THE SERVICES

OF THE

HOURS

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THE

GREAT

BOOK

OF THE

HOURS

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GREAT

HOROLOGION

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THE SERVICE OF THE TYPICAL PSALMS

[NOTE : *This service MUST NOT BE USED AS A SUBSTITUTE for the Divine Liturgy when a presbyter is present***.]**

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This service is prescribed to follow after the serving of ninth hour, although it may be served alone.

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Presbyter : Blessed is our God, Always, now, and ever, and unto the ages of ages.

– *or* – **Reader :** Through the prayers of our holy *fathers*, O Lord, Jesus Christ our God, have mercy on us.[1]

Response : Amen.

In some places, it is the one presiding who reads Glory..., and O Heavenly King..., before the reader begins.

Glory be to You, our God, glory be to You.

***** O Heavenly King, the Comforter, the Spirit of Truth, everywhere present and fulfilling all things ; Treasury of good things, and Provider of Life, come, and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

***** [We do not read "Heavenly King" in paschaltide. We say "Christ is risen."‥ (three times). From Ascension to Pentecost, we read the tropar of Ascension.]

Reader : Holy God, Holy Strong, Holy Immortal, have mercy on us. (*three times*) (*three metanias*)

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

O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins.* O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.

*Be propitious to

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Our Father, who are in the heavens, hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give

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[1] This invocation may refer to the persons present, not only to ancestors, hence fathers for a male monastery, mothers for a female monastery, brothers and sisters for a usual parish situation.

us this day our daily bread, and forgive us our debts as we forgive our debtors ; and bring us not to the test, but rescue us from the evil one.

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.

Reader : Lord, have mercy. (*twelve times*)
Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
O come,[2] let us worship God our King ; come let us worship, and fall down before Christ, our King, and our God ; come let us worship, and fall down before Christ Himself, our King, and our God. (*with three metanias*)

FIRST ANTIPHON[3]

PSALM 102

Readers : 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 His recompense – the Lord, being propitious to all your lawless acts, healing all your diseases, redeeming your life from decay, crowning you with mercy and compassion, fulfilling your craving with good things. Your youth shall be renewed as an eagle's. It is the Lord, doing mercy and judgement towards all those being wronged. He made known His ways to Moses, His will to the sons of Israel. The Lord is compassionate and merciful, long-suffering and greatly merciful. He will not be angry unto the end, nor will He cherish wrath unto the age. Not in accordance with our lawless acts has He wrought with us, nor in accordance with our sins has He requited us ; for as high as is Heaven from the earth, so has the LORD made strong His mercy upon all those fearing Him. As far as east is from west, so far has He removed our lawless acts from us. Even as a father has compassion on his sons, so has the Lord had compassion on those fearing Him ; for He knows our fashioning ; He remembers that we are dirt. Man, his days are just like grass ; just as a flower of the field, so shall he flourish ; for breath has

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[2] When one service follows another immediately, then we begin the second service here. But in Pascha, if a service follow another immediately, we say, "Christ is risen …" three times instead, at the beginning of the second service.

[3] If Typica or "Obednitsa" are to be served on a Great Feast of the Lord, the proper antiphons of the Feast ought to be followed, along with all other propers.

passed through him, and he shall not exist, and he shall recognise his place no longer. But the mercy of the Lord is from the age, and until the age, upon those fearing Him, and His righteousness upon the sons of sons, to those keeping His Covenant, and remembering His commandments, to do them. The Lord prepared His throne in Heaven, and His Kingdom rules over all. Bless the LORD, all you His angels, powerful in strength, doing His word, to hear the voice of His words. Bless the Lord, all you His powers, His ministers, doing His will. Bless the Lord, all you His works, in every place of His dominion. Bless the Lord, O my soul.

SECOND ANTIPHON
PSALM 145

Readers : Praise the Lord, O my soul. I shall praise the Lord in my life. I shall chant to my God as long as I exist. Do not put your trust in princes, and in sons of Men in whom there is no salvation. His spirit shall go out, and he shall turn back to his earth ; in that day, all his reasonings shall perish. Blessed is the one whose Helper is the God of Jacob ; his hope is on the Lord his God, on Him who made Heaven and the earth, the sea and all that is in them ; on Him, guarding truth unto the age, making judgement for those who have been wronged, giving nourishment to the hungry. The Lord sets loose those bound in fetters ; the Lord makes wise the blind ; the Lord sets upright those broken down ; the Lord loves the righteous ; the Lord watches over the resident foreigners. The orphan and the widow He will take up, but the way of sinners He will obliterate. The Lord will establish His Kingship unto the age, your God, O Sion, unto generation and generation.

ONLY-BEGOTTEN SON **Tone 2**

Readers : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
O Only-begotten Son, and Word of God, You are Immortal ; yet, for our salvation, You accepted to be incarnate of the holy Theotokos, and Ever-virgin Mary. Without change, You became Man, and were crucified, and trampled death by death. O Christ our God, who are one of the Holy Trinity, glorified with the Father, and the Holy Spirit, save us.

In Great Lent we do not say the Typical Psalms, but, after the ninth hour, we begin directly with the singing of the Beatitudes,

THIRD ANTIPHON

If it be "Obednitsa" instead of the small litany before the Antiphon we may sing three or twelve times : Lord, have mercy.

BEATITUDES

The verses on the Beatitudes from the Octoechos, and/or Menaion, taken from Odes 3, and 6 of the matins canon, may be inserted in their proper places.

Refrain : In Your Kingdom, remember us, O Lord, when You come in Your Kingdom.

Readers : Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. **R :**

Blessed are those who mourn, for they shall be comforted. **R :**

Blessed are the meek, for they shall inherit the earth. **R :**

Blessed are those who hunger, and thirst after righteousness, for they shall be filled. **R :**

Blessed are the merciful, for they shall obtain mercy. **R :**

Blessed are the pure in heart, for they shall see God. **R :**

Blessed are the peacemakers, for they shall be called the sons of God. **R :**

Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. **R :**

Rejoice, and be exceedingly glad: for great is your reward in Heaven. **R :**

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen. **R :**

On ordinary days we may follow the Prokeimenon, Epistle, Alleluia, and Gospel of the day at this time ; but if it be "Obednitsa" they follow later.

In Lent, however, we go to the middle of the temple, and sing with more force, and with a prostration after each repetition :

Remember us, O Lord, when You come in Your Kingdom.
Remember us, O Master, when You come in Your Kingdom.

Readers : The heavenly choir hymns You, saying, "Holy, Holy, Holy, Lord God of hosts. Heaven, and earth are full of Your glory".

V : Come to Him, and be illumined, and your faces shall not be ashamed.

The heavenly choir hymns You, saying, "Holy, Holy, Holy, Lord God of hosts. Heaven, and earth are full of Your glory".

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

The choir of the holy angels, and archangels, with all the powers of Heaven, hymn You, saying, "Holy, Holy, Holy, Lord God of hosts. Heaven, and earth are full of Your glory".

TROPARS

Then we sing the tropars in their appointed tones :

-Tropar(s) of the day – from the Octoechos in the proper tone, and from the Menaion of the day.

-Tropar of the Temple

THE TRISAGION

Reader : Through the prayers of our holy *fathers*, O Lord, Jesus Christ our God, have mercy on us.

Response : Amen.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

(*three times*) (*three metanias*)

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

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

Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

THE PROKEIMENON

The Prokeimenon(s) of the day is/are sung in the usual way.

Reader : The Prokeimenon in the ___ tone.

The reader intones the prokeimenon.

We sing the prokeimenon in the appointed tone.

THE EPISTLE

The Epistle(s) is/are read in the usual way.

Reader : The reading from the *n* ___ Epistle of the holy Apostle Paul to the *n* ___.
(– *or* – from the Acts of the Holy Apostles.)
(– *or* – from the Catholic Epistle of *n* ___.)

The reader intones the reading(s) for the day.

At the completion, the reader says :

Reader : Alleluia. Alleluia. Alleluia.

Response : Alleluia. (*three times*)

The reader intones the verses, and they reply :

Response : Alleluia. Alleluia. Alleluia.

THE GOSPEL

The Gospel may only be read by a deacon, or by a subdeacon or tonsured reader specially blessed to do this. Should any other read, it may only be with a specific blessing to do so.

Reader : The reading from the Holy Gospel according to *n* ___.

Response : Glory be to You, O Lord, glory be to You.

And the Gospel reading(s) are now read. On completion, they sing :

THE SYMBOL OF FAITH

Readers : I believe in one God, the Father Almighty, maker of Heaven and earth, and of all things visible, and invisible ;

And in one Lord Jesus Christ, the Son of God, the Only-begotten,

begotten of the Father before all ages ; Light of Light, true God of true God, begotten, not made ; of one essence with the Father ; through whom all things were made ; who, because of us Men and our salvation, came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became Man ; and He was crucified for us under Pontius Pilate, and suffered, and was buried ; and He arose on the third day, in accordance with the Scriptures, and ascended into Heaven, and sits at the right hand of the Father ; and He shall come again with glory, to judge the living and the dead ; whose Kingdom shall have no end ;

And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father ; who with the Father and the Son together, is worshipped, and glorified ; who spoke by the prophets ;

In one, holy, catholic, and apostolic Church ; I confess one baptism for the remission of sins ; I wait for the resurrection of the dead ; and the life of the age to come.

Response : Amen.

PRAYER OF FORGIVENESS

Reader : O God, remit, pardon, and forgive our transgressions, whether voluntary or involuntary, whether by deeds or words whether in knowledge or ignorance, whether by night or by day, whether in mind or in reasoning ; forgive us all these, for You are good, and You love Man.

Response : Amen.

OUR FATHER

Readers : Our Father, who are in the heavens, hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give us this day our daily bread, and forgive us our debts as we forgive our debtors ; and bring us not to the test, but rescue us from the evil one.

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.

KONTAKS

Then the appointed kontak(s) are sung :

-Kontak(s) of the day – from the Octoechos in the proper tone, and from the Menaion of the day.

-Kontak of the Temple.

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If it be a Feast of the Lord, we say its Kontak first.
If it be also a celebration of a saint, we say first the Kontak of the saint, and then the Festal Kontak.
In ordinary time, if the temple is dedicated to a Feast of the Lord, we say first the Kontak of the Temple, then that of the day, and of the daily saint.

Then,

Readers : Glory be to the Father, and to the Son, and to the Holy Spirit.

(*If it be ordinary time, weekdays, and Saturday*) *Tone 8*

With the saints give rest, O Christ, to the souls of Your servants, where there is no grief nor sorrow, and no more groaning, but life without end.

Now, and ever, and unto the ages of ages. Amen.

(*On all days*) *Tone 6*

O Steadfast Advocate of Christians, immutable Mediatrix before the Maker, do not disregard the supplications of us sinners ; but as you are good, hasten to help us who faithfully call on you. Be quick to intercede, and make entreaty for those who honour you, O Theotokos, our defender.

Reader : Lord, have mercy. (*forty times*)

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But in Lent :

Reader : Lord, have mercy. (*40 times*)

Reader : **Prayer of the Hours**

O Christ our God, at all times, and at every hour, in Heaven, and on earth, You are worshipped, and glorified. You are longsuffering, all-merciful, and all-compassionate. You love the righteous, and have mercy upon the sinner. You call all to salvation through the promise of good things to come – Yourself, O Lord, in this hour receive also our petitions, and direct our lives towards Your commandments. Sanctify our souls, cleanse our bodies, make straight our thoughts, purify our reasonings ; rescue us from all tribulations, evils, and grief. Surround us with the wall of your holy angels, that guarded by their array, and guided by them, we may attain to the unity of the faith, and to the acknowledgement of Your unapproachable glory, for You are blessed unto the ages of ages.

Response : Amen.

Reader : Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory … Now, and ever …

More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

In the Name of the Lord, master bless.

Presbyter : Through the prayers …

And,

In Lent **:** **Prayer of Saint Ephrem**

O Lord, and Master of my life, give me not the spirit of sloth, busyness [despondency *[alt.]*], lust of power, and idle talk ; but rather, favour Your servant with the spirit of soberness, lowliness, endurance, and love. Yea, O Lord, and King, grant me to see my own falls, and not to condemn my *brother*, for blessed are You, unto the ages of ages.

With only three prostrations

Response : Amen.

If there be no immediate Presanctified, then the serving presbyter immediately begins with Psalm 103, and Vespers.

If there be Presanctified Liturgy, then after the presbyter's dismissal, we omit the Prayer of Saint Ephrem, and the presbyter immediately begins the Trisagion prayers, the twelve Kyrie Eleisons, and this prayer :

O all-holy Trinity, one Power in essence, one Kingdom undivided, and Cause of all good things, graciously turn also to me, the sinner. Strengthen, and give understanding in my heart, and purge out all my profanity. Illumine my reasoning, that I may glorify You, hymn You, worship You, saying, "You only are holy, You only are the Lord, O Jesus Christ, to the glory of God the Father".

Response : Amen.

Response : Blessed be the Name of the Lord, henceforth, and forevermore.
(*three times*)

If it be not Great Lent, then after the forty Kyrie Eleisons, we say :

Response : Blessed be the Name of the Lord, henceforth, and forevermore. (*three times*)

And the following Psalm :

Reader(s) : **PSALM 33**

I shall bless the LORD at all times. His praise shall always be in my mouth. In the Lord shall my soul be praising ; let the meek hear, and be glad. Magnify the Lord with me, and as one, let us exalt His Name. I sought out the Lord, and He listened to me, and from all my afflictions He rescued me. Come near to Him, and be illumined, and your faces shall not be ashamed. This poor one cried out, and the Lord heard him, and from all his afflictions He saved him. An angel of the Lord shall encamp round about those fearing Him, and He will rescue them. O taste, and see that the Lord is gracious. Blessed is the man who hopes on Him. Fear the Lord, all you His holy ones, for there is no want for those fearing Him. The rich have become poor and hungry, but those seeking out the Lord shall not lack any good thing.

DISMISSAL

If there be no presbyter, then we dismiss from "Glory .... Now ...".

Deacon : Wisdom.

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

Presbyter : Most holy Theotokos, save us.

Response : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Presbyter : Glory be to You, O Christ, our God, and our Hope, glory be to You.

Response : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Master, bless. [*If there be no presbyter, then :* O Lord, bless.]

Presbyter : *pronounces the Dismissal of the day*

If there be no presbyter, then the reader says, facing the Altar :

Reader : O Lord Jesus Christ, Son of God, through the prayers of Your most pure mother ; by the power of the honourable, and life-giving Cross ; by the protection of the holy bodiless powers of Heaven ; through the prayers of our holy, venerable, God-bearing fathers, and of all Your saints, have mercy on us.

Response : Amen.

We sing the "polychronion".

Then, all come to venerate the Holy Cross on the Analoy, while we sing the tropars, and kontaks of the day, and others as by custom.

And after all have venerated, the curtain of the Royal Doors is closed, and we sing :

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy.

[THE END OF THE TYPICAL PSALMS]