

Sources

The section which follows seeks to do two things:

1. To give a bird's-eye view of how daily liturgical prayer has evolved, and a handy means of reference when the reader is unclear about points of detail. This is necessary in a subject so wide and complex that the general reader can often be left unable to see the wood for the trees.

Any tabular summary such as this can only pass lightly, of course, over the many complications involved in the interpretation of ancient texts. This needs to be borne very much in mind in using this part of the book. In especially difficult instances, however, the reader is referred in the footnotes to further reading.

2. To encourage the reader to go to the sources, most of which are not too difficult of access. The passages from the Fathers in particular can give a taste of how their contemporaries thought and prayed which can only be gained through a reading of the sources themselves. The reader is particularly encouraged to read sections 6 to 15 and 23, 24, 27 and 28. (For a good introduction to reading the Fathers, see the book by Ramsey, bibliography no. 59.)

The presentation attempts to be reasonably consistent, but is not entirely so; the degree of detail included depends to some extent on the nature of each entry, and the likely needs of the reader in each particular case. Wherever possible the order of services follows the traditional sequence, beginning the liturgical day with vespers. Where more than two or three services are involved, however, this has not been followed in the interests of simplicity.

Abbreviations

Mn	Midnight, or any office in the hours of darkness
Cc	Cockcrow
M	Morning office, mattins (in Roman use: lauds)
P	The first hour (prime)
T	The third hour (terce)
S	The sixth hour (sext)
N	The ninth hour (none)
E	Evening office (vespers, evensong)
C	Completion of the day (compline)
SF	Sundays and feast-days

List of sources

- 1 First-century Judaism 219
 2 Relevant references in the Old Testament
 3 Relevant references in the New Testament
- The early centuries** 222
 4 Clement of Rome
 5 Didache
 6 Clement of Alexandria
 7 Origen
 8 Tertullian
 9 Cyprian
 10 Hippolytus
 11 Eusebius
 12 John Chrysostom
 13 Apostolic Constitutions
 14 Basil
 15 Gregory of Nyssa
- The office in the East** 226
 16 Egeria
 17 East-Syrian
 18 The Old Byzantine people's office
 19 Byzantine

1 First-century Judaism

SOURCES 219

Shema' two times per day (morning and evening):
 'Hear, O Israel: the Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might.' This was recited by every adult male, morning and evening.

Prayer three times per day (morning, afternoon and evening):
 Origin usually attributed to Ma'amadoth (see below). Some, however, connect it with Daniel 6.10 and 9.21, and Psalm 55.17. Content: *berakah*-type of prayer (esp. the *Tefillah*). Could be either individual or in synagogue (see Matt. 6.5).

Temple:
 Two sacrifices: morning and evening (later, morning and afternoon). Three on Sabbaths, new moons and festivals: morning, afternoon and evening.

Ma'amadoth:
 Priests and Levites were organized in rotas to spend a fortnight in Jerusalem and be present at the sacrifice, accompanied by a lay delegation. Other laymen who stayed at home gathered at the time of the morning sacrifices to pray in parallel with them.

Synagogue:
 Services on Sabbath. Also some synagogues on Mondays and Thursdays (market days). Daily services in some synagogues? Content: Psalms? *berakah*-type prayer; blessing; reading from Law (and Prophets on Sabbath) sometimes with exposition.

2 Relevant references in the OT

<i>Day and night</i>	<i>Night</i>	<i>Seven times a day</i>
Psalm 1.2; 42.8; 77.2; 92.2	Psalm 16.7; 63.6; 77.6; 88.1; 119.55, 62, 148; 134.1	Psalm 119.164
<i>Morning</i>	<i>Early hours</i>	<i>Coinciding with evening sacrifice</i>
Psalm 5.3; 59.16; 88.13; 143.8	Psalm 130.6	Daniel 9.21; Judith 9.1ff.
<i>Evening</i>	<i>Three times a day</i>	
Psalm 141.2	Psalm 55.17; Daniel 6.10	

3 Relevant references in the NT*Prayer without ceasing*

Luke 21.36, etc.	Watch at all times.
Luke 18.1ff.	Pray always, without losing heart (parable of the persistent widow).
1 Thess. 5.17	Pray without ceasing.
Col. 1.9	We have not ceased to pray for you.
Acts 10.2	Cornelius prayed constantly to God.

Persevering in prayer

Luke 18.1–8	The persistent widow.
Acts 1.14	All persevered in prayer.
2.42	Persevered in the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Rom. 12.12	Persevere in prayer.
Col. 4.2	Persevere in prayer.
Eph. 6.18	Keep alert with all perseverance.
Acts 20.31	Stay alert . . . I did not cease day or night to admonish
<i>Content</i>	
Matt. 6.9–13	The Lord's Prayer.
1 Cor. 14.26	A hymn, an instruction, a revelation, a tongue . . .
Col. 3.16/Eph. 5.19	Psalms and hymns and spiritual songs.
Acts 4.25ff.	(A prayer which includes a Psalm).
1 Tim 2.1	Supplications, prayers, intercessions and thanks . . . for all men, for kings . . . and all in high positions.
<i>In private houses</i>	
Acts 2.1	All in one place.
4.31	The place in which they were gathered together was shaken.
12.12	The house of Mary . . . where many were gathered . . . praying.
<i>In the Temple</i>	
Luke 24.53	They were continually in the Temple blessing God.
Acts 2.46	Day by day attending the Temple and breaking bread in their houses.
3.1	Peter and John were going up to the Temple at . . . the ninth hour.
5.12	They were all together in Solomon's portico.
<i>Night/Night and day</i>	
Matt. 25.1–13	(Wise and foolish virgins).
Mark 4.35ff.	(Stilling of the storm).
13.35	Watch . . . in the evening, or at midnight, or at cockcrow, or in the morning.
14.32ff., etc.	(Gethsemane).
14.38	Watch and pray.
Luke 2.37	(The prophetess Anna – fasting and prayer, night and day).
Luke 6.12	All night he continued in prayer to God.
9.32	(Transfiguration: they were heavy with sleep).
12.35ff.	Be awake . . . if he comes in the second or third watch.
18.7	Will not God vindicate his elect, who cry to him day and night?
Acts 12.12	(Prayer during night at house of Mary).
16.25	About midnight Paul and Silas were praying and singing hymns.
20.7ff.	(Night-time Eucharist).
26.7	Our twelve tribes . . . worship night and day.
2 Cor. 6.5	Labours, watching, hunger . . .
1 Thess. 3.10	Praying earnestly night and day.
5.6	Let us not sleep, as others do, but let us keep awake and be sober.

2 Pet. 3.10	The day of the Lord will come like a thief.
1 Tim. 5.5	She who is a real widow . . . continues in supplications and prayers night and day.
Rev. 3.3	If you will not awake, I will come like a thief.
16.15	I am coming like a thief! Blessed is he who is awake.
<i>Early hours (cockcrow?)</i>	
Mark 1.35	In the morning, a great while before day, he rose and went to a lonely place, and there he prayed.
6.48	About the fourth watch of the night he came to them, walking on the sea.
<i>Dawn</i>	
Mark 16.2, etc.	(Resurrection).
Luke 1.78	(Benedictus): The dayspring from on high shall dawn upon us (see also 2 Pet. 1.19).
John 21.4	Just as day was breaking, Jesus stood on the beach.
<i>Third hour</i>	
Mark 15.25	(Crucifixion).
Acts 2.15	(Pentecost).
<i>Sixth hour</i>	
Mark 15.33, etc.	(Crucifixion: darkness until the ninth hour).
Acts 10.9	(Peter praying on the rooftop).
22.6 and 26.13	(Conversion of St Paul).
<i>Ninth hour</i>	
Mark 15.30	Eloi, Eloi . . .
Acts 3.1	Peter and John were going up to the Temple to pray.
10.30	(Cornelius the centurion prays at the ninth hour).
<i>Sunset</i>	
Matt. 14.23	(Jesus praying alone).
Mark 14.17	(Last supper).
Luke 9.12ff.	(Feeding of 5000).
24.29	(Road to Emmaus).
John 20.19	(Resurrection appearance).
<i>Lamps</i>	
Matt. 25.1–13	(Wise and foolish virgins).
Luke 11.33ff.	(The lamp).
12.35	Let your loins be girt and your lamps burning.
John 8.12	I am the light of the world.

THE EARLY CENTURIES

4 Clement of Rome (from a letter written *c.* 96):

We should do in order everything that the Lord commanded us to do at set times. He has ordered oblations and services to be accomplished, and not by chance and in disorderly fashion but at the set times and hours.

5 Didache (? first century ? second century)

The Lord's Prayer should be said three times every day.

6 Clement of Alexandria (*c.* 150–*c.* 215)

M/T, S, E/N, Mn, on rising, on going to bed, mealtimes.^a

Psalms and readings at mealtimes and evening.

Ephesians 5.14 is cited as part of a Christian hymn.^b

'We are bidden to worship . . . not on special days as some do, but continuously all our life through, and in all possible ways . . . Wherefore it is neither in a definite place nor special shrine, nor yet on certain feasts and days set apart, that the gnostic honours God . . . but he will do this all his life in every place, whether he be alone by himself or have with him some who share his belief . . . Accordingly all our life is a festival: being persuaded that God is everywhere present on all sides, we praise him as we till the ground, we sing hymns as we sail the sea, we feel his inspiration in all that we do.'^c

'If there are any who assign fixed hours to prayer, such as the third, sixth and ninth hour, yet the gnostic at all events prays all his life through.'^d

7 Origen (Alexandria, *c.* 185–*c.* 254)

M/T, S, E/N, Mn.^a

'Thus alone can we accept prayer without ceasing as a practicable saying, if we speak of the whole life of the saint as one great unbroken prayer: of which that which is commonly called prayer is a part. This ought to be engaged in not less than three times every day, as is clear from the case of Daniel . . .'^a

' . . . if our business does not allow us to withdraw and offer the prayer that is due, it is permitted to pray without even seeming to do so . . . in order that he may perform the act of prayer in quiet without distraction, each one can select in his own house, if possible, a place set apart, of a sacred character . . . There is a place of prayer which has charm as well as usefulness, the spot where believers come together in one place, and, it may be, angelic powers also stand by the gatherings of believers, and the power of the Lord and Saviour himself, and holy spirits as well, those who have fallen asleep before us, as I think, and clearly also those who are still in this life, although 'how' it is not easy to answer . . . we must not despise the prayers that are made there, since they have a singular value for him who joins genuinely in common worship . . . the superiority of the place where the saints meet when they assemble devoutly together in church.'^b

'We . . . affirm, and have learned by experience, that they who worship the God of all things in conformity with the Christianity which comes by Jesus, and who live according to his gospel, using night and day, continuously and becomingly, the prescribed prayers, are not carried away either by magic or demons.'^c

8 Tertullian (Carthage, *c.* 160–*c.* 225)

No fixed prescription, but recommended are: M, T, S, N, E, Mn, and mealtimes.^a

'We have the right, after rehearsing the prescribed and regular prayer as a foundation, to make from other sources a superstructure of petitions and additional desires.'^b

'Concerning times of prayer, no rules at all have been laid down, except of course to pray at every time and place . . . But concerning time, we shall not find superfluous the observance from extraneous sources of certain hours also – I mean those common ones which mark the periods of the day, the third, sixth and ninth hours . . . Although these hours simply exist without any command for their observance, it is still good to establish a presumption that might reinforce the admonition to pray, and tear us away from our affairs for this duty as if by law, so that we might worship not less than three times per day . . . in addition of course to our statutory prayers which without any behest are due at the coming in of daylight and night.'^c

'The more conscientious in prayer are accustomed to append to their prayers Alleluia and such manner of psalms, so that those who are present may respond with the endings of them . . . So let us never proceed unarmed: by day let us remember the station, by night the vigil. Beneath the armour of prayer let us guard our Emperor's standard.'^d

Should include prayer for emperors, their ministers, all in authority, the welfare of the world, the prevalence of peace, and the delay of the final consummation.^e

Husband and wife should sing psalms to each other!^f

9 Cyprian (Carthage, *d.* 258)

M, T, S, N, E, Mn.^a

Prayer and Psalms also at mealtimes.^b

'Before all things the teacher of peace and master of unity would not have prayer to be made singly and individually; so when someone prays he does not pray for himself alone. For we say not "My Father which art in Heaven," nor "Give me this day my daily bread"; nor does each one ask that only his debt be forgiven him . . . Our prayer is public and common; and when we pray we pray not for one, but for the whole people, because we the whole people are one . . . This law of prayer the three children observed when they were shut up in the fiery furnace, speaking together in prayer, and being of one heart in the agreement of the spirit . . . they spoke as if from one mouth.'^c

10 Hippolytus (Rome, early third century)

Most information on hours of prayer is in the section whose authenticity is disputed.

M, T, S, N, E (agape?), C, Mn, Cc.

If not at home at these hours, the Christian should pray to God in his heart. Most of these prayer-times seem to be domestic, except that M can be replaced by a teaching-session.

The agape begins with the lucernarium.

11 Eusebius (Caesarea, Palestine, *c.* 260–*c.* 340)

First person to mention explicitly the public celebration of the daily office.

'Throughout the world in the churches of God in the morning, at sunrise and in the

evening, hymns, praises and truly divine pleasures are constituted to God. The hymns which everywhere in the world are offered in his Church at the morning and evening hours are a pleasure to God. Therefore it is said . . . “the lifting up of my hands is an evening sacrifice . . .”^a (Written between 327 and 340)

‘The practice of singing psalms in the name of the Lord is observed everywhere; for this commandment to sing psalmody is in force in all the churches existing among the peoples, not only the Greeks, but also among the barbarians . . . In the whole world, in the towns and villages as well as in the fields, in a word, in all the Church, the peoples of Christ gathered in all the nations sing with a loud voice hymns and psalms to the only God announced by the prophets, in such a manner that the voice of the psalm-singers is heard by those outside.’^b

‘The Emperor Constantine himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at stated hours in the innermost chambers of his palace, and there, in solitary converse with God, would kneel in humble supplication, and entreat the blessings of which he stood in need.’^c

A canon of psalms attributed to Eusebius prescribes twenty-four psalms, one to be said at each hour of the day and night. Elsewhere it gives for the morning Psalms 63, 141 and 142, and for the evening the ‘*lucernarium Psalms*’ (*psalmoi lychnikoi*) 130 141 and 13 (or 113).^d

12 John Chrysostom (Antioch and Constantinople, c. 347–407)

Chrysostom writes about both Antioch and Constantinople, monastic and people’s offices. It is difficult to separate out these different strands, but the general picture is consistent:^e

<i>Mn</i>	<i>M</i>	<i>T, S, N</i> (monastic)	<i>E</i>
Ps. 134	Hymns, incl. Ps. 63	Psalms and	Psalms
Isa. 26.9ff.	Gloria in excelsis	hymns ^d	Ps. 141
Variable psalmody	Dismissal of		Dismissal of
(Apparently) Pss.	catechumens		catechumens
148–150 ^b	Prayers of the		Prayers of the
	faithful ^c		faithful ^c

The prayers of the faithful include supplication for the bishop, those present, all people, the whole world, the Church, kings and those in authority (not necessarily in that order).^f

He frequently encourages people to attend all the offices daily, or, failing that, to pray at home. They should get up (children included) for the night prayers.^g

People should attend all the offices regularly because: ‘Just as, in preparing a meal, when we make a drink, so if warm water goes cold, we warm it by bringing it over to the fire . . . You say, “How is it possible for a secular man detained in the tribunal to pray at the three hours of the day and run to church?” It is possible, and it is very easy. For even if it is not easy to run to church, it is possible to pray standing there while still detained in the courtroom.’ He seems to have had difficulty persuading people that it was possible to pray without using their voice.^h

‘Where there is a psalm, a prayer, a choir of prophets, a faithful band of singers, one would not be wrong in saying that there is the Church.’

13 Apostolic Constitutions (? Syria, ? fourth century)

This may have been compiled from various sources and presents the following picture:^a

<i>M</i>	<i>T, S, N</i>	<i>E</i>	
Ps. 63	(private)	Ps. 141, ‘of the	<i>Cc on Sundays</i>
Prayer for catechumens, etc.		lucernarium’	Includes gospel of
Dismissal of catechumens, etc.		Prayer, etc.	resurrection and
Prayers		Dismissal, etc.	three psalms
Solemn morning prayer		Prayers	
Deacon: ‘Bow for the imposition		Solemn evening prayer	
of hands’		‘Bow . . .’	
Blessing		Blessing	
Dismissal		Dismissal	

Gloria in excelsis given for morning prayer, and a prayer including *Te Decet Laus* and *Nunc Dimittis* for evenings.^b

‘If because of unbelievers it is impossible to go to the church, meet as you can in a house – let no pious person enter the church of the impious . . . If you are unable to meet either in the church or a house, let each individual sing, read and pray by himself, or together with two or three . . . When evening comes, gather the Church, O bishop, and when you have said the *lucernarium* Psalm, let the deacon recite the prayers for the catechumens, energumens, competents and penitents . . .’^c

14 Basil (Cappadocia, c. 330–79)

Basilian monastic communities were closely involved with the local community, and the offices he refers to were therefore of a mixed type. His references to the offices are only fragmentary:^d

<i>Mn</i>	<i>M</i>	<i>T</i>	<i>S</i>	<i>N</i>	<i>E</i>	<i>C</i>
Prayers	Ps. 51		Ps. 91		Lucernarium	Incl.
Antiphonal psalmody	Hymns and		Also Ps. 55?		<i>Phos hilaron</i> , etc.	Ps. 91
Responsorial psalmody,	canticles				Homily at	
etc., each psalm ending					weekends	
with a prayer					? Litany	

Speaks of the hymn ‘Hail, gladdening light’ (*Phos hilaron*), which the people sing when the lamps are lit, as an ancient hymn.^e

15 Gregory of Nyssa (Cappadocia, c. 330–c. 95)

(Describing the death of St Macrina):

‘. . . But the voice of the choir was summoning us to the evening service and, sending me to church, the great one retired once more to God in prayer. And thus she spent the night . . .’

‘. . . As she said these words she sealed her eyes and mouth and heart with the cross. And gradually her tongue dried up with the fever, she could articulate her words no longer, and her voice died away, and only by the trembling of her lips and the motion of her hands did we recognize that she was praying.’

Meanwhile evening had come and a lamp was brought in. All at once she opened the

orb of her eyes and looked towards the light, clearly wanting to repeat the thanksgiving sung at the lighting of the lamps. But her voice failed and she fulfilled her intention in the heart and by moving her hands, while her lips stirred in sympathy with her inward desire. But when she had finished the thanksgiving, and her hand brought to her face to make the sign had signified the end of the prayer, she drew a great deep breath and closed her life and her prayer together.

THE OFFICE IN THE EAST

16 Egeria (visit to Jerusalem, c. 380) Cc, M, S, N, E (no S and N on Sundays)

M

Morning hymns;
Arrival of bishop and clergy;
'The prayer for all' (inside screen),
Commemoration of names *ad lib.*;
Blessing of catechumens;
Prayer;
Blessing of faithful;
All come to bishop's hand.

E

Lucernare Psalms and antiphons;
Bishop sent for;
He enters, and he and presbyters sit
Hymns and antiphons;
Bishop stands in front of screen
Deacon commemorates individuals
(choir's response: *Kyrie eleison*);
Bishop recites prayer;
Deacon bids catechumens stand and bow
heads;
Bishop blesses them;
Deacon bids faithful stand and bow head
Bishop blesses them;
Individuals come to his hand.

Station at the cross:

Bishop is then led to the cross with hymns;
People follow.
Prayer,
Blessing of catechumens,
Prayer,
Blessing of faithful.
All go behind cross;
Above blessings and prayers repeated.
All come to bishop's hand.

S and N

Psalms and antiphons while bishop is
sent for
Bishop enters;
Recites prayer (inside screen);
Blessing of faithful;
All come to bishop's hand.

Sunday vigil

All gather outside ('as if it were Easter');
Hymns and antiphons, each ending with
a prayer;
Cock crows - Bishop enters cave
Door open;
All enter;
Three responsorial psalms with prayers;
Commemoration of all;
Offering of incense;
Go pel of resurrection;
Procession to the cross;
One Psalm with a prayer;
Blessing and dismissal;
All come to bishop's hand.
'Monazontes' return to church;
Psalms and antiphons until daybreak.

Lent - Friday-night vigil

Responsorial psalms;
Antiphons;
Readings.
(Alternating throughout the night until
morning)

17 East-Syrian

VESPERS

PRELIMINARY PSALMODY

Glory to God in the highest (three times).
And on earth peace and a good hope to men at all times
and for ever. Amen.
Kiss of peace.
Farced Lord's Prayer.
Prayer.

First Marmita (usually three Psalms in course).
Second Marmita (usually three Psalms in course).

PEOPLE'S VESPERS

Laku Mara (Hymn to Christ).
First Shuraya (about six Psalm-verses with Alleluias).
First Anthem (strophes reflecting on Shuraya).
Psalms 141, 142, 119.105-12, and 117.
Second Shuraya.
Second Anthem.
Triple Litany.
Trisagion.
Prayer.
Prayer of Inclination.

STATION

Evening anthem (Sundays and feast-days: 'Basalike'
procession).
Psalm-verses.
Farced Lord's Prayer.
Martyrs' anthem. (Not Sundays and feast-days).
Each priest present says a prayer.
Three prayers: of Mary, the Apostles, the patron saints.
Blessing with the cross.
Kiss of peace.
Nicene Creed.

MATTINS

FESTAL VIGIL (Sundays only)

Glory, etc. (as vespers).
Farced Lord's Prayer.
Prayers.
Psalmody.
Anthem.
Variable psalm (refrain: 'Glory to you, O God').
Hymn of praise.
Litany.

PEOPLE'S MATTINS

Two collects.
Psalms: 100, 91, 104.1-15, 113.
Psalm 93.
Pss. 148-150 and 117.

*Veil opened.
Procession with light and
incense
Cross and Gospels placed on
bema, where entire service is
celebrated*

Veil closed

Procession to Martyr's tomb

At bema

*All sit. Procession from
bema to altar*

All stand

*(SF: at Ps. 113, lamps lit,
procession to bema)*

Hymn with incense. (Laku Mara)	} ferias	Anthem with incense	} SF
Psalm 51.		Hymn of light	
Hymn of penitence		Benedicite	
Trisagion.		Gloria in excelsis	

Prayer of Inclination.

STATION Martyrs' anthem.
Each priest says a prayer.
Three prayers (as vespers).
Blessing with cross.
Kiss of peace.
Nicene Creed.

EXAMPLES :

(a) Lord's Prayer

All: 'Our Father who are in heaven, hallowed be your name, your kingdom come, Holy, Holy, Holy are you, our Father who are in heaven, heaven and earth are full of the greatness of your glory.

The angels and men cry to you holy, holy, holy, are you,

Our Father who are in heaven hallowed be your name, your kingdom come, your will be done on earth, as it is in heaven.

Give us this day the bread that we need, forgive us our debts and sins as we have forgiven our debtors, lead us not into temptation but deliver us from the evil one, for yours is the kingdom and the power and the glory, for ever and ever – Amen.'

President: 'Glory be to the Father and to the Son and to the Holy Ghost,'

Answer: 'From everlasting unto everlasting amen and amen' – 'Our Father ...' (as above up to holy, holy, holy are you).

(b) Laku Mara

'We give thanks to you, Lord of all and we glorify you Jesus Christ, for you are he who raises up our bodies and you are the Saviour of our souls.'

This hymn 'Laku Mara' is repeated 3 or 5 times but the first time without a psalm verse. Here are the psalm verses of Laku Mara :

ON SUNDAYS AND MEMORIALS

1 'I rejoiced when they told me we are going to the house of the Lord' (Ps. 122.1)

2 'Gloria Patri ...' and 'A Saeculo ...'

ON THE FEASTS OF OUR LORD

1 'I was glad while they were saying'.

2 'That we are going to the house of the Lord'.

3 'Gloria Patri ...'

4 'A Saeculo ...'

The hymn 'Laku Mara' is concluded by a prayer :

'You O Lord are truly he who raises up our bodies, the good saviour of our souls and the constant preserver of our life and (O Lord) we are bound to thank, adore and glorify you at all times, Lord of all, for ever – Amen.'

(c) Trisagion, Prayer and Prayer of Inclination

Now the deacon, who recited the litany, invites the people to sing the trisagion: 'raise your voices all you people and glorify the living God'. All sing loudly:

'Holy God, holy Almighty one, holy immortal one have mercy on us'

'Gloria Patri ...' Holy God ...

'A Saeculo' Holy God ...

'Let us Pray, peace be with us'; then follows the oration after trisagion

ON SUNDAYS AND FEASTS

'O holy one who are by nature holy and glorious in your Being and high and exalted above all by your divinity, a nature holy and blessed for ever, we confess, adore and praise you at all times Lord of all Father, Son and H. Ghost – Amen.'

ON MEMORIALS

'O holy, glorious, powerful and immortal one, who dwell in the saints and whose will finds its pleasure in them we beseech you, turn my Lord and have mercy on us as it is customary to you at all times, Lord of all Father, Son and H. Ghost for ever – Amen.'

The prayer of Inclination :

At the end of the above quoted prayer the deacon says loudly :

'Bless my lord – Bow your heads for the laying of hands and receive the blessing.'

The president then blesses the deacon :

'May Christ glorify (give fruit to or make shine) your service in the kingdom of heaven'. And then turning to the people, continues: 'And as our souls are perfected by one perfect faith in your glorious Trinity, may we all in one unity of love be worthy to raise to you glory, honour, praise and adoration at all times, Lord of all, Father, Son and H. Ghost for ever – Amen.'

(d) Blessing with the cross

PRIEST: 'Glory to you, Jesus our conquering king, the brightness of the eternal Father, begotten without beginning before all times and things which came into being, we have no hope and expectation unless it be in you the creator. By the prayer of the just and elect who have been approved by you from the beginning, pardon our sins and forgive our offences, deliver us from our afflictions, answer our requests and bring us to the glorious light, and deliver us by thy living sign from all harm, hidden and open, Christ the hope of our nature now and at all times and for ever – Amen.'

PEOPLE: 'May Christ hear your prayer. May Christ make your priesthood glorious in the kingdom of heaven.'

(e) Synagogue service (ninth century)

The Sabbath morning service in the oldest extant Jewish prayer book (ninth century) opens with the following Psalms: 91, 100, 104 (part), 113 (part), 93, 145-150, 29, 92, 34, 90, 135 and 136. Cf. Mattins above.

232 SOURCES

- | | | |
|---|---|---|
| PEOPLE'S
FESTAL
VIGIL
(Omitted on
ferias) | 12 Polieley (verses from Pss. 135 and 136) or
sometimes Ps. 119
13 Evlogitaria (Resurrection responsory)
14 Little Litany
15 Hymn
16 Anabathmoi (short hymn based on Pss.
120–134)
17 Prokeimenon (responsory)
18 Gospel of resurrection
19 Resurrection hymn | <i>Usually only a few verses.
Censing. Priest robes, doors opened, lamps
lit.</i> |
| PEOPLE'S
MORNING
OFFICE | 20 Psalm 51
21 (SF: Solemn prayer)
22 Canon of the day:
Odes 1 to 3, Little Litany, hymn.
Odes 4 to 6, Little Litany, hymn.
Odes 7 to 9, Little litany, and:
23 Exapostilarion and Pss. 148–150
24 Gloria in excelsis
(SF: Resurrection hymn
Gloria in excelsis
Trisagion
Apolytikion (as no. 10)
Litany no. 31)
25 Litany
26 Prayer of Inclination | <i>(SF: Gospels enthroned in centre of
church. Veneration of Gospels and distri-
bution of bread)</i>

<i>Censing.
Ode no. 9 is Magnificat and Benedictus
(the latter is usually omitted)</i> |
| FURTHER
PRAYERS
(Ferias only) | 27 Aposticha (Psalm-verses and strophes)
28 Trisagion
29 Lord's Prayer
30 Apolytikion (Troparion [hymn] of the day)
31 Litany | |
| CONCLUSION | 32 Blessing and Dismissal | |

Note: The word 'hymn' has been used here to denote any poetic material, and should not be simply understood in the Western sense of the term.