord Jesus Christ, Who have raised us up from our beds, and have gathered us together at this hour of prayer, grant us grace in the opening of our lips; and receive our thanksgivings as we have power to make them; and instruct us in Your statutes. For we do not know how to pray as we should unless You, O Lord, by Your Holy Spirit, guide us. Therefore we beseech You, pardon, remit, and forgive whatever sins we may have committed unto this present hour, whether by word or deed or thought, whether voluntarily or involuntarily; for if You will strictly mark iniquity, O Lord, Lord, who shall stand? For with You is redemption. For You only are holy, a mighty helper and the defender of our life; and our song shall ever be of You. Blessed and glorified be the might of Your kingdom: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

8) O Lord our God, Who have banished from us the sluggishness of sleep, and have assembled us together by a holy call, that even in the night we may lift up our hands, and confess Your righteous judgments: Receive our prayers, petitions, confessions, and nighttime adoration; and grant unto us, O God, faith unashamed, hope unwavering, and love unfeigned. Bless our comings and goings, our deeds and works,

The Little Litany

PRIEST/DEACON: Again and again, in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Calling to remembrance 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 You, O Lord.

Exclamation of the Third Morning Prayer

PRIEST: For Yours is the might, and Yours 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.

First Kathisma Hymn

READER: *(The First Kathisma Hymn is sung.)*

*Patristic Reading
(Usually omitted in parish practice.)*

*Kathisma Psalms and Little Litany
(Usually omitted in parish practice.)*

Second Kathisma Hymn

READER: *(The Second Kathisma Hymn is sung.)*

Matins is the most complex of the regular cycle of services and has many variable parts. In parish practice it is abbreviated in a variety of ways. If every part of Matins were done, it could last several hours.

Sundays and Lazarus Saturday: Following the Second Kathisma Hymn a portion of the seventeenth Kathisma, Psalm 119 (LXX 118), is sung with the Resurrectional Evogetaria. A short selection from this Psalm may also be read before the Evogetaria and refrains.

Feast Days and Sundays during a Festal Season: Following the Second Kathisma Hymn the Polyeleos, Psalms 135, 136 (LXX 134, 135), is sung.

Polyeleos- Psalms 135, 136 (LXX 134, 135)
(Feast Days and Seasons)

Refrain for Psalm 135: Alleluia. Alleluia. Alleluia.

Refrain for Psalm 136: For His mercy endures forever, alleluia.

Psalm 119 (LXX 118) with Resurrectional Evogetaria, Tone 5
(Regular Sundays)

Blessed are You, O Lord. Teach me Your statutes.

The company of the angels was amazed, when they beheld You numbered among the dead; yet You, O Savior, were destroying the power of death and with Yourself raising up Adam and releasing all men from hell.

Blessed are You, O Lord. Teach me Your statutes.

Why, O women disciples, do you mingle sweet-smelling spices with your tears of pity? The radiant angel within the sepulchre cried to the myrrh-bearing women: "Behold the grave, and understand; for the Savior is risen from the tomb."

Blessed are You, O Lord. Teach me Your statutes.

Very early in the morning the myrrh-bearing women ran lamenting to Your tomb; but an angel came toward them, saying: "The time for lamentation is passed. Do not weep, but announce to the apostles the resurrection."

Blessed are You, O Lord. Teach me Your statutes.

The myrrh-bearing women mourned as they carried ointments and drew near Your tomb, O Savior. But the angel spoke to them, saying: "Why do you number the living among the dead? Since He is God, He is risen from the grave."

and the glory: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

4) O Lord God, holy and unsearchable, Who commanded the light to shine forth from the darkness; Who have refreshed us by the slumber of the night and have raised us up to glorify and supplicate Your goodness: Because of Your tender loving-kindness, receive us also now who worship You, and render thanks unto You according to the measure of our strength; and grant us all our petitions which are unto salvation. Make us children of the light and of the day and heirs of Your everlasting good things. Be mindful, O Lord, in the multitude of Your generous gifts, of all Your people here present with us and who pray with us, and all our brethren on land, on sea, in the air, and in every place of Your dominion, who are in need of Your loving-kindness and Your help; and grant unto them all Your great mercy. That being always preserved in safety of soul and body, we may with boldness magnify Your 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.

5) O Treasury of good things, Fountain eternal, O holy Father Who work wonders, all-powerful and almighty: We worship You and entreat You, calling Your mercies and Your compassion to the aid and defense of our lowliness. Be mindful of Your servants, O Lord; receive our morning prayers as incense before You; and let none of us be found condemned, but surround us with Your generous gifts. Be mindful, O Lord, of those who watch and sing to the glory of Your only-begotten Son, Who is our God, and of Your Holy Spirit. Be their helper and their support. Receive their supplications upon Your most-heavenly and ideal altar. For You are our God, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

6) We give thanks to You, O Lord God of our salvation; for You do all things which are for the welfare of our souls, that we may ever look upward unto You, our Savior and the Benefactor

(1st 6 prayers said silently during
Psalms at start
of Orthros)

THE MATINS PRAYERS FOR THE PRIEST

The Twelve Morning Prayers

1) We give thanks to You, O Lord our God, Who have raised us from our beds, and have put into our mouths a word of praise, that we may worship and call upon Your holy name. And we entreat You, by Your mercies which You have always exercised in our life, send down now also Your aid on those who stand before the face of Your holy glory and await the rich mercy which is from You. And grant that they may always with fear and love adore You, praise You, hymn You, and worship Your inexpressible goodness. For unto You are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

2) Out of the night our spirit awakens at dawn unto You, O our God, for Your commandments are a light upon the earth. Teach us to perfect righteousness and holiness in fear of You, for we glorify You, O our God, Who truly exist. Incline Your ear and hear us; and be mindful, O Lord, of the names of those who are with us and pray with us; and save them by Your might. Bless Your people and sanctify Your inheritance. Give peace to Your world, to Your churches, to the priests, to all civil authorities, and to all Your people. For blessed and glorified is Your all-honorable and majestic name: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

3) Out of the night our spirit awakens at dawn unto You, O our God, for Your commandments are a light. Teach us Your righteousness, Your commandments, and Your 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 Your 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 You. For Yours is the might, and Yours is the kingdom and the power

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

We adore the Father, as also His Son, and the Holy Spirit, the Holy Trinity in one essence; crying with the seraphim: "Holy, holy, holy are You, O Lord."

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

Since you bore the Giver of life, O Virgin, you redeemed Adam from sin, and gave to Eve joy in place of sadness; and He Who was incarnate of you, Who is both God and man, has restored to life those who had fallen from it.

Alleluia, alleluia, alleluia. Glory to You, O God. (3x)

O our God and our hope, glory to You.

The Little Litany

PRIEST/DEACON: Again and again, in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

PRIEST/DEACON: Calling to remembrance 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 You, O Lord.

Exclamation of the Eighth Morning Prayer

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

PEOPLE: Amen.

Hypakoe or Third Kathisma Hymn

READER: *(The appointed Hypakoe from the Octoechos is sung, or, if it is a feast, the appointed hymn from the Menaion.)*

*Patristic Reading
(Usually omitted in parish practice.)*

Matins Antiphons / Anavathmoi / Hymns of Ascent

READER: *(The appointed hymns from the Octoechos are sung, or, if it is a feast, only the first Antiphon of Tone 4 is sung: From my youth up....)*

Matins Prokeimenon and Prayer before the Gospel

READER/PEOPLE: *(The appointed prokeimenon from the Octoechos is sung, or, if it is a feast, the prokeimenon from the Menaion.)*

DEACON: Let us pray to the Lord.

PEOPLE: Lord have mercy.

PRIEST: For holy are You, O our God, Who rest in the holy place and unto You 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.

“Let every breath...”

Let every breath praise the Lord. (2x)

Praise God in His saints. Praise Him in the firm foundation of His power.

Let every breath praise the Lord.

STAND

Matins Gospel Reading

DEACON: That we may be counted worthy to hear the holy Gospel, let us pray to the Lord God.

*(Said quietly of
before a Liturgy.)*

The Great Dismissal:

PRIEST: May Christ, our true God, *(insert festal phrase)* through the intercessions of His all-pure and all-blameless, holy Mother, by the might of the precious and life-giving Cross, by the protection of the honorable, bodiless powers of heaven, at the supplication of the honorable, glorious prophet, forerunner, and Baptist John, of the holy, glorious, and all-laudable apostles, of the holy, glorious, and victorious martyrs, of our venerable and God-bearing fathers, of *(N., patron of the church)*, of the holy and righteous ancestors of God, Joachim and Anna, of *(N., the saint of the day)* whose memory we celebrate, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.

PEOPLE: Amen.

PRIEST: O holy Lord, Who dwell on high and regard the humble of heart and with Your all-seeing eye behold all creation, to You have we bowed the neck of our soul and body, and we entreat You, O Holy of holies: Stretch forth Your invisible hand from Your holy dwelling-place and bless us all. And if in anything we have sinned, whether voluntarily or involuntarily, forgive us, inasmuch as You are a good God, and love mankind; granting us Your earthly and heavenly good things.

For Yours it is to show mercy and to save us, O our God, and unto You 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.

The Blessing and Dismissal

DEACON: Wisdom.

PEOPLE: Father, bless.

PRIEST: Christ our God, the Existing One, is blessed always, now and ever, and unto ages of ages.

PEOPLE: Amen. Preserve, O God, the Holy Orthodox Faith and all Orthodox Christians unto ages of ages. Amen.

PRIEST: Most-holy Theotokos, save us.

PEOPLE: More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

PRIEST: Glory to You, O Christ, our God and our hope, glory to You.

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. (3x)

Father, bless.

PEOPLE: Lord, have mercy. (3x)

DEACON: Wisdom. Let us attend.
Let us hear the holy Gospel.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

PRIEST: The reading from the holy Gospel according to N.

PEOPLE: Glory to You, O Lord.
Glory to You.

DEACON: Let us attend.

PRIEST: *(The priest reads the Matins Gospel for the day from the eleven-week resurrection cycle or for the feast day.)*

PEOPLE: Glory to You, O Lord.
Glory to You.

“Having Beheld the Resurrection...”

This hymn is sung on Sundays, Lazarus Saturday, Ascension, the Elevation of the Cross, and throughout Pascha. On other feast days, this hymn is not sung.

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. We venerate Your Cross, O Christ, and we praise and glorify Your holy resurrection; for You are our God, and we know no other than You; we call on Your 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.

From the Gospels there are eleven accounts of Jesus appearing to His disciples after His resurrection. These are read at Matins on a rotating basis.

It is customary for the priest to read these from the side of altar, remembering the angel who appeared beside the place where Jesus lay as he announced Christ's resurrection to the women.

After the reading the priest usually brings the Gospel out for everyone present to venerate. On one side of the Gospel book there is an Icon of the Resurrection and on the other the Crucifixion.

SIT

Psalm 51 (LXX 50)

Have mercy upon me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Against You, You only, have I sinned, and done this evil in Your sight — that You may be found just when You speak, and blameless when You judge. Behold, I was brought forth in iniquity, and in sins my mother conceived me. Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness, that the bones You have broken may rejoice. Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me by Your generous Spirit. Then I will teach transgressors Your ways, and sinners shall be converted to You. Deliver me from the guilt of bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness. O Lord, open my lips, and my mouth shall show forth Your praise. For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart — these, O God, You will not despise. Do good in Your good pleasure to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar.

Sunday: The following troparia are sung in tone 2 with the following idiomelon.

Feast Days: Special troparia and a special idiomelon are sung from the Menaion.

DEACON: For pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: For all things good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant this, 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 this, O Lord.

DEACON: For a Christian ending to our life, painless, blameless, and peaceful, and for a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

DEACON: Calling to remembrance 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 You, O Lord.

PRIEST: For You are the God of mercy and compassion and love toward mankind, and unto You 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.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

The Prayer with Heads Bowed

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

live and dwell in this community, the parishioners, members of the parish council and organizations, donors and benefactors of this holy church.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple; for those who serve and those who sing; and for all the people here present, who await Your great and rich mercy.

PEOPLE: Lord, have mercy. (3x)

PRIEST: [O Lord our God, receive this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy; and send down Your compassion on us and on all Your people, who await Your great and rich mercy.]

For You are a merciful God and love mankind, and unto You 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.

The Morning Litany

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 Your grace.

PEOPLE: Lord, have mercy.

DEACON: That this whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

PEOPLE: Grant this, O Lord.

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

PEOPLE: Grant this, O Lord.

Lent and pre-Lent: Penitential troparia and a special idiomelon replace the usual troparia and idiomelon. (See the footnote ⁴ below.)

Hymns / Troparia, Tone 2

(Regular Sundays)

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

Through the intercessions of the apostles, O merciful One, blot out the multitude of my offenses.

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

Through the intercessions of the Theotokos, O merciful One, blot out the multitude of my offenses.

Have mercy on me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies blot out my transgression.

Idiomelon

(Regular Sundays)

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

⁴ *Beginning on the third Sunday before Lent and then on each Sunday during Lent, in place of the usual hymns we sing the following penitential troparia and idiomelon following Psalm 51:*

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

Open to the me the gates of repentance, O Giver of life; for my spirit rises early to pray towards Your holy temple, bearing the temple of my body all defiled; but in Your compassion purify me by Your lovingkindness and Your mercy.

Now and ever and unto ages of ages. Amen.

Lead me on the paths of salvation, O Theotokos; for I have profaned my soul with shameful sins, and have wasted my life in laziness. But by your intercessions, deliver me from all impurity.

Have mercy on me, O God, in Your great mercy, and in Your abundant compassion blot out my transgressions.

When I think of the many evil things I have done, wretch that I am, I tremble at the fearful day of judgment. But trusting in Your lovingkindness, like David I cry to You: "Have mercy on me, O God, in Your great mercy."

The Intercession

DEACON: O God, save Your people, and bless Your inheritance. Visit Your world with mercy and compassion. Exalt the estate of Orthodox Christians, and send down on us Your rich mercies. Through the intercessions of our most-pure Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable, bodiless powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles; of our fathers among the saints, the great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; Athanasius, Cyril, and John the Merciful, patriarchs of Alexandria; Nicholas of Myra in Lycia, Spyridon of Trimythous, and Nektarios of Pentapolis, the wonder-workers; of the holy and glorious great martyrs George the Trophy-bearer, Demetrius the Myrrh-streaming, Theodore the soldier, Theodore the General, and Menas the Wonder-worker; of the hieromartyrs Ignatius the God-bearer of Antioch, Haralampos, and Eleftherios; of the holy, glorious, and great martyrs Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photini, Marina, Paraskeva, and Irene; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life⁵ of (N., patron saint of the

Saint Paul says in Hebrews 12:1, "we are surrounded by a great cloud of witnesses." These are the saints of the Church and it is customary for Orthodox Christians to ask for their intercession. The saints mentioned in this prayer are some of the great saints from the early centuries of the Church. The stories of their lives are part of our written tradition.

⁵Additional saints of local veneration may be added at this point: e.g. ...of the Orthodox saints from America: Venerable Herman, of Alaska, wonder-worker of America, Innocent, Metropolitan of Moscow, enlightener of the Aleuts and apostle to America, and Raphael, bishop of Brooklyn...;

If the tone of the week is 5 - 8, the following is sung in Tone 8.

READER/PEOPLE: Having risen from the tomb, and having burst the bonds of Hades, You loosed the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Yourself to Your apostles, You sent them forth to proclaim You; and through them You have granted Your peace to the civilized world, O You Who alone are abundant in mercy.

Note for Sunday!

On Sunday begin the Divine Liturgy (Go to page 63.)

On Sunday, Matins ends at this point and the main service, the Divine Liturgy, begins with the prayer, "O Heavenly King..."

If Matins is done by itself, apart from the Divine Liturgy, it concludes with the prayers below.

The Litany of Fervent Supplication

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for all pious and Orthodox Christians; for our father, (*metropolitan, archbishop, or bishop*) N.; for our brethren: the priests, deacons, and monastics and for all our brotherhood in Christ.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for the blessed and ever-memorable founders of this holy church (*and for the servants of God. NN.*) and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation, and for pardon and forgiveness of sins ~~for~~*the servants of God NN. , and*) all pious and Orthodox Christians who

For You only are holy, You only are the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day I will bless You, and I will praise Your name forever; yes, forever and ever.

Grant, O Lord, to keep us this day without sin.

Blessed are You, O Lord the God of our fathers, and praised and glorified is Your name forever. Amen.

Let Your mercy, O Lord, be upon us, as we have set our hope on You.

Blessed are You, O Lord; teach me Your statutes. (3x)

Lord, You have been our refuge from generation to generation. I said: "Be merciful unto me; heal my soul, for I have sinned against You."

Lord, I have fled to You; teach me to do Your will, for You are my God.

For with You is the fountain of life; in Your light we shall see light.

Continue Your mercy to those who know You.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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.

Concluding Troparion

Feast Days: The troparion of the feast is sung. (See hymn sheet.)

Sundays: If the tone of the week is 1 - 4, the following troparion is sung in Tone 4:

READER/PEOPLE: Today is salvation come unto the world. Let us sing praises to Him Who rose from the grave, the Author of our life; for having by death destroyed death, He has given us victory and great mercy.

church); of the holy and righteous ancestors of God, Joachim and Anna; of Saint (s) N. (NN), whose memory we celebrate; and of all Your saints, we beseech You, O most merciful Lord, hear the petitions of us sinners who make our supplications to You, and have mercy on us.

PEOPLE: Lord, have mercy. (12x)

Exclamation of the Tenth Morning Prayer

PRIEST: Through the mercy and compassion and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

Kontakion (See Hymn Sheet)

Synaxarion: Reading of the Life of the Saint of the Day

Matins Canon

(The Matins Canon is abbreviated in parish use in a variety of ways. In current practice the Resurrectional Kontakion is sung first, followed by the reading of the Synaxarion, as outlined above. Then the Seasonal Katavasia are sung in succession through ode 8. Ode 9 is introduced by the deacon and then the Magnificat is sung with verses, concluding with the Katavasia of Ode 9. The complete outline for the Canon with references for the original Scriptural Canticles for each ode appear below.)

Odes 1, 2, 3

Ode 1 - The Song of Moses (Exodus 15:1-19)

Ode 2 - The Second Song of Moses (Deuteronomy 32:1-43)

Ode 3 - The Song of Hannah (1 Samuel 2:1-10)

The Little Litany

Exclamation of the Fifth Morning Prayer

PRIEST: For You are our God, and unto You 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.

*Kathisma Hymn of the Saint and Theotokion**Matins Canon (Odes 4, 5, 6)**Ode 4 - The Song of Isaiah (Isaiah 26:9-21)**Ode 5 - The Song of Habakkuk (Habakkuk 3:2-19)**Ode 6 - The Song of Jonah (Jonah 2:1-9)**The Little Litany**Exclamation of the Sixth Morning Prayer*

PRIEST: For You are the King of peace and the Savior of our souls, and unto You 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.

*Kontakion and Ikos**Synaxarion: Reading of the Life of the Saint of the Day**Matins Canon (Odes 7, 8)**Ode 7 - The Song of Azariah (Daniel 3:26-45, 52-56)**Ode 8 - The Song of the Three Young Men (Daniel 3:57-88)***STAND***Matins Canon (Ode 9)*

DEACON: The Theotokos and Mother of the Light, let us honor and magnify in song.

*The deacon does a great censuring of the Church.**Ode 9 - The Song of Mary (Luke 1:46-56) and the Song of Zacharias (Luke 1:68-79)*

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

Refrain: More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.

Concluding verses for Sunday:

Arise, O my God, lift up Your hand and forget not the humble.
(*Psalm 9:33*)

7th sticheron

I will praise You, O Lord, with my whole heart; I will show all Your marvelous works. (*Psalm 9:1-2*)

*8th sticheron***STAND**

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

Doxastikon according to the Eothina

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

*Theotokion**(Sundays: below; Feasts: from the Menaion)*

Most blessed are you, O Virgin Theotokos, for through Him Who was incarnate of you Hades is plundered, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are given life. Therefore, in hymns of praise, we cry aloud: "Blessed are You, O Christ our God, Who are thus well pleased. Glory to You."

The Great Doxology

Glory to You, Who have shown us the light. Glory to God in the highest, and on earth peace, good will among men.

We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory.

O Lord King, heavenly God, Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, Who take away the sin of the world, have mercy on us, You Who take away the sins of the world.

Receive our prayer, You Who sit at the right hand of the Father, and have mercy on us.

Psalm 149

Sing to the Lord a new song, and His praise in the assembly of saints. Let Israel rejoice in their Maker; let the children of Zion be joyful in their King.

Let them praise His name with the dance; let them sing praises to Him with the timbrel and harp. For the Lord takes pleasure in His people; He will beautify the humble with salvation.

Let the saints be joyful in glory; let them sing aloud on their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand;

To execute vengeance on the nations, and punishments on the peoples; to bind their kings with chains, and their nobles with fetters of iron,

To execute on them the written judgment — this honor have all His saints.

1st sticheron

Psalm 150

Praise God in His sanctuary; praise Him in His mighty firmament!

2nd sticheron

Praise Him for His mighty acts; praise Him according to His excellent greatness!

3rd sticheron

Praise Him with the sound of the trumpet; praise Him with the lute and harp!

4th sticheron

Praise Him with the timbrel and dance; praise Him with stringed instruments and flutes!

5th sticheron

Praise Him with loud cymbals; praise Him with clashing cymbals! Let everything that has breath praise the Lord.

6th sticheron

The verses (stichera) that are inserted here vary each week and tell about something special we are remembering on this day, on Sunday usually the resurrection of Christ.

For He has regarded the lowliness of His handmaiden; for behold from this time forth all generations shall call me blessed. *(Refrain)*

For He that is mighty has magnified me, and holy is His name; and His mercy is on those who fear Him, throughout all generations. *(Refrain)*

He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. *(Refrain)*

He has put down the mighty from their seat, and has exalted the humble and meek. He has filled the empty with good things, and the rich He has sent away empty. *(Refrain)*

Remembering His mercy, He has helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever. *(Refrain)*⁶

SIT

The Little Litany

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

PEOPLE: Lord, have mercy.

⁶ *Ode 9 of the Matins Canon ends with a special hymn on feast days and during feast seasons.*

At Christmas:

O my soul magnify her who is more honorable and who is more glorious than heavenly hosts. A mystery I behold which is strange and wondrous: the cave is heaven and the Virgin is the throne of the cherubim. In the confines of the manger is laid the infinite Christ our God, Whom we praise and magnify.

At Easter/Pascha:

The angel cried to the Lady full of grace: "Rejoice! Rejoice, O pure Virgin! Again I say, rejoice! Your Son is risen from His three days in the tomb. With Himself He has raised all the dead. Rejoice, rejoice, O you people!

"Shine! Shine! Shine, O new Jerusalem! The glory of the Lord has shone on you. Exult now, exult, and be glad O Zion. Be radiant, O pure Theotokos, in the resurrection, the resurrection of Your Son!"

DEACON: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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 You, O Lord.

The Eleventh Morning Prayer

PRIEST: [O God, our God, Who have brought into being by Your will all the powers endowed with speech and reason, we beseech You and supplicate You: Receive our praise, which together with all Your creatures we offer according to our strength; and reward us with the rich gifts of Your goodness. For unto You does every knee bow, whether in heaven or on the earth or in the regions under the earth, and every breath and created being sings of Your inexpressible glory, for You only are the true and most merciful God.]

For all the powers of heaven praise You, and unto You 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.

“Holy is the Lord our God...”
(Resurrection Sundays only)

Holy is the Lord our God. (3x)

Exalt the Lord our God, and worship at His footstool, for He is holy.⁷

Exapostilarion and Theotokion

READER/PEOPLE: *(The appointed Exapostilarion and its Theotokion are*

This hymn, often sung by the reader, again recalls the theme of the day, particularly the Gospel that was read during Matins.

⁷ Exalt the Lord our God..., is not chanted from Matins of Holy Saturday until Matins of Pentecost Sunday.

sung according to the Matins Gospel of the day or, if it is a feast day, from the Menaion.)

The Praises

Opening Psalm Verses - Psalm 148: 1, 2

Let every breath praise the Lord.

Praise the Lord from the heavens; praise Him in the heights!
To You, O God, is due a song.

Praise Him, all His angels; praise Him, all His hosts! To You, O God, is due a song.

Psalm 148: 3 - 14

Praise Him, sun and moon; praise Him, all you stars of light!

Praise Him, you heavens of heavens, and you waters above the heavens!

Let them praise the name of the Lord, for He commanded and they were created. He also established them forever and ever; He made a decree which shall not pass away.

(The Praises are often abbreviated by skipping to Psalm 150 on the following page.)

Praise the Lord from the earth, you great sea creatures and all the depths; fire and hail, snow and clouds; stormy wind, fulfilling His word.

Mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl;

Kings of the earth and all peoples; princes and all judges of the earth; both young men and maidens; old men and children.

Let them praise the name of the Lord, for His name alone is exalted; His glory is above the earth and heaven.

And He has exalted the horn of His people, the praise of all His saints — of the children of Israel, a people near to Him.

These Psalms, like “O Lord, I Cry..” at Vespers, are usually sung “antiphonally,” which means back and forth between two groups of singers, often between the people and the chanters or readers.