THE SERVICES

OF THE

HOURS

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THE

GREAT

BOOK

OF THE

HOURS

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GREAT

HOROLOGION

Ottawa, Ontario
2002-2007-
2017-2025
USDAOC, ed

These services following are provided, for the most part, in the form of the "Great Book of the Hours" (the Great Horologion). This present Book of the Hours is intended for monastic use, but it may be useful in parishes, missions, monasteries, and at home. The Abbreviated Book of the Hours ("Tchasoslov"), which may also be found elsewhere, is intended for more general use. Included in this offering are some guidelines for its use by Readers, and Subdeacons in situations when there is no priest present, as may often be the case in monastic families and in certain isolated communities.

Although it is expected that monastic life would be structured around these services in accordance with the rhythm of each community, it is also a good and healthy practice that the Faithful gather, and pray together, even when a priest is not able to be present. Corporate worship is necessary on all days, including the weekdays, and especially on Sundays, and Holy Days . It is for this that we were created – to pray unceasingly, and to worship the Lord at all times. It was, and is faithfulness in this matter that has enabled the Alaskan Orthodox Faithful to remain faithful, even when priests were unavailable for many years at a time. The Book of the Hours can help this part of our life also.

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A bell is rung, or the semantron sounded, before the beginning of the service.

It is customary, when there are two or several readers, in the absence of a presbyter, for the senior to take the more important opening, and closing invocations, and other prayers as appropriate. Otherwise, reading may have an alternating, antiphonal or responsorial character.

Concerning the "amen"

The word "amen", taken into English and other languages from the Hebrew, is the correct response at the end of a prayer or statement. It indicates agreement, and it means "so be it". "Amen" can also convey the meaning"indeed", or even "truly". We have retained this word and custom in our worship, and we conclude all prayers with the word "Amen". When we are alone, and reading, then we say the "Amen" ourselves. However, the "Amen" ought not to be allowed in our minds or practice to degenerate to mere verbalised punctuation. When we pray with others, or if there be two readers, then it is possible for another person or persons than the main reader to make this response ; or the prayers could be read antiphonally by two or more readers, always giving the "Amen" its proper place. To this end, we try to provide a text which in its layout helps to enable this.

There is some debate about the pronunciation of the word in English. Although in the USA, it is frequently pronounced with an initial long "ā", and then a short "ĕ", the majority pronunciation in the English-speaking world environment is with an initial short "ă", and then a short "ĕ" : "ămĕn".

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In preparation of this Great Book of the Hours, reference was made first to the *Unabbreviated Horologion* published by Holy Trinity Monastery, Jordanville, New York, 1984 *;* and to *The Unabbreviated Horologion or Book of the Hours* published by Saint Tikhon's Monastery, South Canaan, Pennsylvania, and also to various other translations.

Gratitude is offered to Monk Pierre (Vachon), to †Nun Dorofea (Mirochnitchenko), and to †Vivian Hartley for their translations which contribute to this work, and to Nun Sophia (Zion) for her proof-reading.

INTRODUCTION

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THE USUAL BEGINNING (FULL)

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

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

Reader : 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.

– or– : Glory be to You, O Christ our God, our hope, 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 purify us from every stain, 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 the Ascension .]

Reader : Holy God, Holy Mighty, Holy Immortal, have mercy on us.[2]
(*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, be propitious to our sins.[3] O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.

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

[2] For Greeks, the Trisagion itself is also not read during Paschaltide. During the Trisagion there are three Metanias made by all. The word "metania", when found alone, means the bowing of the head, without bowing the knees. It is also known as a lesser metania. The "great metania", which means "prostration", means bending the knees to the floor, and touching the forehead to the floor. It is used particularly when there is "alleluia", that is, fasting periods.

[3] The Greek text reads "be propitious to" ; in the Slavonic text, it reads "cleanse us from".

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 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.[4]

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

Response : Amen.[5]
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, 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*)

We continue with the psalm as directed. The usual beginning may also be shorter, in accordance with the blessing.

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[4] We are instructed by Saints John Chrysostom and Augustine that "daily bread" follows the Lord's admonition to be concerned only with the needs of this day ; and it carries the understanding of Eucharistic Bread, and the Heavenly Banquet also. The word "epiousios" is used only in the New Testament. We are instructed in the Epistle of Saint James (chapter 1) that we are not tempted by God ; some Fathers, however, perceive that we may, because of our rebellion, and our passions, be abandoned by God to be tested.

[5] The reader responds "Amen" to "Our Father", regardless of the lack of the presence of a presbyter.

THE USUAL ENDING (FULL)

Deacon : Wisdom.
Response : Master, bless.
Presbyter : He Who Is, is blessed, Christ our God, always, now, and ever, and unto the ages of ages.
Response : Amen.
Make firm, O God, the holy Orthodox Faith, and Orthodox Christians, unto the ages of ages.
Presbyter : Most holy Theotokos, save us.
Response : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption[6] 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.
(*But "Christ is risen" in Paschaltide*)
Lord, have mercy. Lord, have mercy. Lord, have mercy.
In the Name of the Lord, Master, bless.[7]
Presbyter : *pronounces the dismissal of the day.*
Response : Amen.

If there be no presbyter, then the senior reader says :

Reader : O Lord Jesus Christ, Son of God, through the prayers of Your most pure Mother, of our venerable, and God-bearing fathers, and of all the saints, have mercy on us, and save us.

We conclude by singing the "Polychronion", i.e. "Many Years", or the "Fimi" of the Bishop, and

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

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[6] Corruption, according to Saint Maximus and the fathers, is the tragic consequence of post-lapsarian procreation, marked by biological necessity. Christ, in order to save us from corruption and death, was born incorruptibly, which is why the Theotokos delivered painlessly and virginally. He then willingly accepted suffering and death in order to free us

[7] This use of "Master" ("Despota" in Greek, and "Vladyka" in Russian/Slavonic) was originally the only word used in the liturgical texts. This "Master" properly ultimately refers to Christ our Master, who is the only one blessing at any time. Use of "Father" or any other specific term is argued to be an incorrect moving of the focus from Christ to the person of a bishop or a presbyter. The clerics do, indeed, present Christ to the Faithful, and convey His blessing ; but focus must be kept on Christ at all times.

[THE END OF STANDARD BEGINNING, AND ENDING]

SHORT RISING PRAYERS SAID IN COMMON

Rising Prayers may, sometimes, be said together, in common, instead of "in the cells" or in the Midnight Hour. However, when this is the case, then it is not necessarily appropriate to use only the regular form of private morning prayers. Therefore, we offer an adjusted form for this purpose.

[✠ THE PRAYER OF THE PUBLICAN

Reader : O God, be merciful to me, the sinner.
(*three times, each with a prostration*)

THE RULE OF SAINT SERAPHIM OF SAROV

Reader : O Lord, cleanse me, the sinner, and have mercy on me.
(*three times, with prostrations*)
O Lord, who have created me, have mercy on me.
(*prostration*)
I have sinned without measure. Have mercy on me.
(*prostration*)
O God, be merciful to me, the sinner.
(*prostration*)
O Lord, pardon my sins, and transgressions.
(*prostration*)
We bow before Your Cross, O Master, and we glorify Your holy Resurrection.
(*prostration*)
O Lord, if I have sinned all my days in word or deed, have mercy on me, the sinner, for Your mercy's sake.
(*prostration*)
Glory be to You, our God, glory be to You.
(*prostration*) ✠]

Having come together for prayer, if there be no presbyter, then the one who presides says :

Reader : In the Name of the Father, and of the Son, and of the Holy Spirit.
–or– O Lord Jesus Christ, Son of God, through the prayers of Your most pure Mother, and of all the saints, have mercy on us.

–or–

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

Response : Amen.

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

–*or*– Glory be to You, O Christ our God, our hope, 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, be propitious to our sins. O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.

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 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 : Having arisen from sleep, we fall down before You, O Blessed One, and sing to You, O Mighty One, the angelic hymn, Holy, Holy, Holy, are You, O God. Through the Theotokos, have mercy on us.

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

You have raised me from my bed, and from sleep, O Lord.

Enlighten my mind, and heart, and open my lips that I may praise You, O Holy Trinity, Holy, Holy, Holy, are You, O God. Through the Theotokos, have mercy on us.

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

Suddenly will the Judge come, and the acts of every person will be revealed; but in the middle of the night we cry with fear, Holy, Holy, Holy, are You, O God. Through the Theotokos, have mercy on us.

Lord, have mercy. (*twelve times*)

Having arisen from sleep, I thank You, O Holy Trinity ; for in the abundance of Your goodness, and longsuffering, You have not been angry with me, careless, and sinful, nor have You destroyed me for my iniquities. Instead, in Your accustomed love for Man, You have raised me as I lay, about to give up hope, that I might rise early, and glorify Your power. Enlighten now the eyes of my reasoning, and open my mouth, that I might meditate on Your teachings, understand Your commandments, accomplish Your Will, hymn You in heart-felt confession, and sing praise to Your all-holy Name, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Reader : O come, 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*)

PSALM 50

Have mercy on me, O God, in accordance with Your great mercy, and in accordance with the multitude of Your compassions, blot out my transgression of the law. Wash me thoroughly from my lawlessness, and from my sin cleanse me ; for I know my lawlessness, and my sin is before my face continually. Against You alone have I sinned, and evil have I done before Your Face ; so that You may be shown to be righteous in Your words, and to be victorious when You are judged ; for behold, I was conceived in lawlessness, and in sins did my mother crave to conceive me ; for behold, You have loved truth ; the unseen and hidden things of Your wisdom have You shown me. You will sprinkle me with hyssop, and I shall be cleansed ; You will wash me, and I shall be made whiter than snow. You will make me hear exultation and gladness ; my humbled bones shall exult. Turn Your Face away from my sins, and blot out all my lawless acts. Build a pure heart in me, O God, and renew an upright spirit in my inward parts. Cast me not away from Your Face, and take not Your Holy Spirit away from me. Render to me the exultation of Your salvation, and with Your guiding Spirit set me fast. I shall teach the lawless Your ways, and the impious shall turn about to You. Rescue me from blood, O God, O God of my salvation. My tongue shall exult in Your righteousness. O Lord, You will open my lips, and my mouth shall announce Your praise ; for if You had wished for a sacrifice, I would have given it. With whole-burnt-offerings You will not be well-pleased. The sacrifice to God is a shattered spirit ; a shattered

and humbled heart, God will not reckon as nothing. Do good, O Lord, to Sion in Your good-pleasure, and let the walls of Jerousalem be built. Then You will be well-pleased with a sacrifice of righteousness, an offering and whole-burnt-offerings ; then they shall offer young bulls upon Your altar.

Reader : **THE SYMBOL OF FAITH**[8]

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.

Reader : **FIRST PRAYER**

By Saint Macarius the Great

O God, cleanse me the sinner, for I have done nothing good before You. Deliver me from the evil one, and may Your will be in me, that I might open my unworthy lips without condemnation, and praise Your holy name, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

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[8] NOTE TO READERS : Care must be taken to read carefully, with attention to punctuation. Running phrases together can give an opposite or heretical meaning.

Human=Man=Greek “anthropos”

Response : Amen.

Reader : **SECOND PRAYER**

By Saint Macarius the Great

Having risen from sleep, I offer You, O Saviour, the midnight canticle. Falling down, I cry out to You, "Let me not fall asleep in the death of sin. Be gracious to me, You that were willingly crucified. Raise me quickly as I lie in laziness, and save me as I stand in prayer. After the sleep of night, O Christ our God, shine a sinless day on me, and save me".

Response : Amen.

Reader : **THIRD PRAYER**

By Saint Macarius the Great

Having risen from sleep, I run to You, O Master, for You love Man, and I rush to accomplish Your work. Help me, I pray You, at all times, and in all things. Deliver me from every evil thing of this world, and from the works of the devil. Save me, and lead me into Your eternal Kingdom. You are my maker, the provider, and giver of everything good. All my hope is in You, and I glorify You, now, and ever, and unto the ages of ages.

Response : Amen.

Reader : **FOURTH PRAYER**

By Saint Basil the Great

Oalmighty Lord, the God of hosts, and of all flesh, You live in the heights, yet look down on the humble, proving the hearts, and the reins,[9] clearly foreknowing the secrets of Men. You are the Light without beginning, in Whom there is no variation nor shadow of change. O Immortal King, accept the prayers which we now offer You from corrupted lips. Free us from the sins we have committed in deed, word or thought, knowingly, and unknowingly. Cleanse us from all corruption of flesh, and spirit. Grant us to pass through the entire night of this present life with a watchful heart, and a sober mind, awaiting the coming of the bright, and manifest Day of Your Only-begotten Son, our Lord, God, and Saviour Jesus Christ, when the Judge of all will come with glory, to reward each according to his deeds. May we not be found fallen, and lazy, but alert, and roused to action, prepared to enter into His joy, and the divine chamber of His glory, where the voice of those who feast is unceasing, and indescribable is the delight of those who behold the inexpressible beauty of Your countenance ; for You

[9] Reins = emotions. (the kidneys were of old considered a seat of emotions)

are the true Light enlightening, and sanctifying all, and all creation hymns You unto the ages of ages.

Response : Amen.

Reader : **FIFTH PRAYER**

By Saint Basil the Great

We bless You, most high God, and Lord of mercies, who always do great, and unfathomable things for us – glorious, and awesome things beyond number. You give us sleep from the repose of our frailty, thus relieving the labours of our over-burdened flesh. We thank You for not destroying us in our lawlessness. Instead, You have shown us Your accustomed love for Man, and have raised us, as we lay in despair, to glorify Your Kingdom. Therefore, we implore Your boundless goodness, enlighten our thoughts, and eyes, and awaken our minds from the heavy sleep of laziness. Open our lips, and fill them with Your praise, that we may unwaveringly hymn, and confess You, God glorified in all, and by all – Father without beginning, with Your Only-begotten Son, and Your all-holy, and life-giving Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Reader : **SIXTH PRAYER**

Of the Optina Elders

O Lord, grant that I may meet all that this coming day brings to me with spiritual tranquillity. Grant that I may fully surrender myself to Your holy will. At every hour of this day, direct, and support me in all things. Whatsoever news may reach me in the course of the day, teach me to accept it with a calm soul, and the firm conviction that all is subject to Your holy will. Direct my thoughts, and feelings in all my words, and actions. In all unexpected occurrences, do not let me forget that all is sent down from You. Grant that I may deal straightforwardly, and wisely with every member of my *family* (*brotherhood, sisterhood, community, &c.*), neither embarrassing nor saddening anyone. O Lord, grant me the strength to endure the fatigue of the coming day, and all the events that take place during it. Direct my will, and teach me to pray, to believe, to hope, to be patient, to forgive, and to love.

Response : Amen.

Reader : **SEVENTH PRAYER**

To the Guardian Angel of Human Life

O Holy Angel, who keep guard over my despondent soul, and my passionate life, do not abandon me, the sinner, neither depart from me to my undoing. Leave no room for the crafty enemy to

overcome me by the force of my mortal body. Strengthen my weak, and feeble hand, and instruct me in the path of salvation. Yea, O holy Angel of God, guardian, and protector of my hopeless soul, and body, forgive everything in which I have offended you every day of my life, and in what I have done amiss this past night. Protect me during this present day, and preserve me from every attempt of the enemy, that I may not anger God by any sin. Pray to the Lord for me, that He may establish me in His fear, and make me, His servant, worthy of His goodness.

Response : Amen.

Reader : **EIGHTH PRAYER**

To the Most Holy Theotokos

O Most Holy Theotokos, my Lady, through your holy, and all-powerful prayers, turn away from me, your humble, and unworthy servant, despair, forgetfulness, unreasonableness, indifference, and all unclean, evil, and blasphemous thoughts from my wretched heart, and darkened mind. Extinguish the flame of my passions, for I am poor, and wretched. Deliver me from my numerous, and wicked memories, and phantasies. Free me from all evil acts, for you are blessed by all generations, and your most honourable name is glorified unto the ages of ages.

Response : Amen.

Reader : Rejoice, O Virgin Theotokos, Mary, full of Grace, the Lord is with you. Blessed are you amongst women, and blessed is the fruit of your womb, for you have borne the Saviour of our souls.

Reader : O most glorious Ever-virgin Mother of Christ our God, bring our prayer to your Son, and our God, that through you He may save our souls.

O heavenly hosts of holy Angels, and Archangels, pray for us sinners.

O glorious Apostles, Prophets, Martyrs, and all Saints, pray for us sinners.

O holy *nn*, pray for us sinners. (*This may be repeated*)

O Lord, save Your people, and bless Your inheritance. Grant victory to the Faithful over their adversary ; and by virtue of Your Cross, preserve Your dominion.

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

Reader : More honourable than the cherubim, and more glorious beyond

compare than the seraphim, without corruption[10] you gave birth to God the Word. True Theotokos, we magnify you.
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.
(*if there be no presbyter*).
O Lord, bless.
–or– (*if a presbyter be present*).
Holy Master, bless.

If a presbyter be present, he pronounces the dismissal.

If there be no presbyter, then the senior reader says :

Reader : O Lord Jesus Christ Son of God, through the prayers of Your most pure Mother, of our venerable, and God-bearing fathers, and of all the saints, have mercy on us, and save us.

Response : Amen.

[**THE END OF SHORT RISING PRAYERS**]

[10] "Corruption" is the correct word, according to the Greek, but some translate "in virginity". See note 6.

P R A Y E R S O N R I S I N G

Opening prayers of the complete services of the day, and of the night.

These prayers are said upon awakening, and before reading the Midnight Hour.

PREFACE

Having awakened from sleep, and having risen from your bed, stand with piety, and the fear of God, and say :

Reader : In the name of the Father, and of the Son, and of the Holy Spirit.

Reader : 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.

O Most Holy Trinity, have mercy on us. O Lord, be propitious to[11] our sins. O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.

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 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.

Trinity Tropars : Tone 1

Having awakened from sleep, we fall down before You, O Good One, and sing to You, O Powerful One, the angelic hymn, Holy, Holy, Holy, are You, O God. Through the Theotokos, have mercy on us.

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

You have awakened me from my bed, and from sleep, O Lord. Enlighten my mind, and heart, and open my lips that I may praise You, O Holy Trinity, Holy, Holy, Holy, are You, O God. Through

[11] Slavonic : cleanse us from

the Theotokos, have mercy on us.
Now, and ever, and unto the ages of ages. Amen.
Suddenly shall the Judge come, and the acts of every person shall be uncovered ; but in the middle of the night we cry with fear, Holy, Holy, Holy, are You, O God. Through the Theotokos, have mercy on us.
Lord, have mercy. (*twelve times*)

And this prayer :

Having arisen from sleep, I thank You, O Holy Trinity ; for in the abundance of Your goodness, and longsuffering, You have not been angry with me, careless, and sinful, nor have You destroyed me for my iniquities. Instead, in Your accustomed love for Man, You have raised me as I lay, about to give up hope, that I might rise early, and glorify Your power. Enlighten now the eyes of my reasoning, and open my mouth, that I might meditate on Your teachings, understand Your commandments, accomplish Your Will, hymn You in heart-felt confession, and sing praise to Your all-holy Name – of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

And this prayer :

Reader : Glory be to You, O King, Almighty God, who through Your divine, and Man-loving providence have made me, the unworthy sinner, worthy to rise from sleep, and to obtain entry into Your holy house. O Lord, receive the voice of my supplication, even as You accept that of Your holy angelic [12] powers, and be pleased that through my corrupted lips, but from a pure heart, and spirit of humility, praise may be offered to You, so that I also, with the bright lamp of my soul, may become a companion of the wise virgins, and glorify You, O God the Word, who are glorified in the Father, and the Spirit.

Response : Amen.

Then we begin the prayers of the Midnight Hour. This is either offered in the cells, or in common in the Temple, according to the custom or the time. There may, or may not be, an interval between the Midnight Hour, and

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[12] This word, like others, attempts the conveying of 'noetic' from Greek, which has no reasonable English parallel, except, perhaps to an extent in the Yorkshire dialect where 'nous' is sometimes used.

Morning Prayer.