

THE
BISHOP'S
SERVICE
BOOK
PART II

*1994/1997/2002/2005
USDAOC, ed.*

VESPERS

(That is, Evening Prayer)

If the bishop is to be received formally before Vespers and/or Matins, as before Presanctified Liturgy, the bishop may be so received, and would preside in the midst or from the throne, or from the kliros. It is among those following "Russian" custom presently, common that the bishop enter, be it formally or simply, and, vested in mantiya (since he is a monk), and remain in the Altar, reading the prayers and blessing the Entrance ; and then that he serve from the Litya to the conclusion of Vespers, and then in Matins from the Polyelei or Kathisma to the end.

After the archimandrite or appointed presbyter gives the initial invocation [it is presumed that the Ninth Hour has already been read], the bishop says, "O come, let us worship ...," and then reads Psalm 103, including the "Glory ... Now Alleluia ...". as follows.



The "Byzantine" manner of formal reception, when the bishop will preside from the throne, is as follows :

When the bishop arrives, before the beginning of Vespers, he is greeted by the senior presbyter (who is vested in epitrachil, and phelon) who carries the Gospel Book. He is accompanied by other clergy who wear their riassas, including deacons, and acolytes.

When the bishop is ready, the presbyter begins :

Presbyter : Have mercy on us, O God, according to Your great mercy, we pray
You, hearken and have mercy.

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy.
(And so after each)

Presbyter : Again we pray for all pious and Orthodox Christians.
Again we pray for our *bishop*, N.

Bishop : FOR YOU ARE A MERCIFUL GOD, AND LOVE MAN,
AND TO YOU WE SEND UP GLORY, TO THE
FATHER, THE SON, AND THE HOLY SPIRIT,
NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : Amen.

Then the presbyter gives the Gospel Book to the bishop to venerate, and he kisses the bishop's right hand. Then the bishop and clergy go to the solea, where the bishop, receiving a hand-Cross, blesses those assembled, while they sing : Many years, master. Then the bishop ascends the throne in the nave (while the senior presbyter takes the Gospel to the Holy Table), the clergy come two-by-two, seniors first, and receive the blessing, and remain with the bishop, and the senior presbyter and deacon enter the Altar.

If it be the custom, or be prescribed to sing the psalm, or for a reader to read, the bishop reads the following prayers during the singing ; otherwise, he reads them afterwards.

With head uncovered, the bishop says these prayers of light : ¹

PRAYERS OF LIGHT

1. O LORD, COMPASSIONATE AND MERCIFUL, LONG-SUFFERING, AND PLENTIFUL IN MERCY, HEAR OUR PRAYER, AND ATTEND TO THE VOICE OF OUR SUPPLICATION. WORK UPON US A SIGN FOR GOOD. LEAD US IN YOUR WAY, THAT WE MAY WALK IN YOUR TRUTH. GLADDEN OUR HEARTS, THAT WE MAY FEAR YOUR HOLY NAME. FOR YOU ARE GREAT, AND YOU WONDERS. YOU ALONE ARE GOD, AND AMONGST THE GODS THERE IS NONE LIKE YOU, O LORD, STRONG IN MERCY, GRACIOUS IN MIGHT, TO HELP AND TO COMFORT AND TO SAVE ALL THOSE WHO PUT THEIR TRUST IN YOUR HOLY NAME ;
FOR UNTO YOU ARE DUE ALL GLORY, HONOUR, AND WORSHIP, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW AND EVER, AND UNTO THE AGES OF AGES. AMEN.

2. O LORD, DO NOT REBUKE US IN YOUR ANGER, NOR CHASTEN US IN YOUR WRATH, BUT DEAL WITH US IN ACCORDANCE WITH

¹ Only these "silent" prayers, and other similar prayers are provided by the Bishop's Service Book of the Moscow Patriarchate for Vespers and Matins. We provide the rest of the rubrics and prayers from other sources.

YOUR MERCY, O PHYSICIAN AND HEALER OF OUR SOULS. GUIDE US TO THE HAVEN OF YOUR WILL. ENLIGHTEN THE EYES OF OUR HEARTS TO THE KNOWLEDGE OF YOUR TRUTH. GRANT THAT THE REMAINDER OF THIS DAY, AND THE WHOLE TIME OF OUR LIFE MAY BE PEACEFUL AND SINLESS, THROUGH THE PRAYERS 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, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

3. O LORD OUR GOD, REMEMBER US SINNERS, YOUR SINFUL AND UNPROFITABLE SERVANTS, WHEN WE CALL UPON YOUR HOLY NAME. PUT US NOT TO SHAME, IN OUR EXPECTATION OF YOUR MERCY ; BUT GRANT US, O LORD, ALL OF OUR PETITIONS WHICH ARE UNTO SALVATION. ENABLE US TO LOVE AND FEAR YOU WITH ALL OUR HEARTS, AND TO DO YOUR WILL IN ALL THINGS ; FOR YOU ARE A GOOD GOD, AND LOVE MAN, AND UNTO YOU WE SEND UP GLORY, TO

FATHER, THE SON, AND THE HOLY SPIRIT,
NOW, AND EVER, AND UNTO THE AGES OF
AGES. AMEN.

4. O LORD, YOU ARE HYMNED BY THE HOLY
POWERS WITH NEVER-SILENT HYMNS, AND
NEVER-CEASING SONGS OF PRAISE TO YOUR
GLORY. FILL OUR MOUTHS WITH YOUR
PRAISE, THAT WE MAY EXTOL YOUR HOLY
NAME. AND GRANT UNTO US PART AND
INHERITANCE WITH ALL THOSE WHO FEAR YOU
IN TRUTH, AND KEEP YOUR COMMANDMENTS
; THROUGH THE PRAYERS OF THE HOLY
THEOTOKOS, AND OF ALL YOUR SAINTS ;
FOR UNTO YOU ARE DUE ALL GLORY, HONOUR,
AND WORSHIP, TO THE FATHER, THE SON,
AND HOLY SPIRIT, NOW, AND EVER, AND
UNTO AGES OF AGES. AMEN.

5. O LORD, OUR GOD, YOU UPHOLD ALL
THINGS IN THE ALL-PURE HOLLOW OF YOUR
HAND. YOU ARE PATIENT WITH US ALL, AND
YOU TURN AWAY AT OUR WICKEDNESSES.
REMEMBER YOUR COMPASSION AND YOUR
MERCY. VISIT US WITH YOUR LOVING-
KINDNESS ; AND GRANT THAT, THROUGH

THE REMAINDER OF THIS DAY, WE MAY, BY YOUR GRACE, AVOID THE SUNDRY SUTLE SNARES OF THE EVIL ONE. BY THE GRACE OF YOUR ALL-HOLY SPIRIT, PRESERVE OUR LIVES UNASSAILED ;

THROUGH THE MERCY AND LOVE TOWARDS MAN OF YOUR ONLY-BEGOTTEN SON, WITH WHOM YOU ARE BLESSED, TOGETHER WITH YOUR ALL-HOLY, GOOD, AND LIFE-GIVING SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

6. O GOD, GREAT AND WONDERFUL, WITH UNSPEAKABLE GOODNESS AND RICH PROVIDENCE, YOU ORDER ALL THINGS, AND BESTOW UPON US THE GOOD THINGS OF THIS EARTH. YOU HAVE GIVEN US A PLEDGE OF THE PROMISED KINGDOM THROUGH THE GOOD THINGS ALREADY BESTOWED UPON US. YOU HAVE MADE US SHUN ALL EVIL DURING THAT PART OF THE DAY WHICH IS PAST. GRANT THAT WE MAY ALSO FULFIL THE REMAINDER OF THIS DAY GLAMCELESSLY BEFORE YOUR HOLY GLORY, AND HYMAN YOU, THE ONLY GOOD ONE, OUR GOD, WHO LOVE MAN ; FOR YOU ARE OUR GOD, AND UNTO YOU WE

SEND UP GLORY, TO THE FATHER, THE SON,
AND THE HOLY SPIRIT, NOW, AND EVER,
AND UNTO THE AGES OF AGES. AMEN.

7. O GOD, GREAT AND WONDERFUL, YOU
ALONE HAVE IMMORTALITY, AND YOU DWELL
IN LIGHT UNAPPROACHABLE. YOU HAVE
FASHIONED ALL CREATION IN WISDOM ; YOU
HAVE DIVIDED THE LIGHT FROM THE
DARKNESS, AND YOU HAVE APPOINTED THE
SUN TO RULE THE DAY, THE MOON AND
STARS TO RULE THE NIGHT, YOU HAVE ALSO
ENABLED US SINNERS AT THIS PRESENT HOUR
TO COME, CONFESSING OUR FAITH, BEFORE
YOUR PRESENCE, AND TO OFFER OUR EVENING
PRAISE TO YOU. O LORD, LOVER OF MAN,
YOURSELF DIRECT OUR PRAYER AS INCENSE
TOWARDS YOU, AND AS AN ODOUR OF SWEET
FRAGRANCE. GRANT THAT WE MAY PASS
THIS PRESENT EVENING, AND THE COMING
NIGHT, IN PEACE. CLOTHE US IN THE
ARMOUR OF LIGHT. DELIVER US FROM THE
FEAR OF THE NIGHT, AND FROM EVERYTHING
THAT WALKS IN DARKNESS. GRANT THAT
THE SLEEP, WHICH YOU HAVE GIVEN FOR THE
REPOSE OF OUR WEAKNESS, MAY BE FREE

FROM EVERY PHANTASY OF THE DEVIL. YEA,
O MASTER, GIVER OF ALL GOOD THINGS,
MAY WE BE MOVED TO TENDER-
HEARTEDNESS, EVEN ON OUR BEDS, AND
REMEMBER YOUR HOLY NAME IN THE NIGHT.
ENLIGHTENED BY MEDITATION ON YOUR
COMMANDMENTS, MAY WE RISE UP IN
JOYFULNESS OF SOUL, TO GLORIFY YOUR
GOODNESS, OFFERING UP PRAYERS, AND
SUPPLICATIONS TO YOUR TENDER LOVE, FOR
OUR OWN SINS, AND FOR THOSE OF ALL YOUR
PEOPLE. VISIT THEM IN YOUR MERCY,
THROUGH THE PRAYERS OF THE HOLY
THEOTOKOS ;
FOR YOU ARE A GOOD GOD, AND LOVE MAN,
AND UNTO YOU WE SEND UP GLORY, TO
FATHER, THE SON, AND THE HOLY SPIRIT,
NOW, AND EVER, AND UNTO THE AGES OF
AGES. AMEN.

*And these prayers may, under certain circumstances, be read as part of the
litanies of Vespers. When the bishop is reading **Psalm 103**, he reads as follows :*

O COME, LET US WORSHIP 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.

(with three reverences)

PSALM 103

BLESS THE LORD, O MY SOUL. O LORD MY
GOD, YOU HAVE BEEN GREATLY MAGNIFIED ;
YOU HAVE PUT ON CONFESSION AND
SPLENDOUR, THROWING LIGHT AROUND YOU
LIKE A GARMENT, AND STRETCHING OUT THE
HEAVEN LIKE A SKIN. HE COVERS HIS UPPER
CHAMBERS WITH WATER ; HE MAKES THE
CLOUDS HIS STEPS OF ASCENT ; HE WALKS
AROUND ON THE WINGS OF THE WINDS. HE
MAKES HIS ANGELS HIS SPIRITS, AND HIS
MINISTERS A FLAME OF FIRE. HE LAYS THE
FOUNDATIONS OF THE EARTH FOR ITS
STABILITY, SO THAT IT SHALL NOT BE BENT
UNTO THE AGES OF AGES. THE ABYSS IS HIS
MANTLE LIKE A GARMENT, THE WATERS
SHALL STAND UP ON THE MOUNTAINS. FROM
YOUR REBuke THEY SHALL FLEE AWAY ;
FROM THE VOICE OF YOUR THUNDER THEY
SHALL BE AFRAID. THE MOUNTAINS CLIMB
UP, AND THE PLAINS GO DOWN INTO THE
PLACES WHERE YOU FOUNDED THEM. YOU
HAVE PLACED A BOUND WHICH THEY SHALL
NOT PASS, NOR SHALL THEY TURN AROUND

AND COVER THE EARTH. HE SENDS OUT THE
SPRINGS IN THE RAVINES ; THE WATERS
SHALL PASS BETWEEN THE MOUNTAINS.
THEY SHALL GIVE DRINK TO THE WILD
BEASTS OF THE FIELD, AND THE WILD ASSES
SHALL QUENCH THEIR THIRST ; THE BIRDS
OF THE HEAVEN SHALL MAKE THEIR HOME ON
THEM, AND FROM THE MIDST OF THE ROCKS
SHALL THEY SOUND FORTH THEIR VOICE,
WATERING THE MOUNTAINS FROM HIS UPPER
CHAMBERS. FROM THE FRUIT OF YOUR
WORKS SHALL THE EARTH BE SATIATED. HE
MAKES THE GRASS SPRING UP FOR THE
CATTLE, AND GREEN PLANTS FOR THE
SERVICE OF MEN, SO THAT HE MAY BRING
FORTH BREAD FROM THE EARTH, AND WINE
MAKES GLAD THE HEART OF MAN ; SO THAT
HE MAY GLADDEN HIS FACE WITH OIL, AND
BREAD MAKES FIRM THE HEART OF MAN.
THE TREES OF THE PLAIN SHALL BE SATIATED,
THE CEDARS OF LEBANON WHICH YOU
PLANTED. THERE THE SPARROWS SHALL
MAKE THEIR NESTS ; THE HOUSE OF THE
HERON IS CHIEF AMONG THEM. THE HIGHEST
MOUNTAINS ARE FOR THE HART ; THE ROCKS

ARE A REFUGE FOR THE HARE. HE MADE THE MOON FOR SEASONS ; THE SUN HAS KNOWN ITS SETTING. YOU APPOINTED THE DARKNESS, AND IT BECAME NIGHT, AND THROUGH IT SHALL MOVE ALL THE WILD FOREST BEASTS : THE CUBS OF THE LION ROARING TO SNATCH THEIR PREY, SEEKING THEIR FOOD FROM GOD. THE SUN HAS RISEN, AND THEY HAVE BEEN GATHERED, AND THEY SHALL LIE DOWN IN THEIR DENS. MAN SHALL GO FORTH TO HIS WORK, AND TO HIS LABOUR UNTIL EVENING. HOW MAGNIFIED HAVE BEEN YOUR WORKS, O LORD, : IN WISDOM HAVE YOU MADE THEM ALL. THE EARTH HAS BEEN FILLED WITH YOUR CREATION. HERE IS THE SEA, GREAT AND BROAD ; IN IT ARE REPTILES BEYOND NUMBER, LIVING THINGS, BOTH SMALL AND GREAT. THERE THE SHIPS MOVE ABOUT ; AND THAT LEVIATHAN WHICH YOU FASHIONED TO SPORT IN IT. ALL EXPECT YOU TO GIVE THEM FOOD IN DUE SEASON. WHEN YOU GIVE IT TO THEM, THEY GATHER IT ; WHEN YOU OPEN YOUR HAND, ALL THINGS ARE FILLED WITH LOVING-KINDNESS. BUT WHEN YOU

TURN AWAY YOUR FACE, THEY SHALL BE
STIRRED UP. YOU HAVE TAKEN AWAY THEIR
SPIRIT, THEY SHALL FADE AWAY AND
RETURN TO THEIR DIRT. YOU SHALL SEND
FORTH YOUR SPIRIT, AND THEY SHALL BE
ESTABLISHED; AND YOU WILL RENEW THE
FACE OF THE EARTH. LET THE GLORY OF
THE LORD BE FOREVER; THE LORD WILL BE
GLAD IN HIS WORKS—HE WHO LOOKS UPON THE
EARTH, AND MAKES IT TREMBLE; HE
TOUCHES THE MOUNTAINS, AND THEY
SMOKE. I SHALL SING TO THE LORD IN MY
LIFE; I SHALL CHANT TO MY GOD WHILE I
HAVE BEING. MAY MY CONVERSATION BE
MADE SWEET TO HIM; AS FOR ME, I SHALL
BE GLAD IN THE LORD. MAY SINNERS FADE
AWAY FROM THE EARTH, AND THE
INQUITOUS, SO THAT THEY CEASE TO BE.
BLESS THE LORD, O MY SOUL.

*Meanwhile, with head uncovered, the archimandrite or appointed presbyter
begins standing in front of the Holy Table, and says the prayers of light as above.*

*And if the psalm is not sung, Psalm 103 concludes with the bishop's
reading aloud:*

GLORY BE TO THE FATHER, AND TO THE
SON, AND TO THE HOLY SPIRIT; NOW, AND
EVER, AND UNTO THE AGES OF AGES.

AMEN.

ALLELUIA. ALLELUIA. ALLELUIA. GLORY BE
TO YOU, O GOD. (3 times)

At the conclusion of the psalm, the deacon or priest, as may be the case, comes to stand in the accustomed place on the ambo, and begins the Great Litany.

The rest is in accordance with the typicon.

At the time of "Lord I call ...", the deacon asks for the bishop's blessing on the censer, and censens according to the custom. If the bishop is standing at the throne or elsewhere outside the Altar, he censens the bishop thrice three times after the icons of the iconostas, and three times again after he censens the Royal Doors and principal icons at the conclusion, before returning to the Altar.

The entrance is made according to the custom, going to the bishop if he is in the midst. The bishop, whether in the Altar or in the midst, reads the prayer and blesses the Entrance.

ENTRANCE PRAYER

Which is read by the bishop

IN THE EVENING, AND IN THE MORNING, AND
AT NOONDAY, WE PRAISE YOU, WE BLESS
YOU, WE GIVE THANKS UNTO YOU, AND WE
PRAY UNTO YOU, O LORD OF ALL. DIRECT
OUR PRAYER AS INCENSE BEFORE YOU, AND
INGLIE NOT OUR HEARTS TO WORDS OR
THOUGHTS OF EVIL; BUT DELIVER US FROM
ALL WHO SEEK AFTER OUR SOULS, FOR UNTO
YOU, O LORD, LORD, DO WE LIFT UP OUR
EYES, AND IN YOU HAVE WE TRUSTED. PUT
US NOT TO SHAME, O OUR GOD;
FOR UNTO YOU ARE DUE ALL GLORY, HONOUR,
AND WORSHIP, TO THE FATHER, THE SON,

AND THE HOLY SPIRIT, NOW, AND EVER,
AND UNTO THE AGES OF AGES. AMEN.

Protodeacon : Bless, master, the holy entrance.

BLESSED IS THE ENTRANCE OF YOUR HOLY
ONES, ALWAYS, NOW, AND EVER, AND UNTO
THE AGES OF AGES.

Protodeacon : Amen.

Wisdom. Let us attend.

*They make the entrance and the rest, according to the custom : "O
Gladsome Light..." and the prokeimenon. According to the "Romano-Byzantine"
custom, at the prokeimenon, it is the bishop himself who says : Peace be to all.*

Then the Litany of Fervent Supplication.

*And if it is not otherwise read or sung, **the bishop reads this prayer :***

DEEM US WORTHY

DEEM US WORTHY, O LORD, OF KEEPING US
SINLESS THIS EVENING. BLESSED ARE YOU,
O LORD GOD OF OUR FATHERS, AND PRAISED
AND GLORIFIED IS YOUR NAME FOREVER.
AMEN.

LET YOUR MERCY, O LORD, BE UPON US AS
WE HAVE SET OUR HOPE ON YOU. BLESSED
ARE YOU, O LORD, TEACH ME YOUR
STATUTES. BLESSED ARE YOU, O MASTER,
LET ME UNDERSTAND YOUR STATUTES.

BLESSED ARE YOU, O HOLY ONE, ENLIGHTEN
ME WITH YOUR STATUTES.

YOUR MERCY, O LORD, ENDURES FOREVER.
DO NOT DESPISE THE WORK OF YOUR HANDS.

TO YOU IS DUE PRAISE, TO YOU IS DUE A
SONG. TO YOU IS DUE GLORY, TO THE
FATHER, THE SON, AND THE HOLY SPIRIT,
NOW, AND EVER, AND UNTO THE AGES OF
AGES. AMEN.

Then follows the Evening Litany.

*According to the "Romano-Byzantine" custom, **the bishop** himself
pronounces :*

PEACE BE TO ALL.

Otherwise, the presbyter says the peace.

Deacon : Let us bow our heads to the Lord.

Response : To You, O Lord.

*And while they bow their heads, **the bishop** meanwhile reads the
following prayer :*

BOWING OF HEADS

O LORD OUR GOD, YOU BOWED THE HEAVENS,
AND YOU CAME DOWN FOR THE SALVATION OF
MAN. LOOK UPON YOUR SERVANTS, AND
YOUR INHERITANCE ; FOR UNTO YOU, THE
AWESOME JUDGE, WHO YET LOVE MAN,
HAVE YOUR SERVANTS BOWED THEIR HEADS,
AND SUBMISSIVELY BENT THEIR NECKS, NOT
AWAITING HELP FROM MEN, BUT
ENTREATING YOUR MERCY, AND LOOKING FOR
YOUR SALVATION. PROTECT THEM AT ALL
TIMES, BOTH DURING THIS PRESENT
EVENING, AND IN THE COMING NIGHT, FROM
EVERY FOE, FROM ALL ADVERSE POWERS OF
THE DEVIL, FROM VAIN THOUGHTS, AND

FROM EVIL MEMORIES.

And the exclamation :

BLESSED AND MOST GLORIFIED BE THE
MAJESTY OF YOUR KINGDOM, OF THE
FATHER, THE SON, AND THE HOLY SPIRIT,
NOW, AND EVER, AND UNTO THE AGES OF
AGES.

*Then the procession to the place for praying the Litiya is begun in accordance with the custom, while they are singing the verses. **The bishop,** vested in epitrachil, cuffs, mantiya, small omophor and klobuk, comes forth through the Royal Doors, while the singers sing the prescribed stikhs. The Doors remain opened. It is appropriate for the deacon first to cense the Altar, iconostasis, people and temple, and then the bishop and clergy in the place of the Litiya (the Narthex, or another place; sometimes the Litiya is taken in procession around the temple, with four stations). The deacon takes his place behind the bishop until the time arrives. He moves to the head of the line of clergy, bows to the bishop, and begins the Intercession. The various parts of the intercession may be taken in turn by several deacons. The people respond, according to custom.*

LITIYA

*After the prayers by the deacon(s) are completed, **the Bishops says aloud :***

HEAR US, O GOD OUR SAVIOUR, THE HOPE OF
ALL THE ENDS OF THE EARTH, AND OF THOSE
WHO ARE FAR OFF UPON THE SEA, AND IN THE
AIR ; AND BE GRACIOUS, BE GRACIOUS, O
MASTER, UNTO US SINNERS, AND HAVE
MERCY ON US ; FOR YOU ARE A MERCIFUL
GOD, WHO LOVE MAN, AND UNTO YOU WE
SEND UP GLORY, TO THE FATHER, THE SON,

AND THE HOLY SPIRIT, NOW, AND EVER,
AND UNTO THE AGES OF AGES.

Response : Amen

And the bishop blesses with both hands, saying :

PEACE BE UNTO ALL.

Response : And to your spirit.

Deacon : Let us bow our heads unto the Lord.

Response : To you, O Lord.

As all bow their heads, the Bishop prays aloud (adjusting, and adding names, according to the local custom) :

O MOST MERCIFUL MASTER, LORD JESUS
CHRIST ; THROUGH THE INTERCESSIONS OF
OUR MOST-PURE LADY, THEOTOKOS AND
EVER-VIRGIN MARY ; THROUGH THE POWER
OF THE PRECIOUS AND LIFE-GIVING CROSS ;
THROUGH THE PROTECTION OF THE
HONOURABLE GODLESS POWERS OF HEAVEN ;
THROUGH THE SUPPLICATIONS OF THE
HONOURABLE AND GLORIOUS PROPHET, THE
FORERUNNER AND BAPTIST OF THE LORD
JOHN ; OF THE HOLY, GLORIOUS, AND ALL-
LAUDABLE APOSTLES ; OF OUR FATHERS
AMONG THE SAINTS, HIERARCHS AND
ECUMENICAL TEACHERS – ATHANASIUS AND
CYRIL OF ALEXANDRIA, BASIL THE GREAT,
GREGORY THE THEOLOGIAN, AND JOHN
CHRYSOSTOM ; OF OUR FATHERS AMONG
THE SAINTS – IGNATIUS OF ANTIOCH,

POLYCARP OF SMYRNA, IRENAEUS OF LYONS,
AND CYPRIAN OF CARTHAGE ; OF OUR
FATHERS AMONG THE SAINTS, HIERARCHS –
NICHOLAS, ARCHBISHOP OF MYRA IN LYCIA,
THE WONDERWORKER, OF LEO AND GREGORY
OF ROME, AMBROSE OF MILAN, AND PATRICK
OF IRELAND, THE CONFESSOR ; OF THE HOLY
EQUALS-TO-THE APOSTLES CYRIL AND
METHODIUS, THE TEACHERS OF THE SLAVS,
OF PRINCE VLADIMIR, OF THE BLESSED
PRINCESS OLGA, OF NICHOLAS THE
ENLIGHTENER OF JAPAN, AND INNOCENT THE
ENLIGHTENER OF THE ALUTS AND OF NORTH
AMERICA ; OF OUR FATHERS AMONG THE
SAINTS, THE METROPOLITANS OF MOSCOW –
PETER, ALEXIS, CYPRIAN, JONAH, PHILIP,
GERMOGEN, JOE ; OF INNOCENT,
METROPOLITAN OF MOSCOW, ENLIGHTENER
OF THE ALUTS, APOSTLE TO THE
AMERICAS ; OF TIKHON, PATRIARCH OF
MOSCOW, ENLIGHTENER OF NORTH AMERICA,
THE CONFESSOR ; OF THE METROPOLITANS
OF KIEV – MICHAEL, HILARION, JOHN,
CONSTANTINE, MAXYM, PETER, ALEKSEI,
CYPRIAN, PHOTIUS, MAKARIUS, PETER ; THE

NEW-MARTYR VLADIMĪR, WITH EPHRAĪM OF
 PEREASLAV, AND DĪMITRIUS OF ROSTOV ; OF
 THE BISHOPS – CLEMENT OF OCHRĪD, SAVĀ
 OF SERĪĀ, OF EUTHEMIUS OF TRNOVO, OF
 NĪCHOLAS OF SOUTH CANAAN AND ZĪCHA, OF
 NECTARIUS OF PENTAPOLIS, OF RAPHAEL OF
 BROOKLYN ; OF THE HOLY, GLORIOUS, AND
 RIGHT-VICTORIOUS MARTYRS – OF THE
 GREAT-MARTYR AND HEALER PANTELEĪMON,
 OF THE GREAT-MARTYRS DĪMITRIUS OF
 THESSALONĪKA, OF GEORGE, OF CATHERINE,
 AND GARGARA ; OF THE PRIESTMARTYR
 JUVENALY OF ALASKA, OF THE NEW
 PRIESTMARTYRS JOHN AND ALEXANDER, OF
 AMERICA AND RUSSIA ; OF THE MARTYR
 PETER (CHUNAGNAR) THE ALEUT ; OF THE
 RIGHTEOUS PRESBYTER ALEXIS OF WILKES-
 BARRRE, AND OF THE RIGHTEOUS PRESBYTER
 JACOB OF ALASKA ; OF OUR VENERABLE AND
 GOD-GEARING FATHERS AND MOTHERS – OF
 ANTHONY AND THEODOSIUS, AND THE OTHER
 WONDERWORKERS OF THE CAVES IN RĪEV, OF
 SERGIUS OF RADONEZH, SERAPHIM OF SAROV,
 OF JOE OF POCHAEV, OF MACARIUS OF
 CORINTH, OF NĪCODEMUS OF THE HOLY

MOUNTAIN, AND OF COSMOS THE AETOLIAN ;
 OF HERMAN, THE ELDER AND WONDERWORKER
 OF ALASKA, OF MARY OF EGYPT ;² OF
 _____ (SAINT OF THE DAY) ; OF THE HOLY AND
 RIGHTEOUS ANCESTORS OF GOD, JOACHIM
 AND ANNA ; AND OF ALL THE SAINTS, MAKE
 OUR PRAYER ACCEPTABLE, GRANT US
 FORGIVENESS OF OUR OFFENCES, SHELTER US
 UNDER THE SHELTER OF YOUR WINGS, DRIVE
 AWAY FROM US EVERY ENEMY AND
 ADVERSARY. GIVE PEACE TO OUR LIFE, O
 LORD ; HAVE MERCY ON US, AND ON YOUR
 WORLD, AND SAVE OUR SOULS, FOR YOU ARE
 GOOD AND LOVE MAN.

Response : Amen.

*Then we start the Apostikha stikhs of the feast ; and we enter the temple,
 and rest in the midst.*

*After “Now You are letting Your servant,”³ and the Trisagion Prayers, and
 “Our Father”,*

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

Response : Amen.

*Then we sing the Tropar of the Feast (or “Rejoice O Virgin ...”) three times.
 On a table are prepared to be blessed five breads, wheat, and two vessels.
 One is full of wine (from grapes), and the other of oil.*

² Because of the international character of the Church in North America, it has become customary to expand the list of saints greatly. If this be done first by the deacon, it is not necessary that the bishop repeat the complete list ; but he may choose to commemorate only the main and universal persons, leaving the more local and particular to the deacon.

³ The Prayer of Saint Symeon is, in “Byzantine” custom, read by the bishop.

The deacon censens about the table thrice, and about the bishop.

Deacon : Let us pray to the Lord.

Response : Lord, have mercy.

The bishop then takes one bread, and with it makes the sign of the Cross over the other loaves, and says this prayer aloud :

O LORD, JESUS CHRIST, OUR GOD, YOU
BLESSSED THE FIVE LOAVES IN THE
WILDERNESS, AND SATISFIED THE FIVE
THOUSAND WITH THEM. NOW, YOURSELF, *(he*
points with his right hand to the loaves) BLESS THESE LOAVES,

(and then to the wheat, in the fore) WHEAT, *(to the wine, on the left)*
WINE, *(and to the oil, on the right)* AND OIL, AND
MULTIPLY THEM IN THIS CITY *(village, countryside,*
monastery, place), AND IN ALL YOUR WORLD, AND
SANCTIFY ALL THE FAITHFUL WHO SHALL
PARTAKE OF THEM *(and he may kiss the loaf he is holding, and*

replace it) ; FOR IT IS YOU, O CHRIST OUR GOD,
WHO BLESS AND SANCTIFY ALL THINGS, AND
UNTO YOU WE SEND UP GLORY, TOGETHER
WITH YOUR FATHER WHO IS FROM
EVERLASTING, AND YOUR ALL-HOLY, GOOD,
AND LIFE-GIVING SPIRIT, NOW, AND EVER,
AND UNTO THE AGES OF AGES.

Response : Amen.

Blessed be the name of the Lord *(three times)*

And then we read :

Psalm 33

"I will bless the Lord at all times ... shall lack no good thing".

The bishop, meanwhile, goes and stands before the Royal Doors ; and, after the Psalm, turning to them and blessing with both hands, he says to the

people :

THE BLESSING OF THE LORD BE UPON YOU,
THROUGH HIS GRACE, AND LOVE FOR MAN,
ALWAYS, NOW, AND EVER, AND UNTO THE
AGES OF AGES.

Response : Amen.

And the bishop enters the Altar, followed by the clergy and servers, and the deacon shall carry the Litiya tray, and they close the Royal Doors.

If it be Vigil, we begin immediately the reading of the six psalms, with their usual introduction.

If it be Great Vespers alone, the full or great dismissal is introduced. At the end, they say : Eis polla eti, despota, while the bishop blesses with dikiri and trikiri, and then they say the polychronion, and : Lord, have mercy. Lord, have mercy. Lord, have mercy. The bishop then enters the Altar, and they close the Royal Doors and curtain. The Cross is not given for the people to venerate at the end of services. The exception is when it is custom at the Divine Liturgy.

[THE END OF EVENING PRAYER]