

Daily Vespers in Lent

See Footnote 1.

If the Ninth Hour is read, the Priest or the Reader immediately begins Daily Vespers with “Come, let us worship...”.

If the Ninth Hour is not read, the Priest uncovers the Altar Table, opens the curtain of the Holy Doors (Katapetasma), kisses the edge of the Altar Table, exits through the North door, makes three metanias before the Holy Doors, and says:

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

Reader: Amen.

From Pentecost to Great and Holy Saturday:

Glory to You, our God; glory to You!

O Heavenly King, the Comforter, the Spirit of Truth, You are everywhere and fulfill all things. Treasury of Blessings and Giver of Life, come and abide in us and cleanse us from every impurity and save our souls, O Good One!

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!

¹ The complete Lenten order of Daily Vespers is used Monday through Friday evenings of Great Lent (except those days when the Divine Liturgy of the Pre-Sanctified Gifts is celebrated). This includes Monday, Tuesday, and Wednesday evenings of Holy Week, if for some reason the Liturgy of the Pre-Sanctified cannot be celebrated on those days. The order of Daily Vespers begins in the non-Lenten form and concludes in the Lenten form on Tuesday and Thursday evenings of Cheesefare Week, Sunday evenings of Great Lent, and the evening of Palm Sunday. The order of Daily Vespers begins in the Lenten form and concludes in the non-Lenten form on Wednesday and Friday evenings of Cheesefare Week. When the service begins in one order and concludes in another, the dividing point comes immediately after the Prokeimenon (and Readings, if any).

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.

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 Ascension to Great and Holy Saturday and, within Paschaltide, when no service precedes Daily Vespers:

Come, let us worship God our King!

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

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

The Celebrant, standing in front of the closed Holy Doors, head uncovered, reads the Prayers of Light silently².

The Introductory Psalm

Psalm 103 (104)

Bless the Lord, O my soul!
 O Lord my God, You are very great,
 You are clothed with praise and majesty,
 wrapping Yourself in light for a garment,
 stretching out the sky like a skin³;
 Who covers His upper rooms with water,
 Who makes clouds His chariot,
 Who walks on the wings of the wind,
 Who makes spirits his angels
 and His servant a flame of fire,
 Who poises the earth on its axis;
 it will not be moved throughout the ages.
 The deep like a garment is its clothing.
 On the mountains the waters stand.
 At Your rebuke they run,
 At the crack of Your thunder they are afraid.
 Mountains rise up and plains sink down
 to the place which You have appointed for them.

² Many priests, however, remain in the sanctuary and listen to the word of God from the Psalter and pray the prayers aloud, each in what is thought to be its proper place, omitting those prayers which were written to accompany material no longer part of Vespers or not part of the Vespers of the day. The seven prayers may be found together in Appendix A.

³ a “tent-skin”.

You have set a bound the waters will not pass,
so they will never return to cover the earth.

You send torrents in the ravines,
the waters run between the mountains.

They give drink to all the beasts of the field;
wild donkeys wait to quench their thirst.

The birds of the sky perch on them;
from among the rocks they pipe their calls.

You water the mountains from above.
The earth is filled with the fruit of Your works.

You make grass spring up for the cattle
and vegetation for the service of men,

for them to produce food from the earth
and wine which cheers man's heart,
that his face may be bright with oil
and that bread may strengthen man's heart.

The trees of the plain will be drenched,
the cedars of Lebanon which You planted.

There the sparrows build their nests,
the house of the heron⁴ at the top of them.

The high mountains are for the deer,
a rock is a refuge for hares.

You made the moon to mark the months,
the sun knows his going down.

⁴ or “egret”.

You appoint darkness and it becomes night,
in which all the wild beasts of the forest prowl:

young lions roaring to seize their prey
and seeking their food from God.

The sun rises and they gather together
and lie down in their dens.

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

How great are Your works, O Lord!
You have made all things in wisdom,
the earth is filled with Your creation.

This is the great and wide sea:
there live reptiles without number,
living creatures small and great;

There ships go to and fro;
there, too, is that sea serpent
which You have made to play in it.

All look expectantly to You
to give them their food in due season.

When You give it to them, they gather it;
when You open Your hand,
all things are filled with goodness.

But when You turn away Your face they are troubled.
You will take their spirit and they will die
and they will return to their dust.

You will send Your Spirit and they will be created,
and You will renew the face of the earth.

May the glory of the Lord be forever;
the Lord delights in His works.

He looks upon the earth and makes it tremble,
He touches the mountains and they smoke.

I will sing to the Lord all my life,
I will sing praises to my God as long as I live.

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.

May my conversation be pleasing to Him,
and I will rejoice in the Lord.

May sinners vanish from the earth,
and the lawless so as to be no more.
Bless the Lord, O my soul.

The sun knows his going down.
You appoint darkness and it becomes night,

How great are Your works, O Lord!
You have made all things in wisdom,

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)

Alternate Introductory Psalm for Great Lent Only⁵

Psalm 85 (86)

Incline Your ear, O Lord, and answer me,
for I am poor and needy.

Guard my soul, for I am holy;
my God, save Your servant who hopes in You.

Have mercy on me, O Lord,
for all day long I will call to You.

Gladden the soul of Your servant,
for to You, O Lord, I lift up my soul.

For You, Lord, are good and gentle,
and most merciful to all who call upon You.

Give ear, O Lord, to my prayer,
and attend to the cry of my need.

In the day of my trouble I will call to You,
because You will answer me.

There is no one like You among the gods, O Lord,
and there are no works like Yours.

All the nations You have made will come and worship You, O Lord,
and will glorify Your name.

For You are great and do wonderful things,
You, alone, are God.

⁵ Many ancient service books indicate Psalm 85 (86) being the Lenten Introductory Psalm instead of Psalm 103 (104).

Guide me in Your way, O Lord,
and I will walk in Your truth.
Let my heart rejoice to fear Your name.

I will thank You, O Lord my God, with all my heart,
and I will glorify Your name forever.

For great is Your mercy to me,
and you have delivered my soul from the lowest Hades.

O God, lawbreakers have risen against me,
and a mob of strong ones have tried to take my life⁶
and have not set You before them.

But You, O Lord my God, are compassionate and merciful,
most patient, most merciful and true.

Look upon me and have mercy on me;
give Your strength to Your servant
and save the son of Your handmaid.

Work with me a miracle for good
and let those who hate me see it and be ashamed,
because You, O Lord, have helped me and comforted me.

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

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

At the conclusion of Psalm 103 or Psalm 85, 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.

⁶ Cp. Mt. 12:29; Mk. 3:27; Lk. 11:21; Ps. 53:3.

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: ⁷For [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 President⁸ 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.

⁷ 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.

⁸ We pray for the Chief of State and the civil authorities of the place in which we are praying.

Deacon: For this city, [or countryside, town, village, 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: ⁹For 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.

⁹ Some ancient sources suggest Prayer 7a or, if Psalm 85 (86) is used as the Introductory Psalm, Prayer 1 in Appendix A be read here.

On Monday through Friday evening, unless there was a vigil the night before¹⁰:

The Kathisma

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.

Reader: [reads the first Stasis of the appointed Kathisma]

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

People: ...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,

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

[reads the second Stasis of the appointed Kathisma]

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

People: ...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,

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

¹⁰ If there is a Polyeleos, a vigil, or a feast of the Lord on a Monday, we sing a reduced version of the First Kathisma (Blessed is the man...) which is appointed to be read on Saturday evenings. (see Appendix B). If a feast of the Lord fall on a Tuesday through Saturday, there is no Kathisma. The Lenten Kathisma 18 is also found in Appendix B.

[reads the third Stasis of the appointed Kathisma]

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands before the icon of the Theotokos.

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

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

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

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: ¹¹For 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.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns

¹¹ Some ancient sources suggest Prayer 2 in Appendix A be read here.

and bows to the Priest, takes up the censer and presents it to the Priest, saying:

Deacon: Bless, Master, the incense.

Priest: + We offer You incense, O Christ our God, for a perfume of spiritual fragrance. Receive it upon Your heavenly Altar, and send down upon us in return the grace of Your all-Holy Spirit.

Deacon: Amen.

The Deacon then begins the Great Censing.

If there is no Entrance:

Upon the Deacon's entering, the Priest prays:

Priest: In the evening, in the morning, and at midday, we praise You, we bless You, we give thanks to You, and we pray to You: O Master of all, O Lord, the Lover of mankind, let our prayer arise in Your sight as incense, and incline not our hearts to words or thoughts of evil, but rescue us from all who seek after our souls. For our eyes are toward You, O Lord: Lord, in You we put our hope. Put us not to shame, O our God. 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.

Lord, I Call¹²

Psalm 140 (141):1-2

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

¹² When a feast supersedes the Octoechos, "Lord, I Call..." is chanted in the tone of the first Sticheron appointed for the day. Otherwise, it is chanted in the tone of the week.

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

Psalm 140 (141):3-10

Reader: Set a guard, O Lord, over my mouth,
and a door of enclosure and protection around my lips.

Do not incline my heart to evil words,
to make excuses for sins.
With men who practice lawlessness,
not even with their chosen ones will I be joined.

A just man will correct and rebuke me with mercy,
but may the oil of a sinner never anoint my head,
because again and again my prayer is against their pleasures.

Their judges and kings drown holding rocks:
they will hear my words, for they are sweet.

As a clod of earth is crushed on the ground,
our bones have been scattered beside the grave.

For my eyes look to You, O Lord;
O Lord, in You I trust, do not take away my life.

Keep me from the trap they have set for me
and from the snare of the evildoers.

Sinners will fall into their own net;
I am alone until I pass on.

Psalm 141 (142)

I cry to the Lord with my voice,
I pray with my voice to the Lord.

I will pour out before Him my prayer,
I will tell my trouble before Him.

When my spirit departs from me,
You know my paths.
In this way that I was going,
they hid a trap for me.

I look to the right hand and watch,
but there is no one who knows me.
Escape is cut off from me,
but there is no one seeking my life.

I cried to You, O Lord, and said,
“You are my hope,
You are my portion in the land of the living.”

Attend to my prayer,
for I have been brought very low.
Deliver me from those who are persecuting me,
because they are stronger than I am.

10.¹³ Bring my soul out of prison
that I may confess Your name,

9. The righteous are waiting for me
until You reward me.

¹³ From this point on, hymns (Stichera) can be inserted between Psalm verses. If there are ten Stichera, the first is inserted after the verse marked ‘10’, the second after the verse marked ‘9’, and so on. If there are six Stichera, the first is inserted after the verse marked ‘6’, the second after the verse marked ‘5’, and so on.

Psalm 129 (130)

8. Out of the depths I cry to You, O Lord;
O Lord, hear my voice.
7. Let Your ears be attentive
to the cry of my prayer.
6. If You, O Lord, should take note of our sins,
O Lord, who would survive?
But with You there is forgiveness.
5. For Your name's sake, O Lord, I wait for You,
my soul waits for Your word,
my soul hopes for the Lord,
4. from the morning watch until night.
From the morning watch
let Israel hope for the Lord.
3. For with the Lord there is mercy
and with Him there is great redemption.
And He will redeem Israel
from all his sins.

If there is an Entrance:

During the singing of the Stichera, the Priest puts on the Phelonion, and, if a Deacon is serving, he keeps it on until the conclusion of the service.

The Deacon receives the censer from the Server.

Psalm 116 (117)

2. Praise the Lord, all you nations,
praise Him, all you peoples!

I. For great is His mercy to us,¹⁴
and the truth of the Lord continues forever.

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

Here, on certain days, the people sing a festal Sticheron. Otherwise the Reader goes on:

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

People: [Sing the Theotokion]

On all Sunday evenings and on certain Feast days only:

As the People sing the Theotokion, the Deacon asks the Priest to bless the censer. The Holy Doors are opened, the Deacon and the Priest kiss the Altar Table, and preceded by the Acolytes, passing by the High Place, they proceed out of the Sanctuary through the North door, and go to the solea in front of the Holy Doors.

The Vespers Entrance

As they proceed:

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

Priest: In the evening, in the morning, and at midday, we praise You, we bless You, we give thanks to You, and we pray to You: O Master of all, O Lord, the Lover of mankind, let our prayer arise in Your sight as incense, and incline not our hearts to words or thoughts of evil, but rescue us from all who seek after our souls. For our eyes are toward You, O Lord: Lord, in You we put our hope. Put us not to shame, O our God. 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.

People: Amen.

The Priest stands in the center facing the Altar Table.

¹⁴ Lit., "For His mercy has been strengthened upon us".

The Deacon approaches the Holy Doors to the right of the Priest and then he censes the Holy Doors, the icons of Christ and the Theotokos, the icon of the patron saint of the Temple, and the Priest. After this he transfers the censer from his right hand to his left, bows to the Priest and, pointing to the Holy Doors with his Orarion in his right hand, he says quietly:

Deacon: Bless, Master, the holy entrance.

Priest: + Blessed is the entrance into Your Sanctuary, always, now and ever and unto ages of ages.

People: Amen.

After this, the Deacon stands in the middle of the Holy Doors and, at the conclusion of the Theotokion, makes the Sign of the Cross with the censer and says:

Deacon: Wisdom! Let us attend!

The Deacon censes the Altar Table on all four sides and the High Place, and gives up the censer to the Acolyte.

The Priest(s) kisses the two small icons located on the sides or pillars of the Holy Doors area, blesses the People, kisses the Altar Table, and goes to the High Place, makes the Sign of the Cross and a small metania and stands to the right of center (Southeast corner of the Altar Table) facing the people.

The Deacon kisses the Altar Table, goes to the left side of the Sanctuary, makes the Sign of the Cross on himself facing the High Place, bows to the Priest, and stands to the left (Northeast corner) of the Altar Table at the High Place facing toward the people.

If there is no Entrance:

Priest: Wisdom! Let us attend!

While the people sing Gladsome Light, the Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door, takes his place on the solea,...

Gladsome Light

People: O gladsome Light of the holy glory of the immortal, heavenly, Holy, blessed Father: O Jesus Christ:
Now that we have come to the setting of the sun,

And behold the light of evening,
We praise God: Father, Son, and Holy Spirit.
For it is right, at all times,
To worship You in voices of praise,
O Son of God and Giver of life.
Therefore all the world glorifies You.

Deacon: Let us attend.

In Lent:

The First Prokeimenon

The Deacon, from within the Sanctuary, says:

Deacon: Wisdom!

Reader: The Evening Prokeimenon in the _____ tone:

[The Reader reads the first verse of the first Prokeimenon, etc.]

The First Old Testament Reading

Deacon: Wisdom!

Reader: The reading from _____.

Deacon: Let us attend!

Reader: *[reads the selection from Joel, Genesis, or Exodus.]*

The Second Prokeimenon

Deacon: Wisdom!

Reader: The Prokeimenon in the _____ tone:

[The Reader reads the first verse of the second Prokeimenon, etc.]

The Second Old Testament Reading¹⁵

Deacon: Wisdom!

Reader: The reading from _____.

Deacon: Let us attend!

Reader: [reads the selection from Proverbs or Job.]

If there are Old Testament readings of a feast, each is introduced as follows:

Deacon: Wisdom!

Reader: The reading from _____.

Deacon: Let us attend!

If there was a reading:

Priest: + Peace to you who read.

Grant, O Lord

Reader: Grant, O Lord, to keep us this evening without sin.

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

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

Blessed are You, O Lord: teach me Your statutes.

Blessed are You, O Master: make me to understand Your commandments.

¹⁵ But on those days in Cheese week when the Lenten order is used, there is no second reading.

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

Your mercy, O Lord, endures forever. Do not forsake the works of Your hands.

To You belongs worship, to You belongs praise, to You belongs glory; to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

If there was an Entrance:

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

The Deacon lifts his Orarion and says:

The Evening Litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That the whole evening 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: ¹⁶For 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

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To You, O Lord.

¹⁶ Some ancient sources suggest Prayer 7b in Appendix A be read here.

The Prayer with Heads Bowed

Priest: O Lord our God, Who bowed the heavens and came down for the salvation of the human race; look upon Your servants and Your inheritance; for to You, the awesome Judge, Who yet love mankind, have Your servants bowed their heads and submissively bent their necks, not waiting for help from men, but asking for Your mercy and looking confidently for Your salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the Devil, from vain thoughts, and from evil imaginations. Blessed and 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.

People: Amen.

The Deacon enters the Sanctuary through the South door as the people sing the Aposticha and verses.

The Aposticha

People: [Sticheron]

Reader: I lift up my eyes to You, the One Who lives in heaven. Behold, as the eyes of slaves are on the hands of their lords, and as the eyes of a maid¹⁷ are on the hands of her mistress, so our eyes look to the Lord our God until He has compassion on us.

People: [Sticheron]

Reader: Have mercy on us, O Lord, have mercy on us, for we have had our fill to the full of scorn, our soul is more than filled. Let the reproach be for the prosperous and the contempt for the proud.

¹⁷ or “slave girl”.

People: [Sticheron]

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

People: [Glory verse, if any]

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

People: [Theotokion]

The Canticle of Simeon

Reader: Master, now let Your servant depart in peace according to Your word. For my eyes have seen Your salvation which You have prepared before the face of all people: a light for revelation to the gentiles and for the glory of Your people Israel.

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.

Reader: Amen.

The Lenten Troparia

During the first three of the following Troparia, one prostration is made by all at each Troparion. During the fourth Troparion, all make a lesser reverence.

Tone 8

People: Rejoice, O Virgin Theotokos, Mary full of grace! The Lord is with you. Blessed are you among women and blessed is the fruit of your womb;// for you have borne the Savior of our souls

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

O Baptiser of Christ, remember us all,
that we may be delivered from our iniquities;//
for to you is given grace to intercede for us.

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

Intercede for us, O holy apostles and all the saints,
that we may be delivered from perils and sorrows;//
for we have acquired you as fervent intercessors before the Savior.

Beneath your compassion we take refuge, O Theotokos.
Do not despise our supplications in adversity,//
but deliver us from perils, O only pure and only blessed one.

Reader: Lord, have mercy. (40x)

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

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!

In the Name of the Lord, father bless.

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

Reader: Amen.

O Heavenly King, establish the Orthodox Christians, strengthen the faith, quiet the heathen, give peace to the world, place our departed fathers and brethren in the tabernacles of the righteous, and accept us sorrowers and penitents, for You are good, and You love mankind.

The Deacon and the Priest exit the Sanctuary through the North door and take their place on the solea.

The Prayer of St. Ephraim

Facing East, the Priest prays:

Priest: O Lord and Master of my life, do not permit me the spirit of laziness, despair, lust of power, and idle talk. (*All make a prostration.*)

But give, rather, the spirit of chastity, humility, patience and love to Your servant. (*All make a prostration.*)

O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed are You unto ages of ages. Amen. (*All make a prostration.*)

Then all make 12 lesser reverences, saying for each:

O God, cleanse me a sinner and have mercy on me.

The Prayer of St. Ephraim is repeated, with one prostration at the end.

This section, generally understood to be connected to the former practice of a simple distribution of the Pre-Sanctified gifts at every Lenten Daily Vespers, is often omitted.

Reader: O most holy Trinity, consubstantial power, undivided Kingship, the source of every good thing, be gracious even to me, a sinner. Make firm and instruct my heart and take every defilement away from me. Enlighten my mind that I may always glorify, praise, and worship You, and say: One is Holy. One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Blessed be the name of the Lord, henceforth and forevermore. (3x)

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

Psalm 33 (34)

I will bless the Lord at all times,
His praise shall be continually in my mouth.

My soul will be praised by the Lord;
let the meek hear and be glad.

O magnify the Lord with me
and let us exalt His name together.

I sought the Lord and He answered me,
and He delivered me out of all my troubles.

Come to Him and be radiant,
and your faces will not be ashamed.

This poor man called and the Lord heard him
and saved him out of all his troubles.

The angel of the Lord will camp round those who fear Him
and will deliver them.

O taste and see that the Lord is good!
Blessed is the man who hopes in Him.

O fear the Lord, all you His saints,
because those who fear Him lack nothing.

The rich do become poor and hungry,
but those who seek the Lord
will not be in want of anything good.

Come, children, listen to me!
I will teach you the fear of the Lord.

Who is a person who wants life
and loves to see good days?

Stop your tongue from evil
and your lips from talking deceit.

Turn away from evil and do good,
seek peace and pursue it.

The eyes of the Lord are upon the righteous¹⁸
and His ears are open to their prayer.

But the face of the Lord is against evildoers
to destroy their memory from the earth.

The righteous call and the Lord answers them
and delivers them out of all their troubles.

The Lord is near to the broken-hearted
and He will save the humble in spirit.

Many are the troubles of the righteous,
but the Lord will deliver them out of them all.

¹⁸ 1 Pet. 3:12 verbatim to 16a (Peter omits 16b).

The Lord guards all their bones,
not one of them will be broken.

The death of sinners is evil,
and those who hate a righteous man will sin.

The Lord will deliver the souls of His servants,
and none will sin who hope in Him.

and in the Greek usage, the following Psalm also:

Psalm 144 (145)

I will lift You on high, my God and my King,
and I will bless Your name forever and ever.

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

Great is the Lord and highly to be praised,
and of His greatness there is no limit.

Generation after generation will praise Your works
and they will declare Your power.

They will talk of the magnificence of the glory of Your holiness,
and they will declare your wonders.

And they will tell terrible tales of Your power
and will declare Your greatness.

They will spread the memory of Your great goodness
and will rejoice in Your justice and righteousness.

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

The Lord is good and kind to all,
and His compassion is over all His works.

Let all Your works praise You, O Lord,
and let Your saints bless You.

They will tell of the glory of Your Kingdom,
and they will talk of Your power,
to make known Your power to the sons of men,
and the glory of the magnificence of Your Kingdom.

Your Kingdom is a kingdom of all the ages,
and Your sovereign rule is in all generations.

The Lord is faithful in all His words
and holy in all His works.

The Lord upholds all who are falling
and He straightens all who are bent down.

The eyes of all look hopefully to You
and You give them their food in due season.

You open Your hand and fill
every living thing with delight and goodwill.

The Lord is just in all His ways
and holy in all His works.

The Lord is near to all who call upon Him,
to all who call on Him in truth.

He will do the will of those who fear Him,
and He will hear their prayer and He will save them.

The Lord guards all who love Him,
but all the sinners He will destroy.

My mouth will tell the praise of the Lord,
and let all flesh bless His holy name forever and ever.

The Dismissal

The Priest and the Deacon turn to face the People. The Deacon lifts his Orarion and says:

Deacon: Wisdom.

People: It is truly right to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God.

The Priest bows toward the icon of Christ on the Iconostasis, saying:

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

The Deacon goes to stand to the right of the Analog.

Standing in front of the Holy Doors, facing the people, the Priest says the 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.

Priest: May Christ our true God, through the prayers of His most pure Mother; [Monday] by the protection of the honorable Bodiless Powers of heaven; [Tuesday] of the honorable and glorious Prophet, Forerunner and Baptist John; [Wednesday, Friday] by the power of the precious and life-creating Cross; of the holy, glorious, and all-laudable Apostles; [Thursday] of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; [Saturday] of the holy, glorious and right-victorious Martyrs; 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.

APPENDIX A

THE SEVEN VESPERS PRAYERS

I

O Lord, compassionate and merciful, long-suffering and of great mercy, give heed to our prayers, and attend to the voice of our supplications. Work upon us a sign for good. Guide us in Your way that we may walk in Your truth. Gladden our hearts that we may fear Your holy name, for You are great and You work wonders. You alone are God, and among the gods there is none like You, O Lord, powerful in mercy and good in might, to help and to comfort and to save all those who hope in Your holy name. 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

O Lord, in Your displeasure, rebuke us not, neither chasten us in Your wrath, but deal with us according to Your tenderness, O physician and healer of our souls. Guide us to the haven of Your will. Enlighten the eyes of our hearts to the knowledge of Your truth, and grant that the remainder of the present day and the whole time of our life may be peaceful and sinless, through the intercessions of the holy Theotokos and of all the saints. 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.

III

O Lord our God, remember us, Your sinful and unprofitable servants, when we call on Your holy and venerable name, and put us not to shame in our expectation of Your mercy, but grant us, O Lord, all our petitions which are unto salvation, and make us worthy to love and fear You with all our hearts, and to do Your will in all things. 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 of ages. Amen.

IV

O You to Whom the holy powers sing with unending hymns and unceasing doxologies, fill our mouths with Your praise that we may magnify Your holy name. And grant to us part and inheritance with all those who fear You in truth and keep Your commandments, through the intercessions of the holy Theotokos and of all the saints. 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.

V

O Lord, Lord, Who uphold all things in the most pure hollow of Your hand, Who are long-suffering toward us all, and Who turn away from our wickedness, remember Your compassion and Your mercy. Look on us with Your goodness. Grant to us also by Your grace, through the remainder of the present day, to avoid the various subtle snares of the Evil One. Keep our lives unassailed, through the grace of Your all holy Spirit. Through the mercy and love toward mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

VI

O God, great and wonderful, Who with goodness indescribable and rich providence, order all things and grant to us earthly good things; Who have given us a pledge of the promised kingdom through the good things already granted to us, and have made us to shun all harm during that part of the day which is past, grant that we may also fulfill the remainder of this day blamelessly before Your holy glory, and hymn You, our God Who alone are good and love mankind. 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.

VII

a

O great and most high God, You alone have immortality, and You dwell in unapproachable light. You have fashioned all creation in wisdom. You have divided the light from the darkness, and have set the sun to rule the day and the moon and stars to rule the night. You have also permitted us sinners at this present hour to come before Your presence with confession and to offer to You our evening doxology. O Lord, Lover of Mankind, direct our prayer as incense before You, and accept it as a sweet fragrance. Grant that the present evening and coming night be peaceful. Clothe us with the armor of light. Rescue us from the fear of night, and from everything that walks in darkness. Grant that the sleep that You have given us for rest in our weakness may be free from every fantasy of the devil.

b

O Master of all, leader of the good, may we, being moved to compunction on our beds, remember Your name in the night. Enlightened by doing Your commandments, may we rise up with joyful soul to glorify Your goodness of heart for our own sins and those of all Your people. Look on them in mercy, through the intercessions of the holy Theotokos. 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 of ages. Amen.

THE VESPERS KATHISMA

The Customary {edited} Version

1. Blessed is the man who walks not in the counsel of the godless.
Alleluia! Alleluia! Alleluia!
2. For the Lord knows the way of the righteous, but the way of the godless will perish.
Alleluia! Alleluia! Alleluia!
3. Serve the Lord with fear and rejoice in Him with trembling!
Alleluia! Alleluia! Alleluia!
4. Blessed are all who take refuge in Him!
Alleluia! Alleluia! Alleluia!
5. Arise, O Lord! Save me, O my God!
Alleluia! Alleluia! Alleluia!
6. Salvation is of the Lord! Your blessing be upon Your people!
Alleluia! Alleluia! Alleluia!

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!

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

THE LENTEN KATHISMA 18¹⁹

STASIS I

Psalm 119 (120)

I call to the Lord in my distress
and He answers me.

O Lord, deliver my soul from dishonest lips
and from a deceitful tongue.

What should be given to you and what should be added to you
against a deceitful tongue?

The arrows of the powerful one
sharpened with coals from the desert²⁰.

Alas for me, that my pilgrimage is prolonged,
that I live among the tents of Kedar!

My soul has long been on pilgrimage.
With those who hate peace, I was peaceful.

But when I started talking to them,
they began fighting me for no reason.

Psalm 120 (121)

I lift up my eyes to the mountains.
Where will my help come from?

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

¹⁹ This is the most usual Kathisma on Lenten weekdays. On certain days, especially in the fifth week, different Kathismata are appointed.

²⁰ Cp. Ps. 101:7.

Do not let your foot slip,
and may He not doze who keeps you.

Behold, He who keeps Israel
will not doze or sleep.

The Lord will keep you,
the Lord is your shelter at your right hand.

The sun will not burn you by day,
nor the moon by night.

The Lord will guard you from all evil,
the Lord will guard your soul.

The Lord will guard your coming in and your going out,
from now on and forever.

Psalm 121 (122)

I was glad when they said to me:
“Let us go to the house of the Lord.”

Our feet are standing
in your courts, O Jerusalem.

Jerusalem is built as a city
where all share together for the same purpose.²¹

For there the tribes go up, the tribes of the Lord,
as a testimony for Israel,
to give thanks to the name of the Lord.

For there thrones are set for judgment,
thrones over the house of David.

²¹ 1 Cor. 10:31; Col. 3:17.

Pray for the peace of Jerusalem
and prosperity for those who love you.

Let peace be in your armed forces
and prosperity in your fortresses.

For the sake of my brothers and my neighbors
I talk peace regarding you.

For the sake of the house of the Lord our God
I request good things for you.

Psalm 122 (123)

I lift up my eyes to You,
the One Who lives in heaven.

Behold, as the eyes of slaves are on the hands of their lords,
and as the eyes of a maid²² are on the hands of her mistress,
so our eyes look to the Lord our God
until He has compassion on us.

Have mercy on us, O Lord, have mercy on us,
for we have had our fill to the full of scorn,

our soul is more than filled.
Let the reproach be for the prosperous
and the contempt for the proud.

Psalm 123 (124)

Except the Lord had been among us,
(let Israel now say),

Except the Lord had been among us
when men rose up against us,

²² or “slave girl”.

they would have swallowed us alive,
when their fury raged against us.

The water would have drowned us,
our soul would have passed through a torrent.

Our soul would have passed
through irresistible water.

Blessed is God Who has not given us up
as a prey for their teeth!

Our soul like a bird has been saved
from the trap of the hunters.

The trap has been broken
and we have been saved.

Our help is in the name of the Lord,
who made heaven and earth.

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

Alleluia! Alleluia! Alleluia! Glory to 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.

STASIS II

Psalm 124 (125)

Those who trust in the Lord are like Mount Zion;
one who lives in Jerusalem will never be shaken.

Mountains surround and protect Jerusalem,
and the Lord surrounds and protects His people
from now and forever.

The Lord will not leave the rod of sinners
over the realm of the righteous,
lest the righteous should stretch out
their hands to wrongdoing.

Do good, O Lord, to the good,
and to those who are straight in heart.²³

But those who turn aside into crooked ways
the Lord will drive away with the evildoers.
Peace is upon²⁴ Israel.

Psalm 125 (126)

When the Lord brought back the captives²⁵ of Zion,
we were like those who are comforted.

Then our mouth was filled with joy
and our tongue with exultation.
Then they said among the nations:
“The Lord has done great things with them.”

The Lord has done great things with us;
we have become glad.

Bring back, O Lord, our captives
like torrents in the south.

Those who sow in tears
will reap with rejoicing.

²³ Cp. Ps. 142:10; 118:128.

²⁴ also means: over & with Israel. Eph. 2:14.

²⁵ Lit. “reversed the captivity...”

They went walking and wept
as they cast their seed.

But when they come back,
they will come with rejoicing,
bringing their sheaves.

Psalm 126 (127)

Unless the Lord builds the house,
those who build it labor in vain.

Unless the Lord guards a city,
the watchman keeps awake in vain.

It is vain for you to rise at dawn,
to get up after sitting late,
eating the bread of painful sweat,
when He gives His beloved people sleep.

Behold, children are the Lord's inheritance;
the fruit of the womb is a reward.

Like arrows in the hand of a warrior,
so are the children of the exiles.

Happy is he who satisfies his desire with them;
they will not be ashamed
when they talk with their enemies in the gates.

Psalm 127 (128)

Blessed are all who fear the Lord,
who walk in His ways.

You will eat the fruits of your labors;
you will be happy, and it will be well with you.

Your wife will be like a fruitful vine
on the sides of your house,
your children like young olive trees
around your table.

See, this is how a man will be blessed
who fears the Lord.

The Lord bless you from Zion!
And may you see the joys of Jerusalem
all the days of your life.

And may you see your children's children.
Peace is upon²⁶ Israel!

Psalm 128 (129)

Many times they have fought against me from my youth
(let Israel now say),

Many times they have fought against me from my youth,
yet they could not prevail against me.

The sinners plowed on my back;
they prolonged their iniquity.

But the just Lord
broke the sinners' necks.

Let all who hate Zion
be put to shame and confounded.

Let them become like grass on the housetops,
which withers before it is pulled up,

²⁶ also means: over & with Israel.

with which no reaper can fill his hand
and no one gathering sheaves get an armful.

And no passers-by will say to them:
“The blessing of the Lord be upon you;
we bless you in the name of the Lord.”

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

Alleluia! Alleluia! Alleluia! Glory to 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.

STASIS III

Psalm 129 (130)

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

Let Your ears be attentive
to the cry of my prayer.

If You, O Lord, should take note of our sins,
O Lord, who would survive?

But with You there is forgiveness.

For Your name’s sake, O Lord, I wait for You,
my soul waits for Your word,

my soul hopes for the Lord,
from the morning watch until night.
From the morning watch
let Israel hope for the Lord.

For with the Lord there is mercy
and with Him there is great redemption.

And He will redeem Israel
from all his sins.

Psalm 130 (131)

O Lord, my heart is not haughty,
nor have my eyes become lofty,
nor do I go in for great matters,
nor for wonders beyond me.

If I am not humble-minded
but lift up my soul
like a weaned child against its mother,
how You will pay my soul back!

Let Israel hope for the Lord,
from now and forever.

Psalm 131 (132)

Remember David, O Lord,
and all his meekness.

How he swore to the Lord
and vowed to the God of Jacob:

I will not enter my house,
or go under its roof,
or climb onto my bed.

I will give no sleep to my eyes,
no repose to my eyelids,
no rest to my temples,

until I find a place for the Lord,
a temple for the God of Jacob.

Behold, we heard it was in Ephratha,
we found it in the fields of the wood.

Let us enter His temples,
let us worship at the place where His feet have stood.

Arise, O Lord, into Your resting place,²⁷
You and the ark of Your holiness.

Let Your priests be clothed with righteousness
and let Your saints rejoice.

For Your servant David's sake,
do not turn away the face of Your Anointed One.²⁸

The Lord swore a truth to David
and He will not annul it:
“One of your sons I will set on your throne.

If your sons will keep My covenant
and these testimonies which I will teach them,
then their sons forever will sit on your throne.

For the Lord has chosen Zion,
He has desired it as a dwelling for Himself.

This is My rest forever and ever;
here I will live, for I have desired it.

²⁷ Ps. 131:8-10 = 2 Chr. 6:41-42 LXX.

²⁸ or Christ.

I will abundantly bless her provision.
I will satisfy her poor with bread.

I will clothe her priests with salvation
and her saints will be shouting for joy.

There I will make the power²⁹ of David grow.
I have prepared a lamp for My Christ.

His enemies I will clothe with shame,
but on Him My holiness will blossom.”

Psalm 132 (133)

Behold, how good and how delightful it is
when brothers live together in unity!

It is like the oil of myrrh on the head,
which was running down on the beard,
on Aaron’s beard,
which was running down to the edge of his garment.

It is like the dew of Hermon
which descends on the mountains of Zion.
For there the Lord commanded the blessing:
life for all eternity.³⁰

Psalm 133 (134)

Behold, now bless the Lord,
all you servants³¹ of the Lord,
who stand in the house of the Lord,
in the courts of the house of our God.

²⁹ Lit., “horn”. Refers to Christ and the people of God.

³⁰ Lit., “Life till ever”. 1 Jn. 5:11.

³¹ or “slaves”.

In the nights, lift up your hands
to the Holy of Holies, and bless the Lord!

The Lord Who made heaven and earth
bless you out of Zion!

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

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

APPENDIX C

VESPERS PROKEIMENA

in their complete form (see Appendix D for the Great Prokeimena)

Sunday Evening

Psalm 133 (134)

Deacon: The Evening Prokeimenon in the eighth tone:

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

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

Verse: Lift up your hands to the Holy Place, and bless the Lord!

Verse: May the Lord bless you from Zion, He Who made heaven and earth!

Deacon: Behold, now bless the Lord...

People: ...all you servants of the Lord.

Monday Evening

Psalm 4

Deacon: The Evening Prokeimenon in the fourth tone:

The Lord hears me when I call to Him.

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

Verse: You have given me room when I was in distress. Be gracious to me, and hear my prayer.

Verse: O men, how long shall my honor suffer shame? How long will you love vain words, and seek after life?

- Verse:* But know that the Lord has set apart the godly for Himself; the Lord hears when I call to Him.
- Verse:* Be angry, but sin not; commune with your own hearts on your beds, and be silent.
- Verse:* Offer right sacrifices, and put your trust in the Lord.
- Verse:* There are many who say, “O that we might see some good! Lift up the light of Your countenance upon us, O Lord!”
- Verse:* You have put more joy in my heart than they have when their grain and wine abound.
- Verse:* In peace I will both lie down and sleep; for You alone, O Lord, make me dwell in safety.

Deacon: The Lord hears me...

People: ...when I call to Him.

Tuesday Evening

Psalm 22 (23)

- Deacon:* The Evening Prokeimenon in the first tone:
Your mercy, O Lord, shall follow me all the days of my life.
- Verse:* The Lord is my shepherd, I shall not want; He makes me lie down in green pastures.
- Verse:* He leads me beside still waters; he restores my soul. He leads me in paths of righteousness for His name's sake.
- Verse:* Even though I walk through the valley of the shadow of death, I fear no evil; for You are with me; Your rod and Your staff, they comfort me.

Verse: You prepare a table before me in the presence of my enemies; You anoint my head with oil, my cup overflows.

Verse: Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever.

Deacon: Your mercy, O Lord, shall follow me...

People: ...all the days of my life.

Wednesday Evening

Psalm 53 (54)

Deacon: The Evening Prokeimenon in the fifth tone:

Save me, O God, by Your name, and vindicate me by Your strength.

People: Save me, O God, by Your name, and vindicate me by Your strength.

Verse: Hear my prayer, O God, listen to the words of my mouth.

Verse: For insolent men have risen against me, ruthless men seek my life; they do not set God before them.

Verse: Behold, God is my helper; the Lord is the upholder of my life.

Verse: He will requite my enemies with evil; in Your faithfulness put an end to them.

Verse: With a freewill offering I will sacrifice to You; I will give thanks to Your name, O Lord, for it is good.

Verse: For You have delivered me from every trouble, and my eye has looked in triumph on my enemies.

Deacon: Save me, O God, by Your name...

People: ...and vindicate me by Your strength.

Thursday Evening

Psalm 120 (121)

Deacon: The Evening Prokeimenon in the sixth tone:

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

Verse: I lift up my eyes to the hills. From where does my help come?

Verse: My help comes from the Lord, Who made heaven and earth. He will not let your foot be moved. He Who keeps you will not slumber.

Verse: Behold, He who keeps Israel will neither slumber nor sleep.

Verse: The Lord is your keeper, the Lord is your shade on your right hand.

Verse: The sun shall not smite you by day, nor the moon by night.

Verse: The Lord will keep you from all evil. He will keep your life.

Verse: The Lord will keep your going out and your coming in from this time forth and forevermore.

Deacon: My help comes from the Lord...

People: ...Who made heaven and earth.

Friday Evening

Psalm 58 (59)

Deacon: The Evening Prokeimenon in the seventh tone:

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

Verse: Deliver me from my enemies, O God, and protect me from those who rise up against me.

Verse: Deliver me from those who work evil, and save me from bloodthirsty

men.

- Verse:* For lo, they lie in wait for my life; fierce men band themselves against me. For no transgression or sin of mine, O Lord, for no fault of mine, they run and make ready.
- Verse:* Rouse Yourself, come to my help, and see! You, Lord God of hosts, are the God of Israel. Awake to punish all the nations; spare none of those who treacherously plot evil.
- Verse:* Each evening they come back, howling like dogs and prowling about the city. There they are, bellowing with their mouths, snarling with their lips--for "Who," they think, "will hear us?"
- Verse:* But You, O Lord, laugh at them; You hold all the nations in derision. O my strength, I will sing praises to You; for You, O God, are my fortress. My god in His steadfast love will meet me; my God will let me look in triumph on my enemies.
- Verse:* Slay them not, lest my people forget; make them totter by Your power, and bring them down, O Lord, our shield! For the sin of their mouths, the word of their lips, let them be trapped in their pride. For the cursing and lies which they utter, consume them in wrath, consume them till they are no more, that men may know that God rules over Jacob to the ends of the earth.
- Verse:* Each evening they come back, howling like dogs and prowling about the city. They roam about for food, and growl if they do not get their fill.
- Verse:* But I will sing of Your might; I will sing aloud of Your steadfast love in the morning. For You have been to me a fortress and a refuge in the day of my distress. O my Strength, I will sing praises to You, for You, O God, are my fortress, the God Who shows me steadfast love.
- Deacon:* You, O God, are my helper...
- People:* ...and Your mercy shall go before me.

APPENDIX D

A Great Prokeimenon

from Psalm 76 (77)

Deacon: The Great Prokeimenon in the seventh tone:

Who is so great a God as our God?
You are the God Who does wonders.

Verse: You have made known Your power among the peoples.

Verse: And I said: now have I begun to understand: this is the change
accomplished by the right hand of the Most High.

Verse: I will remember the works of the Lord: from the beginning will I
remember Your wonders.

Verse: And I will meditate on all Your works and reflect on Your mighty acts.

Another Great Prokeimenon

from Psalm 113 (114-115)

Deacon: The Great Prokeimenon in the seventh tone:

Our God is in heaven and on earth;
He does whatever He pleases.

Verse: When Israel went forth from Egypt, the house of Jacob from a people of
strange language, Judah became His sanctuary.

Verse: The sea looked and fled; Jordan turned back; the mountains skipped like
rams, and the hills like lambs.

Verse: What ails you, O sea, that you flee; O Jordan, that you turn back?

First Lenten Great Prokeimenon

Cheesefare Sunday, 2nd and 4th Sundays

Deacon: The Great Prokeimenon in the eighth tone:

Turn not Your face from Your servant, for I am afflicted:
Hear me speedily, draw near unto my soul and deliver it!

Verse: Let Your salvation, O God, uphold me.

Verse: Let the poor see and be glad!

Verse: Seek God and your soul shall live!

Second Lenten Great Prokeimenon

1st, 3rd, and 5th Sundays

Deacon: The Great Prokeimenon in the eighth tone:

You have given an inheritance, O Lord,
To those who fear You!

Verse: From the end of the earth I call to You!

Verse: O to be safe under the shelter of Your wings!

Verse: So will I ever sing praises to Your name!

Verse: Your decrees are very sure;