

Great Vespers Checklist:

- Immediately before Great Vespers, the [Ninth Hour](#) is read, as it is found in the [Horologion](#), with the [Apolytikia](#) and [Kontakia](#) of the day read in their proper place. Ninth Hour's duration is 10 to 15 minutes.
- [Great Vespers](#) opens with the [Priest](#)'s exclamation *Blessed is our God ...*
- The Reader reads "Come let us worship..." and the Proemial (preface, introductory) Psalm 103 *Bless the Lord, O my soul ...* is read, during which the priest quietly prays the seven prayers at the "Lighting of the Lamps."
- The [Deacon](#) intones the [Great Litany](#), at the end of which the [Priest](#) exclaims "For unto Thee..."
- The Psalter [Kathisma](#) appointed for the day is read. On Saturday afternoon, the 1st Kathisma of the Psalter is read. Following the Kathisma, the Deacon intones the [Small Litany](#), at the end of which the Priest exclaims "For Thine is the Dominion..."
- The Choir chants "[Lord I have Cried...](#)", in the Tone of the week if it be Saturday afternoon's Great Vespers, or in the Tone of the first [Stikheron \(example\)](#) of the celebrated Saint if it be another day of the week. "Let my prayer be set forth as incense..." is chanted after, and then the verses "Set O Lord..." are chanted alternately by the right and left Choirs. On Saturday afternoon they insert the Resurrectional Stikhera beginning from the tenth to last verse "Bring my soul out of prison...". On a Saint's memory that falls on a weekday, they begin usually from the sixth to last verse, "If Thou, O Lord shouldst mark...", and sometimes from the eighth to last verse, "Out of the depth have I cried unto Thee...". On Saturdays, as mentioned, 10 Stikhera are chanted, six to the Lord's [Resurrection](#) in the Tone of the week from the [Octoechos](#), and then four to the Saint of the day from the [Menaion](#). During the chanting of "Let my prayer be set forth...", at the point when the Choir chants "As incense..." the Deacon performs the great censuring of the whole church.
- "Glory..." is chanted, followed by the Saint's [Idiomelon](#). This is called "[Doxasticon](#)." On Saturday afternoon, there *may* be one appointed, for Saints that have a festal service there is always one appointed.
- "Both now..." is chanted, followed by the "Dogmaticon [Theotokion](#)" ([example](#)) of the Tone of the Week, (on Saturday afternoon). For Saints that are celebrated during the weekdays, the "Dogmaticon Theotokion" in the Tone of the Saint's Doxasticon is chanted. However, on Friday afternoons *always* the "Dogmaticon Theotokion" of the previous Saturday is chanted, whether it is Daily or Great Vespers.
- During the "Dogmaticon Theotokion" the Priest blesses the [censer](#) and hands it to the Deacon. The Deacon censes the [Altar](#), and is followed by the Priest out the north door to the middle of the Temple. The Priest as he goes silently reads the prayer, "In the evening, in the morning, and at noontime...", and when they reach the point of the great chandelier, the Deacon asks the Priest to bless the entrance saying, "Bless Master the Holy Entrance...". The Priest responds by "Blessed is the Entrance of Thy Holies...". The Deacon censes from under the great chandelier the [iconostasis](#), choirs, laity, and again the iconostasis. When the Choir has finished the Dogmaticon Theotokion he faces the Royal Doors and lifts up the censer exclaiming "Wisdom! Upright!"
- The hymn "O Gladsome Light..." is read (or [chanted, or sung](#)). During the part "we praise Father, and Son, and Holy Spirit, God..." the Deacon and Priest make the Entrance.

- Once "O Gladsome Light..." has been read or chanted, the Deacon immediately exclaims "The Evening [Prokeimenon](#)!" The Evening Prokeimenon is [chanted](#). On Saturday afternoon the Prokeimenon is "[The Lord is King...](#)", chanted thrice with two verses. On weekdays it is the daily prokeimenon which can be found in the [Horologion](#). It is chanted twice without verses, and then once with its appointed verse. For festal Saints, three [Old Testament](#) readings follow. These are read under the great chandelier by the Reader. He exclaims the title, for example "Reading from the Wisdom of Solomon..." The Deacon exclaims "Wisdom! Let us attend!"
- The Deacon [intones](#) the [Litany of Fervent Supplication](#), at the end of which the Priest exclaims "For a merciful..."
- The evening prayer [Vouchsafe, O Lord](#) is read by the Reader.
- The Deacon intones the Litany of Completion (Supplication), at the end of which the Priest exclaims, "For Thou art a good God..."
- The Priest exclaims, "Peace be unto all...", and the Deacon intones, "Let us bow our heads..."
- The Priest reads silently the "Prayer at the Bowing of the Heads..." and then exclaims "For blessed is Thy Name, and glorified is Thy Kingdom..."
- If the Saint's service is festal, the [Litya](#) (Litya or [Aposticha](#)) follows here. If no [Idiomela](#) are prescribed, (in which case, the service is not festal, and there are no readings, and at Matins, no Polyeleos, and no Gospel for the Saint), then we proceed to the Aposticha immediately. The Idiomela of the Litya are chanted with the "Glory. Both now." The Priest and Deacon exit the Sanctuary, and make a reverence to the Saint's icon. The Priest takes it in his hands, and the Deacon censes the Icon, as they make their way to the [Narthex](#). There, when the chanting of the Idiomela has been completed, the Deacon exclaims the prayer "Save O God Thy people..." The Choir responds with "Lord have mercy..." three, forty, and three times. The usual petitions "Have mercy upon us O God..." are exclaimed, to which the Choir responds with "Lord have mercy..." three times to each. Then, the petitions, "Let us again pray for every suffering Christian soul..." and "Let us again pray that the Lord God may deliver..." are intoned. The Choir responds to each of these with "Lord have mercy..." three, forty, and three times. The Deacon exclaims "Let us again pray that He may...", to which the Choir responds with "Lord have mercy...", once. The Priest exclaims the prayer "Hearken to us O God our Saviour the hope of all..." and then exclaims "For Thou art..." The Choir responds with "Amen." The Priest "Peace be unto all...". The Choir "And with Thy spirit..." The Priest "Let us bow our heads unto the Lord..." The Choir "To Thee, O Lord..." The Priest exclaims the prayer "Master rich in mercy..." after which the Choir responds with "Amen." The Litya with its festal Idiomela, and prayers for the salvation of the world now is finished. The Deacon and Priest now process with the festal Icon back into the main church. The Choir begins to chant the "Aposticha..."
- The Aposticha are now chanted. If it be Saturday afternoon's Great Vespers, the Aposticha of the [Resurrection](#) are always chanted. If the [Saint](#) also has Aposticha (Festal Service), these are abandoned.
- "Glory" is chanted, followed by the Saint's Doxasticon, if there be one.
- "Both now" is chanted, followed by the Theotokion in the Tone of the Saint's Doxasticon. The Saint does not have a Doxasticon, then "Glory. Both now." is chanted followed by the Theotokion in the Tone of the week.

Great Vespers Checklist

- The prayer "Now lettest Thou Thy servant depart in peace, O Master..." is read by the Reader.
- The Reader reads the [Trisagion](#) prayers.
- The Priest exclaims "For Thine is..."

The [Apolytikion](#) of the Resurrection (Tone of the week) is chanted. "Glory. Both now." and the Resurrectional Theotokion, if it be a Saturday afternoon. If it be a weekday, then the feasted Saint's Apolytikion is chanted, "Glory. Both now." and the Resurrectional Theotokion in the Tone of the Saint's Apolytikion. If a feasted Saint's memory should fall on a Sunday, then the Resurrection Apolytikion is chanted, "Glory" that of the Saint, "Both now" the Resurrectional Theotokion in the Tone of the Saint's Apolytikion.

- The Deacon intones "Wisdom", the Choir "Bless", the Priest "Blessed is the One Who Is..."
- The Reader reads the prayer "Establish Lord God..."
- The Priest exclaims "Most Holy [Theotokos](#) save us!"
- The Reader reads "More honourable..." and "Glory. Both now" "Lord have mercy" (thrice) "Holy Father bless!"
- The Priest reads the Dismissal "Glory to Thee our God... May He who has Risen from the dead, Christ our true God..."
- The Priest exclaims "Through the prayers..." and Great Vespers comes to and end.
- Small Compline is read immediately, if not, then it is read by ourselves before sleep.