



CHRIST EMMANUEL

*Saint Katherine Greek Orthodox Church, Redondo Beach, California.*

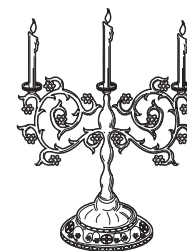
Ἐσπέρας καὶ πρωὶ καὶ μεσημβρίας διηγῆσομαι καὶ ἀπαγγελῶ  
καὶ εἰσακούσεται τῆς φωνῆς μου.

– Ψαλμὸς νδ΄ 18

Evening, morning, and noonday will I tell of it and will declare it,  
and He will hear my voice.

– Psalm 54:18

ἙΣΠΕΡΙΝΑΪ  
ἈΚΟΛΟΥΘΙΑΙ



EVENING  
SERVICES



## Ἀκολουθία τοῦ Μεγάλου Ἑσπερινοῦ

ΤΟΥ ΣΑΒΒΑΤΟΥ ΚΑΙ ΤΩΝ ΕΟΡΤΩΝ  
ἄνευ χοροστασίας Ἀρχιερέως

*Μετά τὴν Ἀπόλυσιν τῆς Ἀκολουθίας τῆς Ἑνάτης (9᾽) Ὡρας:*

**Ὁ Ἱερεὺς μετὰ τοῦ Διακόνου**, προσκυνήσαντες πρὸ τοῦ ἀρχιερατικοῦ θρόνου, (ἀπέρχονται καὶ ποιοῦσι μετάνοιαν τῷ Προεστῶτι, τουτέστιν τῷ Ἠγουμένῳ, ἢ ἀπόντος, εἰς τὸν θρόνον αὐτοῦ,) προσέρχονται πρὸς τὴν Ὡραίαν Πύλην, οὖσαν κεκλεισμένην, καὶ προσκυνήσαντες τρίς, στρέφονται πρὸς δυσμὰς, καὶ προσβλέποντες πρὸς τὸν λαόν, ὑποκλίνουσι τὰς κεφαλὰς αὐτῶν, καὶ εἰσέρχονται εἰς τὸ Ἱερὸν, ὁ μὲν Ἱερεὺς διὰ τῆς δεξιᾶς, ὁ δὲ Διάκονος διὰ τῆς ἀριστερᾶς πύλης, λέγοντες ἕκαστος καθ' ἑαυτόν:

Ἐγὼ δὲ ἐν τῷ πλήθει τοῦ ἐλέους σου, εἰσελεύσομαι εἰς τὸν οἶκόν σου, προσκυνήσω πρὸς ναὸν ἅγιόν σου, ἐν φόβῳ σου.

*Ἐλθόντες οὕτω προσκυνοῦσι τρίς πρὸ τῆς ἁγίας Τραπέζης, καὶ ἀσπάζονται ὁ μὲν Ἱερεὺς τὸ ἅγιον Εὐαγγέλιον καὶ τὴν ἁγίαν Τραπέζαν, ὁ δὲ Διάκονος, μόνον τὴν δεξιὰν γωνίαν τῆς ἁγίας Τραπέζης, λέγοντες μυστικῶς:*

Ὡς ἀγαπητὰ τὰ σκηνώματά σου, Κύριε τῶν Δυνάμεων· ἐπιποθεῖ καὶ ἐκλείπει ἡ ψυχὴ μου εἰς τὰς αὐλὰς τοῦ Κυρίου.

Ὅν τρόπον ἐπιποθεῖ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σέ, ὁ Θεός.

**Ὁ Ἱερεὺς λαβὼν τὸ Ἐπιτραχήλιον καὶ εὐλογήσας αὐτό, λέγων:** *Εὐλογητὸς ὁ Θεός, ὁ ἐκχέων τὴν χάριν αὐτοῦ... καὶ περιβάλλεται αὐτό.*

*Εἶτα εὐλαβῶς ἰστάμενος ἀσκεπὴς πρὸ τῆς ἁγίας Τραπέζης, ἀνοιγέντος τοῦ καταπετάσματος (ἢ τῆς Ὡραίας Πύλης), καὶ ἐκφωνεῖ:*

**Ε**ὐλογητὸς ὁ Θεός ἡμῶν πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.



## SERVICE OF GREAT VESPERS

FOR SATURDAY EVENING AND FEASTS  
without a celebrating Hierarch

*After the Dismissal of the 9th Hour:*

*After the Priest and Deacon have reverenced before the Hierarchical Throne, they go do a metanoia to the Superior, (i.e. the Abbot) but if he is absent, then to his throne. They then go before the closed Beautiful Gate, and bow thrice, turn towards the west and facing the people, they bow their heads, and then enter the Sanctuary, the Priest through the right and the Deacon through the left door, each saying to himself:*

I will come into Your house in the abundance of Your mercy; I will bow in worship at Your holy temple in fear of You.

*They then go and bow thrice before the holy Table, the Priest kisses the holy Gospel, and the holy Table, the Deacon kisses the right corner of the holy Table, both saying to themselves:*

How beloved are Your tabernacles, O Lord of the powers! My soul longs after and faints for the courtyards of the Lord.

As the deer yearns for the springs of water, so my soul yearns for You, O God.

**The Priest takes the Epitrachelion and blessing it says:** *“Blessed is God, Who pours out His grace upon His priests...” and puts it on.*

*Then standing reverently with head uncovered before the holy Table, he opens the curtain (or the Beautiful gate) and exclaims:*

**B**lessed is our God, always, now and ever and to the ages of ages.

**Ὁ Ἀναγνώστης λέγει τὸ Ἀμήν καὶ ἀναγινώσκει τὸν προοιμακόν.<sup>1</sup>**

**Ὁ Διάκονος, λαβὼν τὸ Στιχάριον αὐτοῦ καὶ τὸ Ὁράριον, προσέρχεται τῷ Ἱερεῖ καὶ φησιν·**

Εὐλόγησον, Δέσποτα, τὸ Στιχάριον σὺν τῷ Ὁραρίῳ.

*Καὶ τοῦ Ἱερέως εὐλογήσαντος ἐνδύεται αὐτά, λέγων· Ἀγαλλιάζεται ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ...*

**Ὁ Ἱερεὺς ἀναγινώσκει τὰς Εὐχὰς τοῦ Λυχνικοῦ·**  
Εὐχὴ α΄.

**Κ**ύριε, οἰκτίρμον καὶ ἐλεῆμον, μακρόθυμε καὶ πολυέλεε, ἐνώτισαι τὴν προσευχὴν ἡμῶν καὶ πρόσχες τῇ φωνῇ τῆς δεήσεως ἡμῶν· ποιήσον μεθ' ἡμῶν σημεῖον εἰς ἀγαθόν· ὀδήγησον ἡμᾶς ἐν τῇ ὁδῷ σου, τοῦ πορεύεσθαι ἐν τῇ ἀληθείᾳ σου· εὐφρανον τὰς καρδίας ἡμῶν εἰς τὸ φοβεῖσθαι τὸ ὄνομά σου τὸ ἅγιον· διότι μέγας εἶ σὺ καὶ ποιῶν θαυμάσια· σὺ εἶ Θεὸς μόνος καὶ οὐκ ἔστιν ὅμοιός σοι ἐν θεοῖς, Κύριε, δυνατὸς ἐν ἐλέει καὶ ἀγαθὸς ἐν ἰσχύϊ, εἰς τὸ βοηθεῖν καὶ παρακαλεῖν καὶ σῶζειν πάντας τοὺς ἐλπίζοντας εἰς τὸ ὄνομά σου τὸ ἅγιον.

**Ὅ**τι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ β΄.

**Κ**ύριε, μὴ τῷ θυμῷ σου ἐλέγξης ἡμᾶς, μηδὲ τῇ ὀργῇ σου παιδεύσης ἡμᾶς, ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου, ἰατρὲ καὶ θεραπευτὰ τῶν ψυχῶν ἡμῶν· ὀδήγη-

<sup>1</sup> Ὁ Προοιμακὸς Ψαλμὸς, ἀναγινώσκεται εἰς ἅπαντας τοὺς Ἑσπερινοὺς τοῦ ἔτους. Ἀργεῖ δὲ μόνον ἀπὸ τοῦ Ἑσπερινοῦ τῆς Κυριακῆς τοῦ Πάσχα, καθ' ὅλην τὴν Διακαινήσιμον ἑβδομάδα, ὡς καὶ ἐν τῷ Ἑσπερινῷ τῆς ἀποδόσεως τοῦ Πάσχα.

Ἀπὸ τοῦ Ἑσπερινοῦ τῆς Κυριακῆς τοῦ Θωμᾶ μέχρι τῆς παραμονῆς τῆς ἀποδόσεως τῆς εορτῆς τοῦ Πάσχα ἀναγινώσκεται μὲν, ἀλλ' ἄνευ τοῦ Δεῦτε προσκυνήσωμεν, διότι ψάλλεται ἀντ' αὐτοῦ τὸ Χριστὸς ἀνέστη ἅπαξ ἀπὸ τοῦ Βήματος καὶ δις ὑπὸ τῶν Χορῶν.

**The Reader says the “Amen,” and he recites the Introductory Psalm (103).<sup>1</sup>**

**The Deacon, holding his Sticharion and Orarion, goes before Priest and says:**

Master, bless the Sticharion and the Orarion.

*After the Priest has blessed them, he vests in them saying, “My soul shall exult in the Lord...”*

**The Priest reads the Prayers at the Lighting of the Lamps:**  
1st Prayer

**O** Lord, compassionate and merciful, long-suffering and rich in mercy, give ear to our prayer and attend to the voice of our supplication; work among us a sign for good; guide us on 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 no other among the gods is like You, O Lord, mighty in mercies and good in strength, Who helps and consoles and saves all who hope in Your holy Name.

**F**or to You belong all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages. Amen.

2nd Prayer

**O** Lord, rebuke us not in Your anger, nor chasten us in Your wrath, but deal with us according to Your clemency, O Physician and healer of our souls. Guide us into the harbor of

<sup>1</sup> The Introductory Psalm is read on every Vespers of the year. It is omitted only on the Vespers of the Sunday of Pascha, and all of Renewal Week, and also on the vespers of the Apodosis of Pascha.

From the Vespers of Thomas Sunday until the eve of the Apodosis of the Feast of Pascha it is read, but without the Come let us worship, because Christ is Risen is chanted in its place, once from the Sanctuary and twice by the Choir.

σον ἡμᾶς ἐπὶ λιμένα θελήματός σου· φώτισον τοὺς ὀφθαλμοὺς τῶν καρδιῶν ἡμῶν εἰς ἐπίγνωσιν τῆς σῆς ἀληθείας· καὶ δώρησαι ἡμῖν τὸ λοιπὸν τῆς παρουσίας ἡμέρας εἰρηνικὸν καὶ ἀναμάρτητων καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἀγίας Θεοτόκου καὶ πάντων τῶν ἁγίων.

**Ὅ**τι σὸν τὸ κράτος καὶ σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

#### Εὐχὴ γ.

**Κ**ύριε ὁ Θεὸς ἡμῶν, μνήσθητι ἡμῶν τῶν ἀμαρτωλῶν καὶ ἁρχειῶν δούλων σου, ἐν τῷ ἐπικαλεῖσθαι ἡμᾶς τὸ ἅγιον ὄνομά σου, καὶ μὴ κατασχύνῃς ἡμᾶς ἀπὸ τῆς προσδοκίας τοῦ ἐλέους σου, ἀλλὰ χάρισαι ἡμῖν, Κύριε, πάντα τὰ πρὸς σωτηρίαν αἰτήματα· καὶ ἀξίωσον ἡμᾶς ἀγαπᾶν καὶ φοβεῖσθαι σε ἐξ ὅλης τῆς καρδίας ἡμῶν καὶ ποιεῖν ἐν πᾶσι τὸ θέλημά σου.

**Ὅ**τι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

#### Εὐχὴ δ.

**Ὅ**τις ἀσιγήτοις ὕμνοις καὶ ἀπαύστοις δοξολογίαις ὑπὸ τῶν ἁγίων δυνάμεων ἀννυμνούμενος, πλήρωσον τὸ στόμα ἡμῶν τῆς αἰνέσεώς σου, τοῦ δοῦναι μεγαλωσύνην τῷ ὀνόματί σου τῷ ἁγίῳ· καὶ δὸς ἡμῖν μερίδα καὶ κληρὸν μετὰ πάντων τῶν φοβουμένων σε ἐν ἀληθείᾳ καὶ φυλασσόντων τὰς ἐντολάς σου· πρεσβείαις τῆς ἀγίας Θεοτόκου καὶ πάντων τῶν ἁγίων σου.

**Ὅ**τι πρέπει σοὶ πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Your will; illumine the eyes of our hearts unto the recognition of Your truth; and grant us that the rest of this day, and all the time of our life may be peaceful and sinless; through the intercessions of the holy Theotokos and all of the Saints.

**F**or Yours is the dominion, and Yours is the Kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages. Amen.

#### 3rd Prayer

**O** Lord our God, remember us Your sinful and unprofitable servants when we call upon Your holy Name, and put us not to shame in the expectation of Your mercy; but grant us, O Lord, all requests that are for salvation; and make us worthy to love and fear You with all our heart, and to do Your will in all things.

**F**or You are a good God who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and to ages of ages. Amen.

#### 4th Prayer

**Y**ou Who are praised with never-silent hymns and never-ending doxologies by the holy Powers, fill our mouths with Your praise that we may offer majesty to Your holy Name; and give us a share and inheritance with all those who fear You in truth, and who are keeping Your commandments: by the intercessions of the holy Theotokos and of all the Saints.

**F**or to You belong all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages. Amen.

## Εὐχή ε΄.

**Κ**ύριε, Κύριε, ὁ τῆ ἀχράντῳ σου παλάμῃ συνέχων τὰ σύμ-  
παντα, ὁ μακροθυμῶν ἐπὶ πάντας ἡμᾶς καὶ μετανοῶν  
ἐπὶ ταῖς κακίαις ἡμῶν, μνήσθητι τῶν οἰκτιρισμῶν σου καὶ τοῦ  
ἐλέους σου· ἐπίσκεψαι ἡμᾶς ἐν τῇ σῆ ἀγαθότητι καὶ δὸς  
ἡμῖν διαφυγεῖν καὶ τὸ λοιπὸν τῆς παρούσης ἡμέρας ἐκ τῶν  
τοῦ πονηροῦ ποικίλων μηχανημάτων καὶ ἀνεπιβούλευτον  
τὴν ζωὴν ἡμῶν διαφύλαξον, τῆ χάριτι τοῦ παναγίου σου  
Πνεύματος.

Ἐλέει καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ μεθ' οὗ  
εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου  
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.  
Ἀμήν.

## Εὐχή ς΄.

**Θ**εὸς ὁ μέγας καὶ θαυμαστός, ὁ ἀνεκδιηγῆτῳ ἀγαθωσύνη  
καὶ πλουσία προνοία διοικῶν τὰ σύμπαντα· ὁ καὶ τὰ  
ἐγκόσμια ἀγαθὰ ἡμῖν δωρησάμενος καὶ κατεγγυήσας ἡμῖν  
τὴν ἐπηγγελμένην βασιλείαν διὰ τῶν ἤδη κεχαρισμένων ἡμῖν  
ἀγαθῶν· ὁ ποιήσας ἡμᾶς καὶ τῆς νῦν ἡμέρας τὸ παρελθὸν  
μέρος ἀπὸ παντὸς ἐκκλῖναι κακοῦ, δώρησαι ἡμῖν καὶ τὸ  
ὑπόλοιπον ἀμέμπτως ἐκτελέσαι ἐνώπιον τῆς ἀγίας δόξης  
σου, ὑμνοῦντάς σε τὸν μόνον ἀγαθὸν καὶ φιλάνθρωπον Θεὸν  
ἡμῶν.

Ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ  
Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς  
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

## Εὐχή ζ΄.

**Θ**εὸς ὁ μέγας καὶ ὑψιστος, ὁ μόνος ἔχων ἀθανασίαν, φῶς  
οἰκῶν ἀπρόσιτον· ὁ πᾶσαν τὴν κτίσιν ἐν σοφία δη-  
μιουργήσας· ὁ διαχωρίσας ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον  
τοῦ σκότους καὶ τὸν μὲν ἥλιον θέμενος εἰς ἔξουσίαν τῆς

## 5th Prayer

**O** Lord, Lord, You that hold all things in the palm of Your  
undefiled hand; You that are long-suffering with us all and  
change Your mind concerning our evil deeds: remember Your  
compassion and Your mercy. Visit us in Your goodness and  
grant that we may also avoid the various machinations of the  
evil one during the rest of this day, and preserve the rest of our  
lives unassailably, through the grace of Your all-holy Spirit.

By the mercies and love for mankind of Your only-begotten Son  
with whom You are blessed, together with Your all-holy, good and  
life-giving Spirit, now and ever, and to the ages of ages. Amen.

## 6th Prayer

**O** God, great and wondrous, You govern all things with ineffable  
goodness and abundant providence; You have granted us  
worldly blessings, and pledged to us the promised Kingdom through  
the blessings already bestowed on us. You have also caused us to  
shun every evil during the part of the day which has passed, grant  
us to also complete the rest of the day without blame before Your  
holy Glory, offering hymns to You: the only good One; our God  
who loves 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 to ages  
of ages. Amen.

## 7th Prayer

**O** great and most-high God, You alone are immortal, dwelling  
in the unapproachable light. You have built all creation in  
wisdom. You have made a separation between the light and the  
darkness, and given the sun authority over the day and the moon

ἡμέρας, σελήνην δὲ καὶ ἀστέρας εἰς ἐξουσίαν τῆς νυκτός· ὁ καταξιώσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ ἐπὶ τῆς παρούσης ὥρας προφθάσαι τὸ πρόσωπόν σου ἐν ἐξομολογήσει καὶ τὴν ἐσπερινὴν σοι δοξολογίαν προσαγαγεῖν· αὐτός, φιλόανθρωπε Κύριε, κατεύθυνον τὴν προσευχὴν ἡμῶν ὡς θυμίαμα ἐνώπιόν σου καὶ πρόσδεξαι αὐτὴν εἰς ὁσμὴν εὐωδίας. Παράσχου δὲ ἡμῖν τὴν παροῦσαν ἐσπέραν καὶ τὴν ἐπιούσαν νύκτα εἰρηνικὴν· ἔνδυσον ἡμᾶς ὅπλα φωτός· ῥῦσαι ἡμᾶς ἀπὸ φόβου νυκτερινοῦ καὶ ἀπὸ παντὸς πράγματος ἐν σκότει διαπορευομένου· καὶ δὸς ἡμῖν τὸν ὕπνον, ὃν εἰς ἀνάπαυσιν τῆ ἀσθενείᾳ ἡμῶν ἐδωρήσω, πάσης διαβολικῆς φαντασίας ἀπηλλαγμένον. Ναί, Δέσποτα τῶν ἀπάντων, τῶν ἀγαθῶν χορηγέ· ἵνα, καὶ ἐπὶ ταῖς κοίταις ἡμῶν κατανυγόμενοι, μνημονεύωμεν ἐν νυκτὶ τοῦ ὀνόματός σου, καὶ τῆ μελέτη τῶν σῶν ἐντολῶν καταυγαζόμενοι, ἐν ἀγαλλιάσει ψυχῆς διαναστῶμεν πρὸς δοξολογίαν τῆς σῆς ἀγαθότητος, δεήσεις καὶ ἰκεσίας τῆ σῆ εὐσπλαγχνία προσάγοντες ὑπὲρ τῶν ἰδίων ἁμαρτημάτων καὶ παντὸς τοῦ λαοῦ σου, ὃν ταῖς πρεσβείαις τῆς ἀγίας Θεοτόκου ἐν ἐλέει ἐπίσκειψαι.

**Ὅ**τι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

*Πληρωθέντος τοῦ Προοιμιακοῦ Ψαλμοῦ, ὁ δὲ Διάκονος ποιεῖ σχῆμα πρὸς τὸν Ἱερέα καὶ ἐξελθὼν τοῦ ἱεροῦ Βήματος, διὰ τῆς βορείας πύλης, ἵσταται ἐν τῷ συνήθει τόπῳ καί, ὑψῶν τὸ ἄκρον τοῦ Ὁραρίου ὡς συνήθως, λέγει τὴν μεγάλην συναπτὴν, ἣτοι τὰ εἰρηνικά.<sup>2</sup>*

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

**Χορός** (μετὰ πᾶσαν δέησιν)· Κύριε, ἐλέησον.

**Διάκονος**· Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

<sup>2</sup> Ἐλλείπει Διακόνου, ἅπαντα τὰ τοῦ Διακόνου λέγει ὁ Ἱερεὺς, ἱστάμενος ἀσκεπὴς πρὸ τῆς ἀγίας τραπέζης.

and the stars authority over the night. You have made us sinners worthy, even at this present hour, to come before Your countenance in thanksgiving, and to bring before You doxology. O Lord Who loves mankind, direct our prayer as incense before You, and receive it as a scent of sweet fragrance. Grant us that this evening and the coming night may be peaceful. Clothe us in the armor of light. Deliver us from terror in the night and from everything that roams in the darkness; and grant us that the sleep which You have given for the repose of our weakness, be free from every diabolical fantasy. Yes, O Master of all and bountiful Giver of good things: that being moved to compunction on our beds, we may remember Your Name during the night, and being illumined by the study of Your commandments, we may in exceeding joy of soul, rise up to glorify Your goodness, offering entreaties and supplications to Your kindness, for our own sins and for all Your people; and visit us with mercies, through the intercessions of the holy Theotokos.

**F**or You are a good God Who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and to ages of ages. Amen.

*After the the Introductory Psalm (103) is completed, the Deacon bows before the Priest, and exits the Sanctuary by the north gate. He stands at his usual place, and raising the end of this Orarion as usual, he says the Great Litany (i.e. the Petitions of Peace).<sup>2</sup>*

In peace let us pray to the Lord.

**Choir:** Lord have mercy (after each petition)

**Deacon:** For the peace from above, and the salvation of our souls, let us pray to the Lord.

<sup>2</sup> If there is no Deacon, the Priest says the Petitions before the holy Table with his head uncovered.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εισιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.

*Ἐν ταῖς Μοναῖς<sup>3</sup>*

Ἐπὲρ τοῦ Πατρός ἡμῶν (δεῖνος) ἱερομονάχου καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ κράτους ἡμῶν, τοῦ Προέδρου, πάσης ἀρχῆς καὶ ἐξουσίας ἐν αὐτῷ, καὶ τοῦ στρατοῦ, τοῦ Κυρίου δεηθῶμεν.<sup>4</sup>

Ἐπὲρ τῆς κοινότητος καὶ πόλεως (ἢ τῆς χώρας, ἢ τῆς κόμης, ἢ τῆς νήσου ἢ τῆς ἁγίας Μονῆς) ταύτης, πάσης πόλεως, χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ πλεόντων, ὁδοιπορούντων, ἵπταμένων, νοσοῦντων, καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ῥυθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

<sup>3</sup> Ἐν ταῖς γυναικείαις Ἱεραῖς Μοναῖς εἰς τὰ εἰρηνικά, μετὰ τὴν αἴτησιν διὰ τὸν Γέροντα, ὁ Διάκονος λέγει οὕτως: Ἐπὲρ τῆς καθηγουμένης τῆς ἁγίας Μονῆς ταύτης (δεῖνος) Μοναχῆς καὶ τῆς συνοδίας αὐτῆς, τοῦ Κυρίου δεηθῶμεν.

<sup>4</sup> Αὐτὴ ἢ αἴτησις ἐξαρθᾶται ἀπὸ τὸ ποῦ βρῖσκονται οἱ πιστοί.

For the peace of the whole world, the stability of the Holy Churches of God, and the union of all, let us pray to the Lord.

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

For our Archbishop (name), the honorable Presbyters, the Deacons in Christ, all the Clergy and the Laity, let us pray to the Lord.

*In the Monasteries this is also said:<sup>3</sup>*

For our Father hieromonk (name) and all of our brotherhood in Christ, let us pray to the Lord.

For our Country, the President, all civil authorities and our armed forces, let us pray to the Lord.<sup>4</sup>

For this parish and city (or land, or village, or island, or holy Monastery) for every city and land, and for those who in faith dwell in them, let us pray to the Lord.

For temperate weather, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

For those who are traveling by land, sea and air; the sick, the suffering, the captives and their salvation, let us pray to the Lord.

For our deliverance from every affliction, wrath, danger and necessity, let us pray to the Lord.

<sup>3</sup> In the Holy Convents in the Litany of Peace, after the commemoration of the Elder, the Deacon also says this: For the Abbess of this holy Monastery, the nun (name), and for her sisterhood, let us pray to the Lord.

<sup>4</sup> This petition varies from region to region depending upon the situation in which the local Orthodox faithful find themselves living.

Ἄντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῆ σῆ χάριτι.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

**Χορός:** Σοί, Κύριε.

**Ὁ Ἱερεὺς ἐκφώνως:**

Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

*Ὁ Χορός λέγει τὸ Ἀμήν καὶ ὁ δὲ Διάκονος εἰσέρχεται διὰ τῆς νοτίου πύλης ἐν τῷ Βήματι.*

*Εἶτα τὸ Ἀ΄ Κάθισμα τοῦ Ψαλτηρίου, ἢ τὸ Μακάριος ἀνὴρ, οὗ πληρωθέντος ὁ Διάκονος λέγει τὴν μικρὰν συναπτὴν:*  
Ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἄντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῆ σῆ χάριτι.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

**Ὁ Ἱερεὺς ἐκφώνως:**

Ὅτι σὸν τὸ κράτος καὶ σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

**Χορός:** Ἀμήν.

Help us, save us, have mercy on us and protect us, O God, by Your grace.

Remembering our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and Ever-virgin Mary with all the Saints, let us commend ourselves and one another, and all our whole life to Christ our God.

**Choir:** To You, O Lord.

**The Priest exclaims:**

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

*The Choir says the “Amen,” and he Deacon enters the Sanctuary by the south gate.*

*After the 1st Kathisma of the Psalter, or the “Blessed is the man” is completed, the Deacon says the Small Litany:*  
Again and again, in peace let us pray to the Lord.

Help us, save us, have mercy on us and protect us, O God, by Your grace.

Remembering our all-holy, immaculate, most blessed, and glorious Lady, the Theotokos and Ever-virgin Mary with all the Saints, let us commend ourselves and one another, and all our whole life to Christ our God.

**The Priest exclaims:**

For Yours is the dominion, and Yours is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

**Choir:** Amen.



*Ψαλλομένου δὲ τοῦ Κύριε ἐκέκραξα·*

**Ὁ Διάκονος** λαβὼν τὸ θυμιατήριον καὶ θυμίαμα βαλὼν, πρόσσεισι τῷ Ἱερεῖ καὶ λέγει·

Εὐλόγησον, δέσποτα, τό θυμίαμα.

**Ὁ Ἱερεὺς** ἐνδύεται τὸ φελώνιον λέγων· Οἱ ἱερεῖς σου Κύριε, καὶ εὐλογῶν τὸ θυμίαμα, λέγων·<sup>5</sup>

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

**Θ**υμίαμά σοι προσφέρομεν, Χριστὲ ὁ Θεὸς ἡμῶν, εἰς ὁσμὴν εὐωδίας πνευματικῆς· ὁ προσδεξάμενος εἰς τὸ ὑπερουράνιον σου Θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου Πνεύματος.

*Ὁ Διάκονος, εἰς τὰς λέξεις ὡς θυμίαμα τοῦ Κατευθυνθήτω, θυμιᾷ τὴν ἁγίαν Τράπεζαν κύκλῳ (ἢ τρίς), τὸ ἱερατεῖον ὅλον καὶ τὸν Ἱερέα δίς· καὶ ἐξερχόμενος διὰ τῆς βορείου πύλης, θυμιᾷ τὸ ἀρχιερατικὸν θρόνον τρίς, τὰς ἐν τῷ τέμπλῳ ἁγίας εἰκόνας ἀνά τρίς, τὸν λαόν καὶ τὸν ναόν ἅπαντα κατὰ τὸ ἔθος τῶν ἁγίων Ἐκκλησιῶν, ὑποστρέφων καὶ πάλιν διὰ τῆς νοτίου πύλης ἐν τῷ Βήματι.*

*Ὅταν δὲ ψάλλωσι τὸ Δόξα, Καὶ νῦν, ποιῶσιν ὁμοῦ ὁ τε Διάκονος καὶ ὁ Ἱερεὺς εἴσοδον· Προλαβόντος τοῦ Διακόνου τὸ θυμιατήριον μετὰ θυμιάματος (ἢ, τὸ ἅγ. Εὐαγγέλιον, ἐὰν ἀναγνωσθῆσεται εὐαγγελικὴ περικοπή) καὶ εὐλογίαν τῷ ἔθει αἰτήσαντος παρὰ τοῦ Ἱερέως, ἐξέρχονται ἅμα διὰ τοῦ βορείου κλίτους, προπορευομένου τοῦ Διακόνου·*

**Ὁ Διάκονος** λαβὼν τὸ θυμιατήριον καὶ θυμίαμα βαλὼν, πρόσσεισι τῷ Ἱερεῖ·  
Εὐλόγησον, δέσποτα, τό θυμίαμα.

**Ὁ Ἱερεὺς** εὐλογῶν τὸ θυμίαμα·

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

<sup>5</sup> Εἰ δὲ μέλλουσιν εἰσοδεῦσαι πολλοὶ Ἱερεῖς, ἀσπασάμενοι τὸ ἱερὸν Εὐαγγέλιον καὶ τὴν ἁγίαν Τράπεζαν, ἐνδύονται Ἐπιτραχήλιον καὶ Φελόνιον.

*While “Lord I have cried” is chanted:*

**The Deacon** taking the censer and putting on incense, brings it to the Priest and says:

Master bless the incense.

**The Priest** vests in the Phelonion saying: “Your priests, O Lord, will be clothed in righteousness...,” and blesses the incense, saying:<sup>5</sup>

Blessed is our God always: now and ever, and to the ages of ages. Amen.

**I**ncense we offer You, O Christ our God, as a sweet scent of spiritual fragrance; accepting it in Your Altar above the heavens, send down upon us in return the grace of Your All-holy Spirit.

*The Deacon, as the words “Let my prayer arise” are chanted, censes around the holy Table once (or thrice), the entire Sanctuary, and the Priest twice. He exits by the north gate, and censes the Hierarchical Throne thrice, the holy Icons in the Tempon (Iconostasion) thrice each, the people and the entire temple as is the custom in the holy Churches, he then returns again through the south gate into the Sanctuary.*

*When the choir chants the “Glory, Both now,” the Priest and Deacon together begin the Entrance: The Deacon takes the censer with incense, (or, the holy Gospel, if a selection from it is to be read) and having asked for the customary blessing by the Priest, they exit by the north door, the Deacon going first.*

**The Deacon** takes the censer and putting on incense, brings it to the Priest:  
Master bless the incense.

**The Priest** blesses the incense:

Blessed is our God always: now and ever, and to the ages of ages. Amen.

<sup>5</sup> If many Priests are going to do the Entrance, they kiss the sacred Gospel and the holy Table, and they vest in the Epitachelion and Phelonion.

Καὶ οὕτως ἐξέρχονται ἀσκεπεῖς, πρῶτος μὲν ὁ Διάκονος, ἔπειτα δὲ οἱ Ἱερεῖς κατὰ τὴν οἰκειάν τάξιν, ἤτοι κατὰ τὰ πρεσβεῖα τῆς χειροτονίας ἢ κατὰ τὰ ὄφρῳκία, διὰ τῆς βορείας θύρας· Ἀνεωγμένων ἤδη τῶν ἁγίων θυρῶν, καὶ προπορευομένων αὐτῶν λαμπαδούχων, ποιῶσι τὴν Εἴσοδον. Ἐλθόντες δὲ καὶ σταθέντες μέσον τοῦ Ναοῦ, ἐν τῷ συνήθει τόπῳ, ἔναντι τοῦ δεσποτικοῦ θρόνου, κλίνουσιν ἅπαντες τὰς κεφαλὰς αὐτῶν.

**Ὁ Διάκονος**, ἐκ δεξιῶν τοῦ Ἱερέως μικρὸν ἐκ πλαγίου ἰστάμενος, λέγει χαμηλοφώνως·

Τοῦ Κυρίου δεηθῶμεν.

**Ὁ Ἱερεὺς κλίνων τὴν κεφαλὴν, λέγει μυστικῶς τὴν·<sup>6</sup>**  
Εὐχὴν τῆς Εἰσόδου

**Ε**σπέρας καὶ πρῶτῃ καὶ μεσημβρίας αἰνοῦμεν, εὐλογοῦμεν, εὐχαριστοῦμεν, καὶ δεόμεθά σου, Δέσποτα τῶν ἁπάντων, φιλόανθρωπε Κύριε. Κατεύθυνον τὴν προσευχὴν ἡμῶν ὡς θυμίαμα ἐνώπιόν σου καὶ μὴ ἐκκλίνης τὰς καρδίας ἡμῶν εἰς λόγους ἢ εἰς λογισμοὺς πονηρίας, ἀλλὰ ῥῦσαι ἡμᾶς ἐκ πάντων τῶν θηρευόντων τὰς ψυχὰς ἡμῶν· ὅτι πρὸς σέ, Κύριε, Κύριε, οἱ ὀφθαλμοὶ ἡμῶν καὶ ἐπὶ σοὶ ἠλπίσαμεν· μὴ καταισχύνῃς ἡμᾶς, ὁ Θεὸς ἡμῶν.

**Ὅ**τι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

*Μετὰ δὲ ταύτην, ὁ Διάκονος προσφέρει τῷ Ἱερεὶ τὸ ἅγιον Εὐαγγέλιον καὶ ἀσπάζεται τοῦτο ὁ Ἱερεὺς. Ἐἶτα λέγει πρὸς τὸν Ἱερέα, δεικνύων ἅμα πρὸς ἀνατολὰς μετὰ τοῦ Ὁραρίου, κρατῶν αὐτὸ τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός·*

Εὐλόγησον, δέσποτα, τὴν ἁγίαν εἴσοδον.

<sup>6</sup> Ἐν δὲ τῇ ἐσπερινῇ θ. Λειτουργία τοῦ Μ. Βασιλείου, τὴν Εὐχὴν·

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατὰς ἀγγέλων καὶ ἀρχαγγέλων, εἰς λειτουργίαν τῆς σῆς δόξης, ποίησον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων ἀγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν, καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

And then they exit (with their heads uncovered), first the Deacon, and then the Priests through the north door, according to their rank, i.e. according to date of their ordination, or according to their office (honors). With the holy gates now opened, and preceded by the candle bearers, they make the Entrance. They go and stand in the middle of the nave, in the usual place opposite the Hierarchical Throne, and all bow their heads.

**The Deacon**, standing slightly to the right of the Priest, says in a low voice:

Let us pray to the Lord.

**The Priest** bowing, silently says the:<sup>6</sup>  
Prayer of the Entrance

**I**n the evening and morning and at midday we praise, bless, thank and entreat You, O Master of all and Lord who loves mankind. Direct our prayer as incense before You, and incline not our hearts towards words or thoughts of evil, but deliver us from all those who are hunting after our souls; for our eyes are turned You, O Lord, Lord, and in You have we placed our hope; put us not to shame, our God.

**F**or to You are due all glory, honor and worship: to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amen.

*Afterwards, the Deacon offers the holy Gospel to the Priest, and the Priest kisses it. He then says while facing the Priest, and pointing to the east with his Orarion which he hold with the three fingers of this right hand:*

Master, bless the holy entrance.

<sup>6</sup> If celebrating the Vespereal Liturgy of St. Basil the Great, say this Prayer:

O Master, Lord our God, Who established in the heavens the orders and hosts of angels and archangels to minister to Your glory; along with our entrance, bring about the entrance of Your holy angels, who are concelebrating and glorifying Your goodness with us. For to You are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages. Amen.

**Ὁ Ἱερεὺς** εὐλογεῖ, ποιῶν διὰ τῆς χειρὸς τὸ σημεῖον τοῦ σταυροῦ, τὰς ἀγίας θύρας·

Εὐλογημένη ἡ εἴσοδος τῶν ἀγίων σου, πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

**Ὁ Διάκονος** λέγει τὸ· Ἀμήν.

*Καὶ θυμιᾷ, ἐξ οὗ ἴσταται τόπου, τὸν ἀρχιερατικὸν θρόνον, τὴν Ὠραίαν Πύλην καὶ τὰς δεσποτικὰς εἰκόνας. Στὰς δὲ πρὸς τοῦ Ἱερέως καὶ πρὸς ἀνατολὰς προσβλέπων, ὑψῶν τὸ θυμιατὸν, ἕως κεφαλῆς, ἐκφωνεῖ·*

Σοφία. Ὁρθοί.

*Καὶ ἀναγινώσκειται ἢ ψάλλεται ἀργῶς καὶ σεμνοπρεπῶς (παρὰ τῶν Ἱερέων)·*  
Ἡ Ἐπιλύχνιος Εὐχαριστία

**Φ**ῶς ἰλαρὸν ἀγίας δόξης, ἀθανάτου Πάτρος, οὐρανίου, ἀγίου, μάκαρος, Ἰησοῦ Χριστέ, ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ἰδόντες φῶς ἐσπερινόν, ὑμνοῦμεν Πατέρα, Υἱὸν καὶ Ἅγιον Πνεῦμα, Θεόν. Ἄξιόν σε ἐν πᾶσι καιροῖς, ὑμνεῖσθαι φωναῖς αἰσίσαις, Υἱὲ Θεοῦ, ζωὴν ὁ διδούς· διὸ ὁ κόσμος σε δοξάζει.

*Ἀπὸ μὲν τῶν λέξεων· ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ὁ Διάκονος, θυμιῶν τὸν ἀρχιερατικὸν θρόνον καὶ τὰς δεσποτικὰς εἰκόνας, εἰσέρχεται εἰς τὸ ἱερὸν Βῆμα, ἀπ' οὗ θυμιᾷ τὴν ἀγίαν Τράπεζαν καὶ τὸν Ἱερέα εἰσερχόμενον.*

*Ἀπὸ δὲ τῶν λέξεων· Πατέρα, Υἱὸν καὶ Ἅγιον Πνεῦμα, Θεόν, οἱ Ἱερεῖς εἰσέρχονται εἰς τὸ ἱερὸν ἀνὰ δύο, κλίναντες τὰς κεφαλὰς πρὸ τοῦ ἀρχιερατικοῦ θρόνου, ψάλλοντες ἅμα, καὶ, ἔνθεν τῆς ἀγίας Τραπέζης ἰστάμενοι, ἀποπερατοῦσι τὴν ὑμνοδίαν.*

*Μετὰ δὲ τὴν συμπλήρωσιν τοῦ Φῶς ἰλαρόν, ὁ Διάκονος ἰστάμενος πρὸ τῆς Ὠραίας Πύλης, καὶ βλέπων πρὸς τὸν λαὸν θεωρῶν, ἐκφωνεῖ·*

Εσπέρας προκείμενον.

*Καὶ ψάλλεται τὸ προκείμενον.*

**The Priest** blesses the holy gates, by making the sign of the Cross:

Blessed be the entrance of Your Saints, always now and ever, and to the ages of ages.

**The Deacon** says: Amen.

*And he censures from the where he stands, the Hierarchical Throne, the Beautiful Gate and the Icons of the Master. Standing towards the Priests and looking to the east, he raises the censer to the height of his head, and exclaims:*

Wisdom. Arise!

*The following prayer is now read, or chanted slowly (by the Priests):*  
Thanksgiving at the Lamp-lighting

**O** Joyous Light, of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: We that come to the setting of the sun, when we behold the evening light, we praise Father, Son, and Holy Spirit, God. Meet it is for You at all times to be praised with gladsome voices, O Son of God, Giver of life. Wherefore, the world does glorify You.

*At the words "We that come to the setting of the sun," the Deacon censures the Hierarchical Throne and the Icons of the Master, he enters the Sanctuary, from where he censures the holy Table and the entering Priest.*

*At the words "Father, Son, and Holy Spirit: God," the Priests enter the Sanctuary two by two, they bow their heads before the Hierarchical Throne, chanting together standing at the holy Table until the end of the hymn.*

*After the completion of O Joyous Light, the Deacon stands before the Beautiful Gate and facing the people exclaims:*

The Evening Prokeimenon.

*The Prokeimenon is now chanted.*