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PROESTOTIKA

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ELEMENTS OF THE SERVICES OF VESPERS
AND ORTHROS TO BE SAID BY THE
(MONASTIC) SUPERIOR
OR, IN PARISHES, THE VISITING PRIEST.

*This booklet is given to the Visiting Clergyman, after he has
venerated the icons and greeted the priest-in-charge (or, superior).*

I. NINTH HOUR

In the parish, Ninth Hour is introduced simply by the priest, after the opening blessing, as follows:

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

READER: Amen.

PRIEST: Glory to Thee, our God, glory to Thee.
O Heavenly King..., etc.

Then the reader says the usual trisagion, Holy God..., etc.

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However, in the monastery, as follows:

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

READER: Amen.

PROESTOS (*only in monasteries*):

O Heavenly King, Comforter, the Spirit of truth, Who art everywhere present and fillest all things, Treasury of good things and Bestower of life, come and abide in us, and cleanse us from every stain, and save our souls, O Good One.

Then the reader says the usual trisagion, Holy God..., etc.

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The Proestos may say the Prayer of the 9th Hour, which precedes the dismissal, as given on the next page.

For all of the Services of the Hours, the same thing applies. See the section, "Services of the Hours" for the prayers for the other Hours.

Prayer of the 9th Hour
of Basil the Great

O Master, Lord Jesus Christ our God, who art long-suffering toward our sins and who hast led us even to the present hour, in which, as Thou didst hang upon the life-giving tree Thou didst make a way into paradise for the penitent thief and by death didst destroy death: Be gracious unto us sinners and Thine unworthy servants; for we have sinned and have dealt iniquitously, and we are not worthy to lift up our eyes and look upon the heights of heaven, inasmuch as we have departed from the path of Thy righteousness and have walked after the desires of our own hearts. But we implore of Thy boundless goodness: Spare us, O Lord, according to the multitude of Thy mercy, and save us, for Thy holy name's sake; for our days have passed away in vanity. Wrest us out of the hand of the adversary, and forgive our sins, and mortify our carnal imagination, that, putting off the old man, we may be clothed upon with the new man and may live unto Thee, our Master and our Benefactor, and that, so following after Thy commandments, we may attain unto rest eternal, where is the abode of all those who rejoice. For Thou art, in verity, the true Joy and Exultation of those who love Thee, O Christ our God, and unto Thee we ascribe glory, together with Thine un-originate Father and Thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

II. VESPERS

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

READER / PROESTOS:

Amen. + O come, let us worship and fall down before God our King. + O come, let us worship and fall down before Christ, our King and our God. + O come, let us worship and fall down before Christ Himself, our King and our God.

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.
Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment,
Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters,
Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds,
Who maketh His angels spirits, and His ministers a flame of fire,
Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever.
The abyss like a garment is His mantle; upon the mountains shall the waters stand.
At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid.
The mountains rise up and the plains sink down unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth.

He sendeth forth springs in the valleys; between the mountains will the waters run.

They shall give drink to all the beasts of the field: the wild asses will wait to quench their thirst.

Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice.

He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men,

To bring forth bread out of the earth; and wine maketh glad the heart of man.

To make his face to cheerful with oil; and bread strengtheneth man's heart.

The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted.

There will the sparrows make their nests; the house of the heron is chief among them.

The high mountains are a refuge for the harts, and so is the rock for the hares.

He hath made the moon for seasons; the sun knoweth his going down.

Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad.

Young lions roaring after their prey, and seeking their food from God.

The sun ariseth, and they are gathered together, and they lay them down in their dens.

But man shall go forth unto his work, and to his labour until the evening.

How manifold are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it.

For anoixantaria, the reader ceases here and the choirs begin:

When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled.

Thou wilt take their spirit, and they shall cease; and unto to their dust shall they return.

Thou wilt send forth Thy Spirit, and they shall be created: and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works,

Who looketh on the earth, and maketh it tremble, Who toucheth the mountains and they smoke.

I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him, and I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul!

And again,

The sun knoweth his going down. Thou appointedst the darkness, and there was the night.

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

+Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.
 +Alleluia, alleluia, alleluia. Glory to Thee, O God.
 +Alleluia, alleluia, alleluia. Glory to Thee, O God.
 +Alleluia, alleluia, alleluia. Glory to Thee, O God, our Hope, O Lord, glory to Thee.

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Thanksgiving at the Lamp-lighting

Read plainly. But when two or more priests are concelebrating, it is chanted by the clergy only.

PROESTOS or READER (or CONCELEBRATING CLERGY) :

O Gladsome Light of the holy glory of the immortal Father, heavenly, holy: Blessed Jesus Christ! Having come to the setting of the sun and beholding the light of evening, we praise Father, Son, and Holy Spirit: God. For meet it is at all times to praise Thee with proper voices, O Son of God Who givest life; wherefore, the world doth glorify Thee.

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If scriptural readings are appointed, they are read by the reader, not the proestos.

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The Evening Prayer

PROESTOS / READER:

Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen. Let Thy mercy be upon us, O Lord, even as we have set

our hope on Thee. Blessed art Thou, O Lord; teach me Thy statutes. Blessed art Thou, O Master; make me to understand Thy statutes. Blessed art Thou, O Holy One; enlighten me with Thy statutes. Thy mercy, O Lord, endureth forever; do not overlook the works of Thy hands. To Thee belongeth praise, to Thee belongeth a hymn, to Thee belongeth glory, to the Father and to the Son and to the Holy Spirit, now and always, and unto the ages of ages. Amen.

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PROESTOS / CELEBRATING PRIEST (OR READER):

Now Thou art dismissing Thy servant in peace, O Master, according to Thy saying; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for revelation to the Gentiles and the glory of Thy people, Israel.

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PROESTOS / READER:

Make firm, O Lord God, the holy and blameless faith of pious and Orthodox Christians together with this holy church (*or* monastery), unto ages of ages. Amen.

in Great Lent, on weekdays

But in Great Lent, on weekdays, instead of Make firm, O Lord God..., *the proestos (in the parishes, the celebrating priest) says:*

PROESTOS / CELEBRATING PRIEST:

O heavenly King, uphold our rulers, strengthen the Faith, calm the nations, give peace to the world. Protect this city (*or* village, *or* monastery); grant unto our departed fathers and brethren that they may dwell with the

righteous, and accept us in repentance and confession, for Thou art good and lovest mankind.

Then, the proestos or celebrating priest, immediately continues on, concluding each phrase with a great metania:

O Lord and Master of my life, do not give me the spirit of sloth, meddling, love of power, and idle talk.

But grant rather the spirit of chastity, humility, patience, and love to me, Thy servant.

Yea, O Lord and King, grant me to see mine own failings and not to judge my brother, for blessed art Thou unto ages of ages. Amen.

Then, on some occasions, we continue with 12 little metanias, after which the above prayer is said entire one last time.

The proestos / reader says the following prayer after the recitation of Psalm 33:

O Most Holy Trinity, consubstantial Power, undivided Kingship, the Cause of all good, be gracious even to me, the sinner. Confirm and instruct my heart and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, saying: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

III. ORTHROS

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

The Six Psalms also called the Hexapsalm

PROESTOS or READER: Amen (*said, not intoned*).

Glory to God in the highest, and on earth peace, and good will among men.

Glory to God in the highest, and on earth peace, and good will among men.

Glory to God in the highest, and on earth peace, and good will among men.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me. Many say unto my soul: There is no salvation for him in his God. But Thou, O Lord, art my helper, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and He heard me out of His holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people that set themselves against me round about. Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Salvation is of the Lord, and Thy blessing is upon Thy people.

And again:

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

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mockings, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for

scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

And again:

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory, For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again:

At the dawn I meditated on Thee, for Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

No sign of the cross or bow is made as the following is said:

Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto the ages of ages. Amen. Alleluia, Alleluia, Alleluia, Glory to Thee O God 3x Lord have mercy, Lord have mercy, Lord have mercy. Glory to the Father and to the Son and to the Holy Spirit;

If a 2nd Reader is serving, he may begin here; otherwise, the same reader continues:

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

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication. For filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands

unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they compassed me about together. Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again:

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities. Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, longsuffering and plenteous in

mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again:

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

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath

persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again:

Hearken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant.

Hearken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant.

Thy good Spirit shall lead me in the land of uprightness.

The following is said with the usual crosses and metanias

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

Alleluia, Alleluia, Alleluia, Glory to Thee O God.

Alleluia, Alleluia, Alleluia, Glory to Thee O God.
 Alleluia, Alleluia, Alleluia, Glory to Thee O God, our
 Hope, O Lord, glory to Thee.

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Evlogitaria for the Resurrection

*The Proestos may take the place of the 1st Choir.*¹

1ST CHOIR: Blessed art Thou, O Lord, teach me Thy statutes.

The company of the angels was amazed, when they beheld Thee numbered among the dead, * yet Thyself, O Savior, destroyed the power of death, * and with Thee raising up Adam * and releasing all men from Hades.

2ND CHOIR: *Blessed art Thou, O Lord, teach me Thy statutes. Wherefore, O women disciples, do ye mingle sweet-smelling spices with your tears of pity? * The radiant angel within the sepulchre cried unto the myrrh-bearing women: * “Behold the grave and understand, * for the Saviour is risen from the tomb.*

1ST CHOIR: Blessed art Thou, O Lord, teach me Thy statutes.

Very early in the morning did the myrrh-bearing women run lamenting unto Thy tomb; * but an angel came toward them, saying: * The time for lamentation is passed; * weep not, but announce unto the Apostles the resurrection.

2ND CHOIR: *Blessed art Thou, O Lord, teach me Thy statutes.*

¹ The same holds also for Saturdays when the Evlogitaria for the Dead (τὰ νεκρώσιμα εὐλογητάρια) are chanted.

*The myrrh-bearing women mourned as bearing spices * they drew near Thy tomb, O Saviour. * But the angel spake unto them, saying: * Why number ye the living among the dead? * In that He is God, He is risen from the grave.*

1ST CHOIR: Glory to the Father and to the Son and to the Holy Spirit.

We adore the Father * as also the Son * and the Holy Spirit, * the Holy Trinity, in one essence, * crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

2ND CHOIR: *Both now and ever, and unto ages of ages. Amen. In that Thou didst bear the Giver of life, O Virgin, * Thou didst redeem Adam from sin, * and didst give to Eve * joy in place of sadness; * and He who was incarnate of Thee, * both God and man, * hath restored to life those who had fallen therefrom.*

1ST CHOIR: Alleluia, Alleluia, Alleluia. Glory to Thee, O God.

2ND CHOIR: Alleluia, Alleluia, Alleluia. Glory to Thee, O God.

1ST CHOIR: Alleluia, Alleluia, Alleluia. Glory to Thee, O God
our Hope, O Lord, glory to Thee.

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The Hypakoe and Anavathmoi

On usual Sundays, in the mode of the week.

Or, for feasts, the 1st Antiphon of the Anavathmoi in Mode 4, From my youth up ... The Proestos may assume the role of 1st Choir.

PROESTOS or 1ST CHOIR:

From my youth up many passions have warred against me. But do Thou help and save me, O my Saviour.

2ND CHOIR: *From my youth up... (repeated).*

1ST CHOIR:

Ye who hate Sion shall be put to confusion of the Lord;
like grass in the fire shall ye be withered up.

2ND CHOIR: *Ye who hate Sion ... (repeated).*

1ST CHOIR:

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

Through the Holy Spirit is every soul quickened and
exalted in purity, and made resplendent by the Triune
Unity in mystic holiness.

2ND CHOIR: *Both now and ever and unto ages of ages. Amen.*

*Through the Holy Spirit the streams and channels of grace
overflow, showering all creation with invigorating life.*

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After the Orthros Gospel

PRIEST / PROESTOS, *or* READER:

In that we have beheld the resurrection of Christ, let us
worship the holy Lord Jesus, the only sinless One. Thy
cross do we adore, O Christ, and Thy holy resurrection
do we praise and glorify; for Thou art our God, and we
know none other beside Thee; we call upon Thy name.
O come, all ye faithful, let us adore Christ's holy
resurrection. For lo, through the cross is joy come into
all the world. Ever blessing the Lord, let us sing His
resurrection: for in that He endured the cross for us He
hath destroyed death by death.

Versification of Psalm 50

*If the Gospel book is presented for veneration, the Choirs versify
Psalm 50 antiphonally in the customary mode, beginning with the
1ST choir and alternating choirs for each subsequent verse.*

If there is no veneration of the Gospel, the reader [or Proestos] omits O Merciful One and the ending, and reads the psalm plainly:

[O merciful One,]

Have mercy upon me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it: with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

On Sunday, the following is chanted as an extension (but if read, this is omitted): [And have mercy on me, O God.]

Pentekostaria (outside of the Triodion Period)

The following verses are sung antiphonally as a continuation of the psalm. These may be chanted by the Proestos.

2nd mode

PROESTOS or 1ST CHOIR: Glory to the Father and to the Son and to the Holy Spirit. Through the intercessions of the Apostles, O Thou Who art merciful, blot out all the multitude of our transgressions.

2ND CHOIR: *Both now and ever, and unto ages of ages. Amen. Through the intercessions of the Theotokos, O Thou Who art merciful, blot out all the multitude of our transgressions.*

PROESTOS or 1ST CHOIR: Have mercy on me, O God, according to Thy loving-kindness, according to the multitude of Thy tender mercies, blot out my transgressions.

Jesus, having arisen from the grave as He foretold, hath given unto us life eternal and great mercy.

NOTE: On feasts, instead of Jesus, having arisen..., we chant a special idiomelon, as indicated in the Menaion for the day.

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*Pentekostaria on Sundays within the Triodion Period
As with the foregoing, these may be chanted by the Proestos.*

Plagal 4th mode

1ST CHOIR: 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 goeth early to the temple of Thy holiness, as I bring the temple of my body wholly polluted. But because Thou art compassionate, purify me by the compassionate of Thy mercies.

2ND CHOIR: *Both now and ever, and unto ages of ages. Amen. Prepare for me the ways of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions, rescue me from all impurity.*

Plagal 2nd mode

1ST CHOIR: Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.

If I think upon the multitude of my evil deeds, I tremble for the terrible Day of Judgment. But, trusting

the compassion of Thy mercy, I shout unto Thee like David, Have mercy upon me, O God, according to Thy great mercy.

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The Katavasiae

The Proestos may elect to take the place of the 1st Choir. The seasonal katavasiae¹ are said in alternating fashion, as follows:

Proestos / 1st CHOIR:

Katavasiae of the 1st ode, 4th ode, 6th ode, 8th ode, and 9th ode

2nd CHOIR:

Katavasiae of the 3rd ode, 5th ode, and 7th ode.

Before the 8th katavasia (or last of doubled katavasiae), one chanter chants

We praise, we bless, we worship the Lord.

At the conclusion of the (last) eighth katavasia, the deacon says:

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

The 9th biblical Ode of the Theotokos

Intoned in the mode of the 8th katavasia. These may be chanted by the proestos.

Vs: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

More honourable than the Cherubim, and more glorious beyond compare than the Seraphim, Thou who without corruption barest God the Word and art truly Theotokos, we magnify Thee.

¹ See **Appendix** for all the Seasonal Katavasiae, in chronological order.

Vs: For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed.

More honorable...

Vs: For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear him, throughout all generations.

More honorable...

Vs: He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

More honorable...

Vs: He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away.

More honorable...

Vs: He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and His seed forever.

More honorable...

The Proestos or 1st Choir chants the 9th katavasia.

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Exaposteilaria

Only on a Sunday of the resurrection (never on other days), the following is chanted by the Proestos or Choir:

1ST CHOIR: Holy is the Lord our God

2ND CHOIR: Holy is the Lord our God.

1ST CHOIR: Holy is the Lord our God. Exalt ye the Lord our God; and worship at His footstool,

2ND CHOIR: for He is holy.

Then, on Sundays of a simple commemoration, the choirs alternate in chanting the exaposteilarion for the Orthros Gospel, with its theotokion, or as directed in the Typikon.

The proestos may chant these as desired.

In Great Lent, on weekdays, the Proestos may chant the photogogika

+ + +

The material which follows applies only to non-festal Orthros service outside of Sunday.

After the praises have been read (or chanted), on non-festal days the reader or proestos says The Little Doxology

Unto Thee glory is due, O Lord our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and always, and unto the ages of ages. Amen.

Glory to God in the highest, and on earth peace, good will among men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks unto Thee for Thy great glory.

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

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.

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

Every day will I bless Thee, and I will praise Thy name forever; yea, forever and ever.

Lord, Thou hast been our refuge unto generation and generation. I said: Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, I have fled unto Thee; teach me to do Thy will, for Thou art my God.

For with Thee is the fountain of life; in Thy light shall we see light.

O continue Thy lovingkindness unto them that know Thee.

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

Blessed art Thou, O Lord, God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us even as we have put our hope on Thee.

Blessed art Thou, O Lord: teach me Thy statutes.

Blessed art Thou, O Master: make me to understand Thy statutes.

Blessed art Thou, O Holy One: enlighten me with Thy statutes.

O Lord, Thy mercy is forever; do not overlook the work of Thy hands.

Unto Thee praise is due, unto Thee a hymn is due, unto Thee glory is due, to the Father and to the Son and to the Holy Spirit; now and always, and unto ages of ages.

Amen.

+ + +

After aposticha of the praises, the Proestos (or celebrating priest):

It is good to give thanks unto the Lord and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy and Thy truth at night.

+ + +

Priest: Christ our God, He WHO IS..., *the Proestos (or reader):*

Make firm, O Lord God, the holy and blameless faith of pious and Orthodox Christians, with this holy church (*or monastery*) unto ages of ages.

But in Great Lent, instead of the above, the following is said, by the Proestos (in the parishes, the celebrating Priest):

O heavenly King, uphold our rulers, strengthen the Faith, calm the nations, give peace to the world. Protect this city (*or village, or monastery*); grant unto our departed fathers and brethren that they may dwell with the righteous, and accept us in repentance and confession, for Thou art good and lovest mankind.

Then, the proestos or celebrating priest, immediately continues, with great metanias after each phrase:

O Lord and Master of my life, do not give me the spirit of sloth, meddling, love of power, and idle talk. +

But grant rather the spirit of chastity, humility, patience, and love to me, Thy servant. +

Yea, O Lord and King, grant me to see mine own failings and not to judge my brother, for blessed art Thou unto ages of ages. Amen. +

Then, on some occasions, we continue with 12 little metanias, after which the above prayer is said entirely through, one last time.