

VESTING FOR MATINS

The Priest and the Deacon on his right go to stand before the closed Holy Doors and make 3 metanias, turn toward the West and bow once and enter the Sanctuary - the Priest through the North door and the Deacon through the South door, saying:

Deacon: I will enter Your house, I will worship toward Your holy temple in fear of You. Lead me, O Lord, in Your righteousness because of my enemies; make my way straight before You. For there is no truth in their mouth; their heart is destruction, their throat is an open sepulcher, they flatter with their tongue. Judge them, O God, let them fall by their own counsels; because of their many transgressions cast them out, for they have rebelled against You. But let all who take refuge in You rejoice, let them always sing for joy; and dwell in them, that those who love Your name may exult in You. For You bless the righteous, O Lord, You cover us with good will as with a shield.

They bow 3 times before the Altar Table. The Priest kisses the Holy Gospel, the Altar Table, and the Cross. The Deacon kisses the Altar Table.

The Deacon, with his robe (Sticharion) and stole (Orarion) in hand, goes to the Priest and bows his head, saying:

Deacon: Bless, Master, the Sticharion and Orarion.

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

Deacon: Amen.

The Deacon goes to the side of the Sanctuary. Vesting himself with the Sticharion, he prays:

Let us pray to the Lord. My soul shall rejoice in the Lord, for He has clothed me with the garment of salvation; He has covered me with the robe of gladness; as a bridegroom He has set a crown on me; and as a bride adorns herself with jewels, so has He adorned me.

After kissing the Orarion, the Deacon places it on his shoulder. He may say:

Holy, holy, holy, Lord of Sabaoth: heaven and earth are full of Your glory.

As he puts on the cuffs (Epimanikia), he recites the following:

(*Right*) Your right hand, O Lord, has been glorified in power. Your right hand, O Lord, has shattered Your enemies. In the greatness of Your majesty, You have overthrown Your adversaries.

(*Left*) Your hands have made and fashioned me. Give me understanding that I may learn Your commandments.

The Priest blesses the stole (Epitrachelion), and says, as he vests:

+ Blessed is God, Who pours out His grace upon His Priests, as myrrh upon the head, that runs down the beard, the beard of Aaron, that runs down the border of his robe.

As he puts on the cuffs (Epimanikia), he recites the following:

(*Right*) Your right hand, O Lord, has been glorified in power. Your right hand, O Lord, has shattered Your enemies. In the greatness of Your majesty, You have overthrown Your adversaries.

(*Left*) Your hands have made and fashioned me. Give me understanding that I may learn Your commandments.

He blesses the chasuble (Phelonion), and prays, as he vests:

+ Your Priests, O Lord, shall clothe themselves with righteousness, and Your saints shall shout with joy always, now and ever and unto ages of ages. Amen.

Imperial Preface

Always omitted at a Vigil [usually omitted at other times].

If Matins is celebrated apart from Vespers, the Priest vests, opens the curtain (which remains open during the entire service, the Holy Doors remain closed), makes a prostration or metania before the Altar Table, receives the censer, and says:

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

Reader: Amen.¹

The Priest then does the Great Censing.

From the Leave-taking of Pascha to the next Pascha, exclusive:

Come, let us worship God our King!

Come, let us worship and fall down before Christ, our King and our God!

Come, let us worship and fall down before Christ Himself, our King and our God!

In Great Lent:²

The Trisagion Prayers

Reader: 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.

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

¹ If another service has immediately preceded Matins, we omit the usual introductory prayers and go to either “Come, Let us Worship” or “Christ is Risen from the Dead”, below.

² This is moot in traditional practice, since the Midnight Service immediately precedes Matins and precludes the use of the Trisagion Prayers after the blessing. Some also explain the absence of “O Heavenly King” by reference to the preceding Midnight Service.

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.

All: Our Father, Who are in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

Priest: For 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.

Reader: Amen.

Lord, have mercy. (12x)

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

From Pascha to the Leave-taking of Pascha, inclusive:

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

In monasteries these Psalms are said slowly while the Priest censes all the brethren (sisters).

Psalm 19 (20)

Reader: May the Lord answer you in the day of trouble,
may the name of the God of Jacob protect you.

May He send you help from His sanctuary
and support you out of Zion.

May He remember all your sacrifice
and accept your whole burnt offering.

May the Lord give you according to your heart
and fulfill your every plan.

We will rejoice in Your salvation,
and in the name of our God we shall be exalted.
May the Lord fulfill all your petitions.

Now I know that the Lord has saved His Anointed One.
He will answer Him from His holy heaven.
The salvation of His right hand is in mighty deeds.

Some trust in chariots and some in horses,
but we will call on the name of the Lord our God.

They were bound hand and foot, and so they fell,
but we have risen and stand upright.

O Lord, save the king,
and answer us in the day we call upon You.

Psalm 20 (21)

O Lord, in Your strength the king will be glad,
and he will rejoice greatly in Your salvation.

You have given him his heart's desire
and You have not denied him the request of his lips.

For You have gone before him with the blessings of goodness;
You have placed on his head a crown of precious stones.

He asked You for life,
and You gave him length of days for ages and ages.

Great is his glory in Your salvation;
You will confer on him glory and majesty.

For You will give him blessing forever and ever;
You will gladden him with joy by Your presence.

for the king hopes in the Lord
and in the mercy of the Most High he will not be shaken.

May Your hand be felt by all Your enemies;
may Your right hand find all who hate You.

You will make them like a fiery oven
at the time of Your presence.
The Lord will confound them in His anger,
and fire will devour them.

You will destroy their fruit from the earth
and their seed from the sons of men.

For they intended evil against You,
they imagined plans which could never succeed.

For You will put them to flight;
You will prepare their presence among Your remnants.

Be exalted, O Lord, in Your strength;
we will sing and praise Your powers.

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

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.

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for 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.

All: Our Father, Who are in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

Priest: For 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.

³*Reader:* Amen.

³ This “Amen” and the following Troparia could, instead, be sung. In that case, the Troparia are in Tone 1.

Troparia

O Lord, save Your people, and bless Your inheritance.
Grant victories to the Orthodox Christians over their adversaries;
and by virtue of Your Cross, preserve Your habitation.

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

As You were voluntarily crucified for our sake,
grant mercy to those who are called by Your name;
make all Orthodox Christians glad by Your power,
granting them victories over their adversaries,
by bestowing on them the invincible trophy, Your weapon of peace.

...now and ever and unto ages of ages. Amen.

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

During the Theotokion, the Priest stands at his place before the Altar Table.

The Deacon, standing at the Southwest corner of the Altar Table, bows to the Priest and, passing the High Place, exits the Sanctuary through the North door. Standing before the Holy Doors facing the icon of Christ, the Deacon lifts his Orarion and prays:

The Litany for the Civil Authorities

Deacon: Have mercy on us, O God, according to Your great goodness, we implore You, hear us and have mercy.

People: Lord, have mercy. (3x)

Deacon: Again we pray for [his Beatitude] Metropolitan _____, for [his Grace] our Bishop _____, for Priests, Deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (*3x*)

Deacon: Again we pray for the (*President*) and all civil authorities of this country, and for those serving in its Armed Forces.

People: Lord, have mercy. (*3x*)

Deacon: Again we pray for all our brothers and sisters, and for all Orthodox Christians.

The Deacon moves to stand before the icon of Christ.

People: Lord, have mercy. (*3x*)

Priest: For You are a merciful God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

Sunday Matins

If it is not a Vigil:

The Holy Doors are opened for the Priest's blessing.

Reader: In the name of the Lord, Father, bless.

The Priest raises the censer, makes the Sign of the Cross with it, and says:

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

Reader: Amen.

(If it is not a vigil and the Imperial Preface has been completely omitted, the usual prayers might be inserted here.)

From Pascha to the Leave-taking thereof inclusive:

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

The Reader comes to the center of the temple to read:

⁴*Reader:* Glory to God in the highest, and on earth peace to men of His will. (3x)

The Holy Doors are closed.

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

The Six Psalms

Psalm 3

O Lord, why have those who trouble me increased?

Many are rising up against me.

⁴ According to the Slavic custom, this and the following verse, but NOT the Six Psalms, are sung on the feast of the Nativity of Christ.

Many are saying to my soul,
“There is no salvation for him in his God.”

But You, O Lord, are my Protector,
my glory and the One lifting up my head.

I cried out to the Lord with my voice,
and He answered me from His holy mountain.

I lay down to rest and slept.
I awoke and rose, because the Lord will always protect me.

I will not be afraid of myriads of people
arranged on every side against me.

Arise, O Lord, save me, O my God,
for You have struck all who without cause are my enemies.
You have broken the teeth of sinners.

Salvation is the gift of the Lord,
and Your blessing is upon Your people.

I lay down to rest and slept.
I awoke and rose, because the Lord will always protect me.

Psalm 37 (38)

O Lord, rebuke me, but not in Your anger;
and correct me, but not in Your wrath.

For Your arrows are stuck in me
and You are pressing Your hand upon me.

There is no healing in my flesh from the face of Your wrath;
there is no peace in my bones from the presence of my sins.

For my sins have gone over my head;
they weigh upon me like a heavy burden.

My wounds stink and fester
because of my foolishness.

I became miserable and utterly dejected,
I went mourning all day long.

For my soul is filled with mockings
and there is no healing in my flesh.

I was afflicted and humbled exceedingly,
I roared from the groaning of my heart.

Lord, all my desire is before You,
and my groaning is not hidden from You.

My heart is troubled, my strength fails me;
and the light of my eyes, even this is not with me.

My friends and neighbors drew near
and stood opposite me,
and my nearest ones stood far away

Those seeking my life took to violence,
and those seeking evils for me spoke idle words
and planned treachery all day long.

But I, like a deaf man, do not hear,
and I am like a dumb man who does not open his mouth.

I became like a man who does not hear
and in his mouth has no rebukes.

For on You, Lord, I have set my hope;
You will answer me, O Lord my God.

For I said, “Let my enemies never rejoice over me or boast over me when my feet are shaken.”

For I am ready for scourges
and my pain is before me continually.

For I will confess my lawlessness
and I will be concerned about my sin.

But my enemies live and are stronger than me,
and those who hate me wrongfully have multiplied.

Those who repay me evil for good, oppose me,
because I follow goodness.

Do not forsake me, O Lord;
O my God, do not stay far away from me!

Attend to my help,
O Lord of my salvation.

Do not forsake me, O Lord;
O my God, do not stay far away from me!

Attend to my help,
O Lord of my salvation.

Psalm 62 (63)

O God, my God, at dawn I rise to You!
My soul thirsts for You.

And how often my flesh longs for You,
in a desolate land, trackless and waterless!

So I appeared before You in the holy place,
to see Your power and Your glory.

For Your love is better than life;
my lips shall praise You.

So I will bless You as long as I live
and lift up my hands in Your name.

Let my soul be filled with delight,
and my mouth will praise You with joyful lips.

When I remember You on my bed,
I meditate on You in the morning watches.

For You have become my helper,
and in the shelter of Your wings I rejoice.

My soul is glued behind You
and Your right hand holds me tightly.

But those trying in vain to take my life
will go into earth's infernal regions.

They will be delivered to the hands of the sword,
they will be the portion of jackals.

But the king will rejoice in God,
all who swear by Him will be praised,
for the mouth of those who tell lies will be stopped.

I meditate on You in the morning watches.

For You have become my helper,
and in the shelter of Your wings I rejoice.

My soul is glued behind You
and Your right hand holds me tightly.

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.

According to custom, during the next three Psalms the Priest comes out through the North door to stand before the closed Holy Doors, without head covering, and quietly reads the twelve Matins prayers, found in Appendix A.

Psalm 87 (88)

O Lord God of my salvation,
I have cried day and night before You.

Let my prayer come in before You;
incline Your ear to my petition.

For my soul is filled with evils
and my life has come near to Hades.

I am counted with those who go down into the pit,
I became like a helpless man, free among the dead,

like those who have been killed and sleep in the grave,
whom You remember no more
and who are cut off from Your hand.

They put me in the lowest pit,
in dark places and in the shadow of death.

Your anger leans hard upon me,
and You have brought upon me all Your waves.

You have put my acquaintances far from me;
they have made me an abomination to them;
I was betrayed and did not escape.

My eyes grew weak from poverty;
I cry all day to You, Lord,
I spread out my hands to You.

Will You work miracles for the dead
or will physicians raise them up so they will praise You?

Will anyone in the grave tell of Your mercy,
or will they tell of Your truth in the place of destruction?

Will Your wonders be known in the darkness
and Your justice in the land where all is forgotten?

But to You, O Lord, I have cried
and early in the morning my prayer will come before You.

Why, O Lord, do You reject my soul
and turn away Your face from me?

I am poor and in troubles from my youth;
but after being exalted, I am humbled and perplexed.

Your anger has passed over me,
Your terrors have troubled me.

They surrounded me like water all day long;
together they closed in upon me.

You have put far from me friend and neighbor
and my acquaintances because of my misery.

O Lord God of my salvation,
I have cried day and night before You.

Let my prayer come in before You;
incline Your ear to my petition.

Psalm 102 (103)

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

Bless the Lord, O my soul,
and do not forget all His rewards:

who forgives all your sins,
who heals all your diseases,

who redeems your life from destruction,
who crowns you with mercy and compassion,

who satisfies your desire with good things,
your youth will be renewed like an eagle's.

The Lord gives mercy and justice
to all who are being wronged.

He made known His ways to Moses,
His will to the people of Israel.

The Lord is compassionate and merciful,
most patient and most merciful.

He will not always be angry,
nor will He threaten forever.

He has not dealt with us according to our lawlessness,
nor rewarded us according to our sins.

For as high as heaven is from the earth,
so great is the Lord's mercy to those who fear Him.

As far as the east is from the west,
so far has He put our sins from us.

As a father has compassion on his children,
so the Lord has compassion on those who fear Him.

For He knows what we are made of,
He remembers that we are dust.

Man--his days are like grass;
he flourishes like a flower of the field.

When the spirit in him has passed, he will not exist,
and he will know his place no more.

But the Lord's mercy is from age to age
for those who fear Him,
and His justice is for their children's children.

for those who keep His covenant
and remember to carry out His commandments.

The Lord has prepared His throne in heaven
and His kingdom rules over all.

Bless the Lord, all you angels of His,
who are mighty in strength, who do His word
and listen for the sound of His words.

Bless the Lord, all His hosts,
His ministers who do His will.

Bless the Lord, all His works,
in every place of His dominion.
Bless the Lord, O my soul!

In every place of His dominion.
Bless the Lord, O my soul!

Psalm 142 (143)

Lord, listen to my prayer,
give ear to my need in Your truth.
Answer me in Your righteousness.

And 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 humbled my life to the ground.
He has made me sit in darkness
like the dead of long ago.

And my spirit desponded over me,
my heart within me was troubled.

I remember the days of old,
I meditate on all Your works,
I meditate on the works of Your hands.

I stretch out my hands to You,
my soul like parched earth thirsts for You.

Answer me quickly, O Lord, my spirit grows faint.
Do not turn away Your face from me,
or I shall be like those who go down to the pit.

Let me hear Your mercy in the morning,
for on You I have set my hope.
Make known to me the way I should go, O Lord,
For I lift up my soul to You.

Deliver me from my enemies, O Lord,
for I come running to You.

Teach me to do Your will,
for You are my God;
Your good Spirit will guide me in the straight land.

Revive me, O Lord, for Your name's sake.
In Your justice You will bring my soul out of trouble,
and in Your mercy You will put an end to my enemies
and destroy all who afflict my soul,
for I am Your servant.

The Deacon, standing at the Southwest corner of the Altar Table, passing the High Place, exits the Sanctuary through the North door and stands before the icon of the Theotokos until the conclusion of the Psalm.

Answer me in Your righteousness,
And do not enter into judgment with Your servant.

Answer me in Your righteousness,
And do not enter into judgment with Your servant.

Your good Spirit will guide me in the straight land.

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)

At the conclusion of Psalm 142, the Deacon and the Priest bow to each other. The Priest returns to the Sanctuary through the South door and stands at his place before the Altar Table.

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

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 welfare of the holy churches of God, and for the union of all people, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: ⁵For [his Beatitude] Metropolitan _____; for [his Grace] our Bishop _____; for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the President⁶ and all civil authorities of this country, and for those serving in its Armed Forces, let us pray to the Lord.

People: Lord, have mercy.

⁵ We pray for the bishop of the temple in which we are praying. When not in a temple, we pray for the bishop of the diocese in which we are located. If outside the territory of any Orthodox Church or mission, only then do we pray for the bishop of the celebrating priest.

⁶ We pray for the Chief of State and the civil authorities of the place in which we are praying.

Deacon: For this city, [if a monastery: For this holy habitation,] for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and distress, 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: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: ⁷For to You belong 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.

⁷ Some ancient sources suggest Prayer 1 in Appendix A be read here.

God is the Lord

Deacon: God is the Lord, and has revealed Himself to us. Blessed is he that comes in the name of the Lord.

O give thanks to the Lord, for He is good; His mercy endures forever!

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

Deacon: All nations surrounded me; but in the name of the Lord I destroyed them.

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

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

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

Deacon: The stone which the builders rejected has become the head of the corner. This is the Lord's doing; it is marvelous in our eyes.

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

Troparia

[Troparion or Troparia and the Theotokion from the Octoechos or of the Feast]

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

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 Kathismata

Then the first of the appointed Kathismata, and after each of the first two Stasis:

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.

But after the third Stasis:

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)

During Pre-Feasts, during Post-Feasts, and Days of the Great Doxology:

Near the conclusion of the Kathisma, the Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands at his place on the solea, lifts his Orarion and says:

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

The Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: ⁸For Yours is the majesty, and Yours are 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.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

People: Amen.

Kathisma Hymn

[*Sedalen (Kathisma Hymn)*]

Reader: [Instructional reading, if appointed]

Then the second of the appointed Kathismata, which is read in the same way, and with the same conditions concerning the Little Litany, Kathisma Hymn, and instructional reading (except that the exclamation of the Little Litany--if there is a Little Litany--is:

Priest: For You are a good God and You love mankind, and to You we send up glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages off ages.

People: Amen.

On many days there is a third Kathisma [but on feasts the Polyeleon takes precedence, either the ordinary Polyeleon (following) or the special Polyeleon for the Theotokos (Appendix B)].

On Feasts the Polyeleon is sung:

On the Lord's Day either the Polyeleon or the 17th Kathisma is sung, according to the local tradition.

⁸ Some ancient sources suggest Prayer 3 in Appendix A be read here.

The Polyeleon

Refrain: Alleluia! Alleluia! Alleluia!

Psalm 134 (135)

Praise the name of the Lord,
praise the Lord, you servants of His

who stand in the house of the Lord,
in the courts of the house of our God.

Praise the Lord, because God is good,
sing psalms to His name, for it is beautiful.

For the Lord has chosen Jacob for Himself,
Israel for His own possession.

For I know that the Lord is great,
and that our Lord is above all gods.

The Lord does whatever He chooses
in heaven and on earth,
in the seas and in all the depths.

He brings up clouds from the end of the earth,
He makes lightnings for the rain,
He brings winds out of His treasuries.

He struck the firstborn of Egypt,
of man and beast alike.

He sent signs and wonders
in the midst of you, O Egypt,
on Pharaoh and all his slaves.

He struck many nations
and killed powerful kings:

Sihon, king of the Amorites,
and Og, the king of Bashan,
and all the kingdoms of Canaan.

And He gave their land as an inheritance,
a possession for His people Israel.

O Lord, Your name is eternal
and Your memorial from generation to generation.

For the Lord will judge His people
and He will be comforted by His servants.

The idols of the nations are silver and gold,
the works of men's hands.

They have mouths but will not talk,
they have eyes but will not see,

they have ears but will not hear,
for there is not a breath in their mouth.

Let those who make them become like them
and all who trust in them.

O house of Israel, bless the Lord!
O house of Aaron, bless the Lord!

O house of Levi, bless the Lord!
You who fear the Lord, bless the Lord!

Blessed is the Lord from Zion,
Who lives in Jerusalem.

Refrain: for His mercy is eternal. Alleluia!

Psalm 135 (136)

Give thanks to the Lord, for He is good,

Give thanks to the God of gods,
Give thanks to the Lord of lords,
To Him Who alone does great wonders,
To Him Who made the heavens with understanding,
To Him Who poised the earth on the waters,
to Him Who alone made great lights,
The sun for governing the day,
The moon and the stars for governing the night,
To Him Who struck Egypt with their firstborn,
And led out Israel from among them,
With a strong hand and a high arm,
To Him Who divided the Red Sea into parts,
And led Israel through the midst of it,
But shook off Pharaoh and his army into the Red Sea,
To Him Who led His people in the wilderness,
To Him Who struck great kings,
And killed strong kings,
Sihon, king of the Amorites,
And Og, king of Bashan,
And gave their land as an inheritance,
An inheritance for His servant Israel,

For in our humiliation, the Lord remembered us
And He delivered us from our enemies,
Who gives food to all flesh,
O give thanks to the God of heaven,

For the Sundays of the Prodigal Son, Judgment, & Forgiveness; (in addition to the usual Polyeleon):

Refrain: Alleluia!

Psalm 136 (137)

By the rivers of Babylon,
there we sat down and wept,
when we remembered Zion.

On the willows in the midst of it
we hung up our instruments.

For there those who captured us asked us for songs
and those who led us away called for a tune:
“Sing us some of the songs of Zion.”

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

If I forget you, O Jerusalem,
may my right hand be forgotten.

May my tongue stick to my throat
if I do not remember you,
if I do not set Jerusalem foremost,
as in the beginning of my happiness.

Remember, O Lord, the sons of Edom
on the day of Jerusalem's fall, who said:
“Down with it, down with it to its foundations!”

O wretched daughter of Babylon!
Blessed is he who repays you
for what you did to us.

Blessed is he who seizes your children
and dashes them against the Rock.

On Feasts [in the Russian usage only]:

The Clergy proceed to the center of the temple:

The Magnification

Clergy: [The Magnification]

The Priest, preceded by the Deacon with a candle do a Great Censing, beginning with the icon of the Feast, while the people sing:

People: [The Magnification]

Reader: [The Select Psalm⁹]

People: [The Magnification]

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

People: [The Magnification]

Reader: ...now and ever and unto ages of ages. Amen.

People: [The Magnification]

⁹ The current practice is to use one verse of the Select Psalm. Complete service books, however, provide five to ten verses or more. Larger temples may require more than one verse to be used so that the censing may be completed before the end of the Magnification. If more than one verse is used, each is followed by the Magnification. After the last verse, we proceed as follows.

Reader: Alleluia! Alleluia! Alleluia! Glory to You, O God (3x)

People: [The Magnification]

The Clergy return to the Sanctuary through the South door.

The Eulogitaria of the Resurrection

Refrain: Blessed are You, O Lord! Teach me Your statutes!

Tone 5

The angelic host was filled with awe when it saw You among the dead!
By destroying the power of death, O Savior, You raised Adam and
saved all men from Hades!

In the tomb, the radiant angel cried to the myrrh-bearers, “Why do you
women mingle myrrh with your tears? Look at the tomb and
understand! The Savior is risen from the dead!

Very early in the morning, the myrrh-bearers ran with sorrow to Your
tomb. But an angel came to them and said: “The time for sorrow has
come to an end! Do not weep but announce the Resurrection to the
Apostles!

The myrrh-bearers were sorrowful as they neared Your tomb, but the
angel said to them: “Why do you number the living among the dead?
Since He is God, He is risen from the tomb!”

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

We worship the Father, and His Son, and the Holy Spirit, the Holy
Trinity, one in essence. We cry with the seraphim: Holy, Holy, Holy,
are You, O Lord!

...now and ever and unto ages of ages. Amen.

Since you gave birth to the Giver of life, O Virgin, you redeemed Adam from his sin! You gave joy to Eve instead of sadness! The God-Man Who was born of you has restored to life those who had fallen from it.

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

Near the conclusion, the Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands at his place on the solea, lifts his Orarion and says:

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

The Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: ¹⁰For 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.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

People: Amen.

¹⁰ Some ancient sources suggest Prayer 8 in Appendix A be read here.

Hypakoe or Sessional Hymn

People: [The Hypakoe or Sessional Hymn]

Reader: [Instructional Reading]

The Hymn of Degrees

(*On Sundays, according to the tone of the week; on feasts, Tone 4, Antiphon I only by custom*)

People: From my youth, many passions have fought against me. But do You help me and save me, O my Savior!

You who hate Zion shall be put to shame by the Lord. You shall be withered up like grass by the fire!

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands at his place on the solea.

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

Every soul is enlivened by the Holy Spirit and is exalted in purity,
illumined by the Holy Trinity in a sacred mystery!

The Deacon lifts his Orarion and says:

The Prokeimenon

See Appendix C for the Sunday Prokeimena.

Deacon: Wisdom! Let us attend.

The Prokeimenon in the _____ tone.

(The Deacon reads the first verse of the Prokeimenon, etc.)

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: ¹¹For You are holy, O our God, Who rest in the sanctuary, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

Another Prokeimenon

Deacon: Let everything that breathes praise the Lord.

People: Let everything that breathes praise the Lord.

Deacon: Praise God in His sanctuary, praise Him in His mighty firmament.

People: Let everything that breathes praise the Lord.

Deacon: Let everything that breathes...

People: ...praise the Lord.

The Gospel

On Sundays the Gospel is read at the Altar Table; at feast days when the icon is to be venerated, the Priest, preceded by an Acolyte, exits the Sanctuary through the North door and reads the Gospel at the icon in the center of the temple:

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

People: Lord, have mercy. (3x)

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel.

¹¹ Some ancient sources suggest Prayer 9 in Appendix A be read here.

Priest: + Peace be unto all.

People: And to your spirit.

Priest: The reading from the Holy Gospel according to St. _____.

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

Deacon: Let us attend.

Priest: [Reads the Gospel]

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

After it is read, the Gospel is carried in procession back to the Altar Table:

Troparia

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!

Sunday Matins (Lauds)

The Holy Doors are opened. The Priest brings out the Holy Gospel to the center of the temple, carrying it on his chest rather than up above his head, and places it upon the Analogion for veneration by the Faithful.¹² The veneration of the Gospel begins by the Priest making two metanias, kissing the Gospel, and making another metania. All who come forward to venerate the Holy Gospel do likewise, and then bow to the Priest who stands on the left side of the Analogion (as one looks toward the Sanctuary) and faces the Faithful. The Gospel is carried as in procession when returned to the Altar Table, and the Priest turns, usually on the solea, and blesses the People with the Gospel. The Holy Doors are closed.

Psalm 50 (51)

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

Wash me thoroughly from my lawlessness
and cleanse me from my sin.

For I know my sinfulness
and my sin is before me continually.

Against You only have I sinned
and done what is evil in Your sight,
that You may be justified in Your words
and win when You are judged.

For I was conceived in iniquities
and in sins my mother gave me birth.

But You love truth;
the hidden and secret things of Your wisdom
You have made known to me.

¹² When the Litia is included in the Vigil, the anointing with the oil and the distribution of the loaves of the Artoclasia take place at the time of the veneration of the Holy Gospel and/or the Feastday icon.

You will sprinkle me with hyssop and I shall be clean.

You will wash me

and I shall be whiter than snow.

Make me hear joy and gladness.

The bones that have been humbled will rejoice.

Turn Your face from my sins

and blot out all my iniquities.

Create in me a clean heart, O God,

and renew a right spirit within me.

Do not cast me away from Your presence

or take Your Holy Spirit from me.

Restore to me the joy of Your salvation

and strengthen me with Your ruling Spirit.

I will teach Your ways to the lawless,

and sinners will return to You.

Deliver me from bloodshed, O God,

O God of my salvation.

My tongue will rejoice in Your righteousness.

O Lord, You will open my lips

and my mouth will declare Your praise.

For if You desired sacrifice,

I would have given it.

You take no delight in whole burnt offerings.

A sacrifice for God is a broken spirit;

a broken and humbled heart God will not despise.

Gladden Zion, O Lord, with Your goodwill,

and let the walls of Jerusalem be built.

Then You will delight in the sacrifice of righteousness,
in offering and whole burnt offerings.
Then they will offer young bulls on Your altar.

Troparia

On Feasts:

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

[the first Troparion of the feast]

...now and ever and unto ages of ages. Amen.

[the second Troparion of the feast]

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

[the third Troparion of the feast]

On Sundays outside Pre-Lent and Great Lent:

Tone 6

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

Through the prayers of the Apostles, O Merciful One, blot out the multitude of our transgressions.

...now and ever and unto ages of ages. Amen.

Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

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

Jesus has risen from the dead, as He foretold, granting us eternal life, and great mercy.

On Sundays in Pre-Lent and Great Lent:

The Penitential Troparia

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

Open to me the doors of repentance, O Life-Giver, 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 the loving kindness of Your mercy.

...now and ever and unto ages of ages. Amen.

Lead me on the paths of salvation, O Mother of God, 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 transgression.

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 loving kindness, like David I cry to You: have mercy on me, O God, according to Your steadfast love.

The Great Intercession

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door, stands before the icon of Christ, lifts his Orarion and prays:

Deacon: O God, save Your people and bless Your inheritance. Visit Your world in mercy and compassion. Exalt the horn of Orthodox Christians, and send down on us Your rich mercies; through the prayers of our most-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious and life-giving Cross; through the protection of the honorable Bodiless Powers of heaven; through the supplications of the honorable and glorious Prophet, Forerunner and Baptist John; of the

holy, glorious, and all-laudable Apostles; of the Holy Myrrh-bearer and Equal-to-the-Apostles, Mary Magdalen;

of our fathers among the saints, hierarchs and ecumenical teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our fathers among the saints Ignatius of Antioch, Polycarp of Smyrna, Irenaeus of Lyons, Cyprian of Carthage, Ambrose of Milan, Nicholas of Myra in Lycia, Athanasius and Cyril of Alexandria, Gregory of Rome, Augustine of Canterbury, and Theodore of Tarsus;

of Gregory the Enlightener of Armenia; Nina, Equal-to-the-Apostles and Enlightener of Georgia; Patrick, Enlightener of Ireland; Robert, Bishop of Salzburg and Enlightener of the Bavarians; the holy Methodius and Cyril, Evangelizers of the Slavs; the blessed Princess Olga and the holy Prince Vladimir, Equal-to-the-Apostles; Nahum, Enlightener of the Bulgarians; Nicholas, Equal-to-the-Apostles and Enlightener of Japan;

of our fathers among the saints: Innocent, the Enlightener of the Aleuts and Apostle to America; Jacob, Enlightener of the Upic and Athabascan peoples; Nicholas of Zhicha and South Canaan; Tikhon, Enlightener of North America and Patriarch of Moscow; and John the Wonderworker of Shanghai and San Francisco;

of the holy, glorious, and right-victorious Martyrs: the Protomartyr and Archdeacon Stephen; the Great-Martyr and Healer Panteleimon; the Great-Martyrs Demetrius of Thessalonika, George the Victorious, and Theodore the Recruit; Alban, Protomartyr of Britain; the martyrs Adrian and Natalia of Nicomedia; the New Martyr Gorazd of Prague; the new Hieromartyr Nicetas the Albanian of Mount Athos; the New Hieromartyr and Equal-to-the-Apostles Cosmos of Aitolia;

of Juvenaly, Protomartyr of America and the martyred Aleut Peter; of the New-martyrs and Passion-bearers of Russia, especially the martyrs John of Chicago and Alexander of New York;

of the Protomartyr among women and Equal-to-the-Apostles Thekla; of the Great Martyrs Barbara, Katherine, Irene of Thessalonika, and Marina of Antioch; of Lucy of Syracuse; the martyrs Faith, Hope, and Love and their mother Sophia; the Virgin-Martyrs of Rome: Anastasia, Tatiana, Paraskeva, Xenia, Agnes, Lucy, Susanna, and Eugenia; of Hripsime and Gayane of Armenia and Susanna of Georgia;

of our venerable and God-bearing fathers: Anthony the Great; Pachomias the Great; Sabbas; Euthymius; Benedict of Nursia; Columban of Iona; Theodore of Studion; Anthony and Theodosius and the other wonderworkers of the Caves in Kiev; Sergius of Radonezh; Paisius of Modavia; Seraphim of Sarov; Macarius of Corinth; Nectarios of Aigina; Nicodemus of the Holy Mountain; Sergius and Herman of Valaam; Ambrose, Elder of Optina; Silouan of Mount Athos;

and our venerable father Herman, Elder and Wonderworker of Alaska and all America;

of our venerable and God-bearing mothers: Pelagia; Theodosia; Anastasia; Eupraxia; Fevronia; Theodulia; Euphrosyne; Mary of Egypt; and Hilda of Whitby; and Xenia of Petersburg, Fool-for-Christ; of the Holy and God-crowned Emperor Constantine and his mother Helen; of the Righteous Sarah, wife of Abraham; the Righteous Hanna, mother of the Prophet Samuel; Emilia, mother of Saints Basil the Great, Macrina ,and Gregory of Nyssa; Silvia, mother of Gregory the Dialogist; and Genevieve of Paris;

of St. John of Kronstadt; and our father-among-the-saints, Alexis of Minneapolis and Wilkes-barre, defender of the Orthodox Church in America;

of Saint (of the day); of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, hear us sinners who pray to You, and have mercy on us.

The Deacon moves to stand before the icon of Christ.

People: Lord, have mercy. (12x)

Priest: ¹³Through 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-creating Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

THE CANON¹⁴

¹³ Some ancient sources suggest Prayer 10 in Appendix A be read here.

¹⁴ Technically, the Canon is composed of nine invariable Canticles (biblical songs) with nine variable Odes (sets of Troparia) associated with them. The Odes include an initial Troparion, called the Irmos, and a final Troparion, called the Katavasia, with the number of Troparia in between varying considerably. In practice, the number of Troparia always totals fourteen: if there are fewer than fourteen some are repeated, if there are more than fourteen several are combined. The Troparia are interspersed among the verses of the Canticle, but the Troparia begin to be interspersed late enough in the Canticle that there are Troparia remaining after the end of the Canticle. Therefore a refrain such as “Glory to You, O Lord, glory to You” or “Glory, O Lord, to Your holy Resurrection” is used between the extra Troparia until “Glory...” and “...now and ever...”. Most Canticles have a refrain which is used between the verses of the Canticle before the Troparia begin to be inserted.

After Ode 3 there is a patristic reading on Sundays and feasts and always a Little Litany, and a Sedalen or Ypakoe (or a Kontakion, if the day has two Kontakia). After Ode 6 there is a patristic reading on Sundays and feasts and always a Little Litany, a Kontakion, an Ikos, and the Synaxarion of the day. The Typicon (or the Liturgical Calendar and rubrics) will order a more complex arrangement of these two points if several observances occur on the same day.

In most places this technically correct scheme is felt to be very lengthy and is edited in some way. Some omit the Canticles and sing only the Irmos and Katavasia of each Ode, with the other Troparia being read by a reader. Some would go further and usually omit the Katavasia. Some, going even further, omit all the Troparia except for the Irmoi and Katavasia. Almost no one uses two, three, or four Canons together. They choose one or sing the Irmoi of one Canon and the Katavasia of another. In a few places the following method of editing, which we prefer and recommend, is used:

On ordinary days no Odes are sung, but two or three Canticles are chanted according to the day of the week:

Sunday	Canticles I, VIII, and IX
Monday	Canticles I and IX
Tuesday	Canticles III and IX
Wednesday	Canticles IV and IX
Thursday	Canticles V and IX
Friday	Canticles VI and IX
Saturday	Canticles VII and IX

During the period of the Triodion and the Pentecostarion the Canticles which have Odes in the Three ode canon of the Triodion or Pentecostarion for that day are chanted and their Odes also are taken, with Irmoi and Katavasia sung and other Troparia chanted. On Sundays Canticles I, VIII, and IX are chanted with or without Odes, or the Sundays are treated as in number 3) below. On great Feasts the Odes alone are taken with Irmoi and Katavasia sung and other Troparia chanted.

Ode I

The Song of Moses

Refrain: I will sing to the Lord, for He has triumphed gloriously!

Ex. 15:1-19

I will sing to the Lord, for He has triumphed gloriously: the horse and his rider He has thrown into the sea.

The Lord is my strength and my song and He has become my salvation; this is my God, and I will praise Him, my father's God, and I will exalt Him.

The Lord is a man of war; the Lord is His name.

Pharaoh's chariots and his host He cast into the sea; and his picked officers are sunk in the Red sea.

The floods cover them; they went down into the depths like a stone.

Your right hand, O Lord, glorious in power, Your right hand, O Lord, shatters the enemy.

In the greatness of Your majesty You overthrow Your adversaries; You send forth Your fury, it consumes them like stubble.

At the blast of Your nostrils the waters piled up, the floods stood up in a heap; the deeps congealed in the heart of the sea.

The enemy said, "I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword, my hand shall destroy them."

You blew with Your wind, the sea covered them; they sank as lead in the mighty waters.

Who is like You, O Lord, among the gods? Who is like You, majestic in holiness, terrible in glorious deeds, doing wonders?

You stretched out Your right hand, the earth swallowed them.

You have led in Your steadfast love the people whom You have redeemed, You have guided them by Your strength to Your holy abode.

The peoples have heard, they tremble; pangs have seized on the inhabitants of Philistia.

8. Now are the chiefs of Edom dismayed; the leaders of Moab, trembling seizes them; all the inhabitants of Canaan have melted away.
7. Terror and dread fall upon them; because of the greatness of Your arm, they are as still as a stone,
6. Till Your people, O Lord, pass by, till the people pass by whom You have purchased.
5. You will bring them in, and plant them on Your own mountain, the place which You have made for Your abode, the sanctuary, O Lord, which Your hands have established.
4. The Lord will reign forever and ever.
3. For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the Lord brought back the waters of the sea upon them; but the people of Israel walked on dry ground in the midst of the sea.
2. Glory to the Father, and to the Son, and to the Holy Spirit,
1. ...now and ever and unto ages of ages. Amen.

Ode III

The Song of Hannah

Refrain: The Lord will judge the ends of the earth.

1 Samuel 2:1-10

My heart exults in the Lord; my strength is exalted in the Lord.

My mouth derides my enemies, because I rejoice in Your salvation.

There is none holy like the Lord, there is none besides You; there is no rock like our God.

Talk no more so very proudly, let not arrogance come from your mouth; for the Lord is a God of knowledge, and by Him actions are weighed.

The bows of the mighty are broken, but the feeble gird on strength.

Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger.

The barren has born seven, but she who has many children is forlorn.

The Lord kills and brings to life; He brings down to Sheol and raises up.

The Lord makes poor and makes rich; He brings low, He also exalts.

He raises up the poor from the dust; He lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor.

8. For the pillars of the earth are the Lord's and on them He has set the world.
7. He will guard the feet of His faithful ones; but the wicked shall be cut off in darkness;
6. For not by might shall a man prevail.
5. The adversaries of the Lord shall be broken to pieces;

4. Against them He will thunder in heaven. The Lord will judge the ends of the earth;
3. He will give strength to His king, and exalt the power of His anointed.
2. Glory to the Father, and to the Son, and to the Holy Spirit,
1. ...now and ever and unto ages of ages. Amen.

Patristic Reading

Reader: [Patristic reading]

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door, and stands at his place on the solea, lifts his Orarion and says:

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

The Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: ¹⁵For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

¹⁵ Some ancient sources suggest Prayer 5 in Appendix A be read here.

Sessional Hymn

[*Sessional Hymn or Hypakoe*]

While the People sing the Sessional Hymn, the Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

Ode IV

The Song of Habakkuk

Refrain: Let me rejoice in the God of my salvation.

Habakkuk 3:2-19

O Lord, I have heard the report of You, and Your work, O Lord, do I fear. In the midst of the years renew it; in the midst of the years make it known, in wrath remember mercy.

God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise.

His brightness was like the light, rays flashed from His hand; and there He veiled His power.

Before Him went pestilence, and plague followed close behind.

He stood and measured the earth; He looked and shook the nations; then the eternal mountains were scattered, the everlasting hills sank low. His ways were as of old.

I saw the tents of Cushan in affliction; the curtains of the land of Midian did tremble.

Was Your wrath against the rivers, O Lord? Was Your anger against the rivers or Your indignation against the sea, when You rode upon Your horses, upon Your chariot of victory?

You stripped the sheath from Your bow, and put the arrows to the string. You divided the earth with rivers.

The mountains say You, and writhed; the raging waters swept on; the deep gave forth its voice, it lifted its hands on high.

The sun and moon stood still in their habitation, at the light of Your arrows as they sped, at the flash of Your glittering spear.

You walked the earth in fury, You trampled the nations in anger.

You went forth for the salvation of Your people, for the salvation of Your anointed. You crushed the head of the wicked, laying him bare from thigh to neck.

You pierced with Your shafts the heads of his warriors, who came like a whirlwind to scatter me, rejoicing as if to devour the poor in secret.

You trampled the sea with Your horses, the surging of mighty waters.

I hear, and my body trembles, my lips quiver at the sound; rottenness enters into my bones, my steps totter beneath me. I will quietly wait for the day of trouble to come upon people who invade us.

8. Though the fig trees do not blossom, nor fruit be on the vines,
7. The produce of the olive fail and the fields yield no food,
6. The flock be cut off from the fold and there be no herd in the stalls,
5. Yet I will rejoice in the Lord, I will have joy in the god of my salvation.
4. God, the Lord, is my salvation; He makes my feet like hinds feet,
3. He makes me tread on my high places.
2. Glory to the Father, and to the Son, and to the Holy Spirit,
1. ...now and ever and unto ages of ages. Amen.

Ode V

The Song of Isaiah

Refrain: Behold, the Lord is coming forth out of His holy place.

Isaiah 26:9-21¹⁶

In the path of Your judgments, O Lord, we wait for You; Your memorial name is the desire of our soul.

My soul yearns for You in the night, my spirit within me earnestly seeks You. For when Your judgments are in the earth, the inhabitants of the world learn righteousness.

If favor is shown to the wicked, he does not learn righteousness; in the land of uprightness he deals perversely and does not see the majesty of the Lord.

O Lord, Your hand is lifted up, but they see it not. Let them see Your zeal for Your people and be ashamed. Let the fire for Your adversaries consume them.

O Lord, You will ordain peace for us, You have wrought for us all our works.

O Lord our God, other lords besides You have ruled over us, but Your name alone we acknowledge.

They are dead, they will not live; they are shades, they will not arise; to that end You have visited them with destruction and wiped out all remembrance of them.

But You have increased the nation, O Lord, You have increased the nation; You are glorified; You have enlarged all the borders of the land.

¹⁶ Here the RSV. The LXX is very different.

O Lord, in distress they sought You, they poured out a prayer when Your chastening was upon them.

8. Like a woman with child, who writhes and cries out in her pangs, when she is near her time,
7. So were we because of You, O Lord; we were with child, we writhed, we have as it were brought forth wind.
6. We have wrought no deliverance in the earth, and the inhabitants of the world have not fallen.
5. Your dead shall live, their bodies shall rise. O dwellers in the dust, awake and sing for joy!
4. For Your dew is a dew of light, and on the land of the shades You will let it fall.
3. Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the wrath is past.
2. Glory to the Father, and to the Son, and to the Holy Spirit,
1. ...now and ever and unto ages of ages. Amen.

Ode VI

The Song of Jonah

Refrain: With the voice of thanksgiving I will sacrifice to You, O Lord.

Jonah 2:1-9

I called to the Lord, out of my distress, and He answered me; out of the belly of Sheol I cried, and You heard my voice.

For You cast me into the deep, into the heart of the sea, and the flood was round about me; all Your waves and Your billows passed over me.

8. Then I said, “I am cast out from Your presence; how shall I again look upon Your holy temple?”
7. The waters closed in over me, the deep was round about me; weeds were wrapped about my head at the roots of the mountains. I went down to the land whose bars closed upon me forever;
6. Yet You brought up my life from the Pit, O Lord my God.
5. When my soul fainted within me, I remembered the Lord; and my prayer came to You, into the holy temple.
4. Those who pay regard to vain idols forsake their true loyalty,
3. But with the voice of thanksgiving I will sacrifice to You; what I have vowed I will pay.
2. Glory to the Father, and to the Son, and to the Holy Spirit,
1. ...now and ever and unto ages of ages. Amen.

Patristic Reading

Reader: [Patristic reading]

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door, and stands at his place on the solea, lifts his Orarion and says:

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

The Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: ¹⁷For You are the king of peace and Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

Kontakion

[the Kontakion]

While the People sing the Kontakion, the Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

¹⁷ Some ancient sources suggest Prayer 6 in Appendix A be read here.

Ikos

Reader: [Ikos, up to but not including the concluding phrase, which is identical to the concluding phrase of the Kontakion]

People: [Last phrase of the Ikos]

Synaxarion

Reader: [The Synaxarion]

Ode VII

The Song of Azariah and of the Three Young Men

Refrain: With all our heart we follow You; we fear You and seek Your face.

Daniel 3:26-45

Blessed are You, O Lord, God of our fathers, and worthy of praise; and Your name is glorified unto ages.

For You are just in all that You have done to us, and all Your works are true and Your ways right, and all Your judgments are truth.

You have executed true judgments in all that You have brought upon us, and upon Jerusalem, the holy city of our fathers, for in truth and justice You have brought all this upon us because of our sins.

For we have sinfully and lawlessly departed from You, and have sinned in all things and have not obeyed Your commandments; we have not observed them or done them, as You have commanded us that it might go well with us.

So all that You have brought upon us, and all that You have done to us, You have done in true judgment.

You have given us into the hands of lawless enemies, most hateful rebels, and to an unjust king, the most wicked in all the world.

And now we cannot open our mouths; shame and disgrace have befallen Your servants and worshipers.

For Your name's sake do not give us up utterly, and do not break Your covenant, and do not withdraw Your mercy from us, for the sake of Isaac Your servant and Israel Your holy one, to whom You promised to make their descendants as many as the stars of heaven and as the sand on the shore of the sea.

For we, O Lord, have become fewer than any nation, and are brought low this day in all the world because of our sins.

And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, no oblation or incense, no place to make an offering before You or to find mercy.

Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, and with tens of thousands of fat lambs; such may our sacrifice be in Your sight this day, and may we wholly follow You, for there will be no shame for those who trust in You.

And now with all our heart we follow You, we fear You and seek Your face.

Do not put us to shame, but deal with us in Your forbearance and in Your abundant mercy.

Deliver us in accordance with Your marvelous works, and give glory to Your name, O Lord!

Let all who do harm to Your servants be put to shame; let them be disgraced and deprived of all power and dominion, and let their strength be broken.

Let them know that You are the Lord, the only god, glorious over the whole world.

Daniel 3:52-56

8. Blessed are You, O Lord, God of our fathers, and to be praised and highly exalted forever;
7. And blessed is Your glorious, holy name, and to be highly praised and highly exalted forever;
6. Blessed are You in the temple of Your holy glory, and to be extolled and highly glorified forever.

5. Blessed are You, Who sit upon cherubim and look upon the deeps, and to be praised and highly exalted forever.
4. Blessed are You on the throne of Your kingdom, and to be extolled and highly exalted forever.
3. Blessed are You in the firmament of heaven, and to be sung and glorified forever.
2. Glory to the Father, and to the Son, and to the Holy Spirit,
1. ...now and ever and unto ages of ages. Amen.

At the 8th Ode, the Deacon receives the blessing from the Priest for the Great Censing. He begins in the Sanctuary and, emerging to the Solea by the North door, censes the right side of the Iconostasis. He then stands before the icon of the Theotokos awaiting the conclusion of the Katabasia of the 8th Ode.

Ode VIII

The Song of the Three Young Men

Refrain: Sing and exalt Him throughout all the ages.

Daniel 3:57-88

Bless the Lord, all works of the Lord.

Bless the Lord, you heavens and you angels of the Lord.

Bless the Lord, all waters above the heavens and all powers of the Lord.

Bless the Lord, sun and moon and you stars of heaven.

Bless the Lord, all rain and dew and all winds.

Bless the Lord, fire and heat, winter and summer.

bless the Lord, dews and snows, ice and cold.

Bless the Lord, frosts and snows, lightnings and clouds.

Bless the Lord, nights and days, light and darkness.

Bless the Lord, earth, mountains and hills, and all things that grow on the earth.

Bless the Lord, you springs, seas and rivers, you whales and all creatures that move in the waters.

Bless the Lord, all birds of the air, all beasts and cattle.

Bless the Lord, you sons of men, bless the Lord, O Israel.

8. Bless the Lord, you priests of the Lord, and you servants of the Lord.
Sing and exalt Him throughout all the ages.
7. Bless the Lord, you spirits and souls of the righteous, you who are holy
and humble in heart.
Sing and exalt Him throughout all the ages.
6. Bless the Lord, Hananiah, Azariah, and Mishael.
Sing and exalt Him throughout all the ages.
5. Bless the Lord, you apostles, prophets, and martyrs of the Lord.
Sing and exalt Him throughout all the ages.
4. We bless the Father, and the Son, and the Holy Spirit; the Lord.
We sing and exalt Him throughout all the ages.
3. We praise, bless, and worship the Lord.
Singing and exalting Him throughout all the ages.
2. Glory to the Father, and to the Son, and to the Holy Spirit,
1. ...now and ever and unto ages of ages. Amen.

If the Magnificat will be sung:

The Deacon raises the censer and says:

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

The Deacon then censes the icon 3 times, the left side of the Iconostasis, the people and the icons in the remainder of the temple, and gives up the censer. He then returns to his place in front of the icon of the Theotokos.

Ode IX

The Song of Mary (the Magnificat) and The Song of Zacharia (the Benedictus)

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

Luke 1:46-56

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

For He has regarded the humility of His handmaiden. For behold, henceforth all generations will call me blessed;

For He Who is mighty has done great things for me, and holy is His name. And His mercy is for those who fear Him from generation to generation.

He has shown His power with His arm, He has scattered the proud in the imagination of their hearts.

He has pulled down rulers from their thrones and has exalted the humble. He has filled the hungry with good things, and the rich He has sent away empty.

He has helped His servant Israel as He promised to our fathers, so as to remember His mercy to Abraham and his sons forever.”

[from this point on there is no refrain]

Luke 1:68-79

“Blessed is the Lord God of Israel, for He has visited and redeemed His people.

And He has raised up a mighty salvation for us in the house of His servant David,

- As He said through the mouth of the saints who are His prophets from of old,
- Salvation from our enemies and from the hand of all who hate us;
- To show mercy to our fathers and to remember His holy covenant,
8. The oath which He swore to our father Abraham, to grant us that we should be delivered from the hand of our enemies,
7. to serve Him without fear in holiness and righteousness before Him all our days.
6. But you, child, will also be called a prophet of the Most High, for you will go before the face of the Lord to prepare His ways,
5. To give to His people the knowledge of salvation in the forgiveness of their sins, through the merciful compassion of our God
4. by which the Sunrise from on high has visited us, to appear to those sitting in darkness and the shadow of death,
3. And to guide our feet into the way of peace.”
2. Glory to the Father, and to the Son, and to the Holy Spirit,
1. ...now and ever and unto ages of ages. Amen.

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

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

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: ¹⁸For all the powers of heaven praise You, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

On Sundays [but not on Palm Sunday or Pentecost, nor on any Sunday which may coincide with Transfiguration or the Exaltation of the Cross]:¹⁹

The Priest stands at the Altar Table.

A Hymn of Light²⁰

Deacon: Holy is the Lord our God.

People: Holy is the Lord our God.

Deacon: For holy is the Lord our God.

People: Holy is the Lord our God.

Deacon: Over all people is our God.

People: Holy is the Lord our God.

¹⁸ Some ancient sources suggest Prayer 11 in Appendix A be read here.

¹⁹ Technically in the tone of the week, but by custom the music does not vary.

²⁰ In addition to the Exapostilarion or Exapostilaria appointed for the day. [But some reduce this to one or the other, usually retaining this invariant Hymn of Light for Sundays.]

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

Hymn of Light

People: [The Exapostilarion or Hymn of Light]

[“Glory...” for the saint if there is one]

[“...now and ever...” for the saint]

[Sunday Theotokion]

The Praises

When there are verses on the Praises [except at Bridegroom Matins and during weekdays of the Pentecostarion]:

*People: Let everything that breathes 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 you angels of His,
Praise Him, all His hosts.
To You, O God, is due a song.*

When there are no verses on the Praises and when it is a Bridegroom Matins or a weekday of the Pentecostarion:

Psalm 148:1-2

*Praise the Lord from the heavens,
praise Him in the heights,*

*Praise Him, all you angels of His,
praise Him, all His hosts.*

Psalm 148:3-14

Praise Him, sun and moon,
praise Him, all you stars and light.

Praise Him, you heavens of heavens
and you water that is above the heavens.

Let them praise the name of the Lord,
for He spoke and they were born,
He commanded and they were created.

He has fixed them forever and ever.
He has made a law and it will not be bypassed.

Praise the Lord from the earth,
you sea monsters and all depths,

fire, hail, snow, ice,
the storm wind, all obeying His word,

all you mountains and hills,
all you fruit trees and cedars,

you wild beasts and all cattle,
reptiles and winged birds,

you kings of the earth and all peoples,
all you rulers and judges of the earth;

young men and virgins,
old men and children,

let them praise the name of the Lord,
for His name only is exalted;
His praise is above heaven and earth.

And He will exalt the power of His people.
This is a song for all His saints,

for the children of Israel,
for people drawing near to Him.

Psalm 149

Sing to the Lord a new song!
Let His praise be sung in the church of the saints.

Let Israel rejoice in Him Who made him,
and let the children of Zion exult in their King.

Let them praise His name with dancing,
let them sing to Him with drum and harp.

For the Lord takes pleasure in His people
and will exalt the meek with His salvation.

The saints will exult in glory,
and they will rejoice on their beds.

The high praises of God will be in their throat
and two-edged swords in their hands,

to pass judgment on the nations
and give rebukes among the peoples,

to bind their kings with chains
and their nobles with fetters of iron,

8.²¹ to pass judgment on them as God has written.
This glory will be for all His saints.

Psalm 150

7. Praise God in His saints,
praise Him in the expanse of His power.

²¹ If there are Stichera to be sung, they are inserted between the following verses. If there are eight, they begin to be inserted after the verse marked ‘8’. If there are seven, they begin to be inserted after the verse marked ‘7’. If there are extra Psalm verses provided in the proper (usually only when there are more than eight Stichera), use them at the end of Psalm 150, counting backward to discover where to begin inserting the Stichera. There will usually be extra verses on Sunday; they are given below.

6. Praise Him for His mighty acts,
praise Him for His infinite greatness.
5. Praise Him with the sound of the trumpet,
praise Him with psaltery and harp.
4. Praise Him with drum and dancing,
praise Him with strings and bells.
3. Praise Him with well-tuned cymbals,
praise Him with cymbals of victory!

Let everything that breathes praise the Lord!

On Sundays:

Psalm 9:33 (10:12)

2. Arise, O Lord God, let Your hand be uplifted,
do not forget the poor and needy.

Psalm 9:2 (9:1)

1. I will give thanks to You, O Lord, with my whole heart,
I will tell of all Your wonders.

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

[*Gospel hymn*]

Reader: ...now and ever and unto ages of ages. Amen.

Tone 2

People: You are most blessed, O Virgin Theotokos! Through the God-man Who took flesh from you, Hades has been captured and Adam called back! The curse has been annulled, and Eve set free! Death has been slain, so we are given life! Blessed is Christ our God, whose good will it was! Glory to You!

On Feasts:

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

People: [Sticheron on ‘Glory’, if provided]

Reader: ...now and ever and unto ages of ages. Amen.

People: [Theotokion]

At the singing of “...now and ever...” the Holy Doors are opened. The Priest stands in front of the Altar Table and the Deacon to his right.

If no Stichera have been sung with the Praises:

*Reader*²²: To You, O Lord our God, belongs glory, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Great Doxology

Priest: Glory to You Who have shown us the light!

People: Glory to God in the highest, and on earth peace to men of His will.

We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory: O Lord, Heavenly King, God the 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 sins of the world, have mercy on us. Who take away the sins of the world, accept our prayer. Who sit at the right hand of the Father, have mercy on us. For You alone are holy, You alone are Lord, Jesus Christ, in the glory of God the Father. Amen.

Every day I will bless You and praise Your name forever, even unto ages of ages.

²² One source says ‘Priest’.

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 unto ages of ages. 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 commandments.

Blessed are You, O Holy One, enlighten me with Your precepts.

Lord, You have been our refuge from generation to generation.

I said, "Lord, have mercy on 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, and in Your light shall we see light. Continue Your mercy unto 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.

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands at his place on the solea.

Troparia

On Sundays of an odd-numbered Tone:

Today salvation has come to the world! Let us sing to Him Who rose from the dead, the author of our life! Having destroyed death by death, He has given us the victory and great mercy!

On Sundays of an even-numbered Tone:

By rising from the dead, You destroyed the bonds of death. By destroying the condemnation of death, O Lord, You redeemed all men from the snares of the enemy. By revealing Yourself to Your apostles, You sent them to proclaim You. Through them You have given peace to the universe, O Merciful One!

On Feasts:

[*The proper Troparion*]

On Feasts for saints:

[*The Troparion for the saint*]

[“*Glory...now and ever...Amen*”]

[*Resurrectional Theotokion*]

The Deacon lifts his Orarion and prays:

The Litany of Fervent Supplication

Deacon: Have mercy upon us, O God, according to Your great goodness, we implore You, hear us and have mercy.

People: Lord, have mercy. (3x)

Deacon: Again we pray for [His Beatitude] Metropolitan _____, for [His Grace] our Bishop _____, for priests, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (3x)

Deacon: Again we pray for the (*President*) and all civil authorities of this country and for those serving in its Armed Forces.

People: Lord, have mercy. (3x)

Deacon: Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; for the blessed and ever memorable founders of this holy house; for all our fathers and brethren, the Orthodox departed this life before us, [especially _____ and all those] 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 for the servants of God [especially _____], and for the pardon and remission of their sins.

People: Lord, have mercy. (3x)

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

People: Lord, have mercy. (3x)

The Deacon moves to stand before the icon of Christ.

Priest: For You are a merciful God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

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

People: Grant it, 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 it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: ²³For You are a good God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Priest turns toward the people and blesses:

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To You, O Lord.

The Prayer with Heads Bowed

Priest: O Holy Lord, Who dwell on high and look upon the humble, and Who with Your all-seeing eye do behold all creation: to You have we bowed the neck of our soul and body, and we implore You, O Holy of Holies, stretch forth Your invisible hand from Your holy dwelling place and bless us all. And if in any way we have sinned, either willingly or unwillingly, pardon us, inasmuch as You are good, and You love mankind, granting us Your good things in this age and in the age to come. For Yours it is to have mercy on us and to save us, O our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

²³ Some ancient sources suggest Prayer 12 in Appendix A be read here.

People: Amen.

The Great Dismissal

Deacon: Wisdom!

People: Father, bless.

Standing in front of the Altar Table, the Priest says:

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

People: Amen.

Confirm, O God, the holy Orthodox faith and Orthodox Christians unto ages of ages.

Priest: Most holy Theotokos, save us.

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

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

The Deacon turns, exits through the Holy Doors, and goes to stand to the right of the Analog.

Standing in the Holy Doors, facing the people, the Priest says the Great Dismissal:

From Ascension to Great and Holy Saturday:

Reader: 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.

From Thomas Sunday to the Leave-taking of Pascha:

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Priest: May [He Who rose from the dead,²⁴] Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of St. (of the temple.....); of (of the day), whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us for He is good and loves mankind.

Reader: Amen.

From Thomas Sunday to the Leave-taking of Pascha:

In the Byzantine tradition, the Priest raises the Cross and says:

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

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

And unto us He has given eternal life! Let us worship his resurrection on the third day!

²⁴ Sundays. Weekdays and many feasts have their own dismissal.

APPENDIX A

THE TWELVE MATINS PRAYERS

I

We thank You, O Lord our God, Who have raised us from our beds and put into our mouths a word of praise, that we may adore and call on Your holy name. We entreat Your bounties, which You have always used in our life. Send down Your help even now on those who stand before the face of Your holy glory and await rich mercy from You. Enable those who serve You always with fear and love, to praise Your inexpressible goodness. For to You belong 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.

II

From the night our spirit wakes, O our God, for Your commandments are a light on the earth. Enlighten us now to perfect righteousness and holiness in fear of You, for we glorify You, our truly existing God. Incline Your ear and hear us.

Remember by name, O Lord, all those who are with us and pray with us; save them by Your power. Bless Your people, and sanctify Your inheritance. Give peace to Your world, to the churches, to Your priests, to all those in civil authority, 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.

III

From the night our spirit wakes, O God, for Your commandments are a light. Teach us Your righteousness, O God, Your commandments and Your statutes. Enlighten the eyes of our understanding, lest at any time we should fall asleep to death in sin. Drive all gloom from our hearts. Grant us the Sun of Righteousness, and, by the seal of Your Holy Spirit, preserve our life unassailed. Guide our steps to the way of peace. Enable us to behold the dawn and the day with joy, that we

may raise our morning prayers to You. For Yours is the majesty, and Yours are 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.

IV

O Master, God, holy and unsearchable, Who commanded the light to shine out of darkness; Who refreshed us by the sleep of the night; and Who raised us for the glorification and supplication of Your goodness. Implored by Your own lovingkindness, accept now also us who bow before You and give thanks according to our ability. Grant us all our petitions which are for salvation. Show us to be sons of the light and of the day, heirs of Your eternal good things. Remember, O Lord, in the multitude of Your bounties, all Your people here present and praying with us; and all our brothers on land, on sea, in the air, and in every place of Your dominion who are in need of Your mercy and love for mankind; grant Your mercy to all of them. That being always preserved in safety of soul and body, we may with boldness glorify 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.

V

Treasury of Blessings, ever-glowing Fountain, Holy Father Who work wonders, almighty and all-powerful! We all worship You and pray to You, entreating Your mercies and Your compassion, to help and preserve our humility. Remember Your servants, O Lord, and accept our morning prayers as incense in Your sight. Let none of us be found guilty, but surround us all with Your bounties. Remember, O Lord, those who keep vigil and sing to Your glory, and to the glory of Your only-begotten Son and our God and of the Holy Spirit. Be their helper and protector, and receive their supplications on Your heavenly and ideal altar. For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

VI

We thank You, O Lord, God of our salvation, for You do all things which are good for life, that we may always look up to You, the Savior and Benefactor of our souls. You have refreshed us in the past night, and raised us from our beds, and set us in worship of Your honorable name. Therefore we entreat You, O Lord, grant us grace and power that we may sing to You with understanding, and pray without ceasing, working out our own salvation in fear and trembling through the help of Your Christ. Remember, O Lord, those who call out to You in the night; hear them and have mercy on them, destroying under their feet invisible and warring enemies. For You are the King of Peace, the Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

VII

O God and Father of our Lord Jesus Christ, Who have raised us from our beds, and gathered us at the hour of prayer. Grant us grace in the opening of our lips, and accept our thanks according to our ability. Teach us Your statutes. We do not know how to pray as we entreat You, pardon and forgive whatever sins we may have committed up to this present hour, by word or thought, voluntarily or involuntarily. If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You. You only are holy, a mighty helper, the defender of our life; and our song shall always be of You. Blessed and most glorified be the majesty of Your kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages. Amen.

VIII

O Lord our God, Who have driven the despair of sleep from us and assembled us by a holy call, that even in the night we might lift up our hands and give thanks to You for the judgments of Your righteousness, accept our prayers and petitions, the thanks of our nightly worship. Grant us, O Lord, a faith unashamed, a sure hope, a love unfeigned. Bless our comings and goings, our works and deeds, our words

and thoughts, and grant that we may begin this day, praising, singing, and blessing the goodness of Your ineffable beneficence. 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. Amen.

IX

Illumine our hearts, O Master Who love mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and to You we send up glory, together with Your Father Who is without beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

X

O Lord our God, Who have granted men pardon through repentance, and set repentance unto forgiveness, for the prophet David as an example for us of acknowledgment of sin and confession. O Master, have mercy on us according to Your great goodness on account of the many and great iniquities into which we have fallen; and according to Your abundant mercy, blot out our transgression. For we have sinned against You, O Lord, Who know the secret and hidden things in the heart of man and Who alone have authority to pardon sins. Since You have created in us a clean heart; and put a new and right spirit within us; and made known to us the joy of Your salvation; cast us not away from Your presence. But since You are good, and You love mankind, graciously enable us, even to our last breath, to offer to You the sacrifice of righteousness, and an oblation on 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, and life-creating Spirit, now and ever and unto ages of ages. Amen.

XI

O God, our God, Who by Your will have made all the powers endowed with reason and understanding, we implore and supplicate You: Accept the praise which we offer with all Your creatures according to our ability; reward us with the rich gifts of Your goodness. For every knee in heaven and on earth and under the earth bends to You; and everything that breathes and every creature sings of Your ineffable glory; only You are the true and most merciful God. For all the powers of heaven praise You, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

XII

We praise, bless, sing, and thank You, O God of our Fathers, for You have led us through the shade of night and showed us again the light of day. We entreat Your goodness, cleanse us from our sins and accept our prayer in Your great tenderness of heart; for we run to You, the merciful and all powerful God! Make the true Sun of Your Righteousness dawn in our hearts. Enlighten our mind and guard all our senses; that walking uprightly as in the day in the way of Your commandments, we may attain to eternal life - for with You is the fountain of life, and we will be made worthy of enjoying Your unapproachable light. For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

APPENDIX B

THE POLYELEON FOR FEASTS OF THE THEOTOKOS

Refrain: Alleluia!

Psalm 44 (45)

My heart is bubbling over with a good word; I address my works to the King. My tongue is the pen of a rapid writer.

You are lovely with a beauty beyond the sons of men, grace has been poured out on Your lips; therefore God has blessed You forever.

Gird Your sword on Your thigh, O Powerful One, in Your splendor and beauty,

and draw Your bow and prosper and reign in the cause of truth and meekness and justice, and Your right hand will guide You wonderfully.

Your arrows are sharp, O Powerful One, in the heart of the King's enemies. Peoples will fall under You.

Your throne, O God, is forever and ever; the scepter of Your Kingdom is a rod of justice.

You love righteousness and hate lawlessness. Therefore God, Your God, has anointed You with the oil of gladness above Your companions.

Myrrh, stacte and cassia flow from Your garments, from the ivory palaces, from those who gladden You.

King's daughters are present in Your honor. On Your right hand stands the queen, dressed in a garment interwoven with gold, embroidered with many colors.

Listen, daughter, and see, and bend your ear; and forget your people and your father's house. Then the King will desire your beauty, because He is your Lord and you shall worship Him.

And the daughter of Tyre will worship You with gifts; the richest of the people will implore Your favor.

All the glory of the King's daughter is within, though she is dressed in tasseled gold embroidered with many colors.

The virgins in her train will be brought to the King, those near her will be brought to You.

They will be brought with joy and gladness, they will be led into the King's temple.

Instead of Your fathers, sons will be born to You; You will make them rulers over all the earth.

I will remember Your name in all generations; therefore peoples will praise You forever and ever.

APPENDIX C

SUNDAY PROKEIMENA

in their customary (edited) form from the Octoechos

Tone 1

Deacon: Wisdom! Let us attend!

The Prokeimenon in the first tone:

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

Verse: The Lord's words are pure words.

Tone 2

Deacon: Wisdom! Let us attend!

The Prokeimenon in the second tone:

Arise, O Lord my God, in defense of the decree which You Yourself
have commanded,//
and the assembly of peoples will gather around You.

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

Tone 3

Deacon: Wisdom! Let us attend!

The Prokeimenon in the third tone:

Say among the nations that the Lord is King,//
for He has established the world so that it shall never be moved.

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

Tone 4

Deacon: Wisdom! Let us attend!

The Prokeimenon in the fourth tone:

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

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

Tone 5

Deacon: Wisdom! Let us attend!

The Prokeimenon in the fifth tone:

Arise, O Lord my God. Let Your hand be lifted up,//
for You reign forever.

Verse: I will give thanks to the Lord with my whole heart, I will tell of all Your wonderful deeds.

Tone 6

Deacon: Wisdom! Let us attend!

The Prokeimenon in the sixth tone:

O Lord, raise up Your might//
and come to save us.

Verse: Give ear, O shepherd of Israel, You Who lead Joseph like a flock.

Tone 7

Deacon: Wisdom! Let us attend!

The Prokeimenon in the seventh tone:

Arise, O Lord, lift up Your hands;//
O God, forget not the afflicted.

Verse: I will give thanks to the Lord with my whole heart, I will tell of all Your wonderful deeds.

Tone 8

Deacon: Wisdom! Let us attend!

The Prokeimenon in the eighth tone:

The Lord will reign forever;//
your God, O Zion, to all generations.

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