THE ORDER OF DIVINE SERVICES

according to the usage of the Russian Orthodox Church

by

PETER FEKULA

and

MATTHEW WILLIAMS

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PREFACE

It is with much pleasure that we finally bring to you a further revision edition of this handbook, initially published as *The Ordinary Order of Orthodox Divine Services*. As the content of this edition has been expanded far beyond the "ordinary" and since divine services are Orthodox, we have amended the title accordingly.

The body of this edition is substantially unchanged from the 1997 edition. The appendices previously published in the 2004 *Liturgical Calendar* have been inserted in the appropriate section (using an "A" prefix so as to retain the original numbering). Chapter V, replaced by the 3rd edition vol. III, has been deleted.

Built upon the labor of many contributors, this book can in no sense be considered the "creation" of its authors... but it is nevertheless very much as a result of their love for and dedication to the good order of the services of the Church, that they may be sung unto the Lord in a "new tongue" as well as in the old, that this book has come to its present state.

Of the many who have contributed to its formations, especially remember in your prayers the priest Gregory Joyce, the reader Isaac Lambertsen, the reader Daniel Olson, Matushka Nancy Mirolovich, Nicholas Schidlovsky, Carol Surgant, and the countless unnamed ones who have improved it by a suggestion or a word here and there... as well as by their encouragement and prayers.

Everyone who uses this volume is urged to contribute to its improvement (and thereby the improvement of the work of the Liturgy in English) with observations concerning errors, omissions, or failures in clarity. All suggestions are warmly welcomed, but we do request (for the sake of our own sanity and the best chance of their having the intended effect) that they be in writing, by letter, fax, or e-mail.

This edition will, over the next two or three years, be replaced by a third edition, in three volumes: "standard" service structures, appendices, & miscellaneous materials; services of the Triodion and Penteostarion (chapters 3 and 4 of the present edition); and a greatly expanded Menologion, providing details for recurrent unusual festal services, now available. These volumes will be released in reverse order, beginning with the Menologion. When the third edition is complete, this 2nd edition will become obsolete, and subsequent editions of the *Liturgical Calendar* will refer only to the 3rd edition.

As is the case with many of our "prototype" books, this is an "upgradable" book... its cover will have a substantial discount value applicable to purchase of the final volume (I) of the 3rd edition.

Of your charity, please remember all the workers and benefactors of the Press in your prayers!

— Fr. Gregory Williams, editor
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CHAPTER ONE
SUNDAY SERVICES
(During the period from the second Sunday after Pentecost until the Sunday of the Publican and the Pharisee)

Note: On all Sundays during this period, materials for the resurrection are found in the (Sunday) Octoechos, according to the tone of the week. Materials for saints and feasts are found in the Menaion. Additional information concerning liturgical materials may be found in chapter nine.

GENERAL OUTLINE

Vespers

If Vigil be served:

Priest:  *Glory to the holy, and consubstantial...*

Clergy:  *O come, let us worship...*

Selected verses from Psalm 103 (sung, with refrains, according to the Horologion)

If Vigil be not served:

Priest:  *Blessed is our God...*

The usual beginning (see appendix I).

Psalm 103 (read)

The Litany of Peace

The Kathisma

The first stasis of Kathisma I is sung (often in an abbreviated form).

*Glory... Now and ever... Alleluia...* (thrice)

Small Litany

The second stasis of Kathisma I is read.

*Glory... Now and ever... Alleluia...* (thrice)

Small Litany

The third stasis of kathisma I is read.

*Glory... Now and ever... Alleluia...* (thrice)

Small Litany
At Lord, I have cried... the appointed stichera are sung.

Entrance and O Gentle Light....

Prokeimenon: The Lord is King...

Readings, if appointed

Litany: Let us all say...

Vouchsafe, O Lord...

Litany: Let us complete our evening prayer....

Peace be unto all... Let us bow our heads...

Litya, if appointed

Aposticha, with the appointed stichera

Now lettest Thou Thy servant...

Trisagion Prayers and the appointed troparia

If Vigil be served:

If Litya be served: the Blessing of the Loaves

Blessed be the name of the Lord... (thrice)

I will bless the Lord... (the first eleven verses of Psalm 33)

Priest: The blessing of the Lord be upon you...

And the reader begins the Six Psalms of Matins, Glory to God in the highest... etc.

Otherwise:

The dismissal

---

Matins

If Vigil be served: skip to Glory to God in the highest..., below.

Otherwise:

Small Compline and Midnight Office are read at the appointed times. Matins begins thus:

Priest: Blessed is our God... and the Usual Beginning

Psalms 19 and 20

Glory... Now and ever... and the Trisagion Prayers

Save, O Lord, Thy people... and two more troparia found in the Horologion

Litany: Have mercy on us, O God...

Priest: Glory to the holy, and consubstantial...
Reader: *Glory to God in the highest*... and he reads the Six Psalms, to which we listen with silence and compunction.

Litany: *In peace, let us pray to the Lord...*  

*God is the Lord...* and the appointed troparia  

Kathisma II  

Small litany  

Sessional hymns  

Kathisma III  

Small litany  

Sessional hymns  

*Note: For additional information concerning the reading of kathismata, see chapter seven.*

Either the Polyeleos (Psalms 134 and 135,\(^1\) usually sung in an abbreviated form) or Psalm 118\(^2\) (as appointed by the Typicon)  

The *Magnification*, if it be a Polyeleos or vigil rank service  

The *evlogitaria* of the resurrection: *The assembly of angels...*  

Small Litany  

Hypakoë (and sessional hymns, if appointed)  

The *Hymns of Ascents*, according to the tone  

Prokeimenon, according to the tone  

The *matins gospel* according to its cycle (A table of the matins gospels may be found in appendix II.)  

*Having beheld the resurrection...*  

Psalms 50  

*Glory... Through the prayers of the apostles...*  

*Now and ever... Through the prayers of the Theotokos...*  

*Have mercy on me... Jesus having risen...*  

Litany: *Save, O God, Thy people...*  

The *canons*, as appointed. *Note: The appointed katavasia for the canons may be determined from the table in chapter eight. The usual katavasia for Sundays is *I shall open my mouth...*, which is printed in the appendix to the Sunday Octoechos (SJKP, 1997).*  

The *exapostilaria*: *Holy is the Lord our God...*, followed by the Sunday exapostilarion according to the number of the Matins Gospel, and any other appointed exapostilaria. With rare exceptions the theotokion is that which is given together with the Sunday exapostilarion.  

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\(^1\) On the three Sundays immediately preceding Great Lent, Psalm 136 (*By the waters of Babylon...*) is added to the Polyeleos.  

\(^2\) According to current practice, Psalm 118 is usually omitted.
The Praises (Let every breath praise the Lord...), with the appointed stichera. On Sunday there are always eight stichera. The stichera, however, are inserted beginning with the verse To do among them the judgment... (the sixth from the end of the usual verses) and two special Sunday verses are added: Arise O Lord, my God... and I will confess Thee... But, if there be stichera from the Menaion, the additional two verses are taken from the Vespers Aposticha in the Menaion.

Great Doxology and the appropriate troparion according to the tone: tones 1, 3, 5 and 7: Today is salvation...; tones 2, 4, 6 and 8: Having risen from the tomb... (These troparia are found in the Horologion.)

Litany: Have mercy on us, O God...

Litany: Let us complete...

Peace be unto all... Let us bow our heads... Exclamation
Wisdom!... and the rest of the dismissal

After the dismissal it is customary to sing the "Many Years" and then we immediately begin the First Hour with O come, let us worship...

The Hours
The Hours are read according to the Horologion, with the appointed troparia and kontakia.

Divine Liturgy

Blessed is the Kingdom...

Litany: In peace, let us pray to the Lord...

The First Antiphon: Bless the Lord, O my soul... (psalm 102)
Small Litany

The Second Antiphon: Glory... and then Praise the Lord, O my soul... (psalm 145), Now and ever... Only begotten son...
Small Litany

The Third Antiphon: In Thy kingdom... which is the Beatitudes, with the appointed troparia inserted between the final eight, ten, or twelve verses.

Small Entrance and the appointed Troparia and Kontakia
Priest: For holy art Thou...

And, if a deacon serve:

Deacon: O Lord, save the pious... and the choir repeats.

Deacon: And unto the ages of ages.

Choir: Amen. And the Trisagion.

The appointed Prokeimenon, Epistle, Alleluia and Gospel

The rest of the Liturgy, according to the Horologion.
SIMPLE SERVICE (§1A)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At Lord I have cried... we sing ten stichera: seven from the Octoechos and three from the Menaion and, if there be a doxasticon in the Menaion: Glory... doxasticon from the Menaion, if there be such; Now and ever... the dogmaticon in the tone of the week.

The Litya (if served): We sing the first sticheron of the temple; the stichera of St. Paul of Amoreum (the last three stichera from the Octoechos at Lord, I have cried...) or any other stichera the priest wishes; Glory... Now and ever... If it be a temple of the Theotokos we chant the sticheron from Now and ever... of the Litya of the temple; otherwise we sing the Aposticha theotokion in the tone of the stichera of the temple sung at the beginning of the Litya or in the tone of the week, taking care not to sing the same theotokion which will be sung at the Aposticha.

Aposticha: We sing the stichera of the Octoechos; Glory... doxasticon from the Menaion, if there be such; Now and ever... the theotokion.

For the troparia: If Vigil be served we sing O Theotokos Virgin rejoice..., thrice. Otherwise we sing the Sunday troparion; Glory... from the Menaion; Now and ever... the theotokion.

Matins

After God is the Lord... we sing the Sunday troparion twice; Glory... troparion from the Menaion; Now and ever... the theotokion.

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
Three troparia of the canon of the Cross and resurrection in the Octoechos
Three troparia of the canon to the Theotokos in the Octoechos
Four troparia of the canon in the Menaion

The appointed katavasia is sung.

3 The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.
4 Some editions of the Octoechos do not contain these stichera. These stichera are included in the Octoechos translated by Isaac Lambertsen and published by SJKP.
5 The remaining stichera of the temple are chanted. Or, if the priest wishes, no additional stichera are sung.
After Ode III there is a small litany. Then the kontakion and ikos (found after Ode VI in the Menaion) are chanted and the sessional hymns from the Menaion (found after Ode III) are read.

After Ode VI there is a small litany. Then the kontakion and ikos of the resurrection are chanted.

After Ode VIII we sing the Magnificat (My soul doth magnify...).

After Ode IX there is a small litany.

Exapostilaria:

After Holy is the Lord...

If there be no exapostilarion in the Menaion:
We read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); Glory... Now and ever... and the theotokion from the same source.

If there be an exapostilarion in the Menaion:
We read the exapostilarion on the theme of the Matins Gospel; Glory... the exapostilarion from the Menaion; Now and ever... the theotokion of the Sunday exapostilarion (not the theotokion in the Menaion).

The Praises: We sing eight stichera from the Octoechos; Glory... the appointed gospel sticheron; Now and ever... Most blessed art thou...

The Hours
We read the Sunday troparion; Glory... the troparion from the Menaion; Now and ever... the theotokion from the Horologion. Only the Sunday kontakion is read. The kontakion from the Menaion is not read.

Divine Liturgy
At the Beatitudes we read eight troparia of the resurrection.

Troparia and kontakla:

In a temple dedicated to the Lord:
Sunday troparion
Troparion from the Menaion
Glory... kontakion from the Menaion
Now and ever... Sunday kontakion

Note: On Sunday, in a temple dedicated to the Lord, the troparion and kontakion of the temple are not chanted.
Chapter One: Sunday Services

In a temple dedicated to the Theotokos:
Sunday troparion  
Troparion of the temple  
Troparion from the Menaion  
Sunday kontakion  
*Glory...* Kontakion from the Menaion  
*Now and ever...* Kontakion of the temple

In a temple dedicated to a saint:
Sunday troparion  
Troparion of the temple  
Troparion from the Menaion  
Sunday kontakion  
Kontakion of the temple  
*Glory...* Kontakion from the Menaion  
*Now and ever... Protection of Christians that cannot be put to shame...*

Prokeimenon, Epistle, Alleluia and Gospel: For Sunday (and, if there be such, from the Menaion)
Communion Hymn: *Praise the Lord...* (and, if there be one, from the Menaion)

DOUBLE SERVICE (§1B)

*Note: For additional information concerning the usage of Theotokia, see chapter six.*

**Vespers**
At *Lord I have cried...* we sing ten stichera: four from the Octoechos, three of the first saint and three of the second saint; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* the dogmatioon in the tone of the week.

The *Litya* (if served6): We sing the first sticheron of the temple; the stichera of St. Paul of Amoreum (the last three stichera from the Octoechos7 at *Lord, I have cried...*) or any other

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6 The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

7 Some editions of the Octoechos do not contain these stichera. These stichera are included in the Octoechos translated by Isaac Lamberto and published by SJKP.
stichera the priest wishes;\(^8\) Glory... Now and ever... If it be a temple of the Theotokos we chant the sticheron from Now and ever... of the Litya of the temple; otherwise we sing the Aposticha theotokion in the tone of the stichera of the temple sung at the beginning of the Litya or in the tone of the week, taking care not to sing the same theotokion which will be sung at the Aposticha.

Aposticha: We sing the stichera from the Octoechos and, if there be a doxasticon in the Menaion: Glory... doxasticon from the Menaion, if there be such; Now and ever... the theotokion.

For the troparia: If Vigil be served we sing O Theotokos Virgin rejoice..., thrice. Otherwise we sing the Sunday troparion; Glory... of the first saint;\(^9\) Now and ever... the theotokion.

**Matins**

After God is the Lord... we sing the Sunday troparion once; troparion of the first saint; Glory... of the second saint; Now and ever... the theotokion

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

After the evlogitaria and litany we read the hypakoe, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

**The canons:**

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Four troparia from the canon of the first saint

Four troparia from the canon of the second saint

The appointed katavasia are sung after each ode.

After Ode III there is a small litany followed by the kontakion and ikos of the first saint (found at Ode VI) and then of the second saint (found at Ode III). After the kontakia and ikoi have been chanted we read the sessional hymns from the Menaion (found at Ode III).

After Ode VI there is a small litany, and then the kontakion and ikos of the resurrection are chanted.

After Ode VIII we sing the Magnificat (My soul doth magnify...).

After Ode IX there is a small litany.

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\(^8\)The remaining stichera of the temple are chanted. Or, if the priest wishes, no additional stichera are sung.

\(^9\)Four troparia are never chanted at Vespers, so the troparion of the second saint is omitted in this case.
Exapostilaria:

After Holy is the Lord…:

If there be no exapostilaria in the Menaion:
We read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); Glory... Now and ever... and the theotokion from the same source.

If there be one exapostilarion in the Menaion:
We read the exapostilarion on the theme of the Matins Gospel; Glory... the exapostilarion from the Menaion; Now and ever... the theotokion of the Sunday exapostilarion (not the theotokion in the Menaion).

If there be two exapostilaria in the Menaion:
We read the exapostilarion on the theme of the Matins Gospel; the exapostilarion of the first saint; Glory... the exapostilarion of the second saint; Now and ever... the theotokion of the Sunday exapostilarion (not the theotokion in the Menaion).

The Praises: We sing eight stichera from the Octoechos; Glory... the appointed Gospel Sticheron; Now and ever... Most blessed art thou...

The Hours

At the First and Sixth Hours:
Troparia: The resurrectional troparion in the tone of the week; Glory... the troparion of the first saint, Now and ever... the theotokion from the Horologion.

At the Third and Ninth Hours:
Troparia: The resurrectional troparion in the tone of the week; Glory... the troparion of the second saint, Now and ever... the theotokion from the Horologion.

At all of the Hours only the Sunday kontakion is read. The kontakia from the Menaion are not read.

Divine Liturgy

At the Beatitudes we read eight troparia of the resurrection.
Troparia and kontakia:

In a temple dedicated to the Lord:
Sunday troparion
Troparion of the first saint
Troparion of the second saint
Kontakion of the first saint
*Glory...* kontakion of the second saint
*Now and ever...* Sunday kontakion

In a temple dedicated to the Theotokos:
Sunday troparion
Troparion of the temple
Troparion of the first saint
Troparion of the second saint
Sunday kontakion
Kontakion of the first saint
*Glory...* kontakion of the second saint
*Now and ever...* Kontakion of the temple

In a temple dedicated to a saint:
Sunday troparion
Troparion of the temple
Troparion of the first saint
Troparion of the second saint
Sunday kontakion
Kontakion of the temple
Kontakion of the first saint
*Glory...* kontakion of the second saint
*Now and ever...* *Protection of Christians that cannot be put to shame...*

Prokeimenon, Epistle, Alleluia and Gospel: For Sunday (and, if there be such, from the Menaion)

Communion Hymn: *Praise the Lord...* (and, if there be one, from the Menaion)
SIX-STICHERA OR DOXOLOGY SERVICE (§1C)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At Lord I have cried... we sing ten stichera: six from the Octoechos and four from the Men­aion; Glory... doxasticon from the Menaion; Now and ever... the dogmaticon in the tone of the week.

The Litya (if served\textsuperscript{10}):

\begin{center}
\begin{tabular}{|l|}
\hline
If it be a six-stichera service: \\
We sing the first sticheron of the temple; the stichera of St. Paul of Amoreum (the last three stichera from the Octoechos\textsuperscript{11} at Lord, I have cried...) or any other stichera the priest wishes;\textsuperscript{12} Glory... Now and ever... If it be a temple of the Theotokos we chant the sticheron from Now and ever... of the Litya of the temple; otherwise we sing the Aposticha theotokion in the tone of the stichera of the temple sung at the beginning of the Litya or in the tone of the week, taking care not to sing the same theotokion which will be sung at the Aposticha. \\
\hline
If it be a Doxology service: \\
We sing one sticheron of the temple and two stichera of the vespers Aposticha from the Menaion; Glory... the third sticheron of the vespers Aposticha (not the doxasticon),\textsuperscript{13} Now and ever... the Aposticha theotokion in the tone of Glory. \\
\hline
\end{tabular}
\end{center}

Aposticha: We sing the stichera of the Octoechos; Glory... doxasticon from the Menaion; Now and ever... the theotokion in the tone of the doxasticon.

For the troparia: If Vigil be served we sing O Theotokos Virgin rejoice..., thrice. Otherwise we sing the Sunday troparion; Glory... from the Menaion; Now and ever... the dismissal theotokion in the tone of the last troparion.

Matins

After God is the Lord... we sing the Sunday troparion twice; Glory... from the Menaion; Now and ever... the dismissal theotokion in the tone of the last troparion.

\textsuperscript{10} The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

\textsuperscript{11} Some editions of the Octoechos do not contain these stichera. These stichera are included in the Octoechos translated by Isaac Lambertsen and published by SJKP.

\textsuperscript{12} The remaining stichera of the temple are chanted. Or, if the priest wishes, no additional stichera are sung.

\textsuperscript{13} If the Glory at the Litya and Aposticha would be in the same tone, thus necessitating a repetition of the same Aposticha theotokion (at both the Litya and Aposticha), this should be avoided by taking for Glory at the Litya some other sticheron in a different tone - from the Praises at Matins, for instance.
After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

After the evlogitaria and litany we read the hypakoë and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

If there be one canon in the Menaion:
- Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
- Two troparia of the canon of the Cross and resurrection in the Octoechos
- Two troparia of the canon to the Theotokos in the Octoechos
- Six troparia from the canon in the Menaion

If there be two canons in the Menaion:
- Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
- Two troparia of the canon to the Theotokos in the Octoechos
- Four troparia from the first canon in the Menaion
- Four troparia from the second canon in the Menaion

The appointed katavasia is sung.

After Ode III there is a small litany, and then the kontakion and ikos (found after Ode VI in the Menaion) and the sessional hymns from the Menaion (found after Ode III) are chanted.

After Ode VI there is a small litany, and then the kontakion and ikos of the Octoechos are chanted.

After Ode VIII we sing the Magnificat (My soul doth magnify...).

After Ode IX there is a small litany.

Exapostillaria: We read the exapostilarion on the theme of the Matins Gospel; Glory... the exapostilarion from the Menaion; Now and ever... the theotokion of the Sunday exapostilarion (not the theotokion in the Menaion).

The Praises: We sing four stichera from the Octoechos and four from the Menaion (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion); Glory... the appointed gospel sticheron; Now and ever... Most blessed art thou...

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14 If there be no stichera in the Menaion, the Praises are chanted as for a simple service. See §1A.
**The Hours**

If it be a six-stichera service:

We read the Sunday troparion; *Glory...* the troparion from the Menaion; *Now and ever...* the theotokion from the Horologion. Only the Sunday kontakion is read. The kontakion from the Menaion is not read.

If it be a Doxology rank service:

We read the Sunday troparion; *Glory...* the troparion from the Menaion; *Now and ever...* the theotokion from the Horologion. At the First and Sixth Hours we read the kontakion from the Menaion. At the Third and Ninth Hours we read the Sunday kontakion.

**Divine Liturgy**

At the Beatitudes we read ten troparia: six of the resurrection and four from the Menaion (from Ode III of the canon).

Troparia and Kontakia:

<table>
<thead>
<tr>
<th>In a temple dedicated to the Lord:</th>
<th>Sunday troparion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Troparion from the Menaion</td>
<td></td>
</tr>
<tr>
<td><em>Glory...</em> kontakion from the Menaion</td>
<td></td>
</tr>
<tr>
<td><em>Now and ever...</em> Sunday kontakion</td>
<td></td>
</tr>
</tbody>
</table>

| In a temple dedicated to the Theotokos: |
| Sunday troparion |
| Troparion of the temple |
| Troparion from the Menaion |
| Sunday kontakion |
| *Glory...* Kontakion from the Menaion |
| *Now and ever...* Kontakion of the temple |

| In a temple dedicated to a saint: |
| Sunday troparion |
| Troparion of the temple |
| Troparion from the Menaion |
| Sunday kontakion |
| Kontakion of the temple |
| *Glory...* Kontakion from the Menaion |
| *Now and ever...* Protection of Christians... |

Prokeimenon, Epistle, Alleluia and Gospel: For Sunday and from the Menaion

Communion Hymn: *Praise the Lord...* and from the Menaion
Note: For additional information concerning the usage of theotokia, see chapter six.

**Vespers**

At *Lord I have cried*... we sing ten stichera: four from the Octoechos and six from the Menaion; *Glory*... doxasticon from the Menaion; *Now and ever*... the dogmaticon in the tone of the week.

After the entrance there are three readings from the Menaion (usually from the Old Testament).

**Litya (if served)**: We sing one sticheron of the temple and then the stichera in the Menaion; *Glory*... sticheron in the Menaion; *Now and ever*... Sunday Aposticha theotokion in the tone of Glory (unless there be a special festal theotokion in the Menaion. Weekday theotokia, which are often indicated in the Menaion, should not be chanted on Sunday). If there be no stichera in the Menaion for the Litya, follow the instructions for a Doxology rank service in §1C.

**Aposticha**: We sing the stichera of the Octoechos; *Glory*... doxasticon from the Menaion; *Now and ever*... the theotokion in the tone of the doxasticon.

At the troparia: If Vigil be served we sing *O Theotokos Virgin rejoice*..., thrice. Otherwise we sing the Sunday troparion; *Glory*... from the Menaion; *Now and ever*... the dismissal theotokion in the tone of the last troparion.

**Matins**

After *God is the Lord*... we sing the Sunday troparion twice; *Glory*... from the Menaion; *Now and ever*... the dismissal theotokion in the tone of the last troparion.

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

After the second reading from the Psalter (kathisma III) and the sessional hymns we sing the Polyeleos (regardless of the season) which is immediately followed by the magnification and selected psalm verses from the Menaion. After the final psalm verse and chanting of the magnification, the evlogitaria, *Blessed art Thou, O Lord*..., are immediately begun (without having sung *Glory*... *Now and ever*... *Alleluia*...).

Note: It is common practice on Sunday to chant only the magnification, and that once by the clergy, omitting the selected psalm verses.

After the evlogitaria and litany we read the hypakoë for the tone of the week, and then the sessional hymns from the Menaion are read in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read *Glory*... and the sessional hymn given in the Menaion for after the Polyeleos; *Now and ever*... and its theotokion.

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15 The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

16 If there be no stichera in the Menaion for the Litya, the pattern set forth above for a doxology service should be used.
After the completion of the sessional hymns we sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons, exapostilaria and praises are all chanted as set forth for a Doxology service. See §1C.

The Hours and Divine Liturgy
As set forth for a doxology rank service. See §1C.

VIGIL SERVICE (§1E)

Note: Feasts of the Lord, whose hymns supersede those for a Sunday, are treated separately in chapter five. For additional information concerning the usage of theotokia, see chapter six.

Vespers
At Lord I have cried... we sing ten stichera: four from the Octoechos and six from the Menaion; Glory... doxasticon from the Menaion; Now and ever... the dogmaticon in the tone of the week. But if it be a feast of the Theotokos,17 Glory... Now and ever... doxasticon of the feast.

After the entrance there are three readings from the Menaion (usually from the Old Testament).
Litya: We sing one sticheron of the temple18 and then the stichera in the Menaion; Glory... sticheron in the Menaion; Now and ever... Sunday Aposticha theotokion in the tone of Glory (unless there be a special festal theotokion in the Menaion. Weekday theotokia, which are often indicated in the Menaion, should not be chanted on Sunday). But if it be a feast of the Theotokos: Stichera of the feast; Glory... Now and ever... Feast.

Aposticha: We sing the stichera of the Octoechos; Glory... doxasticon from the Menaion; Now and ever... the theotokion in the tone of the doxasticon. But if it be a feast of the Theotokos: Stichera of the feast; Glory... Now and ever... feast.

Troparia: O Theotokos Virgin rejoice... twice, and the troparion of the saint, once. But if it be a feast of the Theotokos, the troparion of the feast only, thrice.

Note: If for some reason a Vigil cannot be served, the troparia should be chanted thus: the Sunday troparion; Glory... from the Menaion; Now and ever... the dismissal theotokion in the tone of the last troparion. But if it be a feast of the Theotokos: the Sunday troparion; Glory... Now and ever... of the feast.

17 The feasts of the Theotokos to which reference is made in this section are as follows: 1) The Nativity of the Theotokos (Sept. 8); 2) The Entrance of the Theotokos into the Temple (Nov. 21); 3) The Meeting of the Lord (Feb. 2); 4) The Dormition of the Theotokos (Aug. 15).

18 At a Vigil of the highest order of Saints (Sts. Peter & Paul, and the Nativity and Beheading of the Forerunner), the sticheron of the temple is omitted at the Litya.
Matins

After *God is the Lord*... we sing the Sunday troparion twice; *Glory*... from the Menaion; *Now and ever*... the dismissal theotokion in the tone of the last troparion. But if it be a feast of the Theotokos: Sunday troparion, twice; *Glory*... *Now and ever*... the troparion of the feast, once.

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

After the second reading from the Psalter (Kathisma III) and the sessional hymns we sing the Polyeleos (regardless of the season) which is immediately followed by the magnification and selected psalm verses from the Menaion. After the final psalm verse and chanting of the magnification, the evlogitaria, *Blessed art Thou, O Lord*..., are immediately begun (without having sung *Glory*... *Now and ever*... *Alleluia*...).

Note: It is common practice on Sunday to chant only the magnification, and that once by the clergy, omitting the selected psalm verses.

After the evlogitaria and litany we read the hypakoe for the tone of the week, and then the sessional hymns from the Menaion are read in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read *Glory*... and the sessional hymn given in the Menaion for after the Polyeleos; *Now and ever*... and its theotokion.

---

After the completion of the sessional hymns we sing the Hymns of Ascents and prokeimenon in the tone of the week.

But if it be a feast of the Theotokos we sing the Hymns of Ascents in the tone of the week. The prokeimenon and gospel are of the feast. *Having beheld*... Psalm 50. *Glory*... *Through the prayers of the Theotokos*... *Now and ever*... the same, *Have mercy on me*... and the sticheron of the feast.

---

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
Two troparia of the canon of the Theotokos in the Octoechos
Eight troparia from the canon in the Menaion (four from each canon if there be two)

After each ode we sing the appointed katavasia.

After Ode III there is a small litany, and then the kontakion and ikos (found after Ode VI in the Menaion) and the sessional hymns from the Menaion (found after Ode III) are chanted. But if it be a feast of the Theotokos we chant the kontakion and ikos of the resurrection (after Ode VI in the Octoechos) and the sessional hymns from the Menaion (found after Ode III).
Chapter One: Sunday Services

After Ode VI there is a small litany, and then the kontakion and ikos of the Octoechos are chanted. But if it be a feast of the Theotokos: the kontakion and ikos of the Feast.

After Ode VIII we sing the Magnificat (*My soul doth magnify...*), even if it be a feast of the Theotokos.19

After Ode IX there is a small litany.

Exapostilaria: We read the exapostilarion on the theme of the Matins Gospel; *Glory*... the exapostilarion from the Menaion; *Now and ever*... the theotokion of the *Sunday* exapostilarion (not the theotokion in the Menaion). But if it be a feast of the Theotokos: *Sunday* exapostilarion; *Glory*... *Now and ever*... and the exapostilarion of the Feast.

The Praises: We sing eight stichera: four from the Octoechos and four from the Menaion (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion; before the last two stichera from the Menaion we use the verses from the Vespers Aposticha, instead of the usual Sunday verses); *Glory*... the appointed gospel sticheron; *Now and ever*... *Most blessed art thou*... But if it be a feast of the Theotokos: four stichera from the Octoechos and four from the Menaion; *Glory*... sticheron of the feast; *Now and ever*... *Most blessed*... After the dismissal: *Glory*... *Now and ever*... and the gospel sticheron.

The Hours

We read the Sunday troparion; *Glory*... the troparion from the Menaion; *Now and ever*... the theotokion from the Horologion. At the First and Sixth Hours we read the kontakion from the Menaion. At the Third and Ninth Hours we read the Sunday kontakion. But if it be a feast of the Theotokos, we use the Sunday kontakion at the First and Sixth Hours, and that of the Feast at the Third and Ninth Hours.

Divine Liturgy

At the Beatitudes we read ten troparia: six of the resurrection and four from the Menaion (from Ode III of the canon).

Troparia and Kontakia:

<table>
<thead>
<tr>
<th>In a temple dedicated to the Lord:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday troparion</td>
</tr>
<tr>
<td>Troparion from the Menaion</td>
</tr>
<tr>
<td><em>Glory</em>... kontakion from the Menaion</td>
</tr>
<tr>
<td><em>Now and ever</em>... Sunday kontakion</td>
</tr>
</tbody>
</table>

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19If it be a feast of the Theotokos, the refrains of the feast for ode IX are not chanted, but rather the usual refrain, *Most holy Theotokos, save us.*
<table>
<thead>
<tr>
<th>Vigil Service (§1E)</th>
<th>Page 23</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>In a temple dedicated to the Theotokos:</strong></td>
<td></td>
</tr>
<tr>
<td>Sunday troparion</td>
<td></td>
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<tr>
<td>Troparion of the temple</td>
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<tr>
<td>Troparion from the Menaion</td>
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<tr>
<td>Sunday kontakion</td>
<td></td>
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<tr>
<td><em>Glory...</em> Kontakion from the Menaion</td>
<td></td>
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<tr>
<td><em>Now and ever...</em> Kontakion of the temple</td>
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<tr>
<td><strong>In a temple dedicated to a saint:</strong></td>
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<tr>
<td>Sunday troparion</td>
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<tr>
<td>Troparion from the Menaion</td>
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<tr>
<td>Sunday kontakion</td>
<td></td>
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<tr>
<td><em>Glory...</em> Kontakion from the Menaion</td>
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<tr>
<td><em>Now and ever... Protection of Christians...</em></td>
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<tr>
<td><strong>But if it be a feast of the Theotokos, regardless of the temple:</strong></td>
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<tr>
<td>Sunday troparion</td>
<td></td>
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<tr>
<td>Troparion of the Feast</td>
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<tr>
<td><em>Glory...</em> Sunday kontakion</td>
<td></td>
</tr>
<tr>
<td><em>Now and ever...</em> Kontakion of the Feast</td>
<td></td>
</tr>
<tr>
<td><strong>Prokeimenon, Epistle, Alleluia and Gospel:</strong> For Sunday and from the Menaion</td>
<td></td>
</tr>
<tr>
<td>If it be a feast of the Theotokos instead of <em>It is truly meet...</em>, we sing the refrain and irmos of Ode IX of the feast.</td>
<td></td>
</tr>
<tr>
<td><strong>Communion Hymn:</strong> <em>Praise the Lord...</em> and from the Menaion</td>
<td></td>
</tr>
</tbody>
</table>
SUNDAY SERVICES DURING FOREFEASTS AND AFTERFEASTS (§1F)

Note: Throughout this section, the term "feast" will be used in reference to liturgical materials of the forefeast or feast which are found in the Menaion during forefeast and afterfeast periods.

SIMPLE, DOUBLE, SIX-STICHERA, OR DOXOLOGY SERVICE (§1F1)

Note: If a double commemoration fall on Sunday during a forefeast or afterfeast, the hymns for the second saint are set aside and chanted at Compline on another day.20

Vespers

At Lord I have cried...

<table>
<thead>
<tr>
<th>If it be a simple service we sing four stichera from the Octoechos, three stichera of the feast and three of the (first) saint, from the Menaion.</th>
</tr>
</thead>
<tbody>
<tr>
<td>But if it be a six-stichera or Doxology service we chant three stichera from the Octoechos, three stichera of the feast and four of the saint, from the Menaion.</td>
</tr>
</tbody>
</table>

Glory... doxasticon from the Menaion, if there be such, otherwise the doxasticon of the feast (written at Now and ever...) Now and ever... and the dogmaticon in the tone of the week.

Litya (if served21): Stichera of the feast, from the Vespers Aposticha; Glory... Now and ever... sticheron of the feast, from the Matins Aposticha.

Aposticha: We sing the stichera of the Octoechos; Glory... doxasticon from the Menaion, if there be such; Now and ever... sticheron of the feast.

For the troparia: If Vigil be served we sing O Theotokos Virgin rejoice..., twice, and the troparion of the feast, once.22 Otherwise we sing the Sunday troparion; Glory... of the saint, from the Menaion; Now and ever... troparion of the feast.

Matins

After God is the Lord... we sing the Sunday troparion twice; Glory... troparion of the saint; Now and ever... troparion of the feast.

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

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20 The Typicon is silent concerning the order of services when a double commemoration falls on Sunday during a forefeast or afterfeast. Varying practices have been found in such situations — we have chosen to set aside the second saint, following the precedent set in the Typicon on Sept. 1 (commemoration of the Indiction, St. Symeon, and the Holy Martyred Women), where the service for the Indiction could be compared to an afterfeast.

21 The Typicon calls for a Litya on all Sundays. In some places it is the custom to serve a Litya only at services of Vigil rank.

22 If it be the forefeast of Transfiguration or the Entrance of the Theotokos, we sing O Theotokos..., thrice.
After the evlogitaria and litany we read the hypakoe, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

**If it be a simple, double or six-stichera service:**

- lrmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
- Two troparia of the canon to the Theotokos in the Octoechos
- Four troparia of the feast, from the Menaion
- Four troparia of the saint, from the Menaion

**If it be a Doxology service:**

- lrmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
- Four troparia of the feast, from the Menaion
- Six troparia of the saint, from the Menaion

The appointed katavasia is sung (usually of the feast)

**After Ode III** there is a small litany, and then the kontakion and ikos of the feast and of the saint (found after Odes III and VI in the Menaion) are chanted and then the sessional hymns from the Menaion (found after Ode III) are read.

**After Ode VI** there is a small litany, and then the kontakion and ikos of the resurrection are chanted.

**After Ode VIII** we sing the Magnificat (*My soul doth magnify...*), unless otherwise directed by the Typicon.

**After Ode IX** there is a small litany.

**Exapostilaria:**

After *Holy is the Lord*... we read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); *Glory*... exapostilarion of the saint, if there be one; *Now and ever*... and the exapostilarion of the feast.

**The Praises:** We sing eight stichera: four from the Octoechos and four of the saint (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion), but if there be no stichera of the saint, we chant four stichera of the feast, from the Matins Aposticha; *Glory*... the appointed gospel sticheron; *Now and ever*... *Most blessed art thou*...
The Hours
At the First and Sixth Hours: Sunday troparion and troparion of the feast. Kontakion of the feast.
At the Third and Ninth Hours: Sunday troparion and troparion of the saint. Sunday kontakion.
But if it be a Doxology service, the kontakia are said thus:

First Hour: feast
Third Hour: resurrection
Sixth Hour: saint
Ninth Hour: feast

Divine Liturgy
At the Beatitudes we read ten troparia: six troparia of the resurrection and four troparia from Ode III of the canon of the forefeast, or if it be an afterfeast four troparia from the Ode indicated in the Menaion. But if there be troparia indicated for the Saint (in the Menaion), we read twelve troparia: four troparia of the resurrection, four troparia from the canon of the feast (as indicated above) and four troparia of the saint (from Ode VI of his canon).

Troparia and Kontakia:

In a temple dedicated to the Lord:
Sunday troparion
Troparion of the feast
Troparion of the saint
Sunday kontakion
Glory... kontakion of the saint
Now and ever... kontakion of the feast

In a temple dedicated to the Theotokos:
If it be a feast of the Lord:

Sunday troparion
Troparion of the feast
Troparion of the temple
Troparion of the saint
Sunday kontakion
Kontakion of the feast
Glory... kontakion of the saint
Now and ever... kontakion of the temple
If it be a feast of the Theotokos:

- Sunday troparion
- Troparion of the feast
- Troparion of the saint
- Sunday kontakion
- Glory... kontakion of the saint
- Now and ever... kontakion of the feast

In a temple dedicated to a saint:

- Sunday troparion
- Troparion of the feast
- Troparion of the temple
- Troparion of the saint
- Sunday kontakion
- Kontakion of the temple
- Glory... kontakion of the saint
- Now and ever... kontakion of the feast

Forefeast:

Prokeimenon, Epistle, Alleluia and Gospel: Sunday and saint

Communion Hymn: Praise the Lord... and for the saint (if there be such)

Afterfeast:

Prokeimenon: Sunday and Feast
Epistle: Sunday
Alleluia: Sunday and Feast
Gospel: Sunday

In place of It is truly meet... we sing the Refrain and lrmos of Ode IX of the Feast.

Communion hymn: Praise the Lord... and for the Feast.

But if there be readings for the saint: The Prokeimenon, Epistle, Alleluia, Gospel and Communion Hymn are for Sunday and the saint.
POLYELEOS OR VIGIL RANK SERVICE (§1F2)

**Vespers**

At Lord I have cried... we sing three stichera from the Octoechos, three stichera of the feast, and four of the saint, from the Menaion; Glory... doxasticon from the Menaion; Now and ever... and the dogmaticon in the tone of the week.

After the entrance there are three readings from the Menaion (usually from the Old Testament).

**Litya:** Sticheron for the feast, taken from the Vespers Aposticha; and, if there be stichera of the saint, these are chanted as well; Glory... saint, if there be one; Now and ever... feast, taken from the Matins Aposticha.

**Aposticha:** We sing the stichera of the Octoechos; Glory... doxasticon from the Menaion; Now and ever... feast.

For the troparia:

If Vigil be served and it be a saint of Polyeleos-rank: we sing O Theotokos Virgin rejoice..., twice; and the troparion of the feast, once. But if it be a saint of vigil-rank: O Theotokos Virgin rejoice..., twice; saint, once.

Otherwise we sing the Sunday troparion; Glory... of the saint, from the Menaion; Now and ever... troparion of the feast.

**Matins**

After God is the Lord... we sing the Sunday troparion twice; Glory... troparion of the saint; Now and ever... troparion of the feast.

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

After the second reading from the Psalter (kathisma III) and the sessional hymns we sing the Polyeleos (regardless of the season) which is immediately followed by the magnification and selected psalm verses from the Menaion. After the final psalm verse and chanting of the magnification, the evlogitaria, Blessed art Thou, O Lord..., are immediately begun (without having sung Glory... Now and ever... Alleluia...).

**Note:** It is common practice on Sunday to chant only the magnification, and that once by the clergy, omitting the selected psalm verses.

After the evlogitaria and litany we read the hypakoe for the tone of the week, and then the sessional hymns from the Menaion are read in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read Glory... and the sessional hymn given in the Menaion for after the Polyeleos; Now and ever... and its theotokion.

After the completion of the sessional hymns we sing the Hymns of Ascents and prokeimenon in the tone of the week.
The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Four troparia of the feast, from the Menaion

Six troparia of the saint, from the Menaion

The appointed katavasia is sung (usually of the feast)

After Ode III there is a small litany and then the kontakion and ikos of the feast and of the saint (found after Odes III and VI in the Menaion) are chanted and then the sessional hymns from the Menaion (found after Ode III) are read.

After Ode VI there is a small litany and then the kontakion and ikos of the resurrection are chanted.

After Ode VIII we sing the Magnificat (My soul doth magnify...).

After Ode IX there is a small litany.

We read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); Glory... exapostilarion of the saint, if there be one; Now and ever... and the exapostilarion of the feast.

The Praises: We sing eight stichera: four from the Octoechos and four of the saint (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion), but if there be no stichera for the saint, we chant four stichera of the feast, including the doxasticon, with their refrains; Glory... the appointed gospel sticheron; Now and ever... Most blessed art thou...

The Hours

First Hour: Troparion of Sunday and feast. Kontakion of the feast.
Third Hour: Troparion of Sunday and saint. Sunday kontakion.
Sixth Hour: Troparion of Sunday and feast. Kontakion of the saint.
Ninth Hour: Troparion of Sunday and saint. Kontakion of the feast.

Divine Liturgy

At the Beatitudes we read twelve troparia: four troparia of the resurrection, four troparia from Ode III of the canon of the forefeast, or if it be an afterfeast four troparia from the Ode indicated in the Menaion, and four troparia of the saint (from Ode VI of his canon).
**Chapter One: Sunday Services**

### Troparia and Kontakia:

**In a temple dedicated to the Lord:**

- Sunday troparion
- Troparion of the feast
- Troparion of the saint
- Sunday kontakion
- *Glory... kontakion of the saint*
- *Now and ever... kontakion of the feast*

**In a temple dedicated to the Theotokos:**

If it be a feast of the Lord:

- Sunday troparion
- Troparion of the feast
- Troparion of the temple
- Troparion of the saint
- Sunday kontakion
- Kontakion of the feast
- *Glory... kontakion of the saint*
- *Now and ever... kontakion of the temple*

If it be a feast of the Theotokos:

- Sunday troparion
- Troparion of the feast
- Troparion of the saint
- Sunday kontakion
- *Glory... kontakion of the saint*
- *Now and ever... kontakion of the feast*

**In a temple dedicated to a saint:**

- Sunday troparion
- Troparion of the feast
- Troparion of the temple*
- Troparion of the saint
- Sunday kontakion
- Kontakion of the temple*
- *Glory... kontakion of the saint*
- *Now and ever... kontakion of the feast*

The Prokeimenon, Epistle, Alleluia and Gospel are of the Sunday and saint.

*If it be an afterfeast in place of It is truly meet... we sing the refrain and imos of Ode IX of the feast.*

Communion Hymn: *Praise the Lord...* and of the saint

---

*If it be a service of vigil-rank, the troparion and kontakion of the temple are not chanted.*
THE APODOSIS OF A GREAT FEAST (§1F3)

Note: The materials for the feast are found in the Menaion under the date of the feast itself.

Vespers

At *Lord I have cried*... we sing ten stichera: four stichera from the Octoechos and six stichera of the feast; *Glory*... sticheron of the feast; *Now and ever*... and the dogmaticon in the tone of the week.

Litya (if served): Stichera of the feast.

Aposticha: We sing the stichera from the Octoechos; *Glory*... *Now and ever*... sticheron of the feast.

For the troparia: If Vigil be served we sing *O Theotokos Virgin rejoice*..., twice, and the troparion of the feast, once. Otherwise we sing the Sunday troparion; *Glory*... *Now and ever*... troparion of the feast.

Matins

After *God is the Lord*... we sing the Sunday troparion twice; *Glory*... *Now and ever*... troparion of the feast.

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

After the evlogitaria and litany we read the hypakoe, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
Two troparia of the canon to the Theotokos in the Octoechos
Eight troparia of the feast, from the Menaion (four troparia from each canon, if there be two)
The appointed katavasia is sung (usually of the feast).

*After Ode III* there is a small litany, and then the kontakion and ikos of the feast (found after Ode VI in the Menaion) are chanted and then the sessional hymn of the feast (found after Ode III) is read twice.

*After Ode VI* there is a small litany, and then the kontakion and ikos of the resurrection are chanted.

*After Ode VIII* we sing the Magnificat (*My soul doth magnify*...), unless otherwise directed by the Typicon.

*After Ode IX* there is a small litany.

---

23 The Typicon calls for a Litya on all Sundays. In some places it is the custom to serve a Litya only at services of Vigil rank.
24 If it be the apodosis of the Entrance of our Lord into the Temple, we sing *O Theotokos Virgin*... thrice.
After *Holy is the Lord*... we read the *exapostilarion* on the theme of the Matins Gospel (found at the back of the Octoechos); *Glory... Now and ever...* and the *exapostilarion* of the feast.

**The Praises:** We sing eight stichera: four from the Octoechos and four stichera of the feast, including the doxasticon, with their refrains; *Glory... the appointed gospel sticheron; Now and ever... Most blessed art thou...*

**The Hours**

Sunday troparion and troparion of the feast. At the First and Sixth Hours we read the kontakion of the feast. At the Third and Ninth Hours we read the Sunday kontakion.

**Divine Liturgy**

At the **Beatitudes** we read ten troparia: six of the resurrection and four from Ode IX of the feast.

**Troparia and Kontakia:**

Sunday troparion
Troparion of the feast
*Glory... Sunday kontakion
Now and ever... kontakion of the feast*

---

If it be a feast of the Lord:

**Prokeimenon:** Sunday and feast
**Epistle:** For the Sunday, only
**Alleluia:** Sunday and feast
**Gospel:** For the Sunday, only

If it be a feast of the Theotokos:

The Prokeimenon, Epistle, Alleluia and Gospel are of the Sunday and the feast.

In place of *It is truly meet...* we sing the Refrain and Imos of Ode IX of the feast.

**Communion hymn:** *Praise the Lord...*, and of the feast

---

25 Since the Apodosis of a feast is completed at the end of Liturgy, we must conclude that the troparion and kontakion of the feast ought not be read at the Ninth Hour (i.e. at any service after the Liturgy).
CHAPTER TWO
WEEKDAY SERVICES
(From the Monday after All Saints until the Friday before Meatfare Sunday)

Note: During this period the variable liturgical materials are found in the Octoechos, according to the tone of the week and in the Menaion, according to the date. Additional information concerning liturgical materials may be found in chapter nine.

GENERAL OUTLINE

Note: This outline should not be used for a Vigil. §2F (vigil rank service) includes its own outline.

Vespers

Priest: *Blessed is our God...*
The usual beginning (see appendix I).
Psalm 103 (read)
The Litany of Peace
The appointed kathisma. Note: There will be no reading from the Psalter if there was a Vigil the night preceding, unless *Blessed is the man...* is appointed to be sung.
Small Litany
At *Lord, I have cried...* the appointed stichera are sung.
Entrance, if appointed
*O Gentle Light...*
Prokeimenon
Readings, if such be appointed
If there was an entrance, we say the litany: *Let us all say...* Otherwise, we immediately read:
*Vouchsafe, O Lord...*
Litany: *Let us complete our evening prayer...*
*Peace be unto all... Let us bow our heads...*
Aposticha, with the appointed stichera
*Now lettest Thou Thy servant...*
Trisagion Prayers
The appointed troparia
If there was not an entrance, we say the litany: *Have mercy on us, O God...*
The dismissal
Matins

Priest: Blessed is our God... and the usual beginning.

Psalms 19 and 20

Glory... Now and ever...

Trisagion Prayers

Save, O Lord, Thy people... and two more troparia, found in the Horologion

Litany: Have mercy on us, O God...

Priest: Glory to the holy, and consubstantial...

Reader: Glory to God in the highest... and he reads the Six Psalms, to which we listen with silence and compunction.

Litany: In peace, let us pray to the Lord...

God is the Lord... and the appointed troparia

The appointed kathismata, sessional hymns, and psalm 50

The canons

Exapostilaria

The Praises (Let every breath praise the Lord...), with stichera if appointed.

If the Doxology be not sung:

Reader: Glory... Now and ever...

Priest: To Thee glory is due...

Reader: Amen.

Priest: Glory to Thee Who hast shown us the light.

And the reader continues with the Doxology (read, not sung).

Litany: Let us complete our morning prayer unto the Lord...

Peace be unto all... Let us bow our heads... Exclamation

Aposticha, with the appointed stichera

It is good to give praise...

Trisagion Prayers

The appointed troparia

Litany: Have mercy on us, O God...

Wisdom!... Establish, O God..., and if it be a simple service, we immediately begin the First Hour, otherwise we continue with the rest of the dismissal.

---

25 Some make the mistake of chanting Holy is the Lord... with the exapostilaria. This, however, is done only on Sunday.
If the Doxology be sung:
Priest: *Glory to Thee Who hast...*. 
Great Doxology is sung
Troparion and theotokion
Litany: *Have mercy on us, O God...*.  
Litany: *Let us complete...*. 
*Peace be unto all... Let us bow our heads...* Exclamation  
*Wisdom!... and the rest of the dismissal*.

The Hours and Divine Liturgy
The general order of the Hours and Divine Liturgy are the same as on a Sunday.

SIMPLE SERVICE (§2A)

*Note: For additional information concerning the usage of theotokia, see chapter six.*

Vespers

At *Lord I have cried...* we sing six stichera:

**Sunday through Thursday evening:**

Three stichera from the Octoechos and three from the Menaion; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* theotokion

**But if it be Friday evening:**

We sing six stichera, all being from the Menaion, doubling each sticheron; *Glory...* doxasticon from the Menaion, if there be one, *Now and ever...* dogmaticon in the tone of the week.

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxastic from the Menaion, if there be one; *Now and ever...* theotokion.27

The troparion from the Menaion; *Glory... Now and ever...* theotokion.

---

27 The Slavonic Typicon has special provisions for the Aposticha on Friday evening. These provisions, however, do not correspond to the materials currently available in English. Therefore, the above order should be used even on Friday evening.
Matins

After *God is the Lord*... we sing the troparion from the Menaion, twice; *Glory... Now and ever*... the theotokion.

After each kathisma we say *Lord, have mercy*, thrice, and read the sessional hymns from the Octoechos. After the last appointed kathisma and its sessional hymns we say *Lord, have mercy*, thrice; *Glory... Now and ever*... and psalm 50.

Note: On Saturday, during the second kathisma reading (kathisma XVII) the priest performs a complete censing of the church.

The canons:

<table>
<thead>
<tr>
<th>Monday through Friday:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irmos, four troparia and theotokion from the first canon in the Octoechos</td>
</tr>
<tr>
<td>Four troparia from the second canon in the Octoechos</td>
</tr>
<tr>
<td>Four troparia from the Menaion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Saturday:</th>
</tr>
</thead>
<tbody>
<tr>
<td>In a temple dedicated to the resurrection:</td>
</tr>
<tr>
<td><em>From the preceding Sunday, in the tone of the week:</em></td>
</tr>
<tr>
<td>Irmos, twice, and two troparia of the resurrection</td>
</tr>
<tr>
<td>One troparion from the canon of the Cross and resurrection</td>
</tr>
<tr>
<td>One troparion from the canon of the Theotokos</td>
</tr>
<tr>
<td><em>Then:</em></td>
</tr>
<tr>
<td>Four troparia from the Menaion</td>
</tr>
<tr>
<td>Four troparia from the first canon in the Octoechos (for All Saints)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple of the Lord or Theotokos:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six troparia (including the irmos, twice) of the canon of the temple</td>
</tr>
<tr>
<td>Four troparia from the Menaion</td>
</tr>
<tr>
<td>Four troparia from the first canon in the Octoechos (for All Saints)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple of a Saint:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six troparia (including the irmos, twice) from the Menaion</td>
</tr>
<tr>
<td>Four troparia from the canon of the temple</td>
</tr>
<tr>
<td>Four troparia from the first canon in the Octoechos (for All Saints)</td>
</tr>
</tbody>
</table>

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28 But on Saturday the small litany is intoned instead of the *Lord, have mercy*.

29 For details concerning the theotokion at the sessional hymns after the first kathisma reading on Saturday, see chapter six.
The katavasias, which are the irmoi of the canon in the Menaion (on Saturday, the Octoechos), are sung only at Odes III, VI, VIII and IX.

After Ode III there is a small litany, and then the sessional hymns from the Menaion are read.

After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.30

After Ode VIII we sing the Magnificat (My soul doth magnify...)

After Ode IX it is truly meet... and a small litany

---

Exapostilaria:

If there be no exapostilarion in the Menaion:

Exapostilarion from the Octoechos; Glory... Now and ever... theotokion or stavrotheotokion from the Octoechos.

If there be an exapostilarion in the Menaion:

Exapostilarion from the Octoechos; Glory... from the Menaion; Now and ever... theotokion from the Menaion or stavrotheotokion from the Octoechos. On Saturday: Menaion; Glory... Octoechos; Now and ever... theotokion in Octoechos.

The Praises are read without stichera unless there be stichera in the Menaion, in which case the first two verses are still read, and we insert the stichera from the Menaion between the concluding verses; Glory... doxasticon in Menaion; Now and ever... theotokion. In this case the priest does not say, To Thee Glory is due..., but immediately: Glory to Thee Who hast.... On Saturday even though the Octoechos provides verses for the Praises, we do not chant them, but read the psalms and the Doxology.

Aposticha: From the Octoechos. But if it be Saturday: We chant the first three stichera given at praises (for the Martyrs) in the Octoechos, using the usual Aposticha refrains (We were filled in the morning... etc.); Glory... doxasticon from the Menaion, if there be one; Now and ever... theotokion.

The troparion from the Menaion; Glory... Now and ever... theotokion.

The Hours

Troparion and kontakion from the Menaion.

---

30 If there be no kontakion in the Menaion, the Typicon prescribes the sessional hymn for the Martyrs from the Octoechos (found at the sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.
Divine Liturgy

In some churches, shorter daily antiphons are used in place of the typical psalms and the Beatitudes. However, if the Menaion indicates that troparia be read at the Beatitudes, we use the Typika and Beatitudes with the troparia as appointed in the Menaion. **On Saturday:** We always use the Typika and Beatitudes. If the Menaion calls for Beatitude troparia for the saint (from Ode III), these precede those of the Octoechos (four each); otherwise, we use six troparia on the Beatitudes, all from the Octoechos.

Troparia and Kontakia:

<table>
<thead>
<tr>
<th>Day</th>
<th>Troparia and Kontakia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday, Tuesday, Thursday</td>
<td>Troparion of the temple&lt;br&gt;Troparion of the day of the week (on Thursday, two troparia)&lt;br&gt;Troparion from the Menaion&lt;br&gt;Kontakion of the day of the week (on Thursday, two kontakia)&lt;br&gt;Kontakion from the Menaion&lt;br&gt;<em>Glory...With the saints give rest...</em> (kontakion of the departed)&lt;br&gt;<em>Now and ever...</em> kontakion of the temple</td>
</tr>
<tr>
<td>Wednesday, Friday</td>
<td>Troparion of the day of the week&lt;br&gt;Troparion from the Menaion&lt;br&gt;Kontakion from the Menaion&lt;br&gt;<em>Glory...With the saints give rest...</em>&lt;br&gt;<em>Now and ever...</em> kontakion of the day of the week (if the priest so desires, the kontakion of the temple may be sung instead of that for the day of the week)</td>
</tr>
<tr>
<td>Saturday</td>
<td>Troparion of the temple&lt;br&gt;Troparion of the day of the week&lt;br&gt;Troparion from the Menaion&lt;br&gt;Kontakion of the temple&lt;br&gt;Kontakion from the Menaion&lt;br&gt;<em>Glory...With the saints give rest...</em>&lt;br&gt;<em>Now and ever...</em> Kontakion of the day of the week</td>
</tr>
</tbody>
</table>
In a temple dedicated to the Theotokos:

On Monday, Tuesday or Thursday:
The same as in a temple of the Lord

On Wednesday or Friday:
Troparion of the day of the week
Troparion of the temple
Troparion from the Menaion
Kontakion of the day of the week
Kontakion from the Menaion
Glory...With the saints give rest...
Now and ever... kontakion of the temple

On Saturday:
The same as in a temple of the Lord.

In a temple dedicated to a saint:

On Monday through Friday:
Troparion of the day of the week (on Thursday, two troparia)
Troparion of the temple\(^1\)
Troparion from the Menaion
Kontakion of the day of the week (on Thursday, two kontakia)
Kontakion of the temple\(^1\)
Kontakion from the Menaion
Glory...With the saints give rest...
Now and ever... Protection of Christians...

On Saturday:
Troparion of the day of the week
Troparion from the Menaion
Kontakion from the Menaion
Glory...With the saints give rest...
Now and ever... kontakion of the day of the week

Prokeimenon, Epistle, Alleluia, Gospel, and Communion Hymn: For the day (and, if there be such, from the Menaion).

But if it be Saturday, and there be readings in the Menaion, the prokeimenon, epistle, alleluia, gospel, and communion hymn are first from the Menaion, and then for the day.

\(^{1}\)If the commemoration for the day of the week is the same as that for the temple (e.g. a temple of the Holy Angels on Monday), the troparion and kontakion of the temple are not chanted.
DOUBLE SERVICE (§2B)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At Lord I have cried... we sing six stichera: three for the first saint and three for the second saint; Glory... doxasticon from the Menaion, if there be such; Now and ever... theotokion.

Aposticha: We sing the stichera of the Octoechos; Glory... doxasticon from the Menaion, if there be one; Now and ever... theotokion.\(^{32}\)

Troparia: Troparion of the first saint; Glory... troparion for the second saint, if there be such; Now and ever... theotokion.

Matins

After God is the Lord... we sing the troparion of the first saint, twice; Glory... troparion of the second saint, if there be such; Now and ever... the theotokion.

After each kathisma we say Lord, have mercy, thrice,\(^{33}\) and read the sessional hymns from the Octoechos.\(^{34}\) After the last appointed kathisma and its sessional hymns we say Lord, have mercy, thrice; Glory... Now and ever... and psalm 50.

Note: On Saturday, during the second kathisma reading (kathisma XVII) the priest performs a complete censing of the church.

The canons:

<table>
<thead>
<tr>
<th>Monday, Tuesday and Thursday:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irmos, four troparia and theotokion from the first canon in the Octoechos</td>
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<tr>
<td>Four troparia of the first saint, from the Menaion</td>
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<tr>
<td>Four troparia of the second saint, from the Menaion</td>
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</table>

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<thead>
<tr>
<th>Wednesday and Friday:</th>
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<tbody>
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<td>Irmos, two troparia and theotokion from the first canon in the Octoechos</td>
</tr>
<tr>
<td>Four troparia from the second canon in the Octoechos</td>
</tr>
<tr>
<td>Three troparia of the first saint, from the Menaion</td>
</tr>
<tr>
<td>Three troparia of the second saint, from the Menaion</td>
</tr>
</tbody>
</table>

\(^{32}\) The Slavonic Typicon has special provisions for the Aposticha on Friday evening. These provisions, however, do not correspond to the materials currently available in English. Therefore, the above order should be used even on Friday evening.

\(^{33}\) But on Saturday the small litany is intoned instead of the Lord, have mercy.

\(^{34}\) For details concerning the theotokion at the sessional hymns after the first kathisma reading on Saturday, see chapter six.
Double Service (§2B)

Saturday:
In a temple of the Lord or Theotokos:
Four troparia (including the irmos, twice) of the canon of the temple35
Three troparia of the first saint, from the Menaion
Three troparia of the second saint, from the Menaion
Four troparia from the first canon in the Octoechos (for All Saints)

In a temple of a Saint:
Six troparia (including the irmos, twice) of the first saint, from the Menaion
Four troparia of the second saint, from the Menaion
Four troparia from the first canon in the Octoechos (for All Saints)
The canon for the saint of the temple is not said

The katavasía, which are the irmoi of the canon in the Menaion (on Saturday, the Octoechos), are sung only at Odes III, VI, VIII and IX.

After Ode III there is a small litany and then the kontakion (and ikos) of the second saint, if there be such, followed by the sessional hymns from the Menaion.

After Ode VI there is a small litany and then the kontakion and ikos of the first saint, from the Menaion.36

After Ode VIII we sing the Magnificat (My soul doth magnify...)

After Ode IX it is truly meet... and a Small Litany

Exapostilaria:

If there be no exapostilarion in the Menaion:
Exapostilarion from the Octoechos; Glory... Now and ever... theotokion from the Octoechos.

If there be an exapostilarion for one saint:
Exapostilarion from the Octoechos; Glory... from the Menaion; Now and ever... theotokion from the Menaion or stavrotheotokion from the Octoechos. On Saturday: Menaion; Glory... Octoechos; Now and ever... theotokion in Octoechos.

If there be exapostilaria for both saints:
Monday through Friday: Exapostilarion for the first saint; Glory... for the second saint; Now and ever... theotokion from the Menaion or stavrotheotokion from the Octoechos. On Saturday: Exapostilaria for the saints, in the order they appear in the Menaion; Glory... Octoechos; Now and ever... theotokion in Octoechos.

35 In a temple of the Resurrection we use four troparia from the canon of the Resurrection in the tone of the week from the Octoechos (including the irmos, once).

36 If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case, that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.
The Praises are read without stichera unless there be stichera in the Menaion, in which case the first two verses are still read, and we insert the stichera from the Menaion between the concluding verses; Glory... doxasticon in Menaion; Now and ever... theotokion. In this case, we do not read Glory... Now and ever..., nor does the priest say, To Thee Glory is due..., but immediately: Glory to Thee Who hast.... On Saturday even though the Octoechos provides verses for the Praises, we don't chant them, but read the psalms and the Doxology.

Aposticha: From the Daily Octoechos. But if It be Saturday: We chant the first three stichera given at praises (for the Martyrs) in the Octoechos, using the usual Aposticha refrains (We were filled in the morning... etc.); Glory... doxasticon from the Menaion, if there be one; Now and ever... theotokion.

Troparia: Troparion of the first saint; Glory... troparion for the second saint, if there be such; Now and ever... theotokion.

The Hours

Troparia of both saints.

At the First and Sixth Hour: Kontakion for the first saint.

At the Third and Ninth Hour: Kontakion for the second saint.

Note: If there be only one kontakion, we chant that kontakion at all the Hours.

Divine Liturgy

In some churches, shorter daily antiphons are used in place of the Typika and Beatitudes. However, if the Menaion indicates that troparia be read at the Beatitudes, we use the Typika and Beatitudes with the troparia as appointed in the Menaion. On Saturday: We always use the Typika and Beatitudes. If the Menaion calls for Beatitude verses for the first saint (from Ode III), these precede those of the Octoechos (four each); otherwise, we use six troparia on the Beatitudes, all from the Octoechos. If the Menaion calls for Beatitude verses for both saints, we take four troparia from Ode III of the first saint, and four from Ode VI of the second saint, omitting the troparia from the Octoechos.

The remainder of the Liturgy follows the same order as for a simple service (§2A). If there be troparia and kontakia for both saints, both are used.
SIX-STICHERA SERVICE (§2C)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers
At Lord I have cried... we sing six stichera from the Menaion; Glory... doxasticon from the Menaion; Now and ever... theotokion.

Aposticha: We sing the stichera from the Octoechos; Glory... doxasticon from the Menaion; Now and ever... theotokion.³⁷

The troparion from the Menaion; Glory... Now and ever... theotokion.

Matins
After God is the Lord... we sing the troparion from the Menaion, twice; Glory... Now and ever... theotokion.

After each kathisma we say Lord, have mercy, thrice,³⁸ and read the sessional hymns from the Octoechos.³⁹ After the last appointed kathisma and its sessional hymns we say Lord, have mercy, thrice; Glory... Now and ever... and psalm 50.

Note: On Saturday, during the second kathisma reading (kathisma XVII) the priest performs a complete censing of the church.

The canons:

<table>
<thead>
<tr>
<th>Weekdays except Thursday:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irmos, two troparia and theotokion from the first canon in the Octoechos (the two troparia for the martyrs are omitted)</td>
</tr>
<tr>
<td>Four troparia from the second canon in the Octoechos</td>
</tr>
<tr>
<td>Six troparia from the Menaion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Thursday:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irmos, three troparia and theotokion from the first canon in the Octoechos</td>
</tr>
<tr>
<td>Three troparia from the second canon in the Octoechos, including the theotokion (the troparion before the theotokion is omitted if necessary)</td>
</tr>
<tr>
<td>Six troparia from the Menaion</td>
</tr>
</tbody>
</table>

³⁷ The Slavonic Typicon has special provisions for the Aposticha on Friday evening. These provisions, however, do not correspond to the materials currently available in English. Therefore, the above order should be used even on Friday evening.
³⁸ But on Saturday the small litany is intoned instead of the Lord, have mercy.
³⁹ For details concerning the theotokion at the sessional hymns after the first kathisma reading on Saturday, see chapter six.
Saturday:
In a temple dedicated to the resurrection:
From the preceding Sunday, in the tone of the week:
Irmos and two troparia of the resurrection
One troparion from the canon of the Theotokos
Then:
Six troparia from the Menaion
Four troparia from the first canon in the Octoechos (for All Saints)

In a temple of the Lord or Theotokos:
Four troparia (including the irmos, twice) from the canon of the temple
Six troparia from the Menaion
Four troparia from the first canon in the Octoechos (for All Saints)

In a temple of a Saint:
Six troparia (including the irmos, twice) from the Menaion
Four troparia from the canon of the temple
Four troparia from the first canon in the Octoechos (for All Saints)

The katavasiae, which are the irmoi of the canon in the Menaion (on Saturday, the Octoechos), are sung only at Odes III, VI, VIII and IX.

After Ode III there is a small litany, and then the sessional hymns from the Menaion are read.
After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.
After Ode VIII we sing the Magnificat (My soul doth magnify...)
After Ode IX It is truly meet... and a small litany

Exapostilarion from the Octoechos; Glory... from the Menaion; Now and ever... theotokion from the Menaion, or stavrotheotokion from the Octoechos. On Saturday: Exapostilarion from the Menaion; Glory... Octoechos; Now and ever... theotokion from the Octoechos.

The Praises are read without stichera unless there be stichera in the Menaion, in which case the first two verses are still read, and we insert the stichera from the Menaion between the concluding verses; Glory... doxasticon from the Menaion; Now and ever... theotokion. In this case the priest does not say To Thee Glory is due..., but immediately Glory to Thee Who hast... and the Doxology is read. On Saturday, even though the Octoechos provides verses for the Praises, we do not chant them, but read the psalms and the Doxology.

Aposticha: From the Octoechos. But if it be Saturday: We chant the first three stichera given at praises (for the Martyrs) in the Octoechos, using the usual Aposticha refrains (We were filled in the morning... etc.); Glory... doxasticon from the Menaion; Now and ever... theotokion.

The troparion from the Menaion; Glory... Now and ever... theotokion.
The Hours

Troparion and kontakion from the Menaion.

Divine Liturgy

At the Beatitudes we read four troparia form the Octoechos and four troparia from ode III in the Menaion. The rest of the Liturgy follows the same order as for a simple commemoration (§2A).

DOXOLOGY SERVICE (§2D)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At Lord I have cried... we sing six stichera from the Menaion; Glory... doxasticon from the Menaion; Now and ever... theotokion.

Aposticha: We sing the stichera from the Menaion, with the verses provided therein; Glory... doxasticon from the Menaion; Now and ever... theotokion.

The troparion from the Menaion; Glory... Now and ever... theotokion.

Matins

After God is the Lord... we sing the troparion from the Menaion, twice; Glory... Now and ever... theotokion.

After the first and second kathisma readings there is a small and we read the sessional hymns from the Menaion. If there be a third kathisma appointed, thereafter we say Lord, have mercy, thrice, and read the sessional hymns from the Octoechos. After the last appointed kathisma and its sessional hymns we say Lord, have mercy, thrice; Glory... Now and ever... and psalm 50.

Note: On Saturday, during the second kathisma reading (kathisma XVII) the priest performs a complete censing of the church.

The canons:

Weekdays except Thursday:

Irmos, two troparia and theotokion from the first canon in the Octoechos (the two troparia for the martyrs are omitted)

Four troparia from the second canon in the Octoechos

Six troparia from the Menaion
Thursday:
Irmos, three troparia and theotokion from the first canon in the Octoechos
Three troparia from the second canon in the Octoechos, including the theotokion (the troparion before the theotokion is omitted if necessary)
Six troparia from the Menaion

Saturday:
In a temple dedicated to the resurrection:
*From the preceding Sunday, in the tone of the week:*
Irmos, twice, and two troparia of the resurrection
One troparion from the canon of the Cross and resurrection
One troparion from the canon of the Theotokos
Then: Eight troparia from the Menaion

In a temple of the Lord or Theotokos:
Six troparia (including the irmos, twice) of the canon of the temple
Eight troparia from the Menaion

In a temple of a Saint:
Six troparia (including the irmos, twice) from the canon to the Theotokos, in the tone of the week (from the preceding Sunday)
Eight troparia from the Menaion

After each ode we sing the appointed katavasia.
After Ode III there is a small litany and then the sessional hymns from the Menaion are read.
After Ode VI there is a small litany and then the kontakion and ikos from the Menaion.
After Ode VIII we sing the Magnificat (*My soul doth magnify...*)
After Ode IX there is a small litany.

Exapostilarion from the Menaion; Glory... Now and ever... theotokion from the Menaion.\(^{40}\)

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Menaion; Glory... doxasticon from the Menaion; Now and ever... theotokion
The Great Doxology and then the troparion from the Menaion; Glory... Now and ever... theotokion.

\(^{40}\)In some rare instances the Menaion will indicate that we chant the exapostilarion for the day (from the Octoechos); Glory... from the Menaion; Now and ever... the theotokion from the Menaion.
The Hours

Troparion and kontakion from the Menaion.

Divine Liturgy

At the Beatitudes we read four troparia from ode III and four from ode VI of the canon in the Menaion.

Troparia and Kontakia:

<table>
<thead>
<tr>
<th>In a temple dedicated to the Lord or Theotokos:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Troparion of the temple</td>
</tr>
<tr>
<td>Troparion from the Menaion</td>
</tr>
<tr>
<td><em>Glory</em>... kontakion from the Menaion</td>
</tr>
<tr>
<td><em>Now and ever</em>... kontakion of the temple</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple dedicated to a saint:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Troparion of the temple</td>
</tr>
<tr>
<td>Troparion from the Menaion</td>
</tr>
<tr>
<td>Kontakion of the temple</td>
</tr>
<tr>
<td><em>Glory</em>... kontakion from the Menaion</td>
</tr>
<tr>
<td><em>Now and ever</em>... <em>Protection of Christians</em>...</td>
</tr>
</tbody>
</table>

Prokeimenon, Epistle, Alleluia, Gospel and Communion Hymn: For the day and from the Menaion. But on Saturday: From the Menaion and then for the day.

POLYELEOS SERVICE (§2E)

*Note: For additional information concerning the usage of theotokia, see chapter six.*

Vespers

Instead of the kathisma we sing *Blessed is the man*..., the first stasism of Kathisma I (or selected verses therefrom).

At *Lord I have cried*... we sing six or eight stichera from the Menaion, as provided therein; *Glory*... doxasticon from the Menaion; *Now and ever*... theotokion.

After the Entrance and prokeimenon there are three readings appointed in the Menaion.

Litya, if served: The first sticheron of the temple and then the stichera from the Menaion

Aposticha: We sing the stichera from the Menaion, with the verses provided therein; *Glory*... doxasticon from the Menaion; *Now and ever*... theotokion.

The troparion from the Menaion; *Glory*... *Now and ever*... theotokion.
Matins

After *God is the Lord...* we sing the troparion from the Menaion, twice; *Glory... Now and ever...* theotokion.

After each kathisma there is a small litany, and then the sessional hymns from the Menaion are read.\(^1\)

After the reading of the second appointed kathisma and the sessional hymns, we sing the *Polyeleos* which is immediately followed by the Magnification and selected psalm verses\(^2\) from the Menaion.

Small litany and sessional hymns from the Menaion

The *Hymns of Ascents*, fourth tone: *From my youth up...*

Prokeimenon and Gospel from the Menaion

Psalm 50

*Glory... Through the prayers of...* ...

*Now and ever... Through the prayers of the Theotokos... Have mercy on me...* and then the sticheron from the Menaion.

Litany: *Save, O God, Thy people...*

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Then the canons:

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**Weekdays in all temples and Saturdays in a temple of a saint:**

Six troparia (including the irmos, twice) from the canon of Supplication to the Theotokos\(^3\) or the canon to the Theotokos provided in the Menaion.

Four troparia from the first canon in the Menaion\(^4\)

Four troparia from the second canon in the Menaion\(^4\)

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\(^1\) If there be a third kathisma reading appointed, it is transferred to Vespers of another day and read instead of kathisma \(^{\text{xvii}}\); or it may be omitted entirely that week.

\(^2\) It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

\(^3\) This canon is provided in the back of each volume of the Menaion. It is also available from SJKP as a separate publication.

\(^4\) If there be only one canon in the Menaion, as is sometimes the case, we read eight troparia from that canon.
## Saturday:

<table>
<thead>
<tr>
<th>In a temple dedicated to the resurrection:</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>From the preceding Sunday, in the tone of the week:</em></td>
</tr>
<tr>
<td>1. Irmos, twice, and two troparia of the resurrection</td>
</tr>
<tr>
<td>2. One troparion from the canon of the Cross and resurrection</td>
</tr>
<tr>
<td>3. One troparion from the canon of the Theotokos</td>
</tr>
<tr>
<td><em>Then:</em></td>
</tr>
<tr>
<td>4. Four troparia from the first canon in the Menaion*</td>
</tr>
<tr>
<td>5. Four troparia from the second canon in the Menaion*</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple of the Lord or Theotokos:</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Six troparia (including the irmos, twice) of the canon of the temple</td>
</tr>
<tr>
<td>7. Four troparia from the first canon in the Menaion*</td>
</tr>
<tr>
<td>8. Four troparia from the second canon in the Menaion*</td>
</tr>
</tbody>
</table>

- After each ode we sing the appointed katavasia.
- After Ode III there is a small litany, and then the sessional hymns from the Menaion are read.
- After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.

After Ode VIII we sing the Magnificat *(My soul doth magnify...)*

After Ode IX there is a small litany *(It is truly meet... is not sung.)*

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Exapostilarion from the Menaion; *Glory... Now and ever...* theotokion from the Menaion.

### The Praises

- The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion

### The Great Doxology and then the troparion from the Menaion; *Glory... Now and ever...* theotokion.

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### The Hours

Troparion and kontakion from the Menaion.

### Divine Liturgy

At the Beatitudes we read four troparia from ode III and four from ode VI of the canon in the Menaion. 44

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* If there be only one canon in the Menaion, as is sometimes the case, we read eight troparia from that canon.

44 If there be two canons in the Menaion (as is often the case) the troparia from ode III are from the first canon, those from ode VI are from the second canon.
Troparia and kontakia:

In a temple dedicated to the Lord or Theotokos:
- Troparion of the temple
- Troparion from the Menaion
- *Glory... kontakion from the Menaion*
- *Now and ever... kontakion of the temple*

In a temple dedicated to a saint:
- Troparion of the temple
- Troparion from the Menaion
- Kontakion of the temple
- *Glory... kontakion from the Menaion*
- *Now and ever... Protection of Christians...*

**Prokeimenon:** From the Menaion, only

**Epistle:** For the day and from the Menaion

**Alleluia:** From the Menaion, only

**Gospel:** For the day and from the Menaion

**Communion Hymn:** From the Menaion, only

But if it be Saturday, the Prokeimenon, Epistle, Alleluia, Gospel and Communion Hymn are all from the Menaion and then for the day.

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**VIGIL SERVICE (§2F)**

*Note: For additional information concerning the usage of theotokia, see chapter six.*

**Vespers**

Priest: *Glory to the holy, and consubstantial...*

Clergy: *O come, let us worship...*

Selected verses from Psalm 103 (sung, with refrains)

The Litany of Peace

Instead of the usual appointed kathisma we sing *Blessed is the man...,* the first stasis of kathisma i (or selected verses therefrom), followed by a small litany.
At Lord I have cried... we sing eight or ten stichera from the Menaion, as provided therein; Glory... doxasticon from the Menaion; Now and ever... theotokion. But if it be a feast of the Theotokos,46 Glory... Now and ever... doxasticon of the feast (even on Friday evening).

Entrance

O Gentle Light...

Prokeimenon of the day

Three readings, as appointed by the Menaion

Litany: Let us all say...

Vouchsafe, O Lord...

Litany: Let us complete our evening prayer...

Peace be unto all... Let us bow our heads...

Litya: The first sticheron from the Litya of the temple,46 followed by the stichera from the Menaion.

Aposticha: We sing the stichera from the Menaion, with the verses provided therein; Glory... doxasticon from the Menaion; Now and ever... theotokion.

Now lettest Thou Thy servant...

Trisagion Prayers

Troparion from the Menaion, twice, and O Theotokos Virgin rejoice..., once. But if it be a feast of the Theotokos, we sing the troparion of the feast alone, thrice.

The Blessing of the Loaves

Blessed be the name of the Lord... (thrice)

I will bless the Lord... (the first eleven verses of Psalm 33)

Priest: The blessing of the Lord be upon you...

And the reader begins the Six Psalms of Matins, Glory to God in the highest... etc.

Matins

Reader: Glory to God in the highest... and he reads the Six Psalms, to which we listen with silence and compunction.

Litany: In peace, let us pray to the Lord...

After God is the Lord... we sing the troparion from the Menaion, twice; Glory... Now and ever... theotokion. But if it be a feast of the Theotokos: we sing the troparion of the feast, twice; Glory... Now and ever... troparion of the feast, once.

46 Feasts of the Theotokos to which reference is made in this section: 1) Nativity of the Theotokos (Sept. 8); 2) Entrance of the Theotokos into the Temple (Nov. 21); 3) Meeting of the Lord (Feb. 2); 4) Dormition of the Theotokos (Aug. 15).

46 For feasts of the Theotokos and of Saints of the highest rank (Sts. Peter & Paul, Nativity and Beheading of the Forerunner), the sticheron of the temple is omitted at the Litya.
The first appointed kathisma
Small litany and sessional hymns from the Menaion
The second appointed kathisma
Small litany and sessional hymns from the Menaion

Note: If there be a third kathisma reading appointed, it is transferred to Vespers of another day and read instead of Kathisma XVIII; or it may be omitted entirely that week.

After the reading of the second appointed kathisma and the sessional hymns we sing the Polyeleos which is immediately followed by the Magnification and selected psalm verses from the Menaion.

Small litany and the sessional hymns from the Menaion
The first antiphon of the Hymns of Ascents of the fourth tone, From my youth up...
Prokeimenon
Let us pray to the Lord... For holy art Thou...
Let every breath...
The appointed reading from the Gospel
Psalm 50
Glory... Through the prayers of Name, O Merciful One...
Now and ever... Through the prayers of the Theotokos...
Have mercy on me... and then the sticheron from the Menaion.
Litany: Save, O God, Thy people...

Then the canons:

Feasts of the Theotokos (Monday - Saturday):
Eight troparia (including the Irmos, twice) from the first canon
Eight troparia (including the Irmos, twice) from the second canon

Saints Peter and Paul; Nativity and Beheading of the Forerunner (Monday - Saturday):
Eight troparia (including the Irmos, twice) from the first canon
Six troparia (including the Irmos, twice) from the second canon

It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

On the feast of the Entrance of the Theotokos into the Temple, Through the prayers... is replaced by special verses for the feast.
Other Saints:

Weekdays in all temples and Saturdays in a temple of a saint:
Six troparia (including the irmos, twice) from the canon of Supplication to the Theotokos⁴⁹ or
the canon to the Theotokos provided in the Menaion.
Four troparia from the first canon in the Menaion*
Four troparia from the second canon in the Menaion*

Saturday:
In a temple of the resurrection:
From the preceding Sunday, in the tone of the week:
Irmos, twice, and two troparia of the resurrection
One troparion from the canon of the Cross and resurrection
One troparion from the canon of the Theotokos
Then:
Four troparia from the first canon in the Menaion*
Four troparia from the second canon in the Menaion*

In a temple of the Lord or Theotokos:
Six troparia (including the irmos, twice) of the canon of the temple
Four troparia from the first canon in the Menaion*
Four troparia from the second canon in the Menaion*

After each ode we sing the appointed katavasia.

After Ode III there is a small litany, and then the sessional hymns from the Menaion are read.
After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are
chanted.
After Ode VIII we sing the Magnificat (My soul doth magnify...).⁵⁰ But if it be a feast of the
Theotokos, we immediately sing the refrains and ode IX.
After Ode IX there is a small litany.

The exapostilaria are chanted according to the Menaion.

⁴⁹ This canon is provided in the back of each volume of the Menaion. It is also available from SJKP as
a separate publication.
* If there be only one canon in the Menaion, as is sometimes the case, we read eight troparia from that
canon.
⁵⁰ On January 30 (Three Hierarchs) the Magnificat is not sung, but rather the refrains and troparia of ode IX.
The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Menaion; Glory... doxasticon from the Menaion; Now and ever... theotokion.

But if it be a feast of the Theotokos: Glory... Now and ever... doxasticon from the Menaion.

The Great Doxology and then the troparion from the Menaion; Glory... Now and ever... theotokion. If it be a feast of the Theotokos, we sing the troparion of the feast alone, once.

Litany: Have mercy on us, O God...

Litany: Let us complete... Peace be unto all...

Let us bow our heads... Wisdom!... and the rest of the dismissal. And then the reader begins First Hour.

The Hours

Troparion and kontakion from the Menaion.

Divine Liturgy

At the Beatitudes we read four troparia from ode III and four from ode VI of the canon in the Menaion.51

Troparia and Kontakia:

If it be a feast of the Theotokos:

Troparion of the feast; Glory... Now and ever... kontakion of the feast

But if it be a feast of a saint:

In a temple dedicated to the Lord or Theotokos:

Troparion of the temple

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... kontakion of the temple

In a temple dedicated to a saint:

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... Protection of Christians...

The Prokeimenon, Epistle, Alleluia, Gospel and Communion Hymn are from the Menaion alone.52

If it be a feast of the Theotokos we sing the refrain and lrmos of Ode IX instead of It is truly meet...

51 If there be two canons in the Menaion (as is often the case) the troparia from ode III are from the first canon, those from ode VI are from the second canon.

52 The Epistle and Gospel of the day are transferred to the nearest day convenient.
WEEKDAY SERVICES DURING FOREFEASTS AND AFTERFEASTS (§2G)

Note: The Octoechos is not used on weekdays during forefeasts and afterfeasts.

SIMPLE, DOUBLE, SIX-STICHERA, OR DOXOLOGY SERVICE (§2G1)

Vespers

At Lord I have cried... we insert six stichera, chanting three stichera of the forefeast or feast from the Menaion and three of the saint, also from the Menaion. But if it be a Double Commemoration we chant three stichera of the first saint from the Menaion and three stichera of the second saint, also from the Menaion.

Then: Glory... doxasticon from the Menaion (if there be one); Now and ever... sticheron of the forefeast or feast. But if it be Friday evening we chant Glory... doxasticon from the Menaion, if there be one, otherwise of the feast (written at Now and ever...) Now and ever... the dogmaticon in the tone of the week.53

Aposticha: We sing the stichera of the forefeast or feast with their verses; Glory... doxasticon from the Menaion, if there be one; Now and ever... sticheron of the forefeast or feast.

The troparion of the (first) saint from the Menaion; Glory... (troparion of the second saint, if it be a double commemoration and a second troparion be provided); Now and ever... troparion of the forefeast or feast.54

Matins

After God is the Lord...

If there be a troparion for one Saint in the Menaion we sing the troparion of the forefeast or feast, twice; Glory... troparion of the saint; Now and ever... troparion of the forefeast or feast.

If there be no troparion in the Menaion we sing the troparion of the forefeast or feast twice; Glory... Now and ever... of the forefeast or feast, once more.

If there be troparia for two Saints in the Menaion (Double Commemoration) we sing the troparion of the forefeast or feast, once; the troparion of the first saint; Glory... troparion of the second saint; Now and ever... troparion of the forefeast or feast.

After each kathisma there is a small litany followed by the sessional hymns of the forefeast or feast. If there be three kathismata appointed, after the third we chant Lord, have mercy, thrice, and then the sessional hymns from the Octoechos for the day and tone of the week.55

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53 During the forefeasts and afterfeasts of the Nativity and Theophany of our Lord, we sing Now and ever... and then the sticheron of the feast, even on Friday evening.
54 If there be no troparion for the saint, then the troparion of the forefeast or feast is chanted alone, once.
55 This is the only instance on a weekday during a forefeast or afterfeast in which the Octoechos would be used.
The canons:

<table>
<thead>
<tr>
<th>If it be a simple service:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eight troparia (including the irmos, twice) of the forefeast or feast</td>
</tr>
<tr>
<td>Four troparia of the saint</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>If it be a double service:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six troparia (including the irmos, twice) of the forefeast or feast</td>
</tr>
<tr>
<td>Four troparia of the first saint</td>
</tr>
<tr>
<td>Four troparia of the second saint</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>If it be a six-stichera or Doxology service:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six troparia (including the irmos, twice) of the forefeast or feast</td>
</tr>
<tr>
<td>Six or eight troparia of the saint, as appointed in the Menaion</td>
</tr>
</tbody>
</table>

The katavasiae, which are the irmoi of the canon to the (second) saint in the Menaion, are sung only at Odes III, VI, VIII and IX. **But if it be a Doxology service** we chant the appointed katavasia after every ode.

<table>
<thead>
<tr>
<th>If it be a simple or double service:</th>
</tr>
</thead>
<tbody>
<tr>
<td>After Ode III there is a small litany, followed by the kontakion and ikos of the saint(s); then the sessional hymn of the (first) saint; Glory... sessional hymn for the second saint, if there be such; Now and ever... sessional hymn of the forefeast or feast.</td>
</tr>
<tr>
<td>After Ode VI there is a small litany and then the kontakion and ikos of the forefeast or feast.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>If it be a six-stichera or Doxology service:</th>
</tr>
</thead>
<tbody>
<tr>
<td>After Ode III there is a small litany, and then the kontakion and ikos of the forefeast or feast are chanted; Glory... sessional hymn of the saint; Now and ever... sessional hymn of the forefeast or feast.</td>
</tr>
<tr>
<td>After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.</td>
</tr>
</tbody>
</table>

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56 This is the general order. Any variation found in the Menaion, however, should be observed.  
57 Some Six-stichera services follows the same order as a Simple Service. The Menaion should be consulted.
After Ode VIII we sing the Magnificat (*My soul doth magnify...*)

After Ode IX there is a small litany (*It is truly meet... is not sung.*)

Exapostilarion for the saint (twice, if it be a six-stichera or Doxology service); *Glory... Now and ever...* forefeast or feast. If there be no exapostilarion in the Menaion: Forefeast or feast; *Glory... Now and ever...* the same.

If it be a simple, double, or six-stichera service:

The Praises and Doxology are read.

Aposticha: Stichera of the forefeast or feast with their verses; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* of the forefeast or feast.

The troparion of the (first) saint from the Menaion; *Glory...* (troparion of the second saint, if it be a double commemoration and a second troparion be provided); *Now and ever...* troparion of the forefeast or feast.

If it be a Doxology service:

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* of the forefeast or feast.

The Great Doxology is sung and then we chant the troparion from the Menaion; *Glory...* *Now and ever...* troparion of the forefeast or feast.

The Hours

Troparion of the forefeast or feast; *Glory...* of the saint (if there be troparia for two saints, they are alternated). Kontakion of the forefeast or feast only, unless it be a Doxology service, in which case we read the kontakion of the forefeast or feast at the First and Sixth Hours, and the kontakion of the saint at the Third and Ninth Hours.

Divine Liturgy

At the Beatitudes we read six troparia from Ode III of the forefeast, or from the appointed ode of the feast (as noted in the Menaion). But if it be a six-stichera or Doxology service, we read eight troparia, taking four from Ode III of the forefeast, or from the appointed ode of the feast, and four from Ode VI of the canon of the saint.

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56 A few services have stichera at Praises for the forefeast or feast, or for the Saint. In these cases the Praises and Doxology are still read, and we insert the stichera between the concluding verses of the Praises. The priest does not say *To Thee glory is due...* but immediately after the last sticheron (which would be for the forefeast or feast, regardless of whether the rest of the stichera were of the feast or for the saint) the priest says *Glory to Thee Who...*

59 If there be no troparion for the saint, then the troparion of the forefeast or feast is chanted alone, once.

60 Occasionally the Menaion will indicate that eight troparia be read for the forefeast or feast.
If it be an afterfeast of the Lord:

At the Small Entrance at *O come let us worship...* the text following *...save us, O Son of God...* is taken from the refrain of the second antiphon of the Liturgy of the feast itself.

### Troparia and kontakia:

| If it be a feast of the Lord: |
| In a temple dedicated to the Lord: |
| Troparion of the forefeast or feast |
| Troparion of the saint of the day* |
| *Glory... kontakion of the saint of the day* |
| *Now and ever... kontakion of the forefeast or feast* |
| In a temple dedicated to the Theotokos: |
| Troparion of the forefeast or feast |
| Troparion of the temple |
| Troparion of the saint of the day* |
| Kontakion of the forefeast or feast |
| *Glory... Kontakion of the saint of the day* |
| *Now and ever... Kontakion of the temple* |
| In a temple dedicated to a saint: |
| Troparion of the forefeast or feast |
| Troparion of the temple |
| Troparion of the saint of the day* |
| Kontakion of the temple |
| *Glory... kontakion of the saint of the day* |
| *Now and ever... kontakion of the forefeast or feast* |

* If it be a double-commemoration and the Menaion provide two troparia, they are both chanted. If there be two kontakia provided, the first is chanted before *Glory...,* and the second following *Glory...*
If it be a feast of the Theotokos:

In a temple dedicated to the Lord:
Troparion of the temple
Troparion of the forefeast or feast
Troparion of the saint of the day*
Kontakion of the temple
Glory... Kontakion of the saint of the day*
Now and ever... Kontakion of the forefeast or feast

In a temple dedicated to the Theotokos:
Troparion of the forefeast or feast
Troparion of the saint of the day*
Glory... kontakion of the saint of the day*
Now and ever... kontakion of the forefeast or feast

In a temple dedicated to a saint:
Troparion of the forefeast or feast
Troparion of the temple
Troparion of the saint of the day*
Kontakion of the temple
Glory... kontakion of the saint of the day*
Now and ever... kontakion of the forefeast or feast

If it be a weekday:
Forefeast:
Prokeimenon of the saint†
Epistle of the day (and of the saint)
Alleluia of the saint
Gospel of the day (and of the saint)
Communion hymn of the saint

Afterfeast:
Prokeimenon of the feast (and of the saint)
Epistle of the day (and of the saint)
Alleluia of the feast (and of the saint)
Gospel of the day (and of the saint)
Communion hymn of the feast (and of the saint)

* If it be a double-commemoration and the Menalon provide two troparia, they are both chanted. If there be two kontakia provided, the first is chanted before Glory..., and the second following Glory...
† Martyr Eusignius (Aug. 5), during the forefeast of the Transfiguration, has no readings appointed. In this case we must use the general Prokeimenon, Alleluia, and Communion Hymn.
If it be Saturday:

Forefeast:
Prokeimenon of the day, Rejoice in the Lord..., (and of the saint)
Epistle (of the saint and) of the day
Alleluia of the day (and of the saint)
Gospel (of the saint and) of the day
Communion hymn of the day (and of the saint)

Afterfeast:
Prokeimenon of the feast (and of the saint)
Epistle (of the saint and) of the day
Alleluia of the feast (and of the saint)
Gospel (of the saint and) of the day
Communion hymn of the feast (and of the saint)

If it be an afterfeast:
Instead of It is truly meet... we sing the Refrain and Irmos of Ode IX, from the canon of the feast.61

POLYELEOS OR VIGIL SERVICE (§2G2)

If it be a Vigil service, the general order of the services is the same as that of any Vigil on a weekday, as outlined above in §2F.

Vespers
Instead of the kathisma we sing Blessed is the man..., the first stasis of Kathisma I (or selected verses therefrom).

At Lord I have cried... we sing three stichera of the forefeast or feast and five stichera of the saint; Glory... doxasticon of the saint; Now and ever... of the forefeast or feast. But if it be Friday evening62 Now and ever... and the dogmaticon in the tone of the week.

After the Entrance and prokeimenon there are three readings appointed in the Menaion.

Litya, if served: According to the Menaion

61 There is no general rule as to whether this should be from the first or second canon of the feast. The Menaion should be consulted.

62 Unless it be the forefeast or afterfeast of the Nativity or Theophany of the Lord, in which case we chant Now and ever... and the sticheron of the forefeast or afterfeast even on Friday evening.
Aposticha: The appointed stichera from the Menaion; Glory... doxasticon of the saint, Now and ever... forefeast or feast.

If it be a Polyeleos Service, we chant the troparion of the saint from the Menaion; Glory... Now and ever... troparion of the forefeast or feast. But if it be a Vigil service we chant the troparion of the saint, twice, and O Theotokos Virgin rejoice..., once.

Matins

After God is the Lord... we sing the troparion of the forefeast or feast, twice; Glory... troparion of the saint; Now and ever... troparion of the feast.

After each kathisma there is a small litany followed by the sessional hymns from the Menaion.

After the reading of the second appointed kathisma and the sessional hymns we sing the Polyeleos which is immediately followed by the Magnification and selected psalm verses from the Menaion. Thereafter, a small litany followed by the sessional hymn of the saint; Glory... Now and ever... of the feast. Then, From my youth up... and the prokeimenon and gospel of the saint.

The canons:

Six troparia (including the lrmos, twice) of the forefeast or feast
Eight troparia of the canon to the saint (four troparia from each canon if there be two)
We chant the appointed katavasia after every ode.

After Ode III there is a small litany followed by the kontakion and ikos of the forefeast or feast; Glory... sessional hymn of the saint; Now and ever... sessional hymn of the forefeast or feast.

After Ode VI there is a small litany followed by the kontakion and ikos of the saint.

After Ode VIII we sing the Magnificat (My soul doth magnify...)

After Ode IX there is a small litany (It is truly meet... is not sung.)

Exapostilarion of the saint, twice; Glory... Now and ever... forefeast or feast.

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four or six stichera of the saint, as provided in the Menaion; Glory... doxasticon of the saint; Now and ever... of the forefeast or feast.

The Great Doxology and then the troparion of the saint; Glory... Now and ever... and the troparion of the forefeast or feast.

63 If there be a third kathisma reading appointed, it is transferred to Vespers of another day and read instead of Kathisma XVIII; or it may be omitted entirely that week.

64 It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

65 This is the usual order. Exceptions indicated in the Menaion, however, should be noted.
The Hours

Troparion of the forefeast or feast; Glory... of the saint. We read the kontakion of the forefeast or feast at the First and Sixth Hours, and the kontakion of the saint at the Third and Ninth Hours.

Divine Liturgy

If it be a Polyeleos service, the Liturgy follows the order set forth in the preceding section (§2G1) for a Doxology service.

But if it be Vigil service:

At the Beatitudes we read eight troparia, taking four from ode III of the forefeast, or from the appointed ode of the feast, and four from ode VI of the canon of the saint.

If it be an afterfeast of the Lord:

At the Small Entrance at O come let us worship... the text following ...save us, O Son of God... is taken from the refrain of the second antiphon of the Liturgy of the feast itself.

Troparia and kontakia:

If it be a feast of the Lord:

In a temple dedicated to the Lord:
- Troparion of the forefeast or feast
- Troparion of the saint of the day
- Glory... kontakion of the saint of the day
- Now and ever... kontakion of the forefeast or feast

In a temple dedicated to the Theotokos:
- Troparion of the forefeast or feast
- Troparion of the temple
- Troparion of the saint of the day
- Kontakion of the forefeast or feast
- Glory... Kontakion of the saint of the day
- Now and ever... Kontakion of the temple

In a temple dedicated to a saint:
- Troparion of the forefeast or feast
- Troparion of the saint of the day
- Glory... Kontakion of the saint of the day
- Now and ever... Kontakion of the forefeast or feast
If it be a feast of the Theotokos:

In a temple dedicated to the Lord:
Troparion of the temple
Troparion of the forefeast or feast
Troparion of the saint of the day
Kontakion of the temple
Glory... Kontakion of the saint of the day
Now and ever... Kontakion of the forefeast or feast

In a temple dedicated to the Theotokos:
Troparion of the forefeast or feast
Troparion of the saint of the day
Glory... kontakion of the saint of the day
Now and ever... kontakion of the forefeast or feast

In a temple dedicated to a saint:
Troparion of the forefeast or feast
Troparion of the saint of the day
Glory... Kontakion of the saint of the day
Now and ever... Kontakion of the forefeast or feast

If it be a forefeast, the Prokeimenon, Epistle, Alleluia, Gospel, and Communion hymn are of the saint, only. But if it be an afterfeast:

Prokeimenon of the feast and saint
Epistle of the saint, only
Alleluia of the feast and saint
Gospel of the saint, only
Communion hymn of the feast and saint

If it be an afterfeast, instead of It is truly meet... we sing the Refrain and Invos of Ode IX, from the canon of the feast.66

66 There is no general rule as to whether this should be from the first or second canon of the feast. The Menaion should be consulted.
THE APODOSIS OF A FEAST OF THE LORD OR THEOTOKOS (§2G3)

Materials for the feast are taken from the service in the Menaion for the feast day itself.

**Vespers**

At *Lord I have cried...* we chant six stichera of the feast; *Glory... Now and ever...* of the feast. But if it be Friday evening: *Glory...* of the feast; *Now and ever...* dogmaticon in the tone of the week. Note: If it be the Apodosis of the Nativity or Theophany we chant *Glory... Now and ever...* and the sticheron of the feast even on Friday evening.

Note: There is neither an Entrance, nor readings from the Old Testament.

**Aposticha:** We sing the stichera of the feast with their verses; *Glory... Now and ever...* sticheron of the feast.

**Troparion** of the feast, once.

**Matins**

After *God is the Lord...* we sing the troparion of the feast, twice; *Glory... Now and ever...* of the feast, once more.

After each kathisma there is a small litany followed by the sessional hymns of the feast. (If there be three kathismata, after the third we read the sessional hymns given after the Polyeleos).

The **canon:**

Twelve troparia of the feast (including the lmros, twice). *If there be two canons* of the feast, eight troparia (including the lmros, twice) from the first canon, and four troparia (including the lmros, twice) from the second canon.

After each ode we sing the appointed katavasia.

**After Ode III** there is a small litany followed by the sessional hymn of the feast, twice.

**After Ode VI** there is a small litany followed by the kontakion and ikos of the feast.

At **Ode IX**, instead of the Magnificat (*My soul doth magnify...*), we sing the refrains of the feast.67

**After Ode IX** there is a small litany (*It is truly meet...* is not sung.)

The **Exapostilarion** of the feast, twice

**The Praises:** The first two verses are sung in the tone of the first sticheron. We chant four stichera of the feast; *Glory... Now and ever...* of the feast.

The **Great Doxology** and then the **troparion** of the feast.

The **Hours**

Troparion and kontakion of the feast.

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67 If the Apodosis of the Meeting of the Lord fall on Tuesday, Thursday, or Saturday of Cheesefare week, we chant the Magnificat. At all other times we chant the refrains of the feast.
Divine Liturgy

At the Beatitudes we read eight troparia from ode IX of the feast. If there be two canons, we take four troparia from each.\(^6^8\)

If it be a feast of the Lord, at the Small Entrance at *O come let us worship...* the text following *...save us, O Son of God...* is taken from the refrain of the second antiphon of the Liturgy of the feast itself.

We sing the troparion of the feast; *Glory... Now and ever...* and the kontakion of the feast.

### If it be a feast of the Lord:
- **Prokeimenon** of the feast
- **Epistle** of the day, only
- **Alleluia** of the feast
- **Gospel** of the day, only
- **Communion hymn** of the feast

### If it be a feast of the Theotokos:
- **Prokeimenon** of the feast
- **Epistle** of the day and of the feast
- **Alleluia** of the feast
- **Gospel** of the day and of the feast
- **Communion hymn** of the feast

Instead of *It is truly meet...* we sing the refrain and irmos of Ode IX, from the canon of the feast.

**APODOSIS OF A FEAST TOGETHER WITH A VIGIL SERVICE (§2G4)**

*The general order of the services is the same as that of any Vigil on a weekday, as outlined above in §2F.*

**Vespers**

Instead of the kathisma we sing *Blessed is the man...*, the first stasis of Kathisma I (or selected verses therefrom).

At *Lord I have cried...* we sing six stichera of the feast and four of the saint; *Glory... doxasticon* of the saint; *Now and ever...* of the feast, unless it be Friday evening, in which case we sing the dogmaticon in the tone of the week.

After the Entrance and prokeimenon there are three readings appointed in the Menaion.

\(^{68}\) Even if it be a feast of the Lord (in which case there would have been festal antiphons on the Feast itself), the Typika and Beatitudes are chanted on the Apodosis.
Litya: The first sticheron from the Litya of the temple feast, followed by the stichera of the saint; Glory... of the saint; Now and ever... of the feast.

Apostichia: The stichera of the feast; Glory... doxasticon of the saint; Now and ever... of the feast.

Troparion of the saint, twice, and the troparion of the feast, once.

**Matins**

After God is the Lord... we sing the troparion of the forefeast or feast, twice; Glory... troparion of the saint; Now and ever... troparion of the feast.

After each kathisma there is a small litany followed by the sessional hymns of the feast.

After the reading of the second appointed kathisma and the sessional hymns we sing the Polyeleos which is immediately followed by the Magnification and selected psalm verses from the Menaion. Thereafter, a small litany followed by the sessional hymn of the saint; Glory... Now and ever... of the feast. Then, From my youth up... and the prokeimenon and gospel of the saint.

**The canons:**

If there be one canon of the feast:

Eight troparia of the feast (including the irmos, twice)
Six troparia of the saint

If there be two canons of the feast:

Six troparia (including the irmos, twice) from the first canon of the feast
Four troparia of the saint
Four troparia from the second canon of the feast
We chant the appointed katavasia after every ode.

After Ode III there is a small litany followed by the kontakion and ikos of the saint; Glory... sessional hymn of the saint; Now and ever... sessional hymn of the feast.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

At Ode IX, instead of the Magnificat (My soul doth magnify...), we sing the refrains of the feast.

After Ode IX there is a small litany.

Exapostilarion of the feast; Glory... exapostilarion of the saint; Now and ever... of the feast.

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69 If there be a third kathisma reading appointed, it is transferred to Vespers of another day and read instead of Kathisma XVIII; or it may be omitted entirely that week.

70 It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

71 If the saint of the temple be commemorated, the kontakion and ikos of the feast are chanted after Ode III and the kontakion and ikos of the saint after Ode VI.
At the Praises we insert eight stichera, chanting four of the feast and four of the saint: \(^{72}\) *Glory... doxasticon of the saint; Now and ever... of the feast.*

The Great Doxology and then the troparion of the saint; *Glory... Now and ever... and the troparion of the feast.*

**The Hours**

Troparion of the feast; *Glory... of the saint.* We read the kontakion of the saint at the First and Sixth Hours, and the kontakion of the feast at the Third and Ninth Hours.

**Divine Liturgy**

At the Beatitudes we read eight troparia: four from ode IX of the feast (first canon) and four from ode VI of the saint.

If it be a feast of the Lord, at the Small Entrance at *O come let us worship...* the text following *...save us, O Son of God...* is taken from the refrain of the second antiphon of the Liturgy of the feast itself.

**Troparia and kontakia:**

Troparion of the feast  
Troparion of the saint  
*Glory... Kontakion of the saint*  
*Now and ever... Kontakion of the feast*

**If it be a feast of the Lord:**

- Prokeimenon of the feast and of the saint  
- Epistle of the saint, only  
- Alleluia of the feast and of the saint  
- Gospel of the saint, only  
- Communion hymn of the feast and of the saint

**If it be a feast of the Theotokos:**

- Prokeimenon of the feast and of the saint  
- Epistle of the saint and of the feast  
- Alleluia of the feast and of the saint  
- Gospel of the saint and of the feast  
- Communion hymn of the feast and of the saint

Instead of *It is truly meet...* we sing the Refrain and Irmos of Ode IX, from the canon of the feast.

\(^{72}\) If the Menaion does not provide the two additional verses needed (i.e., the service is not already combined with that of the apodosis), the additional verses may be taken from the Vespers Aposticha.
CHAPTER THREE
SERVICES OF THE TRIODION

THE ORDER OF LENTEN WEEKDAY SERVICES (§3A)
Saturday and Sunday services are treated in §3B

SIMPLE SERVICE (§3A1)
The Midnight Office

The Midnight Office is read according to the Horologion. After the Prayer of the Hours and the words of the priest, *God be gracious unto us...*, we say the Prayer of Saint Ephraim once, with three prostrations.73

Matins

Priest: *Blessed is our God...*

The usual beginning (see appendix I).74

Psalms 19 and 20

*Glory... Now and ever...*

_Holy God...* and the rest of the Trisagion Prayers through *Our Father...* and the exclamation by the priest, *For Thine is the kingdom...*

The troparia, _Save, O Lord..._ and the rest as given in the Horologion.

The litany: _Have mercy on us..._

Priest: _Glory to the holy and consubstantial..._

And the Reader begins the Six Psalms as usual.

After the Six Psalms and the litany:

Instead of _God is the Lord..._ we sing _Alleluia_ in the tone of the week, accompanied by the verses supplied in the Priest’s Service Book (also in the Horologion).

Then we sing the _Hymns to the Trinity_ in the tone of the week, according to the order detailed in the Horologion (also printed in the appendix to the Triodion).

Then the choir sings: _Lord, have mercy, thrice; Glory..._

Reader: _Now and ever..._ and the first appointed _kathisma._

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73 On the first day of Lent the Prayer of Saint Ephraim is said twice, as at other services.
74 If Matins be preceded by another service, the reader omits *Glory to Thee...* and *Heavenly King...* beginning with *Holy God...*_ The reader does not omit the Trisagion Prayers, as is done outside Lent.
After the kathisma there is no litany, but rather Lord, have mercy, thrice, followed by the sessional hymns in the tone of the week (these are included in the Triodion, pages 668-699). \(^{75}\)

The second appointed kathisma followed by the sessional hymns of the day (from Triodion or Triodion Supplement).

Third appointed kathisma.

Sessional hymns of the day (from Triodion or Triodion Supplement).

Choir: Lord, have mercy, thrice, Glory... Reader: Now and ever... and Psalm 50.

Litany: Save, O God, Thy people..., with the exclamation by the priest.

Then the canons:\(^{76}\)

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Note: In the Slavonic Psalter the verses are numbered and divided differently from those in *The Psalter According to the Seventy*, translated by Holy Transfiguration Monastery. Throughout we will give directions for use with the English *Psalter* from Holy Transfiguration.

We use three canons: The canon from the Menaion, and two three-canticed\(^{77}\) canons from the Triodion. The three-canticed canons have odes eight and nine, and one ode according to the day: on Monday, ode one; on Tuesday, ode two; on Wednesday, ode three; on Thursday, ode four; on Friday, ode five.

At those odes which have only a canon from the Menaion:

At odes one, four, five and seven: Irmos and the four troparia of the canon. Before the first two troparia, we chant the last two verses of the respective biblical ode. Before the final two troparia, we chant, Glory... and, Now and ever... At these odes there are no katavasias.

At odes three and six: The irmos is not sung, but we begin immediately with the four troparia of the canon. Before the first two troparia, we chant the last two verses of the respective biblical ode. Before the final two troparia, we chant, Glory... and, Now and ever... At the end we chant the irmos from the Menaion as the katavasia.

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\(^{75}\) Occasionally the Menaion will provide sessional hymns. In such a case, the sessional hymns from the Triodion (usually read after the second and third kathismata) are read after the first and second; those from the Menaion are read after the third kathisma; the sessional hymns in the tone of the week are omitted entirely. If there be a kontakion in the Menaion, the sessional hymn of the Martyrs is said immediately before the theotokion. See note in Triodion, page 668. If there be no kontakion in the Menaion, this sessional hymn is read after the sixth ode of the canon.

\(^{76}\) For more detailed instructions for the reading of the canons during Lent, see appendix III.

\(^{77}\) That is, having three odes.
Chapter Three: Services of the Triodion

At those odes which have a canon from the Menaion and the three-canticle canons from the Triodion:

We begin by chanting the verses of the biblical ode up to and including the proper verse, as follows:

- **Ode one:** verse nine, *The enemy said...*
- **Ode three:** verse four, *For the Lord...*
- **Ode four:** verse fourteen, *With threatening...*
- **Ode five:** verse five, *Zeal shall lay hold...*
- **Ode eight:** verse six, *Bless the Lord, fire and heat...*
- **Ode nine:** the irmos is sung before verse one, *Blessed be the Lord...*

We then sing the irmos of the canon in the Menaion, followed by the remaining verses of the biblical ode interspersed with five troparia from the Menaion (if necessary, troparia are repeated to make five); then four troparia from each of the two canons in the Triodion. Before each troparion we chant a verse from the biblical ode, in order. Before the final two troparia we chant *Glory... and Now and ever...*; then, one final troparion from the Triodion, with the refrain, *Glory to Thee, our God...* At the end we chant the katavasia from the Triodion (irmos of the second canon).

At the second ode (Tuesday only):

We sing the second biblical ode through to the end, without inserting any troparia between the verses. We conclude by singing *Glory... Now and ever...*; we then sing the irmos of the first canon in the Triodion, followed by four troparia from each of the two canons in the Triodion. Before each troparion we chant the refrain, *Glory to Thee, our God...* Before the final two troparia, we chant, *Glory... and, Now and ever...*; then, one final troparion from the Triodion, with the refrain, *Glory to Thee, our God...* At the end we chant the katavasia from the Triodion (irmos of the second canon).

After Ode III there is a small litany followed by the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Menaion. If there be no kontakion in the Menaion, we read the sessional hymn to the martyrs, in the tone of the week (Triodion, pages 668-699).

After Ode VIII we sing the Magnificat (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a small litany

Then the exapostilarion (Hymn of Light, photogogicon), as detailed in the Horologion.

The Praises are read, without stichera.

Priest: *To Thee glory is due...* Reader: *Amen.*

Priest: *Glory to Thee Who hast showed us the light.*

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78 Some authorities maintain that the second biblical ode should be read, not sung.
And the reader continues with the Small Doxology (read, not sung).

Litany: *Let us complete our morning prayer unto the Lord...*

The Aposticha, with stichera from Triodion and the usual weekday verses (*We were filled...* etc.); Glory... *Now and ever...* theotokion from the Triodion. But if there be a doxasticon in the Menaion: Glory... doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of Glory from *The Common Theotokia*, or the stavrotheotokion from the Menaion.

*It is good to give praise...* twice.

Trisagion Prayers

*Standing in the temple of thy glory...*

*Lord, have mercy,* forty times.

Glory... *Now and ever...*

*More honorable...*

*In the name of the Lord...*

Priest: *He that is is blessed...*

Reader: *Amen. O Heavenly King, strengthen Orthodox...*

The Prayer of Saint Ephraim, twice, with four prostrations and twelve bows.

And then the reader says: *Amen. O come, let us worship...*, and immediately begins the First Hour.

**The Hours and Typika**

The hours and Typika are read exactly as indicated in the Horologion for Lenten services.

**Vespers**

During Great Lent there are numerous possible patterns for Vespers, as it is the transitional service from one day to another. In this section we will treat the following possible patterns:

I. Sunday evening - below

II. Weekday evenings, except Wednesday and Friday - page 73

III. Wednesday and Friday, when the Liturgy of the Presanctified is served - page 74

IV. Wednesday, when the Liturgy of the Presanctified is not served - page 76

V. Friday, when the Liturgy of the Presanctified is not served - page 76

Other possible patterns, such as Thursday of the Great canon (when Presanctified should be served), will be treated in their proper places.

**I. Vespers on Sunday Evening**

Priest: *Blessed is our God...* and the usual beginning.

Psalm 103

The Litany of Peace
We chant *Lord, I have cried...* with ten stichera: four in the tone of the week (Triodion pages 184-188), three of the day from the Triodion, and three for the saint of the day from the Menaion; *Glory... Now and ever...* theotokion from the Menaion. But if there be a doxasticon in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

Entrance with the censer.

*O Gentle Light...*

Then the Great Prokeimenon from the Triodion.

*Vouchsafe, O Lord...* during which the priest removes his phelonion and puts on a dark-colored epitrachilion.

Litany: *Let us complete our evening prayer...* with the response being sung to the Lenten penitential melody. Similarly, the vestments in the church are changed to dark colors at this time.

The Aposticha, with stichera from Triodion and the usual weekday verses (*We were filled...* etc.); *Glory... Now and ever...* theotokion from the Triodion. But if there be a doxasticon in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

*Now lettest Thou...*

Trisagion Prayers

*O Theotokos and Virgin, rejoice...* and a prostration.

*Glory... O Baptizer of Christ...* prostration.

*Now and ever... Plead in our behalf...* prostration.

*Beneath thy compassion...* bow from the waist.

*Lord, have mercy,* forty times.

*Glory... Now and ever...*

*More honorable...*

*In the name of the Lord...*

Priest: *He that is, is blessed...*

Reader: *Amen. O Heavenly King, strengthen Orthodox...*

Prayer of Saint Ephraim once, with three prostrations.

Priest: *Glory to Thee, O Christ God...*

Choir: *Glory... Now and ever... Lord, have mercy, thrice. Father (Master) bless!*

And the priest gives the dismissal.

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*In the Octoechos the first two of these four penitential stichera are found at Sunday Vespers Aposticha in the tone of the week; the final two are found at the Aposticha of Matins on Monday.*
II. Vespers on Weekday Evenings
(except Wednesday and Friday)

Priest: *Blessed is our God...* and the usual beginning.

Psalm 103

The Litany of Peace

The appointed *kathisma* from the Psalter followed by a small litany.

We chant *Lord, I have cried...* with six stichera: three of the day from the Triodion, and three of the saint of the day from the Menaion; *Glory... Now and ever...* theotokion from the Triodion. But if there be a *doxasticon* in the Menaion: *Glory... doxasticon from the Menaion; Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia, or stavro-theotokion from the Menaion.

*O Gentle Light...*

Prokeimenon from the Triodion

The appointed reading from Genesis

Prokeimenon from the Triodion

The appointed reading from Proverbs

Vouchsafe, *O Lord...*

Litany: *Let us complete our evening prayer...*

The *Aposticha*, with stichera from Triodion and the usual weekday verses (*We were filled...* etc.); *Glory... Now and ever...* theotokion from the Triodion. But if there be a *doxasticon* in the Menaion: *Glory... doxasticon from the Menaion; Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia, or stavro-theotokion from the Menaion.

*Naw lettest Thou...*

Trisagion Prayers

*O Theotokos and Virgin, rejoice...* and a prostration.

*Glory... O Baptist of Christ...* prostration.

*Now and ever... Plead in our behalf...* prostration.

*Beneath thy compassion...* bow from the waist.

*Lord, have mercy,* forty times.

*Glory... Now and ever...*

*More honorable...*

*In the name of the Lord...*

Priest: *He that is, is blessed...*

Reader: *Amen. O Heavenly King, strengthen Orthodox...*

Prayer of Saint Ephraim twice, with four prostrations and twelve bows.

Reader: *Amen,* and the Trisagion Prayers.
Lord, have mercy, twelve times.

O All-Holy Trinity, the Consubstantial...

Blessed be the name of the Lord..., thrice.

Glory... Now and ever...

Psalm 33 is read

Priest: Wisdom!

Choir: It is truly meet...

Priest: O most holy Theotokos save us.

Choir: More honorable...

Priest: Glory to Thee, O Christ God...

Choir: Glory... Now and ever... Lord, have mercy, thrice. Father (Master) bless!

And the priest gives the dismissal.

III. Wednesday and Friday when the Liturgy of the Presanctified is Served

Priest: Blessed is the Kingdom...

Choir: Amen. And the reader continues with the usual beginning.

Psalm 103

The Litany of Peace

The appointed kathisma from the Psalter. After each of the three stases of the kathisma we read: Glory... Now and ever... Alleluia... and then there is a small litany. The priest transfers the Consecrated Gifts from the Holy Table to the Table of the Oblation. See detailed rubrics in The Divine Liturgy of the Presanctified Gifts (SJKP, 1997)

We chant Lord, I have cried... with ten stichera as appointed in the Triodion.

Entrance with the censer.

O Gentle Light...

Prokeimenon from the Triodion

The appointed reading from Genesis

Prokeimenon from the Triodion

Deacon: Command!

The priest blesses the people with the incense and the lighted candle, saying, Wisdom! Aright! The Light of Christ..., while the faithful prostrate themselves.

The appointed reading from Proverbs

Reader (or Trio): Let my prayer be set forth...

Choir repeats, and the rest as set forth in the service book.

Then the Prayer of Saint Ephraim, once, with three prostrations.

Litany of Fervent Intercession: Let us all say...
Litany for the Catechumens

Litany for those awaiting illumination (from Wednesday in the fourth week of Lent onwards).

Two litanies for the faithful

Now the Hosts of Heaven...

Great Entrance with the Consecrated Gifts is made in silence, as we all kneel prostrated with our faces to the ground. Then the choir continues: With faith and longing...

Then the Prayer of Saint Ephraim, once, with three prostrations.

Litany: Let us complete our evening prayer... and then, Our Father...

Priest: Peace be unto all... Let us bow our heads... The Presanctified Holies... with responses by the choir.

Communion of the clergy, while the choir sings the communion verse, O taste and see...

Priest: With fear of God...

Choir: I will bless the Lord at all times...

Priest: I believe, O Lord, and I confess...

Then communion is given, during which we sing, Receive ye the body...

Priest: Save, O God, Thy people...

Choir: Taste ye the heavenly bread...

Priest: Always, now and ever...

Choir: Let our mouths be filled...

Litany: Aright! Having partaken...

In peace, let us depart... Let us pray to the Lord... and the Prayer Behind the Ambon: O Almighty Master...

Blessed be the name of the Lord..., thrice.

Glory... Now and ever... and Psalm 33 is sung.

Priest: The blessing of the Lord... Glory to Thee, O Christ God...

Choir: Glory... Now and ever... Lord, have mercy, thrice; Father (Master) bless!

And the priest gives the dismissal, commemorating the saint of the day just ended and also the saint of the coming day, and St. Gregory the Diologist.  

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(80) In other words, the saint whose canon was read at Matins, and the saint whose stichera were sung at Lord, I have cried... at the beginning of the service.
IV. Wednesday when the Liturgy of the Presanctified is not Served

If for some reason the Liturgy of the Presanctified Gifts cannot be served, Vespers is served alone as on other weekdays during Lent.

At Lord, I have cried... we insert six stichera: we chant three stichera from the Triodion, omitting both the first sticheron and the martyricon, and three stichera from the Menaion; Glory... Now and ever... theotokion from the Triodion. But if there be a doxasticon in the Menaion: Glory... doxasticon from the Menaion; Now and ever... the theotokion in the tone of Glory from The Common Theotokia.

At the Aposticha we take the first sticheron given in the Triodion for Lord, I have cried..., and sing it twice; then the martyricon from the same place; Glory... Now and ever... theotokion from the Octoechos in the tone of the last sticheron, from the Wednesday Aposticha. But if there be a doxasticon in the Menaion: Glory... doxasticon from the Menaion; Now and ever... the theotokion in the tone of Glory from The Common Theotokia.

V. Friday when the Liturgy of the Presanctified is not Served

At Lord, I have cried... we insert six stichera: we chant three stichera of the martyrs in the tone of the week, from the Octoechos, and three stichera from the Menaion; Glory... doxasticon from Menaion, if there be such, but if not the sticheron of the departed from the Octoechos; Now and ever... the dogmaticon in the tone of the week, from the Octoechos.

At the Aposticha we take the sticheron given in the Triodion for Lord, I have cried..., and sing it twice; then the martyricon from the Octoechos, in the tone of the week; Glory... Now and ever... theotokion in the same tone, also from the Octoechos.

After the Trisagion Prayers we do not sing O Theotokos Virgin... but rather the troparia from the Triodion, as given at Matins.81

Then the litany, Have mercy on us...

The Prayer of Saint Ephraim once, with three prostrations

The prayer, O All-Holy Trinity, the Consubstantial...

Blessed be the name of the Lord..., thrice.

Glory... Now and ever...

Psalm 33 is read

Priest: Wisdom!

Choir: It is truly meet...

Priest: O most holy Theotokos save us.

Choir: More honorable...

Priest: Glory to Thee, O Christ God...

Choir: Glory... Now and ever... Lord, have mercy, thrice. Father (Master) bless!

And the priest gives the dismissal.

81 On Saturday of the first week: Troparion of St. Theodore; Glory... Now and ever... theotokion.
DOUBLE SERVICE (§3A2)

The general order is the same as for a simple service as set forth in the preceding section of this chapter (§3A1). The following exceptions and clarifications should be noted.

Vespers

At Lord, I have cried... the stichera are chanted according to the order detailed in the preceding section for a simple service. Only the stichera of the first saint are chanted at this point, those of the second saint being transferred to the Praises, as detailed below; if necessary, the theotokion from the Octoechos may be used, from the appropriate day and tone.

Matins

The canons:

Note: In the Slavonic Psalter the verses are numbered and divided differently from those in The Psalter According to the Seventy, translated by Holy Transfiguration Monastery. Throughout we will give directions for use with the English Psalter from Holy Transfiguration.

We use four canons: Two canons from the Menaion (one for each of the saints), and two three-canticed canons from the Triodion. The three-canticed canons have odes eight and nine, and one ode according to the day: on Monday, ode one; on Tuesday, ode two; on Wednesday, ode three; on Thursday, ode four; on Friday, ode five.

At those odes which have only the canons from the Menaion:

At odes one, four, five and seven: From the canon of the first saint we sing the irmos, then we read the first two troparia together as one, then the troparion before the theotokion. The theotokion itself is not read. From the canon of the second saint we read the first two troparia together as one, then the troparion before the theotokion, and then the theotokion itself. Before each of the first three troparia, we chant one of the last three verses of the respective biblical ode. Before the final two troparia, we chant Glory... and Now and ever... At these odes there are no katavasiae.

At odes three and six: The irmos is not sung, but we begin immediately with the troparia of the canons in the Menaion, as detailed above. At the end of the ode we chant the irmos of the canon of the first saint as the katavasia.

At those odes which have both the canons from the Menaion and the three-canticed canons from the Triodion:

The canons are read according to the same order as a simple service. The five troparia from the Menaion are obtained thus: from the canon of the first saint, the first two troparia are read together as one, then the troparion before the theotokion. The theotokion itself is not read. From the canon of the second saint we read the first two troparia together as one, then the troparion before the theotokion, and then the theotokion itself.
At the second ode (Tuesday only): The biblical ode and three-canticled canon from the Triodion, as set forth for a simple commemoration.

After Ode III there is a small litany followed by the kontakion and ikos of the second saint, if such be provided, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the first saint, from the Menaion. If there be no kontakion in the Menaion, we read the sessional hymn to the martyrs, in the tone of the week (Triodion, pages 668-699).

At the Praises all the verses down to *Praise Him for His mighty acts...* are read, then we insert four stichera of the second saint from the Menaion (printed at *Lord, I have cried...*; the Menaion provides only three stichera, therefore the first must be repeated); *Glory... Now and ever...* theotokion from the Menaion.

**SPECIFIC SERVICES OF THE TRIODION (§3B)**

**THE SUNDAY OF THE PUBLICAN AND THE PHARISEE (§3B1)**

The following note appears in the Slavonic Triodion: The service for the saint whose day falls on this Sunday, as well as on the Sunday of the Prodigal Son, is chanted at Compline of Friday, or whenever the priest wishes, unless it be a great Saint, or the Saint of the temple. Even if the Saint of the temple be not a great Saint, we nevertheless neither omit nor transfer his commemoration to another day. In this case we add the service to the Saint of the Temple to the resurrectional service and to the Triodion service, following the order as outlined for the Feast of the Meeting of the Lord (Feb. 2), as that Feast falls throughout the Lenten and pre-Lenten period.

**At Vespers**

*At Lord I have cried...* we insert ten stichera:

- Seven stichera from the Octoechos
- Two stichera from the Triodion, repeating the first, first tone: *Brethren, let us not...*  
  *Glory...* from the Triodion, eighth tone: *Almighty Lord...*  
  *Now and ever...* the dogmaticon in the tone of the week

At the **Litya**, if served

- The sticheron of the temple
- *Glory...* from the Triodion, third tone: *Understanding, O my soul...*  
  *Now and ever...* resurrectional theotokion from the Aposticha of the third tone.
At the Aposticha:

The stichera of the Octoechos with their verses

Glory... from the Triodion, fifth tone: Mine eyes are weighed...

Now and ever... resurrectional theotokion from the Aposticha of the fifth tone.

For the troparia: If Vigil be served we sing O Theotokos Virgin rejoice..., thrice. Otherwise we sing the Sunday troparion; Glory... Now and ever... the theotokion in the same tone.

At Matins

After God is the Lord... we sing the Sunday troparion twice; Glory... troparion from the Men-aion; Now and ever... the theotokion.

After each kathisma we read the sessional hymns from the Octoechos.

If it be 14 January or earlier, we sing the Polyeleos; otherwise, Psalm 118 is chanted.

After the evlogitaria and litany we read the hypakoē, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: Glory... The doors of repentance..., and the rest as given in the Triodion or Horologion.

The canons:

Imnos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Six troparia of the canon from the Triodion with the refrain, Have mercy on me, O God, have mercy on me.

After each ode we sing the appointed katavasia (see chapter eight).

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion, As the Publican...† and the ikos from the Triodion.

After Ode VIII we sing the Magnificat, My soul doth magnify...

After Ode IX there is a small litany.

Exapostilaria:

Holy is the Lord...

The appointed exapostilarion of the resurrection

Glory... from the Triodion: Let us flee...

Now and ever..., theotokion from the Triodion: The Maker of creation...

† The Slavonic Typicon is silent regarding the first kontakion given in the English Triodion (Ware), Let us flee...
At the Praises we insert eight stichera:

We chant four stichera from the Octoechos
And four stichera from the Triodion: two from *Lord, I have cried...*, the doxasticon from the Litya, and one printed at the Praises
*Glory...*, from the Triodion, eighth tone: *O Lord, Thou hast condemned...*
*Now and ever... Most blessed art thou...*

After the dismissal: *Glory... Now and ever...* and the appointed gospel sticheron.

**At the Hours**

At all the Hours we read the troparion of the resurrection and the kontakion from the Triodion.

**At Liturgy**

At the Beatitudes we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.

**Troparia and Kontakia:**

### In a temple dedicated to the Lord:

Sunday troparion
*Glory... Now and ever...* kontakion from the Triodion

### In a temple dedicated to the Theotokos:

Sunday troparion
Troparion of the temple
*Glory...* Kontakion from the Triodion
*Now and ever...* Kontakion of the temple

### In a temple dedicated to a saint:

Sunday troparion
Troparion of the temple
*Glory...* Kontakion of the temple
*Now and ever...* Kontakion from the Triodion

**Prokeimenon:** in the tone of the week^83

**Epistle:** II Timothy §296 (3:10-15)

**Alleluia:** in the tone of the week^84

**Gospel:** Luke §89 (18:10-14)

**Communion Hymn:** *Praise the Lord...*

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^83 In the Greek practice, eighth tone: *Make your vows...* (this is the prokeimenon indicated in the English Triodion).

^84 In the Greek practice, eighth tone: *O come, let us sing...*
THE SUNDAY OF THE PRODIGAL SON (§3B2)

Vespers

At *Lord I have cried...* we insert ten stichera:

- We chant six stichera from the Octoechos
- And two from the Triodion, repeating each, first tone: *I was entrusted...*
- *Glory...* from the Triodion, second tone: *Of what great blessings...*
- *Now and ever...* the dogmaticon in the tone of the week

If *Litya* be served:

- Sticheron of the temple
- *Glory...*, from the Triodion, fourth tone: *As the Prodigal...*
- *Now and ever...* resurrectional theotokion from the Aposticha of the fourth tone, *Mercifully regard the supplications of Thy servants...*  

At the Aposticha:

- We sing the stichera of the Octoechos with their verses.
- *Glory...* from the Triodion, sixth tone: *I have wasted...*
- *Now and ever...* resurrectional theotokion from the Aposticha of the sixth tone.

For the troparia: If *Vigil be served* we sing *O Theotokos Virgin rejoice...*, thrice. Otherwise we sing the Sunday troparion; *Glory... Now and ever...* the theotokion in the same tone.

At Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion from the Mensaion; *Now and ever...* the theotokion.

After each kathisma we read the sessional hymns from the Octoechos.

**Polyeleos** with *By the waters of Babylon...* (Psalms 134, 135 and 136)

After the evlogitaria and litany we read the hypakoe, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...*, and the rest as given in the Triodion or Horologion.

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*The theotokion provided in the English Triodion (Ware) is the resurrectional dismissal theotokion, and is inconsistent with the Slavonic Typicon.*
The canons:

lrmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
Two troparia of the canon of the Cross and resurrection in the Octoechos
Two troparia of the canon to the Theotokos in the Octoechos
Six troparia of the canon from the Triodion with the refrain, \textit{Have mercy on me, O God, have mercy on me.}

After each ode we sing the appointed katavasia (see chapter eight).

\textbf{After Ode III} there is a small litany followed by the sessional hymn from the Triodion, twice; \textit{Glory... Now and ever...} theotokion from the Triodion.

\textbf{After Ode VI} there is a small litany followed by the kontakion and ikos from the Triodion.

\textbf{After Ode VIII} we sing the Magnificat, \textit{My soul doth magnify...}

\textbf{After Ode IX} there is a small litany.

\textbf{Exapostiliaria:}

\textit{Holy is the Lord...}

The appointed exapostilarion of the resurrection
From the Triodion: \textit{The wealth of grace...}
\textit{Glory...}, another from the Triodion: \textit{I have wasted...}
\textit{Now and ever...}, theotokion from the Triodion: \textit{O holy Virgin...}

At the Praises we insert eight stichera:

We chant five stichera from the Octoechos
And three stichera from the Triodion
\textit{Glory...}, from the Triodion, sixth tone: \textit{O loving Father...}
\textit{Now and ever... Most blessed art thou...}

After the dismissal: \textit{Glory... Now and ever...} and the appointed gospel sticheron.

\textbf{At the Hours}

At all the Hours we read the troparion of the resurrection and the kontakion from the Triodion.

\textbf{At Liturgy}

At the Beatitudes we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.
Troparia and Kontakia:

| In a temple dedicated to the Lord: |  |
| Sunday troparion |  |
| *Glory... Now and ever... kontakion from the Triodion* |  |

| In a temple dedicated to the Theotokos: |  |
| Sunday troparion |  |
| Troparion of the temple |  |
| *Glory... Kontakion from the Triodion* |  |
| *Now and ever... Kontakion of the temple* |  |

| In a temple dedicated to a saint: |  |
| Sunday troparion |  |
| Troparion of the temple |  |
| *Glory... Kontakion of the temple* |  |
| *Now and ever... Kontakion from the Triodion* |  |

Prokeimenon: in the tone of the week\textsuperscript{86}
Epistle: I Corinthians §135(6:12-20)
Alleluia: in the tone of the week\textsuperscript{87}
Communion Hymn: *Praise the Lord...*

\textsuperscript{86} In the Greek practice, first tone: *Let Thy mercy...*
\textsuperscript{87} In the Greek practice, first tone: *It is God that avenges me...*
THE SATURDAY OF MEATFARE (§3B3)
COMMEMORATION OF THE DEPARTED

At Vespers
(On Friday evening)

At Lord I have cried... we insert six stichera:

We chant three martyrica in the tone of the week, from the Octoechos.88
And three for the departed, from the Triodion, eighth tone: O ye faithful...
Glory... from the Triodion, same tone: I lament and weep...
Now and ever... the dogmaticon in the tone of the week

Instead of the prokeimenon, we sing Alleluia, thrice, in the eighth tone, with the following verses:89

Verse 1: Their souls shall dwell among good things.
Verse 2: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Their memorial is from generation to generation.

At the Aposticha:

We sing the one martyricon and then two stichera to the departed in the tone of the week (from the Octoechos or the Triodion, pages 142-149).

We use the same verses as at Alleluia: Their souls... and Blessed are they...
Glory..., from the Triodion, sixth tone: Thy creative ordinance...
Now and ever..., theotokion, same tone: At the intercessions...

Troparia:

From the Triodion, eighth tone: O Thou Who with wisdom...90
Glory... Now and ever... theotokion, same tone: In thee we have a wall...

At Matins

Note: Before the beginning of Matins or, if Vespers and Matins be conjoined, before the beginning of Vespers, a table for the commemoration of the departed (Pannykhida table) is placed in the center of the church.

Instead of God is the Lord..., we sing Alleluia, eighth tone, with the verses, Blessed are they... etc., as at a Pannykhida. Then the troparia:

O Thou Who with wisdom..., twice
Glory... Now and ever... In thee we have a wall...

After the first reading from the Psalter (Kathisma XVI) there is a small litany followed by the sessional hymns to the martyrs in the tone of the week. (From the Octoechos or the Triodion Supplement, pages 274-305.)

88 Also in the Triodion, pages 142-149.
89 The English Triodion (Ware) provides a slightly different version of these verses.
90 The Slavonic Typicon disagrees with the English Triodion (Ware), in that the phrase, For they have set their hope... is not repeated, as indicated in the Triodion.
At the completion of the sessional hymns:

Choir: Lord, have mercy, thrice. Glory...

Reader: Now and ever... And he begins the seventeenth kathisma: 
Blessed are the blameless in the way...
Blessed are they that search out His testimonies... etc.

While the reader continues with the first half of the kathisma, the choir sings softly, fifth tone: Blessed art Thou, O Lord.

When the reader has read verse 91, By Thine ordinance..., the choir sings thrice the next two verses, If Thy law had not been... and I will never forget Thy statutes...

Then a small litany for the departed, as at a Pannykhida.91

And the reader continues with the second half of the seventeenth kathisma, I am Thine, save me..., during which the choir sings softly: Save me, O Savior.

The reader continues down to verse 174, I have longed..., and the choir sings thrice the two concluding verses, My soul shall live... and I have gone astray...

And immediately the choir begins the Evlogitaria of the Departed, as at a Pannykhida: Blessed art Thou, O Lord, teach me Thy statutes. The choir of the saints...

Then again the small litany for the Departed, as at a Pannykhida.

Sessional hymns and theotokion from the Triodion.

Psalm 50

And we immediately begin the canons:

Six troparia (including the irmos, twice) from the canon of the temple
Eight troparia from the canon for the departed, in the Triodion

But at Ode Two: From the Triodion, only.

Katavasia: O ye people... (from the Triodion)

After Ode III we have the usual small litany followed by the sessional hymns from the Triodion.

After Ode VI we have the small litany for the departed followed by the kontakion and ikos from the Triodion. During the singing of the kontakion, With the saints... the priest censes.

After Ode VIII we sing the Magnificat, My soul doth magnify...

After Ode IX It is truly meet... and a small litany

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91This litany, and all subsequent litanies for the departed, is said before the Pannykhida table. During the litany, the priest censes the Pannykhida table (from one side only).
Exapostilaria (all from the Triodion):

O Thou who hast authority...
Glory... Give rest to Thy servants, O Lord...
Now and ever... O Mary, Bride of God...

Then the Praises with four stichera from the Triodion:

(All the verses down to Praise Him for His mighty acts... are read.)
We chant four stichera, eighth tone: Come, brethren...
Glory..., second tone: As a flower withers...
Now and ever..., theotokion, same tone: Hail Mary Theotokos, temple...

Priest: Glory to Thee, Who hast showed...
And the Small Doxology is read.

Aposticha: Stichera and verses for the departed in the tone of the week, from the Octoechos:22 Glory... from the Triodion, sixth tone: In days of old... Now and ever... theotokion, same tone: Thou art God...

Then: It is good to give praise... (once) and the Trisagion Prayers

Troparia:

From the Triodion, eighth tone: O Thou Who with wisdom...
Glory... Now and ever..., theotokion, same tone: In thee we have a wall...

And the rest of Matins, followed immediately by the First Hour.

At the Hours

The troparion, O Thou who with wisdom... and the kontakion, With the saints...

At Liturgy

At the Beatitudes we read four troparia from Ode III of the canon in the Triodion and four troparia from Ode VI.

Troparia and Kontakia (from the Triodion, pages 126 and 135):

O Thou Who with wisdom profound...
Glory... With the saints give rest...
Now and ever... In thee we have a wall...

Prokeimenon, sixth tone: Their souls shall dwell...

Epistles: I Corinthians §146 (10:23-28) (for the day)
I Thessalonians §270 (4:13-17) (for the departed)

Allelulia, sixth tone: Blessed are they...

John §16 (5:24-30)

Communion Hymn: Blessed are they...

Following the Liturgy there is a universal Pannykhida for all departed Orthodox Christians.

92 Also in the Triodion Supplement, pages 274-306)
THE SUNDAY OF THE LAST JUDGMENT (§3B4)

MEATFARE SUNDAY

At Vespers

At Lord I have cried... we insert ten stichera:

We chant six stichera from the Octoechos
And four from the Triodion, sixth tone: When Thou shalt come...
Glory... from the Triodion, eighth tone: When the thrones...
Now and ever... the dogmaticon in the tone of the week

If Litya be served:

Sticheron of the temple
Glory..., from the Triodion, seventh tone: Knowing the commandments...
Now and ever... the resurrectional theotokion from the Aposticha in the seventh tone.

At the Aposticha:

We sing the stichera of the Octoechos with their verses.
Glory... from the Triodion, eighth tone: Alas, black soul...
Now and ever... the resurrectional theotokion from the Aposticha in the eighth tone.

For the troparia: If Vigil be served we sing O Theotokos Virgin rejoice..., thrice. Otherwise we sing the Sunday troparion; Glory... Now and ever... the theotokion in the same tone.

At Matins

After God is the Lord... we sing the Sunday troparion twice; Glory... troparion from the Men-aison; Now and ever... the theotokion.

After each kathisma we read the sessional hymns from the Octoechos.

Polyeleos with By the waters of Babylon... (Psalms 134, 135 and 136)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: Glory... The doors of repentance..., and the rest as given in the Triodion or Horologion

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
Two troparia of the canon to the Theotokos in the Octoechos
Eight troparia of the canon from the Triodion

Katavasia: He is for me unto salvation...

After Ode III there is a small litany followed by the sessional hymns from the Triodion.
After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.
After Ode VIII we sing the Magnificat, My soul doth magnify...
After Ode IX there is a small litany.
Exapostiliaria:

*Holy is the Lord...*

The appointed exapostiliarion of the resurrection

From the Triodion: *As I ponder...*

*Glory... another from the Triodion: Behold there comes...*

*Now and ever... theotokion from the Triodion: As I call to mind...*

At the Praises we insert nine stichera:93

We chant five stichera from the Octoechos

And two stichera from the Triodion, sixth tone: *I think upon...*

Another sticheron from the Triodion, eighth tone: *Daniel the prophet...*

And another sticheron from the Triodion, first tone, *Let us cleanse ourselves...*

*Glory...*, the same sticheron from the Triodion, same tone: *Let us cleanse ourselves...*

*Now and ever... Most blessed art thou...*

After the dismissal: *Glory... Now and ever...* and the appointed gospel sticheron.

**At the Hours**

At all the Hours we read the troparion of the resurrection and the kontakion from the Triodion.

**At Liturgy**

At the Beatitudes we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.

Troparia and Kontakia:

<table>
<thead>
<tr>
<th>In a temple dedicated to the Lord:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday troparion</td>
</tr>
<tr>
<td><em>Glory... Now and ever...</em> kontakion from the Triodion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple dedicated to the Theotokos:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday troparion</td>
</tr>
<tr>
<td>Troparion of the temple</td>
</tr>
<tr>
<td><em>Glory...</em> Kontakion from the Triodion</td>
</tr>
<tr>
<td><em>Now and ever...</em> Kontakion of the temple</td>
</tr>
</tbody>
</table>

93 The order of the additional verses interpolated before the final three stichera in the Triodion differs from the usual order, and an extra verse is added to make a total of nine verses.
In a temple dedicated to a saint:

Sunday troparion

Troparion of the temple

Glory... Kontakion of the temple

Now and ever... Kontakion from the Triodion

Prokeimenon, third tone:  *Great is our Lord*...

Epistle:  I Corinthians §140 (8:8-9:2)

Alleluia, eighth tone:  *O come, let us sing*...

Gospel:  Matthew §106 (25:31-46)

Communion Hymn:  *Praise the Lord*... and *Rejoice in the Lord*...

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**MONDAY OF CHEESEFARE WEEK (§3B5)**

**SIMPLE OR DOUBLE SERVICE**

**Vespers**

(Sunday Evening)

According to §2A, with the following exception:

At the Aposticha we sing the stichera from the Triodion with the usual verses (*Unto Thee have I*... etc.); *Glory*... *Now and ever*... theotokia from the Triodion. But if there be a doxasticon in the Menaion: *Glory*... doxasticon from the Menaion; *Now and ever*... theotokia in the tone of *Glory* from *The Common Theotokia*.

**Matins**

According to §2A, with the following exceptions and clarifications:

After the first appointed kathisma we read the sessional hymns of repentance in the tone of the week from the Octoechos. 94

After the second appointed kathisma we read the sessional hymns from the Triodion.

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94 These sessional hymns are also printed in the Triodion, pages 668-699.
The canons:

Odes one, eight, and nine:
Six troparia (including the irmos) from the Menaion
Four troparia from the first three-canticed canon in the Triodion.
Four troparia from the second three-canticed canon in the Triodion.
The katavasia from the Triodion (the irmos of the second canon)

Odes three through seven:
Simple commemoration:
Six troparia (including the irmos) from the first canon in the Octoechos
Four troparia from the second canon in the Octoechos
Four troparia from the Menaion

Double commemoration:
Six troparia (including the irmos) from the first canon in the Octoechos
Four troparia from the canon of the first saint
Four troparia from the canon of the second saint

After odes three and six we chant the irmos from the last canon read as the katavasia. After odes four, five, and seven we do not sing katavasiae.

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.

After Ode VIII we sing the Magnificat (My soul doth magnify...)
After Ode IX It is truly meet... and a small litany

At the Aposticha we sing the stichera from Triodion and the usual weekday verses (We were filled... etc.); Glory... Now and ever... theotokion from the Triodion. But if there be a doxasticon in the Menaion: Glory... doxasticon from the Menaion; Now and ever... the theotokion in the tone of Glory from The Common Theotokia.

---

55 If it be a double commemoration, we divide these six troparia thus: from the canon of the first saint we sing the irmos, read the first two troparia as one, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one, then the next troparion, and then the theotokion.

56 If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.
TUESDAY OF CHEESEFARE WEEK (§3B6)  
(SIMPLE OR DOUBLE SERVICE)  

Vespers  
(Monday Evening)

According to §2A, with the following exception:

At the Aposticha we sing the stichera from the Triodion with the usual verses (Unto Thee have I... etc.); Glory... Now and ever... theotokion from the Triodion. But if there be a doxasticon in the Menaion: Glory... doxasticon from the Menaion; Now and ever... the theotokion in the tone of Glory from The Common Theotokia.

Matins

According to §2A, with the following exceptions and clarifications:

After the first appointed kathisma we read the sessional hymns of repentance in the tone of the week from the Octoechos.97

After the second appointed kathisma we read the sessional hymns from the Triodion.

The canons:

<table>
<thead>
<tr>
<th>Ode one, and odes three through seven:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Simple Commemoration:</strong></td>
<td></td>
</tr>
<tr>
<td>Six troparia (including the irmos) from the first canon in the Octoechos</td>
<td></td>
</tr>
<tr>
<td>Four troparia from the second canon in the Octoechos</td>
<td></td>
</tr>
<tr>
<td>Four troparia from the Menaion</td>
<td></td>
</tr>
<tr>
<td><strong>Double Commemoration:</strong></td>
<td></td>
</tr>
<tr>
<td>Six troparia (including the irmos) from the first canon in the Octoechos</td>
<td></td>
</tr>
<tr>
<td>Four troparia from the canon of the first saint</td>
<td></td>
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<tr>
<td>Four troparia from the canon of the second saint</td>
<td></td>
</tr>
</tbody>
</table>

After odes three and six we chant the irmos from the last canon read as the katavasia. After odes one, four, five, and seven we do not sing katavasiae.

<table>
<thead>
<tr>
<th>Ode two:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Irmos and four troparia from the first three-canticled canon in the Triodion.</td>
<td></td>
</tr>
<tr>
<td>Four troparia from the second three-canticled canon in the Triodion.</td>
<td></td>
</tr>
<tr>
<td>The katavasia from the Triodion (the irmos of the second canon)</td>
<td></td>
</tr>
</tbody>
</table>

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97 These sessional hymns are also printed in the Triodion, pages 668-699.
Chapter Three: Services of the Triodion

Odes eight and nine:
Six troparia (including the irmos) from the Menaion
Four troparia from the first three-canticled canon in the Triodion.
Four troparia from the second three-canticled canon in the Triodion.
The katavasia from the Triodion (the irmos of the second canon)

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.

After Ode VIII we sing the Magnificat (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a small litany

At the Aposticha we sing the stichera from Triodion and the usual weekday verses (*We were filled...* etc.); *Glory... Now and ever...* theotokion from the Triodion. But if there be a doxasticon in the Menaion: *Glory... doxasticon from the Menaion; Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

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98 If it be a double commemoration, we divide these six troparia thus: from the canon of the first saint we sing the irmos, read the first two troparia as one, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one, then the next troparion, and then the theotokion.

99 If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.
WEDNESDAY OF CHEESEFARE WEEK (§3B7)
(SIMPLE OR DOUBLE SERVICE)
Vespers
(Tuesday Evening)

Simple service:
At *Lord I have cried...* we sing three stichera from the Octoechos and three from the Menaion; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* stavrotheotokion from the Menaion.

Double service:
At *Lord I have cried...* we sing three stichera of the first saint and three of the second saint; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* stavrotheotokion from the Menaion.

_O Gentle Light..._
Prokeimenon of the day, *Let Thy mercy, O Lord...*_
_Vouchsafe, O Lord...* and the litany: *Let us complete our evening prayer...*_

At the Aposticha we chant the stichera from Triodion with the usual verses (*Unto Thee have I...* etc.); *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* stavrotheotokion from the Triodion or Menaion.

_Now lettest Thou..._ 
Trisagion Prayers
_O Theotokos and Virgin, rejoice...* and a prostration.
_Glory... O Baptizer of Christ...* prostration.
_Now and ever... Plead in our behalf...* prostration.
_Beneath thy compassion...* bow from the waist.
_Lord, have mercy, forty times._
_Glory... Now and ever...*_
_More honorable..._
_In the name of the Lord..._
Priest: *He that is, is blessed...*_
Reader: _Amen. O Heavenly King, strengthen Orthodox..._
Prayer of Saint Ephraim twice, with four prostrations and twelve bows.
Reader: _Amen, and the Trisagion Prayers._
_Lord, have mercy, twelve times._
Priest: _Glory to Thee, O Christ God..._
Choir: _Glory... Now and ever... Lord, have mercy, thrice. Father (Master) bless!_
And the priest gives the dismissal.
Great Compline

Great Compline is read in the evening at the usual time, according to the usual Lenten order, except instead of O Lord of Hosts... we chant the daily troparia and the troparion of the temple — i.e., as at Small Compline during non-Lenten periods.

Matins

Matins is served according to the normal Lenten order (§3A1) with the following exceptions and clarifications:

There are only two kathismata read, not three as in Lent.
The prayer Save, O God, Thy people... is not said.

The canons:

Note: The biblical odes are not used on this day. There is a full canon in the Triodion, as well as two three-canticed canons, with odes three, eight and nine. On those odes having the three-canticed canons (i.e. odes three, eight and nine) the canons from the Octoechos and Menaion are not read. The canon from the Menaion, however, is not simply omitted, but rather the tropearia thereof are transferred to a preceding ode (ode three to ode one; ode eight to ode six; ode nine to ode seven). The refrain for all three canons from the Triodion is Glory to Thee, O our God, glory to Thee.

Odes one, six, and seven:

Simple commemoration:

Four tropearia (including the irmos) from the canon of the Cross, from the Octoechos
Three tropearia from the actual ode from the canon in the Menaion (the theotokion is omitted)
Three tropearia (including the theotokion) from the ode from the canon in the Menaion which is transferred (see above note)
Four tropearia from the canon in the Triodion

Double commemoration:

Four tropearia (including the irmos) from the canon of the Cross, from the Octoechos
From the actual ode in the Menaion: from the canon of the first saint we read the first two tropearia as one, then the next troparion; from the canon of the second saint we read two tropearia as one.
From the ode in the Menaion being transferred (see note above): from the canon of the first saint we read the first two tropearia as one, then the next troparion; from the canon of the second saint we read two tropearia as one.
Four tropearia from the canon in the Triodion

After ode six we chant the irmos from the canon in the Triodion as the katavasia. After odes one and seven we do not sing katavasias.
Wednesday of Cheesefare week (§387)

Odes four and five:
Six troparia (including the irmos) from the canon of the Cross, from the Octoechos
Four troparia from the canon in the Menaion
Four troparia from the canon in the Triodion
After these odes we do not sing katavasias.

Odes three, eight, and nine:
Six troparia (including the irmos) from the canon in the Triodion
Four troparia from the first three-canticled canon in the Triodion.
Four troparia from the second three-canticled canon in the Triodion.
The katavasia from the Triodion (the irmos of the second canon)

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.
After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.

It is good to give praise... is read only once.

The Hours
We read the Lenten verses quickly, without singing and without prostrations. There are no readings from the Psalter appointed. At the Sixth Hour there is a reading from the Prophecy of Joel. See Triodion Supplement.

Note: Liturgy is not served on this day.

100 If it be a double commemoration, we divide these four troparia thus: from the canon of the first saint we read the first two troparia as one, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one and then the theotokion.

101 If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.
THURSDAY OF CHEESEFARE WEEK (§3B8)
(SIMPLE OR DOUBLE SERVICE)

Vespers
(Wednesday Evening)

Simple service:
At Lord I have cried... we sing three stichera from the Octoechos and three from the Men- aion; Glory... Now and ever... theotokion from the Menaiion. But if there be a doxasticon in the Menaiion: Glory... doxasticon from the Menaiion; Now and ever... the theotokion in the tone of Glory from The Common Theotokia.

Double service:
At Lord I have cried... we sing three stichera of the first saint and three of the second saint; Glory... Now and ever... theotokion from the Menaiion. But if there be a doxasticon in the Menaiion: Glory... doxasticon from the Menaiion; Now and ever... the theotokion in the tone of Glory from The Common Theotokia.

The usual prokeimenon for Wednesday, O God, in Thy name save me...
Reading: Joel 3:12-21
Prokeimenon from the Triodion, Let Israel hope in the Lord...
At the Aposticha we sing the stichera from the Triodion with the usual verses (Unto Thee have I... etc.); Glory... Now and ever... theotokion from the Triodion. But if there be a doxasticon in the Menaiion: Glory... doxasticon from the Menaiion; Now and ever... the theotokion in the tone of Glory from The Common Theotokia.

The troparion from the Menaiion; Glory... Now and ever... theotokion.

Then the litany, Have mercy on us...
The Prayer of St. Ephraim once, with three prostrations
The prayer, O All-Holy Trinity, the Conssubstantial...
Blessed be the name of the Lord..., thrice.
Glory... Now and ever...
Psalm 33 is read
Priest: Wisdom!
Choir: It is truly meet...
Priest: O most holy Theotokos save us.
Choir: More honorable... Priest: Glory to Thee, O Christ God...
Choir: Glory... Now and ever... Lord, have mercy, thrice. Father (Master) bless!

And the priest gives the dismissal.

Matins
According to §2A, with the following exceptions and clarifications:
After the first appointed kathisma we read the sessional hymns of the apostles in the tone of the week from the Octoechos.102

102 These sessional hymns are also printed in the Triodion, pages 668-699.
After the second appointed kathisma we read the sessional hymns from the Triodion.

The canons:

Odes one, three, five, six, and seven:

**Simple Commemoration:**

- Six troparia (including the irmos) from the first canon in the Octoechos
- Four troparia from the second canon in the Octoechos
- Four troparia from the Menaion

**Double Commemoration:**

- Six troparia (including the irmos) from the first canon in the Octoechos
- Four troparia from the canon of the first saint
- Four troparia from the canon of the second saint

After odes three and six we chant the irmos from the last canon read as the katavasia. After odes one, five, and seven we do not sing katavasiae.

Six troparia (including the irmos) from the Menaion

Four troparia from the first three-canticled canon in the Triodion.

Four troparia from the second three-canticled canon in the Triodion.

The katavasia from the Triodion (the irmos of the second canon)

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After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.

After Ode VIII we sing the Magnificat (My soul doth magnify...)

After Ode IX It is truly meet... and a small litany

At the Aposticha we sing the sticher from Triodion and the usual weekday verses (We were filled... etc.); Glory... Now and ever... theotokion from the Triodion. But if there be a doxasticon in the Menaion: Glory... doxasticon from the Menaion; Now and ever... the theotokion in the tone of Glory from The Common Theotokia.

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103 If it be a double commemoration, we divide these six troparia thus: from the canon of the first saint we sing the irmos, read the first two troparia as one, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one, then the next troparion, and then the theotokion.

104 If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.
FRIDAY OF CHEESEFARE WEEK (§3B9)  
(SIMPLE OR DOUBLE SERVICE)

Vespers and Great Compline on Thursday evening are served exactly as set forth for Tuesday evening (§3B7).

**Matins**

Matins is served according to the normal Lenten order (§3A1) with the following exceptions and clarifications:

There are only two kathismata read, not three as in Lent.  
The prayer *Save, O God, Thy people*... is not said.

**The canons:**

*Note:* The biblical odes are not used on this day. There is a full canon in the Triodion, as well as two three-cantieled canons, with odes three, eight and nine. On those odes having the three-cantieled canons (i.e. odes three, eight and nine) the canons from the Octoechos and Menaion are not read. The canon from the Menaion, however, is not simply omitted, but rather the troparia thereof are transferred to a preceding ode (ode three to ode one; ode eight to ode six; ode nine to ode seven). The refrain for all three canons from the Triodion is Glory to Thee, O our God, glory to Thee.

<table>
<thead>
<tr>
<th>Odes one and three:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six troparia (including the irmos) from the canon of the Cross, from the Octoechos</td>
</tr>
<tr>
<td>Four troparia from the canon in the Menaion*105</td>
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<tr>
<td>Four troparia from the canon in the Triodion</td>
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<tr>
<td>After ode one we do not sing the katavasia. After ode three we chant the irmos from the canon in the Triodion as the katavasia.</td>
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</tbody>
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<thead>
<tr>
<th>Odes four, six, and seven:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Simple commemoration:</strong></td>
</tr>
<tr>
<td>Four troparia (including the irmos) from the canon of the Cross, from the Octoechos</td>
</tr>
<tr>
<td>Three troparia from the actual ode from the canon in the Menaion (the theotokion is omitted)</td>
</tr>
<tr>
<td>Three troparia (including the theotokion) from the ode from the canon in the Menaion which is transferred (see above note)</td>
</tr>
<tr>
<td>Four troparia from the canon in the Triodion</td>
</tr>
</tbody>
</table>

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*105 If it be a double commemoration, we divide these four troparia thus: from the canon of the first saint we read the first two troparia as one, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one and then the theotokion.*
Double commemoration:

Four troparia (including the irmos) from the canon of the Cross, from the Octoechos.

From the actual ode in the Menaion: from the canon of the first saint we read the first two troparia as one, then the next troparion; from the canon of the second saint we read two troparia as one.

From the ode in the Menaion being transferred (see note above): from the canon of the first saint we read the first two troparia as one, then the next troparion; from the canon of the second saint we read two troparia as one.

Four troparia from the canon in the Triodion.

After ode six we chant the irmos from the canon in the Triodion as the katavasia. After odes four and seven we do not sing katavasiae.

Odes five, eight, and nine:

Six troparia (including the irmos) from the canon in the Triodion.

Four troparia from the first three-canticle canon in the Triodion.

Four troparia from the second three-canticle canon in the Triodion.

The katavasia from the Triodion (the irmos of the second canon)

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.106

It is good to give praise... is read only once.

The Hours

We read the Lenten verses quickly, without singing and without prostrations. There are no readings from the Psalter appointed. At the Sixth Hour there is a reading from the Prophecy of Zechariah. See Triodion Supplement.

Note: Liturgy is not served on this day.

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106 If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.
SATURDAY OF CHEESEFARE WEEK (§3B10)
COMMEMORATION OF THE HOLY ASCETICS

Vespers

At *Lord I have cried*... we sing six stichera from the Triodion; *Glory*... doxasticon from the Triodion; *Now and ever*... dogmaticon in the tone of the week.

Prokeimenon of the day, *O God, my helper art Thou*...

Reading: Zechariah 8:19-23

Prokeimenon from the Triodion, *Let Israel hope in the Lord*...

At the *Aposticha* we sing the stichera from the Triodion with the usual verses (*Unto Thee have I... etc.*); *Glory*... doxasticon from the Triodion; *Now and ever*... theotokion from the Triodion.

The troparion from the Triodion in the fourth tone, *O God of our Fathers*... *Glory*... *Now and ever*... resurrectional dismissal theotokion in the same tone, *The mystery hidden*...

Then the litany, *Have mercy on us*...

The Prayer of St. Ephraim once, with three prostrations

The prayer, *O All-Holy Trinity, the Cons substantial*...

_Blessed be the name of the Lord...*, thrice.

*Glory*... *Now and ever*...

Psalm 33 is read

_Priest:_ *Wisdom!*

_Choir:_ *It is truly meet*...

_Priest:_ *O most holy Theotokos save us.*

_Choir:_ *More honorable*...

_Priest:_ *Glory to Thee, O Christ God*...

_Choir:_ *Glory*... *Now and ever*... _Lord, have mercy, thrice. Father (Master) bless!*

And the priest gives the dismissal.

Matins

After *God is the Lord*... we sing the troparion of the ascetics, twice; *Glory*... *Now and ever*... theotokion, *The mystery hidden*...

After each kathismasma we read the sessional hymns from the Triodion.
The canons:

In a temple dedicated to the resurrection:

*From the preceding Sunday, in the tone of the week:*

Irmos, twice, and two troparia of the resurrection
One troparion from the canon of the Cross and resurrection
One troparion from the canon of the Theotokos

Then:

Eight troparia from the canon of the ascetics in the Triodion

In any other temple:

Six troparia (including the irmos, twice) of the canon of the temple
Eight troparia from the canon of the ascetics in the Triodion

At Ode II we read the canon from the Triodion alone, with its irmos. After each ode we sing the katavasia from the Triodion.

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the Magnificat *(My soul doth magnify...)*

After Ode IX there is a small litany *(It is truly meet... is not sung)*

Exapostilarion from the Triodion; *Glory... Now and ever...* theotokion from the Triodion.

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Triodion; *Glory...* doxasticon from the Triodion; *Now and ever...* theotokion

The Great Doxology and then the troparion of the ascetics; *Glory... Now and ever...* theotokion.

The Hours

Troparion and kontakion of the ascetics.
Divine Liturgy

At the Beatitudes we read four troparia from ode III and four from ode VI of the canon of the ascetics in the Triodion.

Troparia and Kontakia:

In a temple dedicated to the Lord or Theotokos:
- Troparion of the temple
- Troparion of the ascetics
- *Glory... kontakion of the ascetics*
- *Now and ever... kontakion of the temple*

In a temple dedicated to a saint:
- Troparion of the temple
- Troparion of the ascetics
- Kontakion of the temple
- *Glory... kontakion of the ascetics*
- *Now and ever... Protection of Christians...*

Prokeimenon of the ascetics

Epistle of the day and of the ascetics

Alleluia of the ascetics

Gospel of the day and of the ascetics

Communion hymn of the ascetics
The Casting Out of Adam

At Vespers

At *Lord I have cried...* we insert ten stichera:

We chant six stichera from the Octoechos
And four from the Triodion, sixth tone: *The Lord my Creator...*
*Glory...* from the Triodion, same tone: *Adam sat before Paradise...*
*Now and ever...* the dogmaticon in the tone of the week

If Litya be served:

Sticheron of the temple
*Glory...* from the Triodion, sixth tone: *The sun hid...*
*Now and ever...* theotokion, same tone, *Mystically we sing...*

At the Aposticha:

We sing the stichera of the Octoechos with their verses.
*Glory...* from the Triodion, sixth tone: *Adam was cast out...*
*Now and ever...* the resurrectional theotokion from the Aposticha of the sixth tone.

For the troparia: If Vigil be served we sing *O Theotokos Virgin rejoice...,* thrice. Otherwise we sing the Sunday troparion; *Glory... Now and ever...* the theotokion in the same tone.

At Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory... Now and ever...* the theotokion.

After each kathisma we read the sessional hymns from the Octoechos.

*Polyelesos* with *By the waters of Babylon...* (Psalms 134, 135 and 136)

After the evlogitada and litany we read the hypakoe, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

*After Psalm 50: Glory... The doors of repentance...* and the rest, as given in the Triodion or Horologion

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos
Two troparia of the canon of the Cross and resurrection in the Octoechos
Two troparia of the canon to the Theotokos in the Octoechos
Six troparia of the canon from the Triodion

Katavasia: *Crossing the deep on foot...*
After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the Magnificat, *My soul doth magnify...*

After Ode IX there is a small litany.

**Exapostilaria:**

_Holy is the Lord...*

The appointed exapostilarion of the resurrection

_Glory... from the Triodion: In my wretchedness...*

_Now and ever... theotokion from the Triodion: We were banished...*

At the Praises we insert nine stichera:107

_We chant five stichera from the Octoechos_

_And two stichera from the Triodion, fifth tone: Woe is me..._

_Then two more stichera from the Triodion, eighth tone: Adam was driven..._

_Glory... from the Triodion, same tone: The time is now at hand..._

_Now and ever... Most blessed art thou..._

After the dismissal: _Glory... Now and ever... and the appointed gospel sticheron._

**At the Hours**

At all the Hours we read the troparion of the resurrection and the kontakion from the Triodion.

**At Liturgy**

*Note:* At the Proskomedia the priest prepares extra Lambs: one for this Liturgy, and one for each Liturgy of the Presanctified Gifts which is to be served in the coming week. The same is done on each Sunday of Lent.

At the Beatitudes we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.

**Troparia and Kontakia:**

_In a temple dedicated to the Lord:*

_Sunday troparion_

_Glory... Now and ever... kontakion from the Triodion_

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107 The order of the additional verses interpolated before the final three stichera in the Triodion differs from the usual order, and an extra verse is added to make a total of nine verses.
In a temple dedicated to the Theotokos:
Sunday troparion
Troparion of the temple
Glory... kontakion from the Triodion
Now and ever... kontakion of the temple

In a temple dedicated to a saint:
Sunday troparion
Troparion of the temple
Glory... kontakion of the temple
Now and ever... kontakion from the Triodion

Prokeimenon, eighth tone: Make your vows...
Epistle: Romans §112 (13:11-14:4)
Alleluia, seventh tone: It is good to give praise...
Gospel: Matthew §17 (6:14-21)
Communion Hymn: Praise the Lord...

At Vespers
On Sunday Evening
At Lord I have cried... we insert ten stichera:

We chant four penitential stichera from the Octoechos, in the tone of the week (these may be found in the Triodion, pages 184-188).
And three stichera from the Triodion, second tone: Let us all make haste...
And three stichera of the (first) saint from the Menaion
Glory... (doxasticon from the Menaion, if there be one)
Now and ever... theotokion from the Menaion; but if there be a doxasticon the theotokion is in the tone of the doxasticon and is found in the appendix to the Menaion, "Theotokia Following the Doxasticon"

Entrance with the censer
Great Prokeimenon: Turn not away Thy face...

During the final repetition of the prokeimenon, the priest closes the Royal Doors, takes off his phelonion, puts on a black epitrachilion, and goes out on the Ambon.

100 Although both the Typicon and the Triodion indicate sixth tone for the Alleluia, the verses are normally for seventh tone. It may be assumed, therefore, that seventh tone is in fact correct.
101 In the Octoechos, the first two of these four penitential stichera are found at Sunday Vespers Aposticha in the tone of the week; the final two are found at the Aposticha of Matins on Monday.
Vouchsafe, O Lord...

The litany: Let us complete our evening prayer... with the response chanted to the penitential Lenten melody

At the Aposticha:

The sticheron from the Triodion, fourth tone: Thy grace has shone..., twice
The martyricon from the Triodion, same tone: Thou art glorified...

If there be a doxasticon in the Menaion:

Glory... doxasticon from the Menaion
Now and ever... theotokion in the same tone from The Common Theotokia.

Otherwise:

Glory... Now and ever... theotokion from the Triodion, fourth tone: The ranks of angels...

After the Trisagion Prayers, instead of the troparion from the Menaion, we sing the following (from the Horologion):

O Theotokos Virgin, rejoice..., and a prostration
Glory... O Baptizer of Christ..., and a prostration
Now and ever... Pray for us..., again a prostration
Then: Beneath thy tender compassion... (no prostration, but rather a bow from the waist)

And the reader continues with: Lord have mercy, forty times; Glory... Now and ever... More honorable than the cherubim... In the name of the Lord...

And the priest: He that is is Blessed...

Reader: O heavenly King, uphold our rulers...

The priest then says the Prayer of St. Ephraim once with three prostrations. Then the dismissal.

Note: In the parishes, instead of the dismissal, the priest reads the prayer: O Master, great in mercy... (the one at the end of Great Compline), while we prostrate ourselves, and he asks forgiveness from the faithful, usually preceding this with a suitable sermon. And we venerate the icons and the cross from the priest, and the faithful enter into the Holy Forty Days having asked forgiveness of one another. But in monasteries the forgiveness is held after Compline.
THE FIRST SATURDAY OF LENT (§3B12)
COMMEMORATION OF SAINT THEODORE TYRO

Vespers and Liturgy of the Presanctified Gifts
(Friday Evening)

Vespers and Liturgy are served in accordance with §3A1. After the prayer behind the Ambon, having set the Koliva\textsuperscript{110} upon a table, we read Psalm 142,\textsuperscript{111} O Lord, hear my prayer... and the rest of the order of reading the canon of Intercession as set forth in the Triodion.

**Great Compline**

According to the Horologion, noting Friday evening peculiarities. At this service we sing the canon of the Departed in the tone of week (from Saturday Matins in the Octoechos) and also the canon of the Saint of the day (from the Menaion).

After the first Trisagion we read the troparion of St. Theodore in the second tone, *Great are the achievements of faith*... (Triodion page 276); Glory... *Now and ever*... theotokion in the same tone,\textsuperscript{112} Most glorious and beyond our understanding...

After the second Trisagion we sing *Have mercy on us, O Lord*... as usual.

After the third Trisagion we read the kontakion of Saint Theodore, *Thou hast carried as a shield*... (Triodion page 278).

**Matins**

After *God is the Lord*... we sing the troparion of Saint Theodore, twice; Glory... *Now and ever*... the theotokion, *Most glorious and beyond our understanding*... (all in Triodion, page 276).

After the first reading from the Psalter we read the sessional hymns of the martyrs in the tone of the week (Triodion Supplement, pages 274-305).

After the second reading from the Psalter we read the sessional hymns from the Triodion.

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The canons:

In a temple dedicated to the resurrection:

*From the preceding Sunday, in the tone of the week:*

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

*Then:*

Four troparia from the first canon in the Triodion

Four troparia from the second canon in the Triodion

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\textsuperscript{110}A dish of boiled wheat or rice, sweetened with honey and raisins or other fruits.

\textsuperscript{111}Thus instructs the Slavonic Typicon. The English Triodion (Ware) begins the reading of the canon with *Blessed is our God*... and the rest of the usual beginning.

\textsuperscript{112}This is the Sunday dismissal theotokion for second tone.
In any other temple:
Six troparia (including the irmos) from the canon of the temple
Four troparia from the first canon in the Triodion
Four troparia from the second canon in the Triodion

Between the troparia we insert the appropriate verses of the Biblical Odes.
Katavasia: *I shall open my mouth...*

After Ode III there is a small litany followed by the sessional hymns of the saint, from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos of the saint, from the Triodion.

After Ode VIII we sing the Magnificat, *My soul doth magnify...*

After Ode IX there is a small litany. *(It is truly meet... is not sung.)*

Exapostilarion of Saint Theodore, *Saint of God... Glory... the same; Now and ever... theotokion, Wishing to restore...* (all from the Triodion).

Then the Praises with four stichera:

(All the verses down to *Praise Him for His mighty acts...* are read.)

We chant four stichera from the Triodion, first tone: *O ye faithful...*

*Glory...* sixth tone: *Thou art a gift...*

*Now and ever...* theotokion in the same tone: *O Theotokos, thou art the true Vine...*

Priest: *Glory to Thee Who hast...* and the Doxology is read.

At the Aposticha we sing the stichera from the Triodion with their verses; *Glory...* doxasticon from the Triodion; *Now and ever...* theotokion.

Troparion of St. Theodore; *Glory... Now and ever...* the theotokion,

*Most glorious and beyond our understanding...*  
And the rest of Matins, followed immediately by the First Hour.

The Hours

Troparion and kontakion of the saint.

**Divine Liturgy of Saint John Chrysostom**

At the Beatitudes we read four troparia from ode three of the first canon to St. Theodore and four troparia from ode six of the second canon.

**Troparia and Kontakia:**

Troparion of the Saint, *Glory...* Kontakion of the Saint, *Now and ever...* To Thee, *O Lord, the Planter of creation...* (standard Saturday kontakion, may be found in the Horologion at Small Compline)
Prokeimenon of the saint, seventh tone: *The righteous man shall be glad...*

Epistles: Hebrews §303 (1:1-12), for the day
Il Timothy §292 (2:1-10), for the saint

Alleluia: of the saint, fourth tone: *The righteous shall flourish...*

Gospels: Mark §10 (2:23-3:50), for the day
John §52 (15:17-16:2), for the saint

Communion Hymn of the saint, *In everlasting remembrance...*

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**THE FIRST SUNDAY OF LENT (§3B13)**

**THE TRIUMPH OF ORTHODOXY**

**At Vespers**

At *Lord I have cried...* we insert ten stichera:

We chant six stichera from the Octoechos
And four from the Triodion, sixth tone: *The prophets, inspired...*

Glory... from the Triodion, second tone: *The grace of truth...*

Now and ever... the dogmaticon in the tone of the week

If Litya be served:

Sticheron of the temple
Glory... from the Triodion, second tone: *Rejoice, O honored prophets...*

Now and ever... theotokion, same tone: *All my hope...*

At the Aposticha:

We sing the stichera of the Octoechos with their verses.

Glory... from the Triodion, second tone: *Advancing from ungodliness...*

Now and ever... resurrectional theotokion from the Aposticha in the second tone.

**Troparia:**

If Vigil be served we sing *O Theotokos Virgin rejoice...*, twice and the troparion of the Triodion, second, *We venerate Thy holy...*, once.

Otherwise we sing the Sunday troparion; Glory... from the Triodion, second tone, *We venerate Thy holy...; Now and ever... resurrectional theotokion, same tone.*

**At Matins**

After *God is the Lord...* we sing the troparia:

Sunday troparion, twice

Glory... from the Triodion, second tone: *We venerate Thy holy...*

Now and ever... resurrectional theotokion, same tone.
After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

*Blessed are the blameless...* (Psalm 118)

After the evlogitaria and litany we read the hypakoē, and sing the Hymns of Ascents and prokelimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...* and the rest, as given in the Triodion or Horologion.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Six troparia of the canon from the Triodion with the refrain, *Glory to Thee our God, glory to Thee.*

*Katavasia: Israel in ancient times...*

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the *Magnificat,* *My soul doth magnify...*

After Ode IX there is a small litany.

*Exapostilaria:*

*Holy is the Lord...*

The appointed exapostilarion of the resurrection

*Glory..., from the Triodion: Leap for joy...*

*Now and ever..., theotokion from the Triodion: The swords of the hostile heresy...*

At the *Praises* we insert nine stichera:113

We chant five stichera from the Octoechos

And three stichera from the Triodion, fourth tone: *O Lord Who lovest...*

And another sticheron from the Triodion, sixth tone, *Moses, in the season...*

*Glory..., the same sticheron from the Triodion, same tone: Moses, in the season...*

*Now and ever... Most blessed art thou...*

After the dismissal: *Glory... Now and ever...* and the appointed gospel sticheron.

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113 The order of the additional verses interpolated before the final three stichera in the Triodion differs from the usual order, and an extra verse is added to make a total of nine verses.
The Hours

Troparia: We read the Sunday troparion; Glory... the troparion from the Triodion; Now and ever... the theotokion from the Horologion. Kontakion from the Triodion

Divine Liturgy
(Of Saint Basil the Great)

At the Beatitudes we read six troparia of the resurrection and four troparia from Ode VI of the canon in the Triodion.

Troparia and kontakia:
Sunday troparion
Troparion from the Triodion
Glory... Now and ever... kontakion from the Triodion

Prokeimenon, fourth tone: Blessed art Thou, O Lord...
Epistle: Hebrews §329 from the half (11:24-26, 32-12:2)
Alleluia, fourth tone: Moses and Aaron...
Gospel: John §5 (1:43-51)
Instead of It is truly meet... we sing In thee rejoiceth...
Communion Hymn: Praise the Lord... and Rejoice in the Lord...

THE SECOND, THIRD, AND FOURTH SATURDAYS OF LENT (§3B14)
COMMENORATION OF THE DEPARTED

Great Compline
Friday Evening

According to the Horologion, noting Friday evening peculiarities. At this service we sing the canon of the Departed in the tone of the week (from Matins in the Octoechos) and the canon of the Saint of the day (from the Menaion).

After the first Trisagion we sing the troparia (Triodion Supplement, page 100):

Apostles, martyrs...
Glory... Remember Thy servants, O Lord...
Now and ever... O Holy Mother...

After the second Trisagion we sing Have mercy on us, O Lord... as usual.

After the third Trisagion we sing the kontakion of the departed, With the saints... (Triodion, page 135).

114 The English Triodion (Ware) indicates eighth tone; the Slavonic Typicon and Triodion both indicate fourth tone.
Matins

Instead of God is the Lord, we sing Alleluia in Tone 2, with the verses Blessed are they... etc., as at a Pannykhida. Then the troparia from the Triodion (Triodion Supplement, page 100):

Apostles, martyrs...

Glory... Remember Thy servants, O Lord...

Now and ever... O Holy Mother...

After the first reading from the Psalter (the sixteenth kathisma), we read the sessional hymns to the Martyrs in the tone of the week. (From the Octoechos; also printed in the Triodion Supplement, pages 274-305.)

At the completion of the sessional hymns we begin the reading of Psalm 118:

The reader immediately (without Lord, have mercy, Glory... Now and ever...) begins the seventeenth kathisma, Blessed are the blameless in the way...

While the reader continues with the first half of the kathisma, the choir sings softly, in the fifth tone: Blessed art Thou, O Lord.

When the reader has read verse 91, By Thine ordinance..., the choir sings verses 92 and 93 thrice each, If Thy law had not been... and I will never forget Thy statutes...

Then the Small Litany of the Departed, as at a Pannykhida.

And the reader continues with the second half of the seventeenth kathisma, I am Thine, save me..., during which the choir sings softly Save me, O Savior.

The reader continues down to verse 174, I have longed..., after which the choir sings two concluding verses thrice each, My soul shall live... and I have gone astray...

And the choir immediately begins the evlogitaria of the departed, as at a Pannykhida:

Blessed art Thou, O Lord, teach me Thy statutes. The choir of the saints...

Then again the Small Litany of the Departed, as at a Pannykhida.

Sessional hymns from the Triodion.

Psalm 50

Then immediately the canons:

Odes one through five:

In a temple of the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then: Four troparia from the canon in the Menaion
In a temple of the Lord or Theotokos:
Six troparia (including the irmos) from the canon of the temple
Four troparia from the canon in the Menaion

In a temple of a saint:
Six troparia (including the irmos) from the canon in the Menaion
Four troparia from the canon of the temple

After the irmos we read one troparion, without any verse, and then before the remaining
troparia we use the last six verses of the relevant Biblical Ode, followed by Glory... and Now
and ever...

At odes one, four, and five we do not sing katavasias.... At ode three we chant the irmos of
the last canon as katavasia.

After Ode III there is a small litany followed by the kontakion and ikos from the Menaion, and
the sessional hymns from the Triodion.

Odes six through nine:
Six troparia (including the irmos) from the canon in the Menaion
Four troparia from the first four-canticed\textsuperscript{115} canon in the Triodion
Four troparia from the second four-canticed canon in the Triodion, with two additional trope-
aria at the end to the martyrs and for the departed.

After each ode we sing the irmos of the second four-canticed canon as the katavasia.

We do not read the Biblical Odes in full, but with the troparia of the four-canticed canons we
use the last six verses of the appropriate Biblical Ode. Before the troparia of the canon in the
Menaion we use the appropriate refrain (see chapter eight).

After Ode VI there is a small litany of the departed followed by the kontakion and ikos from
the Triodion.

After Ode VIII we sing the Magnificat (My soul doth magnify...)
After Ode IX It is truly meet... and a small litany

Exapostilarion from the Triodion; Glory... another; Now and ever... theotokion.

Then the Praises (all the verses down to Praise Him for His mighty acts... are read) with four
stichera of the martyrs, in the tone of the week; Glory... of the departed, same tone; Now and
ever... theotokion, same tone. All these stichera may be found in the Octoechos or in the
Triodion Supplement (pages 274-306).

\textsuperscript{115} That is, having four odes.
Priest: Glory to Thee Who hast... and the Doxology is read.

At the Aposticha we sing the stichera of the departed in the tone of the week, with their verses; Glory... doxasticon of the departed; Now and ever... theotokion. All these stichera may be found in the Octoechos or in the Triodion Supplement (pages 274-306).

It is good to give praise... (once) and the Trisagion Prayers

The troparia (Triodion, page 100):

- Apostles, martyrs and prophets...
- Glory... Remember Thy servants...
- Now and ever... O Holy Mother...

And the rest of Matins, according to the usual non-Lenten order, followed immediately by the First Hour.

The Hours

The troparia, Apostles, martyrs... and Remember Thy servants... The kontakion, With the saints...

Divine Liturgy of Saint John Chrysostom

At the Beatitudes we read six troparia from the Octoechos.

Troparia and kontakia:

- Apostles, martyrs...
- Remember, O Lord...
- Glory... With the saints give rest...
- Now and ever... In thee we have a wall...

Prokeimenon of the day, Rejoice in the Lord... and of the departed, Their souls shall dwell...

Epistle of the day and of the departed

Alleluia of the day and of the departed

Gospel of the day and of the departed

Communion hymn of the day, Rejoice in the Lord... and of the departed, Blessed are they whom Thou hast chosen...
THE SECOND SUNDAY OF LENT (§3B15)
COMMEMORATION OF SAINT GREGORY PALAMAS

Vespers

At Lord I have cried... we insert ten stichera:

We chant six stichera from the Octoechos
And three from the Triodion, repeating the first, second tone: What hymns of praise...
Glory... from the Triodion, sixth tone: Thrice-blessed saint...
Now and ever... the dogmaticon in the tone of the week

If Litya be served:

Sticheron of the temple
Glory... from the Triodion, sixth tone: Full of grace...¹¹⁶
Now and ever... resurrectional theotokion from the Aposticha in the sixth tone

At the Aposticha:

We sing the stichera of the Octoechos with their verses.
Glory... from the Triodion, eighth tone: Thy tongue, watchful...
Now and ever... resurrectional theotokion from the Aposticha in the eighth tone

Troparia:

If Vigil be served we sing O Theotokos Virgin rejoice..., thrice.
Otherwise we sing the Sunday troparion; Glory... from the Triodion, eighth tone: O Gregory the Wonderworker...; Now and ever... resurrectional theotokion, same tone.

At Matins

After God is the Lord... we sing the troparia:

Sunday troparion, twice
Glory... from the Triodion, eighth tone: O Gregory the Wonderworker...
Now and ever... resurrectional theotokion, same tone.

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

Blessed are the blameless... (Psalm 118).

After the evlogitaria and litany we read the hypakoe and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: Glory... The doors of repentance... and the rest, as given in the Triodion or Horologion

¹¹⁶The Slavonic Triodion does not provide a sticheron of the saint at the Litya, nor is such mentioned by the Slavonic Typicon.
The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Four troparia of the first canon from the Triodion with the refrain, *Have mercy on me, O God, have mercy on me.*

Six troparia of the second canon from the Triodion, with the refrain, *Holy hierarch father Gregory, entreat God for us.*

Katavasia: *I shall open my mouth...*

After Ode III there is a small litany followed by the kontakion and sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos of the saint, from the Triodion.

After Ode VIII we sing the Magnificat, *My soul doth magnify...*

After Ode IX there is a small litany.

Exapostilaria:

*Holy is the Lord...*

The appointed exapostilarion of the resurrection

*Glory..., from the Triodion: Hail, glory of the fathers...*

*Now and ever..., theotokion from the Triodion: O Lady, Queen of all...*

At the Praises we insert nine stichera:

We chant five stichera from the Octoechos

And three stichera of the saint from the Triodion, with their own verses, first tone: *In the world...*

And one more sticheron of the Triodion, sixth tone: *In this season..., preceded by the verse, Arise, O Lord my God...*

*Glory..., the same sticheron from the Triodion, same tone: In this season...*

*Now and ever... Most blessed art thou...*

After the dismissal: *Glory... Now and ever...* and the appointed gospel sticheron.

At the Hours

Troparia: We read the Sunday troparion; *Glory...* the troparion from the Triodion; *Now and ever...* the theotokion from the Horologion.

Kontakion:

At the First and Sixth Hours: kontakion from the Triodion (Triodion page 319)

At the Third and Ninth Hours: kontakion of the saint (Triodion page 324)
At Liturgy
(Of Saint Basil the Great)

At the Beatitudes we read six troparia of the resurrection and four troparia of Ode III of the second canon from the Triodion (of the saint).

Troparia and Kontakia:

<table>
<thead>
<tr>
<th>In a temple dedicated to the Lord:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday troparion</td>
</tr>
<tr>
<td>Troparion of Saint Gregory (from the Triodion)</td>
</tr>
<tr>
<td>Glory... kontakion of Saint Gregory</td>
</tr>
<tr>
<td>Now and ever... kontakion from the Triodion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple dedicated to the Theotokos:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday troparion</td>
</tr>
<tr>
<td>Troparion of the temple</td>
</tr>
<tr>
<td>Troparion of Saint Gregory (from the Triodion)</td>
</tr>
<tr>
<td>Kontakion from the Triodion</td>
</tr>
<tr>
<td>Glory... kontakion of Saint Gregory</td>
</tr>
<tr>
<td>Now and ever... kontakion of the temple</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple dedicated to a saint:</th>
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</thead>
<tbody>
<tr>
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</tr>
<tr>
<td>Troparion of the temple</td>
</tr>
<tr>
<td>Troparion of Saint Gregory (from the Triodion)</td>
</tr>
<tr>
<td>Kontakion of the temple</td>
</tr>
<tr>
<td>Glory... kontakion of Saint Gregory</td>
</tr>
<tr>
<td>Now and ever... kontakion from the Triodion</td>
</tr>
</tbody>
</table>

Prokeimena, fifth tone: *Thou, O Lord, shalt keep us...* and of the saint, first tone: *My mouth shall speak wisdom...*

Epistles: Hebrews §304 (1:10-2:3) (of the day) Hebrews §318 (7:26-8:2) (of the saint)

Alleluia: in the tone of the week\footnote{In the Greek practice Alleluia is in the fifth tone, I will sing of Thy mercies...} and of the saint,\footnote{Although not specifically mentioned in the Typicon, and not provided in the service books, some authorities (specifically Rozanov) maintain that the general Alleluia verse for a hierarch should be used, as the general Prokeimenon is also used.} second tone, *The mouth of the righteous...*

Gospels: Mark §7 (2:1-12) (of the day) John §36 (10:9-16) (of the saint)

Instead of it is truly meet... we sing *In thee rejoiceth...*

Communion Hymn: *Praise the Lord...* and *In everlasting remembrance...*
Before the beginning of the Vigil, the priest and deacon, in their vestments, go to the Table of Oblation, where the precious Cross, decorated with various flowers and lying on a tray that is covered with an Aer, has been prepared. The Royal Doors and the curtain are closed. The deacon gives the censer to the priest, who censes the precious Cross and then returns the censer to the deacon. Then the deacon says: Bless, Master. Priest: Blessed is our God... Reader: Trisagion Prayers. Priest: For Thine is the Kingdom... Then are sung the troparion, O Lord, save Thy people... Glory... Now and ever... and the kontakion from the Triodion, The fiery sword no longer... During the singing, the priest makes a prostration, then he places the tray with the Cross on his head and carries it to the Holy Table, preceded by candle-bearers and the deacon who censes the Cross. The priest puts the Cross on the Holy Table on the place of the Gospel Book, which has previously been set upright at the back of the Holy Table. The deacon gives the censer to the priest, and then the priest and deacon cense three times around the Holy Table. The priest returns the censer to the deacon, who then censes the priest three times. A lighted candle is set before the Cross. Then the curtain and the Royal Doors are opened and the Vigil begins.

At Vespers

At Lord I have cried... we insert ten stichera:

We chant six stichera from the Octoechos

And four from the Triodion, fifth tone: Shine, cross of the Lord...

Glory... from the Triodion, third tone: O Christ our God...

Now and ever... the dogmaticon in the tone of the week

If Litya be served:

Sticheron of the temple

Glory... Now and ever... from the Triodion, fifth tone: Beholding Thee...

At the Aposticha:

We sing the stichera of the Octoechos with their verses.

Glory... Now and ever..., from the Triodion, fourth tone: O Lord Who hast helped...

Troparia:

O Theotokos Virgin rejoice..., twice

And the troparion of the Cross, O Lord, save Thy people..., once
At Matins

After God is the Lord... we sing the troparia:

- Sunday troparion, twice

Glory... from the Triodion, first tone: O Lord, save Thy people...

Now and ever... resurrectional theotokion, same tone.

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

If it be a temple dedicated to the Cross:

We sing the Polyeleos and Magnification. And after the hypakoë of the tone we read the sessional hymn of the Cross, In Paradise of old... and then the Hymns of Ascents and prokeimenon in the tone of the week.

If it be not a temple of the Cross:

Blessed are the blameless... (Psalm 118).

And after the evlogitaria and litany we read the hypakoë and sing the Hymns of Ascents and prokeimenon in the tone of the week.

During the singing of Having beheld the resurrection..., the Gospel Book is held up by the priest who faces the people, but it is not subsequently set before them for veneration, on account of the adoration of the Cross at the end of the service. Instead, the Gospel Book is returned to the back of the Holy Table after the singing of Having beheld the resurrection... is completed.

After Psalm 50: Glory... The doors of repentance... and the rest, as given in the Triodion or Horlogion

The canons:

- Imos, two troparia, and theotokion of the canon of the resurrection in the Octoechos
- Two troparia of the canon to the Theotokos in the Octoechos
- Eight troparia of the canon from the Triodion with the refrain, Glory to Thy precious Cross, O Lord.

Katavasia, first tone: Moses the servant of God...

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the Magnificat, My soul doth magnify...

After Ode IX there is a small litany.
Exapostilaria:

_Holy is the Lord_...

The appointed exapostilarion of the resurrection

_Glory_..., from the Triodion: _Seeing the Precious Cross_...

_Now and ever_..., theotokion from the Triodion: _All-hallowed Lady_...

At the _Praises_ we insert nine stichera:

We chant four stichera from the Octoechos

And three stichera from the Triodion, repeating the first, fourth tone: _With our voices_...

(the last two stichera have their own verses in the Triodion)

Then another sticheron from the Triodion, eighth tone: _The Lord of all_..., with the verse, _Arise, O Lord my God_...

_Glory_..., the same sticheron from the Triodion, same tone: _The Lord of all_...

_Now and ever_... _Most blessed art thou_...

During the stichera of the Praises, the officiating priest puts on all his vestments, as at the Liturgy. While the choir sings the Great Doxology, the deacon gives the censer to the priest, and they cense three times around the Holy Table, whereon the precious Cross has been placed; they cense the Cross from the four sides. The priest gives the censer to the deacon. While the choir sings the concluding _Holy God_... to a slow and solemn melody, the priest makes a prostration, takes the Cross with the tray and, placing it upon his head, proceeds around the Holy Table and out of the Altar through the north door, preceded by candle-bearers and the deacon who censes the Holy Cross. The priest stops in front of the Royal Doors, facing to the east, and when the final _Holy God_... has ended, he raises up the Holy Cross and, making the sign of the Cross with it, says _Wisdom! Aright_!

Then we sing the troparion of the Cross, _O Lord, save Thy people_... thrice.

The priest proceeds to the center of the church and places the Cross on a table or analogion specially prepared for it. The deacon gives the censer to the priest, and they cense the Cross from the four sides of the table, going around it three times. The priest gives the censer to the deacon, who then censes the priest three times. Then the clergy sing three times, _Before Thy Cross_...

This is also repeated three times by the choir and people.

Meanwhile, the priest makes two prostrations in front of the Cross and kisses it, after which he makes another prostration. The Cross is then venerated by the other clergy in order of rank and by all the faithful, each making two prostrations before venerating the Cross and one after.

During the veneration of the Cross, the choir sings the appointed hymns (Triodion page 348). When the singing of the stichera has been completed, the deacon or priest intones the usual litanies.

After the dismissal: _Glory_... _Now and ever_... and the appointed _gospel sticheron_.

At the _Hours_

_Troparia:_ We read the Sunday troparion; _Glory_... the troparion of the Cross; _Now and ever_... the theotokion from the Horologion. _Kontakion_ of the Cross.
At Liturgy
(Of Saint Basil the Great)

At the Beatitudes we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.

Troparia and Kontakia:

Sunday troparion
Troparion of the Cross

Glory... Now and ever... Kontakion of the Cross

Instead of the Trisagion we sing, Before Thy Cross...

Prokeimenon, sixth tone: O Lord, save Thy people...

Epistle: Hebrews §311 (4:14-5:6)

Alleluia, first11s tone: Remember Thy congregation...

Gospel: Mark §37 (8:34-9:1)

Instead of It is truly meet... we sing In thee rejoiceth...

Communion Hymn: The light of Thy countenance...

THE FOURTH SUNDAY OF LENT (§3B17)
SAINT JOHN OF THE LADDER

At Vespers

At Lord I have cried... we insert ten stichera:

We chant seven stichera from the Octoechos

And three from the Triodion, eighth tone: O holy father John...

Glory... from the Triodion, fifth tone: O holy father, hearing...

Now and ever... the dogmaticon in the tone of the week

If Litya be served:

Sticheron of the temple

Glory... from the Triodion, eighth tone: We and all who follow...120

Now and ever... resurrectional theotokion from the Aposticha in the eighth tone.

At the Aposticha:

We sing the stichera of the Octoechos with their verses.

Glory... from the Triodion, second tone: Let us honor...

Now and ever... resurrectional theotokion from the Aposticha in the second tone.

119 In the Slavonic Epistle and Typicon, the Alleluia is given as eighth tone, instead of first tone; this, however, seems to be an error. In most other instances first tone is prescribed for this Alleluia verse.

120 The Slavonic Triodion does not provide a sticheron of the saint at the Litya, nor is such mentioned by the Slavonic Typicon.
Troparia:

If Vigil be served we sing *Theotokos Virgin rejoice*..., thrice.

Otherwise we sing the Sunday troparion; *Glory*... from the Triodion, first tone: *O John our father*... *Now and ever*... theotokion, same tone: *When Gabriel announced*...

At Matins

After *God is the Lord*... we sing the troparia:

Sunday troparion, twice

*Glory*... from the Triodion, first tone: *O John our father*...

*Now and ever*... theotokion, same tone: *When Gabriel announced*...

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

*Blessed are the blameless*... (Psalm 118).

After the evlogitaria and litany we read the hypakoē and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory*... *The doors of repentance*... and the rest, as given in the Triodion or Horologion.

The canons:

Irmos, two troparia and theotokion from the canon of the resurrection in the Octoechos

Two troparia from the canon of the Theotokos in the Octoechos

Four troparia from the first canon in the Triodion, with the refrain, *Have mercy on me, O God, have mercy on me.*

Four troparia of the second canon from the Triodion, with the refrain, *Venerable father John, entreat God for us.*

Katavasia: *I shall open my mouth*...

After *ode iii* there is a small litany followed by the kontakion, *Truly the Lord has set*..., ikos, and sessional hymns from the Triodion.

After *ode VI* there is a small litany followed by the kontakion and ikos of the resurrection.

After *ode VIII* we sing the *Magnificat, My soul doth magnify*...

After *ode IX* there is a small litany.

Exapostilaria:

*Holy is the Lord*...

The appointed exapostilarion of the resurrection

*Glory*..., from the Triodion: *Thou hast rejected*...

*Now and ever*..., theotokion from the Triodion: *Saved through thee*...

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121 The Triodion (Ware) has the kontakion located after Ode VI, as is the Greek practice.
At the Praises we insert nine stichera:

We chant eight stichera from the Octoechos; before the last two of these stichera, we use the following verses:

(1) I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

(2) I will be glad and rejoice in Thee, I will chant unto Thy name, O Most High.

And one sticheron from the Triodion, first tone: Come, let us work... which is preceded by the verse, Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Glory..., the same sticheron from the Triodion, same tone: The Kingdom of God...

Now and ever... Most blessed art thou...

After the dismissal: Glory... Now and ever... and the appointed gospel sticheron.

At the Hours
Troparion of the resurrection and of the saint; kontakion of the resurrection.

At Liturgy
(Of Saint Basil the Great)

Note: An additional Lamb should be prepared if the Liturgy of the Presanctified is to be served on Thursday.

At the Beatitudes we read eight troparia of the resurrection.

The troparia and kontakia are chanted according to the usual order for a simple service. See §1A.

Prokeimena: in the tone of the week\textsuperscript{122} and for the saint, seventh tone: The saints shall boast...

Epistles: Hebrews §314 (6:13-20) (for the day)

Ephesians §229 (5:9-19) (for the saint)

Alleluia: in the tone of the week\textsuperscript{123} and for the saint, fourth tone: They that are planted...

Gospels: Mark §40 (9:17-31) (for the day)

Matthew §10 (4:25-5:12) (for the saint)

Instead of It is truly meet... we sing In thee rejoiceth...

Communion Hymn: Praise the Lord... and In everlasting remembrance...

\textsuperscript{122} In the Greek practice the prokeimenon is in the seventh tone, The Lord will give strength...

\textsuperscript{123} In the Greek practice the Alleluia is in the seventh tone, It is a good thing...; the additional verse for the saint is not found in the English Triodion (Ware).
THE FIFTH THURSDAY OF LENT (§3B18)
THE READING OF THE GREAT CANON

Vespers and Liturgy of the Presanctified

The Liturgy of the Presanctified follows the usual order (reading the seventh kathisma instead of the eighteenth).

At Lord, I have cried... we begin inserting the stichera from the Triodion at the verse, The sinners shall fall into their own nets... and after the usual verses continue with additional stichera and verses from the Triodion. (There are 29 stichera in all.)

Matins

According to the Typicon, Matins begins in the fourth hour of the night (about 10 o'clock in the evening) on Wednesday. In modern practice it is usually begun somewhat earlier.

Priest: Blessed is our God... and the usual beginning

Psalms 19 and 20

Glory... Now and ever...

Trisagion Prayers

Save, O Lord, Thy people... and two more troparia found in the Horologion

Litany: Have mercy on us, O God...

Priest: Glory to the holy, and consubstantial...

Reader: Glory to God in the highest... and he reads the Six Psalms, to which we listen with silence and compunction.

Litany: in peace, let us pray to the Lord...

Instead of God is the Lord... we sing Allelula in the tone of the week, accompanied by the verses supplied in the Priest's Service Book (also in the Horologion).

Then we sing the Hymns to the Trinity in the tone of the week, from the Horologion (also printed in the appendix of the Triodion).

Then the choir sings: Lord, have mercy, thrice; Glory...

Reader: Now and ever... and the first appointed kathisma from the Psalter (kathisma eight).

After the kathisma there is no litany, but rather Lord, have mercy, thrice, followed by the sessional hymns of the Apostles in the tone of the week (these are included in the Triodion, pages 668-699). Then the first half of the Life of Saint Mary of Egypt is read.

Choir: Lord, have mercy, thrice, Glory... Reader: Now and ever... and Psalm 50.

The prayer Save, O God, Thy people... is not said.

The Great canon is sung slowly and with compunction. Before each troparion of the canon, we make the Sign of the Cross and bow once (thrice, according to the Typicon), and we sing, Have mercy upon me, O God, have mercy upon me. Before the troparia of St. Mary of Egypt we sing the refrain, Venerable mother Mary, pray to God for us. Before the troparia of St. Andrew we sing the refrain Venerable father Andrew, pray to God for us.
We do not read the verses of the biblical odes. The irmoi of the Great canon are sung twice (except at the second and third odes, when two different canons and irmoi are sung). After the first, second, fourth, fifth, and seventh odes we do not sing the katavasia.

After Ode III we repeat the irmos, *O Lord, upon the rock...* as the katavasia. Then a small litany followed by the sessional hymns from the Triodion. Thereafter we read the concluding half of the Life of Saint Mary of Egypt.

After the completion of the life we continue with the fourth ode. We read the two three-canticed canons of the Apostles, without bows or prostrations (the irmos of the first canon is read, not sung).\(^{124}\) We then continue with the fourth ode of the Great canon.

After Ode VI we repeat the irmos, *With my whole heart I cried...* as the katavasia. Then a small litany followed by the kontakion and ikos from the Triodion. We then sing the Beatitudes in the sixth tone, with the troparia from the Triodion, after which we continue with the Great canon.

At the eighth ode we read the two three-canticed canons of the Apostles, without bows or prostrations (the irmos of the first canon is read, not sung). We then continue with the eighth ode of the Great canon.

After Ode VIII we sing *We praise, we bless and worship...* and then repeat the irmos, *The hosts of heaven give Him glory...* as the katavasia. We then sing the Magnificat (*My soul doth magnify...*)

After Ode IX we repeat the irmos, *Conception without seed...* as the katavasia; thereafter there is a small litany. (*It is truly meet...* is not sung.)

We sing the Hymn of Light (Photologicon) in the tone of the week, from the Horologion The Praises are read, without stichera.

Priet: *To Thee glory is due...*

Reader: *Amen.*

Priet: *Glory to Thee Who hast showed us the light.*

And the reader continues with the Small Doxology (read, not sung).

Litany: *Let us complete our morning prayer unto the Lord...*

The Aposticha, with stichera from Triodion and the usual weekday verses (*We were filled...* etc.).

*It is good to give praise... once.*

Trisagion Prayers

*Standing in the temple of thy glory...*

Litany: *Have mercy on us...* with the exclamation, *For a merciful God art Thou...* Choir: *Amen.*

Reader: *O come, let us worship...* and he immediately begins the First Hour.

\(^{124}\) According to Slavonic Typicon we do not say *Glory...* and *Now and ever...* at the second three-canticed canon (as indicated in the Triodion). Instead we use the refrains *O Most Holy Trinity, our God, glory to Thee and O most holy Theotokos save us.* This is true also at the eighth and ninth odes.
The Hours

There is no kathisma reading at First Hour. At the other Hours, there are readings appointed from the Psalter (and Old Testament, at the Sixth Hour). At none of the Hours are the Lenten verses sung, but are read, accompanied not by prostrations, but by bows. After the Trisagion, at all the Hours, we read the kontakion from the Great canon, *My soul, O my soul*... The Prayer of Saint Ephraim is not said. At the Typika, the Beatitudes are not sung but read, without prostrations. We end Typika thus:

Trisagion Prayers
Kontakion, *My soul, O my soul*...
*Lord, have mercy*, forty times.
*O All-holy Trinity*...
*Wisdom!*

*It is truly meet...* (first half)

*Most holy Theotokos save us!*
(and we continue with) *More honorable*...

*Glory to Thee, O Christ God*...

*Glory... Now and ever... Lord, have mercy, thrice, Father (Master) bless!*

And the priest gives the dismissal.

Vespers and the Liturgy of the Presanctified

Thursday evening

The Liturgy of the Presanctified is served according to the usual order. Note that, instead of the eighteenth kathisma, we read the twelfth.

THE FIFTH SATURDAY OF LENT (§3B19)

On which we chant the Akathist Hymn to the Most Holy Theotokos

Matins

(Friday Evening)

Priest: *Blessed is our God*... and the usual beginning

Psalms 19 and 20

*Glory... Now and ever*...

Trisagion Prayers

*Save, O Lord, Thy people*... and two more troparia found in the Horologion

Litany: *Have mercy on us, O God*...

Priest: *Glory to the holy, and consubstantial*...

Reader: *Glory to God in the highest*... and he reads the Six Psalms, to which we listen with silence and compunction.
Litany: *In peace, let us pray to the Lord...*  

*God is the Lord...* and the troparion, *Taking knowledge...* thrice.  

Then we read the sixteenth kathisma followed by a small litany and the kontakion, *To thee, our leader...* (*To thee, the Champion leader...*), during which the priest censes the iconostasis and the entire church. Then the priest, standing in the center of the church, reads the first section of the *Akathist Hymn*. We all remain standing while it is read. After the fourth kontakion, we again sing the first kontakion, *To thee, our leader...*  

Then the seventeenth kathisma is read followed by a small litany and the kontakion, *To thee, our leader...* (*To thee, the Champion leader...*), during which there is a small censing. And we continue with the fourth ikos of the Akathist. After the seventh kontakion we again sing the first kontakion, *To thee, our leader...* And then *Psalm 50* is read, after which we immediately begin the canons:  

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**Odes one through five:**

<table>
<thead>
<tr>
<th>In a temple dedicated to the resurrection:</th>
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<tbody>
<tr>
<td><em>From the preceding Sunday, in the tone of the week:</em></td>
</tr>
<tr>
<td>Irmos, twice, and two troparia of the resurrection</td>
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<tr>
<td>One troparion from the canon of the Cross and resurrection</td>
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<tr>
<td>One troparion from the canon of the Theotokos</td>
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<tr>
<td>Then:</td>
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<tr>
<td>Six troparia from the canon to the Theotokos in the Triodion</td>
</tr>
</tbody>
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<thead>
<tr>
<th>In a temple of the Lord:</th>
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<tbody>
<tr>
<td>Six troparia (including the irmos twice) from the canon of the temple</td>
</tr>
<tr>
<td>Six troparia from the canon to the Theotokos in the Triodion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple of the Theotokos:</th>
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</thead>
<tbody>
<tr>
<td>Twelve troparia (including the irmos, twice) from the canon to the Theotokos in the Triodion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple of a Saint:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six troparia (including the irmos) from the canon to the Theotokos in the Triodion</td>
</tr>
<tr>
<td>Six troparia from the canon of the temple</td>
</tr>
</tbody>
</table>

As katavasia we sing the irmos of the canon to the Theotokos, *I shall open my mouth...*  

*After Ode III* there is a small litany followed by the kontakion, *To thee, our leader...* (*To thee, the Champion leader...*), during which there is a small censing. And we continue with the seventh ikos of the Akathist. After the tenth kontakion we again sing the first kontakion, *To thee, our leader...* Then the sessional hymns from the Triodion.
Odes six through nine:

Six troparia (including the irmos, twice) from the canon to the Theotokos in the Triodion

Four troparia from the first four-canticed canon in the Triodion

Four troparia from the second four-canticed canon in the Triodion, with two additional troparia at the end to the martyrs and for the departed

As the katavasia we sing the irmos of the second four-canticed canon.

After Ode VI there is a small litany followed by the kontakion, *To thee, our leader... (To thee, the Champion leader...)*, during which there is a small censing. And we continue with the tenth ikos of the Akathist Hymn. After the thirteenth ikos (which is chanted thrice), the first ikos is again chanted. We then sing the first kontakion, *To thee, our leader...* And we continue with seventh ode of the canons.

After Ode VIII we sing the Magnificat (*My soul doth magnify...*)

After Ode IX there is a small litany. *It is truly meet... is not sung.*

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Exapostilarion from the Triodion, *The mystery hidden from all ages...*

The Praises: The first two verses are sung in the fourth tone (the tone of the first sticheron). We chant four stichera from the Triodion in the fourth tone, *A mystery hidden...; Glory... Now and ever...* in the same tone, *The Theotokos heard...*

The Great Doxology and then the troparion from the Triodion, *Taking knowledge...* (Triodion page 422). Then the litanies and dismissal of Matins according to the usual festal order.

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**Hours**

Troparion: *Taking knowledge...* Kontakion: *To thee, our leader... (To thee the champion...)* (Both from Triodion, page 422)

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**Divine Liturgy (of Saint John Chrysostom)**

At the Beatitudes we read four troparia from ode three of the canon to the Theotokos (from the Triodion) and four troparia from ode six of the same canon.

We sing the troparion, *Taking knowledge...* Glory... Now and ever... and the kontakion, *To thee, our leader...*

Prokelimenon, the Song of the Theotokos, third tone: *My soul doth magnify the Lord...*

Epistles: Hebrews §322 (9:24-28), of the day
Hebrews §320 (9:1-7), of the Theotokos

Alleluia of the Theotokos, eighth tone: Arise, O Lord, into Thy rest...

Gospels: Mark §35 (8:27-31), of the day

Communion hymn of the Theotokos: *I will receive the cup...*

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125 That is, having four odes.
THE FIFTH SUNDAY OF LENT (§3B20)
COMMEMORATION OF SAINT MARY OF EGYPT

Vespers

At Lord I have cried... we insert ten stichera:

We chant six stichera from the Octoechos
And three from the Triodion, repeating the first, sixth tone: The pollution of past...
Glory... from the Triodion, fourth tone: The powers of Thy Cross...
Now and ever... the dogmaticon in the tone of the week

If Litya be served:

Sticheron of the temple
Glory... from the Triodion, first tone: O ye choirs...126
Now and ever... resurrectional theotokion from the Aposticha of the first tone.

At the Aposticha:

We sing the stichera of the Octoechos with their verses.
Glory... from the Triodion, second tone: The desires of thy soul...
Now and ever... resurrectional theotokion from the Aposticha of the second tone.

Troparia:

If Vigil be served we sing O Theotokos Virgin rejoice..., thrice.
Otherwise we sing the Sunday troparion; Glory... from the Triodion, eighth tone: In thee, O Mother... Now and ever... theotokion, same tone: O Loving Lord...

Matins

After God is the Lord... we sing the troparia:

Sunday troparion, twice
Glory... from the Triodion, eighth tone: In thee, O Mother...
Now and ever... theotokion, same tone: O Loving Lord...

After each kathisma we read the sessional hymns from the Octoechos. (See chapter six concerning the usage of theotokia at the sessional hymns.)

Blessed are the blameless... (Psalm 118).

After the evlogitaria and litany we read the hypakoe, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: Glory... The doors of repentance... and the rest, as given in the Triodion or Horologion.

126 The Slavonic Triodion does not provide a sticheron of the saint at the Litya, nor is such mentioned by the Slavonic Typicon.
The canons:
Irmos, two troparia, and theotokion from the canon of the resurrection in the Octoechos
Two troparia from the canon of the Theotokos in the Octoechos
Four troparia from the first canon in the Triodion, with the refrain, Have mercy on me, O God, have mercy on me.
Four troparia from the second canon in the Triodion, with the refrain, Venerable mother Mary, entreat God for us.
Katavasia: I shall open my mouth...

After Ode III there is a small litany followed by the kontakion,127 Once thou wast defiled..., ikos, and sessional hymns from the Triodion.
After Ode VI there is a small litany followed by the kontakion and ikos of the resurrection.
After Ode VIII we sing the Magnificat, My soul doth magnify...
After Ode IX there is a small litany.

Exapostilaria:

_Holy is the Lor_...
The appointed exapostilarion of the resurrection
_Glory... from the Triodion: Thee we have as a pattern...
_Now and ever... theotokion from the Triodion: O sweetness of the angels...

At the Praises we insert nine stichera:
We chant eight stichera from the Octoechos; before the last two of these stichera, we use the following verses:
(1) I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.
(2) I will be glad and rejoice in Thee, I will chant unto Thy name, O Most High.
And one sticheron from the Triodion, first tone: The Kingdom of God... which is preceded by the verse, Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.
_Glory... the same sticheron from the Triodion, same tone: The Kingdom of God...
_Now and ever... Most blessed art thou...

After the dismissal: Glory... Now and ever... and the appointed gospel sticheron.

127 The Triodion (Ware) has the kontakion located after Ode VI, as is the Greek practice.
At the Hours
Troparion of the resurrection and of the saint; kontakion of the resurrection.

At Liturgy
(Of Saint Basil the Great)
At the Beatitudes we read eight troparia of the resurrection.

The troparia and kontakia are chanted according to the usual order for a simple service. See §1A.

Prokeimena: in the tone of the week\textsuperscript{128} and of the saint, fourth tone: \textit{Wondrous is God}...

Epistles: Hebrews §321 from the half (9:11-14) (for the day)
Galatians §208 (3:23-29) (for the saint)

Alleluia: in the tone of the week\textsuperscript{129} and of the saint,\textsuperscript{130} first tone, \textit{With patience I waited patiently}...

Gospels: Mark 47 (10:32-45) (for the day)
Luke §33 (7:36-50) (for the saint)

Instead of \textit{It is truly meet}... we sing \textit{In thee rejoiceth}...

Communion Hymn: \textit{Praise the Lord}... and \textit{In everlasting remembrance}...

THE SIXTH SATURDAY OF LENT (§3B21)
COMMEMORATION OF THE HOLY AND RIGHTEOUS LAZARUS

At Vespers and Liturgy of the Presanctified
On Friday Evening

At \textit{Lord, I have cried}... we insert ten stichera:

- The idiomelon, eighth tone: \textit{Having completed}..., twice
- The martyricon, same tone: \textit{O martyrs of the Lord}...
- Then five stichera of Lazarus, repeating the first two, sixth tone: \textit{O Lord, wishing to see}...
- \textit{Glory}..., eighth tone: \textit{Standing before the tomb}...
- \textit{Now and ever}..., same tone: \textit{Having completed}...

Entrance with Censer

Then the prokeimenon and readings from the Triodion and the rest of the Liturgy of the Presanctified as usual.

\textsuperscript{128} In the Greek practice, eighth tone: \textit{Make your vows}...

\textsuperscript{129} In the Greek practice Alleluia is in the fifth tone, \textit{I will sing of Thy mercies}...

\textsuperscript{130} Although not specifically mentioned in the Typicon, and not provided in the service books, some authorities (specifically Rozanov) maintain that the general Alleluia verse for a venerable woman should be used, as the general Prokeimenon is also used.
At Great Compline
After the first trisagion we read the troparion of the feast, *Giving us before Thy passion*... (Triodion page 476).

After the second trisagion we sing the troparia as usual, *Have mercy on us*...

After the Doxology we chant the canon from the Triodion, first tone. After the ninth ode of the canon, instead of *It is truly meet*..., both choirs together sing the irmos again, *He hath showed strength*...

After the trisagion we read the kontakion of the feast, *Christ, the joy of all*... (Triodion page 483).

There is a lesser dismissal, as indicated in the Horologion for Friday evening.

At the Midnight Office
After the first trisagion we read the troparion of the feast, *Giving us before Thy passion*... (Triodion page 476), instead of the troparia, *O Thou Who art by nature*...

After the second trisagion we read the kontakion of the feast, *Christ, the joy of all*... (Triodion page 483), instead of the troparia, *Remember, O Lord, for Thou art good*... Then *Lord, have mercy*, twelve times and the dismissal. The prayer, *Remember, O Lord, our fathers*... is not said.

At Matins
After *God is the Lord*... we sing the troparion, first tone: *Giving us before... twice; Glory... Now and ever... Giving us before... once more.*

After the first reading from the Psalter (Kathisma XVI), we read the sessional hymn from the Triodion, *Taking pity, O Christ*..., twice.

After the second reading from the Psalter (Kathisma XVII) we sing the *Evlogitaria of the resurrection: Blessed art Thou, O Lord, teach me Thy statutes. The assembly of angels was amazed*... and the rest as on Sundays. Then a small litany and the sessional hymn: *O Fountain of wisdom*..., twice.

Then we sing *Having beheld the resurrection of Christ*... as on Sundays, followed by Psalm 50.

The prayer, *Save, O God, Thy people*... is not said.

Then the canons:

Up to the end of the fifth ode we use two canons from the Triodion, the first with eight troparia (including the irmos, twice) and the second with six. The refrain for both is *Glory to Thee, our God, glory to Thee.*

At the sixth ode we begin the four-canticled canons. The irmos of the first canon is sung twice, and the troparia of the two canons are then repeated so as to make up the number twelve.
After each ode we sing the irmos of the second canon as the katavasia.

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we do not sing the Magnificat, My soul doth magnify...

After Ode IX there is a small litany. (It is truly meet... is not sung.)

Exapostilaria:

_Holy is the Lord our God_, thrice, in the first tone.

Then the exapostilarion from the Triodion: *At Thy word, O Word of God...* twice.

*Glory... Now and ever... Through Lazarus, O death...*

At the *Praises*:

_We sing eight stichera from the Triodion_

(The verses for the last two stichera are the same as those used on most Sundays: _Arise, O Lord... and I will confess Thee..._

*Glory..., second tone: A great and marvelous wonder...*_

*Now and ever..., same tone: Most blessed art thou...*

We sing the *Doxology* and then the troparion, _Giving us before..._

Then the litanies and dismissal according to the usual festal order.

**At the Hours**

_The troparion and kontakion from the Triodion._

**At Liturgy**

(Of Saint John Chrysostom)

At the *Beatitudes* we read four troparia from the third ode of the first canon in the Triodion and four from the sixth ode of the second canon.

We sing the troparion and kontakion of the feast.

Instead of *Holy God...* we sing *As many as have been baptized...*

*Prokeimenon* in the third tone, _The Lord is my light..._

*Epistle*: Hebrews §333 from the half (12:28-13:8).

*Alleluia* in the fifth tone, _The Lord is King..._


Instead of *It is truly meet...* we sing the irmos of the ninth ode, _With all peoples let us honor..._

*Communion Hymn*: _Out of the mouths of babes..._
PALM SUNDAY (§3B22)
THE ENTRY OF OUR LORD INTO JERUSALEM

Note: The Octoechos is not used on this day, nor do the services follow the normal Sunday order.

At Vespers
We sing Blessed is the man..., the entire kathisma (as is usual on Sunday).

At Lord, I have cried... we insert ten stichera:
- We sing five stichera from the Triodion, each being repeated, sixth tone: Today the grace...
- Glory... same tone: again the first sticheron: Today the grace...
- Now and ever... Today the grace... (again).

We sing the usual prokeimenon for Saturday evening: The Lord is king...

Three readings:
- Genesis 49:1-2, 8-12: Jacob called his sons...
- Zephaniah (Sophanias) 3:14-19: Thus saith the Lord: Rejoice, O daughter...
- Zechariah 9:9-15: Thus saith the Lord: Rejoice greatly, O daughter...

At the Litya we sing the stichera of the Triodion:
- First tone: The All-Holy Spirit... and the rest
- Glory... Now and ever... third tone: Six days before the Passover...

At the Aposticha:
- Stichera, eighth tone: Rejoice and be glad... with their verses.
- Glory... sixth tone: Today the grace...
- Now and ever... Today the grace... (again)

At the Blessing of the Loaves:
- The troparion of the feast: Giving us before Thy Passion..., twice.
- And another: Buried with Thee through Baptism..., once.

At Matins
At God is the Lord...:
- Giving us before Thy Passion..., twice
- Glory... Now and ever... Buried with Thee through Baptism..., once

The usual Sunday kathismata (II and III) are read followed by the sessional hymns from the Triodion.

Polyeleos and then the Magnification: We magnify Thee, O Christ the Giver of Life... with the selected psalm verses.

We do not sing the evlogitaria of the resurrection, Blessed art Thou, O Lord...

After the small litany, we chant the sessional hymn from the Triodion: He Who sitteth upon the throne...
Palm Sunday (§3B22)

From my youth up...

Prokelmenon: Out of the mouths of babes and sucklings...

Gospel: Matthew §83 (21:1-11, 15-17)

We do not sing Having beheld the resurrection of Christ... but immediately read Psalm 50.

After Psalm 50: The Blessing of the Palms with the appointed hymns (Triodion page 495). We then venerate the Gospel, and the priest distributes the palms, together with lighted candles, which we hold until the end of the service.

The canon: At each ode the irmos is chanted twice and then the troparia are repeated so as to make up the number twelve. The irmos is repeated as the katavasia. We use the refrain Glory to Thee, our God, glory to Thee.

After Ode III there is a small litany followed by the hypakoe from the Triodion: First they sang in praise...

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we do not sing the Magnificat, My soul doth magnify...

After Ode IX there is a small litany.

As the exapostilarion we sing Holy is the Lord our God, in the fourth tone; there is no additional exapostilarion.

At the Praises we insert six stichera:

We chant four stichera from the Triodion, repeating the first two, fourth tone: A very great multitude...

Glory... Now and ever..., sixth tone: Six days before...

The Great Doxology is sung followed by the troparion: Giving us before Thy Passion...

At the Hours

At all the hours we read both troparia from the Triodion and the kontakion from the Triodion.

At Liturgy

(Of Saint John Chrysostom)

Note: Additional Lambs need to be prepared for the Liturgies of the Presanctified on Monday, Tuesday, and Wednesday.

Festal Antiphons

At the Small Entrance, the following verse is said by the deacon or priest:

Blessed is He that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord, and hath appeared unto us.

131 In the Greek practice the second troparion, Buried with Thee..., is sung.
Troparia and Kontakia:

Giving us before Thy Passion...
Glory... Buried with Thee...
Now and ever... Seated in heaven upon Thy throne...

Prokeimenon: Blessed is He that cometh...
Epistle: Philippians §247 (4:4-9).
Alleluia: O sing unto the Lord...

Instead of It is truly meet... we sing the irmos of the ninth ode, The Lord is God...

Communion Hymn: Blessed is He that cometh in the Name of the Lord...

Vespers

Priest: Blessed is our God... and the usual beginning.

Psalm 103, Bless the Lord, O my soul...

The Litany of Peace

At Lord, I have cried... we insert six stichera:

We sing three stichera from the Triodion, each being repeated, eighth tone: Rejoice and be glad...

Glory... same tone: again the first sticheron: Rejoice and be glad...

Now and ever... O Thou who ridest on the cherubim...

Entrance with the censer and O Gentle Light...

Then the usual Sunday evening prokeimenon, Behold now, bless ye the Lord...

Vouchsafe, O Lord... (During which the priest removes his phelonion, and puts on a dark-colored epitrachilion.)

Litany: Let us complete our evening prayer...

Aposticha with three stichera from the Triodion:

Second tone: Passing from one divine feast...
Refrain: O sing unto the Lord...
Third tone: It is a fearful thing...
Refrain: All the ends of the earth...
Seventh tone: O evil and adulterous synagogue...
Glory... second tone: Passing from one divine feast... (again)
Now and ever... third tone: It is a fearful thing... (again)
Palm Sunday (§3B22)

Now lettest Thou...

Trisagion Prayers

O Theotokos and Virgin, rejoice... and a prostration.

Glory... O Baptizer of Christ... prostration.

Now and ever... Plead in our behalf... prostration.

Beneath thy compassion... bow from the waist.

Lord, have mercy. Forty times.

Glory... Now and ever...

More honorable...

In the name of the Lord...

Priest: He that is is blessed...

Reader: Amen. O Heavenly King, strengthen Orthodox...

Prayer of Saint Ephraim once, with three prostrations.

Priest: Glory to Thee, O Christ God...

Choir: Glory... Now and ever... Lord, have mercy. Thrice. Father (Master) bless!

And the priest gives the dismissal: May the Lord Who cometh to His voluntary Passion, Christ our True God...

Note: According to the service books of the Kiev Caves Monastery, the saints of the day and of the temple are not named at the dismissal during Holy Week.

At Small Compline

Small Compline is read as usual.

After the Creed we chant the three-canticed canon of Great Monday, eighth tone (Triodion, pages 506-510): The irmoi are chanted twice each and the troparia are read according to their number, without being repeated. At the end of each ode the irmos is repeated as the katavasia. At the end of the ninth ode the irmos, Virginity is alien..., is sung again, by both choirs, in place of It is truly meet...

After the Trisagion Prayers the kontakion of the Triodion is read, Jacob lamented the loss of Joseph... (Triodion, page 513).

After More honorable... In the name of the Lord... and Through the prayers... the prayer of Saint Ephraim is said twice, with twelve bows and the prayer O God, cleanse me a sinner. Then the Trisagion Prayers. And after Our Father... we say Lord, have mercy, twelve times, and the prayer, O undefiled, untainted...

At the end we use the dismissal: May the Lord Who cometh to His voluntary Passion, Christ our True God...
CONCERNING THE READING OF THE GOSPELS AT THE HOURS DURING PASSION WEEK

The four Gospels are read at the Hours on Monday, Tuesday, and Wednesday of Passion Week. The Gospel is read after the Theotokion at the Third and Ninth Hours. At the Sixth Hour the reading immediately follows the reading from the Old Testament. There is a full censing at the Third Hour; at the Sixth Hour only the Altar, Gospel and Iconostasis are censed; at the Ninth Hour there is again a full censing. According to the Typicon the censing takes place during the reading of the Theotokion, but in practice is done during the opening psalms of the Hour.

At the Third Hour the Gospel reading is prefaced by, And that He will vouchsafe unto us... and the rest as usual. The readings at the Sixth and Ninth Hours are prefaced only by Wisdom! Aright! Let us hear..., and the rest. The Gospel is read with the priest vested in phelonion, with the Royal Doors open.

According to the Typicon, the Gospel according to Matthew is divided into two parts which are read at the Third and Sixth Hours on Monday. The Gospel according to Mark is also divided into two parts which are read on Monday at Ninth Hour and on Tuesday at the Third Hour. The Gospel according to Luke is divided into three parts which are read on Tuesday at the Sixth and Ninth Hours and on Wednesday at the Third Hour. The Gospel according to John is divided into two parts, but it is read only up to the 13th verse of the 32nd chapter. The Gospel according to John is read at the Sixth and Ninth Hours on Wednesday.

Note: In some places it is the custom to read two or three of the Gospels during the sixth week of Great Lent. In this case the remaining reading is distributed over the first three days of Passion Week.

GREAT AND HOLY MONDAY (§3B23)

At Matins

Blessed is our God...

The usual beginning (see appendix I).132

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through Our Father... and the exclamation by the priest, For Thine is the kingdom...

The troparia, Save, O Lord... and the rest as given in the Horologion.

The litany: Have mercy on us...

Priest: Glory to the holy and consubstantial...

And the reader begins the Six Psalms as usual.

132 If Matins be preceded by another service, the reader omits Glory to Thee... and Heavenly King... beginning with Holy God... The reader does not omit the Trisagion Prayers, as is done outside Lent.
We sing Alleluia with the usual verses, followed by the troparion, eighth tone, *Behold the Bridegroom...*, twice; Glory... *Now and ever...* the same.

Then kathisma IV is read, after which there is no litany, but rather Lord, have mercy, thrice, and the sessional hymn, *Today the Holy Passion...*, twice.

Then kathisma V is read followed by the sessional hymn, *O Judge invisible...*, twice.

Then kathisma VI is read followed by the sessional hymn, *The first-fruits...*, twice.

And then immediately: And that He will vouchsafe unto us... and Lord, have mercy, thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading... ...Matthew.

Glory to Thee, O Lord...


Psalm 50 and the prayer: Save, O God, Thy people...

Then the canon:

We use the three-canticled canon (with the first, eighth, and ninth odes). In each ode the irmos is sung twice, and the troparia are repeated so as to make twelve. The irmos is repeated as the katavasia.

After the first ode there is a small litany with the exclamation, For Thou art the King of Peace... followed by the kontakion and ikos from the Triodion.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. (*It is truly meet...* is not sung.)

We sing the exapostilarion, *I see Thy bridal chamber...*, twice; Glory... *Now and ever...* the same, once.

Then the Praises with four stichera:

(All the verses down to Praise Him for His mighty acts... are read.)

We chant two stichera from the Triodion, each being repeated.

Glory... *Now and ever...*, fifth tone: O Lord, as Thou camest...

Priest: Glory to Thee Who hast... and the Doxology is read.

Litany: Let us complete our morning prayer...

Aposticha with three stichera from the Triodion; Glory... *Now and ever...*, eighth tone: The serpent found a second Eve...

It is good to give praise..., twice, and the rest of Matins according to the usual Lenten order. The First Hour is then read, without a kathisma, according to the usual Lenten order. After the Trisagion Prayers we read the kontakion of the Triodion, Jacob lamented the loss of Joseph..., instead of the usual kontakion, The most glorious Mother of God... At the end we use the dismissal: May the Lord Who cometh to His voluntary Passion, Christ our True God...
At the Hours

The Third, Sixth, and Ninth Hours are read together, with the appointed kathismata and portions of the Gospel. See note above, on page 138. At the Sixth Hour we chant the Troparion of the Prophecy and a reading from Ezekiel (1:1-20), with its prokeimena. At all the Hours, as well as at Typika, the kontakion of the Triodion is read, Jacob lamented the loss of Joseph... without any further kontakia. At the end of Typika we use the dismissal: May the Lord Who cometh to His voluntary Passion, Christ our True God...

At Vespers

(Together with the Liturgy of the Presanctified Gifts)

We follow the usual order of the Liturgy of the Presanctified (as outlined in §3A 1, Vespers variant III).

We chant Lord, I have cried..., with ten stichera from the Praises and Aposticha of Matins, as follows:

First tone: As the Lord went to His voluntary Passion... (twice).
Fifth tone: We have come, O faithful... (twice).
O Lord, as Thou camest to Thy Passion... (twice).
O Lord, the mother of the sons of Zebedee... (twice).
O Lord, teaching Thy disciples...

Eighth Tone: O brethren, let us fear the punishment...

Glory... Now and ever..., same tone: The serpent found a second Eve...

The Entrance is with the Gospel.

Prokeimenon, sixth tone: The Lord bless thee...
Reading: Exodus 1:1-20
Prokeimenon, sixth tone: We have blessed you...
Reading: Job 1:1-12
Let my prayer... and the Prayer of Saint Ephraim, once, with three prostrations.

Then, without neither an Epistle nor Alleluia, the Gospel is read:

(If a deacon be serving, Bless, master, the bringer... etc.)
Wisdom! Aright! Let us hear... Peace be unto all. And the rest as usual.
The Gospel is from Matthew §98-§101 (24:3-35).

And the remainder of the Liturgy of the Presanctified Gifts, according to the usual order.

At Great Compline

After the Doxology we chant the three-canticled canon from the Triodion (pages 519-523), eighth tone: The irmoi are chanted twice each and the troparia are read according to their number, without being repeated. At the end of each ode the irmos is repeated as the katavasia. At the end of the ninth ode the irmos, The burning bush... is sung again, by both choirs, in place of It is truly meet...

After the Trisagion Prayers, the kontakion of the Triodion is read, Think, wretched soul... (Triodion, page 525) followed immediately by O Lord of hosts... and the rest of Great Compline as usual.
GREAT AND HOLY TUESDAY (§3B24)

At Matins

Blessed is our God...

The usual beginning (see appendix I). 133

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through Our Father... and the exclamation by the priest, For Thine is the kingdom...

The troparia, Save, O Lord... and the rest as given in the Horologion.

The litany: Have mercy on us...

Priest: Glory to the holy and consubstantial...

And the reader begins the Six Psalms as usual.

We sing Alleluia with the usual verses, followed by the troparion, eighth tone, Behold the Bridegroom..., twice; Glory... Now and ever... the same.

Then kathisma IX is read, after which there is no litany, but rather Lord, have mercy, thrice, and the sessional hymn, Brethren, let us love..., twice.

Then kathisma X is read followed by the sessional hymn, The priests and scribes..., twice.

Then kathisma XI is read followed by the sessional hymn, Impious Judas..., twice.

And then immediately: And that He will vouchsafe unto us...

Lord, have mercy, thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading... ...Matthew.

Glory to Thee, O Lord...


Litany: Save, O God, Thy people...

Then immediately there is a small litany with the exclamation, For Thou art the King of Peace... followed by the kontakion and ikos from the Triodion.

And then the canon:

We use the two-canticed canon (eighth and ninth odes). In each ode the irmos is sung twice, and the troparia are repeated so as to make twelve. The irmos is repeated as the katavasia.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. (It is truly meet... is not sung.)

133 If Matins be preceded by another service, the reader omits Glory to Thee... and Heavenly King... beginning with Holy God... The reader does not omit the Trisagion Prayers, as is done outside Lent.
We sing the exapostilarion, I see Thy bridal chamber..., twice; Glory... Now and ever... the same, once.

Then the Praises with four stichera:

(All the verses down to Praise Him for His mighty acts... are read.)

We chant two stichera from the Triodion, each being repeated.

Glory... Now and ever..., fourth tone: O my soul, thou hast heard...

Priest: Glory to Thee Who hast... and the Doxology is read.

Litany: Let us complete our morning prayer...

Aposticha with three stichera from the Triodion; Glory... Now and ever..., sixth tone: Come, ye faithful...

*It is good to give praise..., twice, and the rest of Matins according to the usual Lenten order. The First Hour is then read, without a kathisma, according to the usual Lenten order. After the Trisagion Prayers we read the kontakion of the Triodion, Think, wretched soul..., instead of the usual kontakion, The most glorious Mother of God... At the end we use the dismissal: May the Lord Who cometh to His voluntary Passion, Christ our True God...*

**At the Hours**

The Third, Sixth, and Ninth Hours are read together, with the appointed kathismata and portions of the Gospel. See note above, on page 138. At the Sixth Hour we chant the Troparion of the Prophecy and a reading from Ezekiel (1:21-2:1), with its prokeimena. At all the Hours, as well as at Typika, the kontakion of the Triodion is read, Think, wretched soul... without any further kontakia. At the end of Typika we use the dismissal: May the Lord Who cometh to His voluntary Passion, Christ our True God...

**At Vespers**

(Together with the Liturgy of the Presanctified Gifts)

We follow the usual order of the Liturgy of the Presanctified (as outlined in §3A1, Vespers variant III).

We chant Lord, I have cried..., with ten stichera from the Praises and Aposticha of Matins, as follows:

First tone: Into the splendor of Thy saints... (twice).
Second tone: I slumber in slothfulness... (twice).
Fourth tone: O my soul, thou hast heard... (twice).
Sixth tone: Come, ye faithful... (twice).

When Thou shalt come...

O Bridegroom, surpassing all...

Glory... Now and ever..., seventh tone: Behold, my soul, the Master...
Great and Holy Tuesday (§3B24)

The Entrance is with the Gospel.

Prokeimenon, sixth tone: Arise, O Lord, into Thy rest...

Reading: Exodus 2:5-10

Prokeimenon, fourth tone: Behold now, what is so good...

Reading: Job 1:13-22

Let my prayer... and the Prayer of Saint Ephraim, once.

Then, without an Epistle or Alleluia verses, the Gospel is read:

(If a deacon be serving, Bless, master, the bringer... etc.)

Wisdom! Aright! Let us hear... Peace be unto all. And the rest as usual.

The Gospel is from Matthew §102-107 (24:36-26:2).

And the remainder of the Liturgy of the Presanctified Gifts, according to the usual order.

At Great Compline

After the Doxology we chant the three-cantieled canon from the Triodion (pages 530-534), eighth tone: The irmoi are chanted twice each, and the troparia are read according to their number, without being repeated. At the end of each ode the irmos is repeated as the kata-
vasia. At the end of the ninth ode the irmos, With faith let us magnify... is sung again, by both choirs, in place of It is truly meet...

After the Trisagion Prayers the kontakion of the Triodion is read, I have transgressed more than the harlot... (Triodion, page 537) followed immediately by O Lord of hosts... and the rest of Great Compline as usual.

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GREAT AND HOLY WEDNESDAY (§3B25)

At Matins

Blessed is our God...

The usual beginning (see appendix I).134

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through Our Father... and the exclamation by the priest, For Thine is the kingdom...

The troparia, Save, O Lord... and the rest as given in the Horologion.

The litany: Have mercy on us...

Priest: Glory to the holy and consubstantial...

And the reader begins the Six Psalms as usual.

134 If Matins be preceded by another service, the reader omits Glory to Thee... and Heavenly King... beginning with Holy God... The reader does not omit the Trisagion Prayers, as is done outside Lent.
We sing Alleluia with the usual verses, followed by the troparion, eighth tone, Behold the Bridegroom..., twice; Glory... Now and ever... the same.

Then kathisma XIV is read, after which there is no litany, but rather Lord, have mercy, thrice, and the sessional hymn, The harlot drew near..., twice.

Then kathisma XV is read followed by the sessional hymn, Deceitful Judas..., twice.

Then Kathisma XVI is read followed by the sessional hymn, To Thee the harlot cried..., twice.

And then immediately: And that He will vouchsafe unto us...
Lord, have mercy, thrice.
Wisdom, Aright! Let us hear... Peace be unto all.
And to thy spirit.
The reading... ...John.
Glory to Thee, O Lord...
And the Gospel: John §41 (from the half) - §44 (12:17-50).
Psalm 50 and the prayer: Save, O God, Thy people...

Then the canon:

We use the three-canticled canon (with the third, eighth, and ninth odes). In each ode the irmos is sung twice, and the troparia are repeated so as to make twelve. The irmos is repeated as the katavasia.

After the third ode there is a small litany with the exclamation, For Thou art the King of Peace... followed by the kontakion and ikos from the Triodion.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. (It is truly meet... is not sung.)

We sing the exapostilarion, I see Thy bridal chamber..., twice; Glory... Now and ever... the same, once.

Then the Praises with four stichera:

(All the verses down to Praise Him for His mighty acts... are read.)

We chant four stichera from the Triodion, first tone: O Son of the Virgin...

Glory..., second tone: The sinful woman...

Now and ever..., sixth tone: Drowning in sin...

Priest: Glory to Thee Who hast... and the Doxology is read.

Litany: Let us complete our morning prayer...

Aposticha with four stichera from the Triodion and their verses; Glory... Now and ever... the troparion of Kassiani (from the Triodion), eighth tone: The woman who had fallen...

It is good to give praise..., twice, and the rest of Matins according to the usual Lenten order. The First Hour is then read, without kathisma, according to the usual Lenten order. After the Trisagion Prayers we read the kontakion of the Triodion, I have transgressed more than the harlot..., instead of the usual kontakion, The most glorious Mother of God... At the end we use the dismissal: May the Lord Who cometh to His voluntary Passion, Christ our True God...
At the Hours

The Third, Sixth, and Ninth Hours are read together, with the appointed kathismata and portions of the Gospel. See note above, on page 138. At the Sixth Hour we chant the Troparion of the Prophecy and a reading from Ezekiel (2:3-3:3), with its prokeimena. At all the Hours, as well as at Typika, the kontakion of the Triodion is read, I have transgressed more than the harlot... without any further kontakia. At the end of Typika we use the dismissal: May the Lord Who cometh to His voluntary Passion, Christ our True God...

At Vespers

(Together with the Liturgy of the Presanctified Gifts)

We follow the usual order of the Liturgy of the Presanctified (as outlined in §3A1, Vespers variant III).

We chant Lord, I have cried..., with ten stichera from the Praises and Aposticha of Matins, as follows:

First tone: O Son of the Virgin...
   The harlot mingled precious oil...
   While the sinful woman brought oil...
   O misery of Judas...

Second tone: The sinful woman hastened...

Sixth tone: Drowning in sin, she found in Thee...
   Today Christ cometh...
   The harlot spread out her hair...
   Evil-smelling and defiled, the woman...
   Full of despair on account of her life...
   Glory... Now and ever..., eighth tone: The woman who had fallen...

The Entrance is with the Gospel.

Prokeimenon, fourth tone: O give thanks unto the God...
Reading: Exodus 2:11-22

Prokeimenon, fourth tone: O Lord, Thy mercy endureth forever...
Reading: Job 2:1-10

Let my prayer... and the Prayer of Saint Ephraim, once.

Then, without an Epistle or Alleluia verses, the Gospel is read:

   (If a deacon be serving, Bless, master, the bringer... etc.)

Wisdom! Aright! Let us hear... Peace be unto all. And the rest as usual.

The Gospel is from Matthew §108 (26:6-16).

After Blessed be the name..., The Prayer of Saint Ephraim is said once, with three prostrations (even by those who may have received the Holy Mysteries); after this there are no more prostrations in church until Pentecost.
At Small Compline

Small Compline is read as it is outside of Lent.

After the Creed we chant the three-canticled canon of Great Thursday, sixth tone (Triodion, pages 543-547): The irmoi are chanted twice each and the troparia are read according to their number, without being repeated. At the end of each ode the irmos is repeated as the katavasia. At the end of the ninth ode the irmos, Conception without seed..., is sung again, by both choirs, in place of It is truly meet...

After the Trisagion Prayers the kontakion of the Triodion is read, The traitor taketh the bread... (Triodion, page 551).

GREAT AND HOLY THURSDAY (§3B26)

At Matins

According to the Typicon Matins begins at the seventh hour of the night (approximately 1 AM). According to current practice it is usually served somewhat earlier.

Blessed is our God...

The usual beginning (see appendix I).

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through Our Father... and the exclamation by the priest, For Thine is the kingdom...

The troparia, Save, O Lord... and the rest as given in the Horologion.

The litany: Have mercy on us...

Priest: Glory to the holy and consubstantial...

And the reader begins the Six Psalms as usual.

We sing Alleluia with the usual Lenten verses, followed by the troparion, eighth tone, The glorious disciples were illumined..., twice; Glory... Now and ever... the same.

And then immediately: And that He will vouchsafe unto us...

Lord, have mercy, thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading... ...Luke.

Glory to Thee, O Lord...


Psalm 50

The litany Save, O God, Thy people... is not said
The canon:

We use only the canon from the Triodion. In each ode the irmos is sung twice, and the troparia are repeated so as to make six. The irmos is repeated as the katavasia.

After the third ode there is a small litany followed by the sessional hymns from the Triodion.

After the sixth ode there is a small litany followed by the kontakion and ikos from the Triodion.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. *It is truly meet... is not sung.*

We sing the exapostilarion, *I see Thy bridal chamber...*, twice; Glory... *Now and ever... the same, once.*

Then the Praises with four stichera:

(All the verses down to *Praise Him for His mighty acts... are read.*)

We chant four stichera from the Triodion, second tone: *In haste the council...*  
Glory... *Now and ever...*, same tone: *The Lamb whom Isaiah proclaimed...*  

Priest: *Glory to Thee Who hast...* and the Doxology is read.

Litany: *Let us complete our morning prayer...*  

At the Aposticha:

We sing four stichera from the Triodion, eighth tone, with their verses.

Glory... same tone: *Deceitful are thy ways...*  
Now and ever... fifth tone: *Instructing Thy disciples...*  

*It is good to give praise... once.*  

Trisagion Prayers

The troparion: *The glorious disciples...* once.

Litany: *Have mercy on us...*  
*Wisdom!*  
*Father Bless.*  
*He that is is blessed...*  
*Amen. Establish, O God...*  

And immediately we begin the First Hour.
The First Hour:

We do not sing the Lenten verses with the prostrations, but we use the troparion, *The glorious disciples*...

After the *theotokion*, *What shall we call thee*...:

- Troparion of the prophecy, third tone: *Thou was struck...*, twice
- Prokeimenon, first tone: *Let the nations understand*...
- Reading: Jeremiah 11:18-12:5; 12:9-11, 14-15
- Prokeimenon, eighth tone: *Make your vows and pay them*...

We use the kontakion from the Triodion, *The traitor takes the Bread*...

We use the dismissal, *May He Who through His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God*...

The other Hours are read each with three fixed psalms, but without further readings from the Psalter and without the Lenten verses and prostrations. We use the troparion and the kontakion of the day, as at the First Hour.

After the Ninth Hour, the Beatitudes are read (not sung) without prostrations; and we continue with the rest of the Typika, ending with the dismissal as at the First Hour.

Vespers and Divine Liturgy of Saint Basil the Great

According to the Typicon Vespers begins at the eighth hour of the day (approximately two o'clock in the afternoon). According to current practice it is usually served somewhat earlier.

*Blessed is the Kingdom*...

*O come let us worship*...

Psalms 103

Litany of Peace

At *Lord, I have cried*... we insert ten stichera:

- We chant five stichera from the Praises at Matins, repeating each, second tone: *In haste the council of the Jews*...
- Glory... *Now and ever...*, sixth tone: *Truly is Judas to be numbered*...
- The Proskomedia is done during *Lord I have Cried*.

Entrance with the *Gospel*

*O Gentle Light*...

Prokeimenon, first tone: *Deliver me, O Lord*... after which the *Royal Doors* are closed.

Reading: *Exodus 19:10-19*, after which the *Royal Doors* are opened.
Prokeimenon, seventh tone: *Deliver me from mine enemies,...* after which the Royal Doors are closed.

Isaiah 50:4-11

Then the Royal Doors are opened.

The small litany with the exclamation *For holy art Thou...*

Trisagion: *Holy God...*

Prokeimenon, seventh tone: *The rulers took counsel...*

Epistle: 1 Corinthians §149 (11:23-32)

Alleluia, sixth tone, with three verses from the Triodion.


And we continue with the Liturgy of St. Basil the Great.

Instead of the Cherubic Hymn we sing the troparion, *At Thy mystical Supper, Son of God,...*

Instead of *It is truly meet...* we sing the irmos, *Come, ye faithful...* (Triodion page 553).

The troparion, *At Thy mystical Supper, Son of God,...* is sung as the Communion Hymn, during the Communion of the faithful, and instead of *Let our mouths be filled...*135

We use the dismissal, *May He Who through His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God...*

**Small Compline**

Small Compline is read as it is outside of Lent.

After the Creed we chant the three-canticked canon from the Triodion, eighth tone (Triodion, pages 560-564): The irmoi are chanted twice each and the troparia are read according to their number, without being repeated. At the end of Ode Nine, the irmos, *Blessed be the Lord God of Israel...*, is sung again, by both choirs, in place of *It is truly meet...*

After the Trisagion Prayers the kontakion of the Triodion is read, *Come, and let us all sing...* (Triodion, page 593).

We use the dismissal, *May He Who through His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God...*

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135 The Triodion indicates that *At Thy mystical Supper...* is also sung in place of *We have seen the True Light...* The Slavonic Typicon, however, is silent concerning this.
GREAT AND HOLY FRIDAY (§3B27)

At Matins
The Service of the Twelve Passion Gospels

According to the Typicon Matins begins at the second hour of the night (approximately eight o’clock in the evening).

Blessed is our God...

The usual beginning (see appendix I).

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through Our Father... and the exclamation by the priest For Thine is the kingdom...

The troparia, Save, O Lord... and the rest as given in the Horologion.

The litany: Have mercy on us...

Priest: Glory to the holy and consubstantial...

And the Reader begins the Six Psalms as usual.

After the Six Psalms and the litany:

We sing Alleluia with the usual verses, followed by the troparion, eighth tone, The glorious disciples were illumined..., twice; Glory... Now and ever... the same.

During the singing of the troparion the Priest, vested in Phelonion, brings out the Gospel Book to the center of the church and then censes the altar and the entire church. Meanwhile candles are distributed to the faithful.

Small litany with the exclamation, For Thine is the Power...

Then the First Gospel is read:
(This form is used for each of the subsequent Gospels.)

And that He will vouchsafe unto us...

Lord, have mercy, thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading is from the Holy Gospel according to...

Glory to Thy Passion, O Lord, glory to Thee.

Let us attend!

The First Gospel: John §46-58 (13:31-18:1)

Glory to Thy longsuffering, O Lord, glory to Thee.

At this point a bell is rung once.
Then we sing Antiphons One, Two, and Three (from the Triodion).
Small litany with the exclamation, *For unto Thee is due all glory*...

Sessional hymn, during which there is a small censing (the Gospel from the four sides, the iconostasis, the singers, and the congregation, without going around the church). **Note:** During the chanting of this sessional hymn, and the corresponding sessional hymns after each Gospel, the faithful do not sit, but rather remain standing.

The Second Gospel: John §58 (18:1-28)
A bell is rung twice.
Then we sing Antiphons Four, Five and Six.
Small litany with the exclamation, *For blessed and glorified*...
Sessional Hymn, during which there is a small censing.

The Third Gospel: Matthew §109 (26:57-75).
A bell is rung thrice.
Then we sing Antiphons Seven, Eight and Nine.
Small litany with the exclamation, *For Thou art our God*...
Sessional Hymn, during which there is a small censing.

A bell is rung four times.
Then we sing Antiphons Ten, Eleven and Twelve.
Small litany with the exclamation, *Blessed and glorified is the power*...
Sessional Hymn, during which there is a small censing.

The Fifth Gospel: Matthew §111 (27:3-32).
A bell is rung five times.
Then we sing Antiphons Thirteen, Fourteen and Fifteen
During the melodious singing of Antiphon Fifteen there takes place the entry with the Crucifix: the priest carries the Cross from the sanctuary and sets it up in the center of the church.\(^{136}\)
Small litany with the exclamation, *For blessed is Thy Name*...
Sessional Hymn, during which there is a small censing.

\(^{136}\) According to the practice of Holy Trinity Monastery in Jordanville, the Crucifix is set up before the beginning of Matins.
The Sixth Gospel: Mark §67 (15:16-32).
A bell is rung six times.
Then we sing the Beatitudes in the fourth tone, with nine troparia.
Small litany with the exclamation, For all the powers of heaven...
Prokeimenon, fourth tone: They parted My garments amongst themselves...

The Seventh Gospel: Matthew §113 (27:33-54).
A bell is rung seven times.
Psalm 50

A bell is rung eight times.
We use the three-canticed canon (Odes Five, Eight, and Nine) from the Triodion. In each ode the imnos is sung twice, and the troparia are repeated so as to make twelve. The imnos is repeated as the katavasia.
After Ode Five: small litany with the exclamation, For Thou art the King of peace... and then the kontakion and ikos from the Triodion.
At Ode Nine the Magnificat is not sung.
After Ode Nine: small litany and the exapostilarion, O Lord, this very day..., thrice.

A bell is rung nine times.
Then the Praises with four stichera:
   The first two verses are sung, as at a Vigil.
   We chant three stichera from the Triodion, repeating the first, third tone: Israel, My first-born Son...
   Glory... sixth tone: They stripped Me of My garments...
   Now and ever... same tone: I gave My back to scourging...

The Tenth Gospel: Mark §69 (15:43-47).
A bell is rung ten times.
Priest: Glory to Thee Who hast... and the Doxology is read.
Litany: Let us complete our morning prayer...

A bell is rung eleven times.
Aposticha with four stichera and their verses:
   We sing one sticheron, first tone: The whole creation...
   And three stichera, second tone: Why does the impious...
   Glory... eighth tone: Lord, when Thou hast ascended...
   Now and ever... sixth tone: Already the unjust judges...
During the singing of the Aposticha, there is a full censing of the church, beginning with the Gospel Book.

A bell is rung twelve times.

It is good to give praise... once.

Trisagion Prayers

The troparion, Thou hast redeemed us from the curse...

The Gospel Book is brought in and put on the Holy Table, and the Royal Doors are closed. The priest takes off the phelonion. Then the usual litany, Let us complete... and the dismissal, May Christ our true God, Who endured spitting...

The First Hour is not said at this time.

The Royal Hours

According to the Typicon this service begins about the second hour of the day (approximately eight o’clock in the morning on Friday).

The priest brings out the Gospel and places it on a stand before the Crucifix in the center of the church.

First Hour

Blessed is our God...

The usual beginning (see appendix I).

Psalms 5, 2 and 21, during which there is a full censing of the church, by the Priest and Deacon.

Glory... Now and ever...

Alleluia, alleluia, alleluia, glory to Thee, O God, thrice.

Lord, have mercy, thrice.

Glory... and the troparion is read, When Thou wast crucified...

Now and ever... and the theotokion, What shall we call thee...

Then we sing the stichera and verses from the Triodion.

Prokeimenon, fourth tone: His heart gathered iniquity to itself...

Reading: Zechariah 11:10-13.

Epistle: Galatians §215 from the half (6:14-18).


(The Gospel at each hour is said using the form given above, at Matins.)

Direct my steps...

Deliver me from the false accusation of men...

Make Thy face to shine upon Thy servant...

Let my mouth be filled with Thy praise, O Lord...
Trisagion Prayers

**Kontakion, Come, and let us all sing...**

*Lord, have mercy, forty times, and then, Thou who at all times...*

*Lord, have mercy, thrice*

*Glory... Now and ever...*

*More honorable...*

*In the Name of the Lord, Father bless.*

*God be gracious unto us...*

*O Christ, the true Light...*

*And we begin the Third Hour.*

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**Third Hour**

*O come, let us worship...*

Psalms 34, 108 and 50, during which there is a lesser censing of the church, by the Deacon.

*Glory... Now and ever...*

*Alleluia, alleluia, alleluia, glory to Thee, O God, thrice.*

*Lord, have mercy, thrice.*

*Glory... and the troparion is read, O Lord, the Jews condemned Thee...*

*Now and ever... and the theotokion, O Theotokos, thou art the true vine...*

*Then we sing the stichera and verses from the Triodion.*

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Prokeimenon, fourth tone: *I am ready for scourging...*

**Reading**: Isaiah 50:4-11.

**Epistle**: Romans §88 from the half (5:6-10).


*Blessed is the Lord God...*

Trisagion Prayers

**Kontakion, Come, and let us all sing...**

*Lord, have mercy, forty times, and then, Thou who at all times...*

*Lord, have mercy, thrice*

*Glory... Now and ever...*

*More honorable...*

*In the Name of the Lord, Father bless.*

*Through the prayers...*

*O Sovereign God...*

*And we begin the Sixth Hour.*
Sixth Hour

O come, let us worship...

Psalms 53, 139 and 90, during which there is a lesser censing of the church, by the Deacon.

Glory... Now and ever...

Alleluia, alleluia, alleluia, glory to Thee, O God, thrice.

Lord, have mercy, thrice.

Glory... and the troparion is read, O Christ our God...

Now and ever... and the theotokion, Seeing that we have no boldness...

Then we sing the stichera and verses from the Triodion.

Prokeimenon, fourth tone: O Lord our Lord...


Epistle: Hebrews §306 (2:11-18).


Let Thy compassions quickly go before us...

Trisagion Prayers

Kontakion, Come, and let us all sing...

Lord, have mercy, forty times, and then, Thou who at all times...

Lord, have mercy, thrice

Glory... Now and ever...

More honorable...

In the Name of the Lord, Father bless.

Through the prayers...

O God and Lord of hosts...

And we begin the Ninth Hour.

Ninth Hour

O come, let us worship...

Psalms 68, 69 and 85, during which there is a full censing of the church, by the Deacon.

Glory... Now and ever...

Alleluia, alleluia, alleluia, glory to Thee, O God, thrice.

Lord, have mercy, thrice.

Glory... and the troparion is read, When the thief...

Now and ever... and the theotokion O loving Lord, for our sakes Thou wast born...

Then the stichera and verses as given in the Triodion.
Prokeimenon, sixth tone: *The fool has said in his heart...*


Epistle: Hebrews §324 (10:19-31).


The Priest brings the Gospel Book into the altar, closes the Royal Doors, and removes the phelonion.

*Deliver us not up utterly...*

Trisagion Prayers

**Kontakion**, *Come, and let us all sing...*

*Lord, have mercy, forty times, and then, Thou who at all times...*

*Lord, have mercy, thrice*

*Glory... Now and ever...*

*More honorable...*

*In the Name of the Lord, Father bless.*

*God be gracious...*

*O Master and Lord, Jesus Christ our God...*

And we begin the Typika.

**The Typika**

*In Thy Kingdom remember us, O Lord...and the rest of the Beatitudes, read quickly and not sung.*

*The heavenly choir praiseth Thee...*

*I believe in one God, the Father almighty...*

*Remit, pardon, forgive, O God...*

*Our Father...*

**Kontakion**, *Come, and let us all sing...*

*Lord, have mercy, forty times, and then, All-Holy Trinity...*

*Blessed be the Name of the Lord...*

*Glory... Now and ever...*

*Psalm 33*

*Wisdom!*

*It is truly meet to bless thee, O Theotokos, ever-blessed and most blameless, and Mother of our God.*

*O most holy Theotokos save us!*

*More honorable than the Cherubim...*

*Glory to Thee, O Christ God...*

*Glory... Now and ever... Lord, have mercy, thrice, Father Bless!*

*And the dismissal, May Christ our true God, Who endured spitting...*
Great and Holy Friday (§3B27)

Vespers

Before the beginning, the Crucifix is removed from the center of the church, and in its place we arrange the sepulchre (a table for the Epitaphios). The Epitaphios is on the Holy Table, and on top of it the Book of the Gospels.

Blessed is our God...

Glory to Thee... and O Heavenly King...

Then the trisagion and the rest of the “Usual Beginning,” see appendix I.

Psalm 103

Litany of Peace

At Lord, I have cried... we insert six stichera:

We chant five stichera from the Triodion, repeating the first: The whole creation was changed...

Glory... sixth tone: See how the lawless synagogue...

Now and ever... same tone: A dread and marvelous mystery...

Entrance with the Gospel

Prokeimenon, fourth tone: They parted My garments...

The Royal Doors are closed.

Reading: Exodus 33:11-23

The Royal Doors are opened.

Prokeimenon, fourth tone: Judge them, O Lord, that do Me injustice...

The Royal Doors are closed.

Readings: Job 42:12-17

Isaiah 52:13-54:1

The Royal Doors are opened.

Prokeimenon, sixth tone: They laid Me in the lowest pit...

Epistle: 1 Corinthians §125 (1:18-2:2).

Alleluia, first tone: Save Me, O God...

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading is from the Holy Gospel according to...

Glory to Thy Passion, O Lord, glory to Thee.

Let us attend!


Glory to Thy longsuffering, O Lord, glory to Thee.

The Royal Doors are closed.
The litany:  *Let us all say...*

Vouchsafe, O Lord...

The litany:  *Let us complete our evening prayer...*

Aposticha with four stichera and their verses:

We sing four stichera automela, second tone:  *Down from the Tree...*

*Glory... Now and ever..., fifth tone: Joseph with Nicodemus...*

During *Glory... Now and ever...* the Royal Doors are opened and the faithful light candles. During the sticheron, *Joseph with Nicodemus...* the senior priest (in full vestments) and the deacon cense all four sides of the Holy Table (other priests are vested in the epitrachilion and phelonion).

*Now lettest Thou Thy servant...*

Trisagion Prayers

*Troparion, Noble Joseph...* (slowly)

During the chanting of the troparion the Epitaphios is brought out through the north door to the center of the church. The senior priest is under the Epitaphios and carries the Gospel Book. The Epitaphios is placed on the sepulchre, and on top of it the Gospel.

The singers continue (slowly):  *Glory... Now and ever... The Angel stood..., during which the Epitaphios is again censed thrice from each of the four sides.*

The priest then gives a sermon.

Then:  *Wisdom!...* and the rest, with the dismissal, *May Christ our true God, who for us men and for our salvation endured in the flesh the dread Passion, the life giving Cross and voluntary burial, through the prayers...*

The Epitaphios is then venerated by the clergy and by all the faithful, each making three great prostrations to the ground, two before kissing the Epitaphios and one after. During the veneration the sticheron, *Come and let us bless Joseph of everlasting memory...* is sung (Triodion page 654-655). The Royal Doors and curtain are closed, and we immediately begin Small Compline.

**Small Compline**

Priest (in epitrachilion):  *Blessed is our God...*

Reader:  *O come let us worship...*

Psalms 50, 69 and 142

*Glory to God in the highest...*

*I believe in one God...*

And the canon of the crucifixion of our Lord is read by the priest in front of the Epitaphios, slightly to the side, since the faithful continue to make prostrations and venerate it at this time.

After the canon instead of *It is truly meet...* we repeat the irmos, *No man is able to see God...*

Trisagion Prayers

*Kontakion, Come, and let us all sing the praises...* (Triodion page 619).

*Lord, have mercy,* forty times. And the rest of Small Compline according to the usual order (as outside lent).
At Matins

According to the Typicon, Matins begins at the seventh hour of the night (approximately one o'clock in the morning). According to current practice it is usually served somewhat earlier.

The priest, standing in front of the Epitaphios and vested in a dark epitraciticlion, gives the blessing: *Blessed is our God...*

And the usual beginning (see appendix I).

Psalms 19 and 20

*Glory... Now and ever...*

*Holy God... and the rest of the Trisagion Prayers through Our Father... and the Exclamation by the priest For Thine is the kingdom...*

The troparia, *Save, O Lord... and the rest as given in the Horologion.*

The litany: *Have mercy on us...*

Priest: *Glory to the holy and consubstantial...*

And the Reader begins the Six Psalms in front of the Epitaphios. In front of the reader, before the Epitaphios, stands the priest reading the prayers of Matins; in the same place are read the litanies and the rest.

After the Six Psalms and the litany, *God is the Lord... is sung to a special melody, with the usual verses.*

Then the troparia, second tone: *Noble Joseph... Glory... Going down to death... Now and ever... The Angel stood by the tomb...*

During the singing of the troparia, the Royal Doors are opened and the priests in black phelonias come out to the Epitaphios, and the senior priest with the deacon begins censing the four sides of the tomb, then the altar and the entire church. Candles are distributed to the faithful.

At the conclusion of the troparia, we begin the Lamentations, troparia which are sung between the verses of Psalm 118 (the Seventeenth Kathisma).

**Note:** There is a custom that the beginning of the kathisma having been sung with the troparia, the rest is read (the troparion by one priest; the verse of the psalm by another priest or the cantor). But it is better and more prayerful another way: after the beginning is sung, sing in recitative the remaining verses of the kathisma, while the priest alternates with the reading of the troparia.

At the conclusion of the first stasis, there is a small litany with the exclamation, *For blessed is Thy name...* We then begin the second stasis as the priest censes the Epitaphios, the principal icons, and both choirs.

After the second stasis, there is again a small litany with the exclamation, *For holy art Thou, O our God...* We then begin the third stasis as the priest censes the Epitaphios, the principal icons, and both choirs as before.

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137 According to the Slavonic Typicon the censing takes place at the beginning of the Lamentations
After the third stasis, we immediately begin the evlogitaria of the resurrection, *Blessed art Thou, O Lord*... *The assembly of angels*... (as on Sundays).

Thereafter the small litany with the exclamation, *For Thou art the King of peace*...

The priests enter the Altar and remove their phelonia. The **Royal Doors** are closed and the faithful extinguish their candles.

**Sessional hymns**

Psalm 50

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The canon:

According to custom, the canon is read by the senior priest in front of the Epitaphios.

In each ode the iros is sung twice, and the troparia are repeated so as to make twelve. The iros is repeated as the **After the third ode** there is a small litany followed by the sessional hymns from the Triodion.

**After the sixth ode** there is a small litany followed by the kontakion and ikos from the Triodion.

**At the ninth ode** we do not sing the Magnificat.

**After the ninth ode** there is a small litany. *(It is truly meet... is not sung.)*

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*Holy is the Lord our God* is sung as the **exapostilarion**, thrice in the second tone.

**Then the Praises** with four stichera:

(The first two verses are sung, then the verses down to *Praise Him for His mighty acts*... are read.)

We chant four stichera from the Triodion, second tone: *Today a tomb holds*...

*Glory*..., sixth tone: *Moses the great*...

*Now and ever*..., second tone: *Most blessed art thou*...

During the singing of the Praises, the senior priest vests in full vestments (as for Liturgy), the other priests vest only in epitrachilion and phelonion. During the singing of *Most blessed art thou*... the **Royal Doors** are opened and the priests come out to the Epitaphios.

**Then the Great Doxology**, during which the priest goes three times around the Epitaphios, censing it from the four sides. Then, while the choir sings the concluding *Holy God*... to a slow and solemn melody, as at the Burial Service, the priest takes the Book of Gospels and the other clergy take the Epitaphios which they hold above his head. They go in procession around the outside of the church, the choir meanwhile continuing to sing *Holy God*... to the funeral melody as often as is necessary. The Cross and the processional candles are carried at the head of the procession; then comes the choir; then the deacons with the incense, the clergy with the Epitaphios, and after them all the members of the congregation, holding lighted candles. The procession returns to the interior of the church. Then, stopping before the Holy Doors with the Epitaphios, the senior priest exclaims *Wisdom! Aright!*. The choir then sings
the troparion, *Noble Joseph*... and the clergy replace the Epitaphios on the sepulchre in the center of the church, putting the Book of Gospels on it, as before. The senior priest goes once around the Epitaphios, censing it from the four sides.

At the conclusion of *Noble Joseph*..., the service continues with the Troparion of the Prophecy, second tone: *O Christ, Who holdest fast*...

Prokeimenon, fourth tone: *Arise, O Lord, help us*...


Prokeimenon, seventh tone: *Arise, O Lord my God*...

Epistle: I Corinthians §133 (1 Corinthians 5:6-8; Galatians 3:13-14).

Alleluia, fifth tone: *Let God arise*...

Gospel: Matthew §114 (27:62-66) (read by the senior priest)

Litany: *Have mercy on us*...

Litany: *Let us complete our morning prayer*...

*Let us bow our heads*... etc.

We use the dismissal, *May Christ our true God, who for us men and for our salvation endured in the flesh the dread Passion, the life giving Cross and voluntary burial, through the prayers*...

Again, the Epitaphios is venerated as at Vespers. During the veneration the sticheron, *Come and let us bless Joseph of everlasting memory*... is sung (Triodion page 654-655). The Royal Doors and curtain are closed.

### The Hours

The First Hour is said in the narthex, following Matins. The other Hours and also the Typika are likewise said in the narthex before the beginning of Liturgy. They are said simply and without singing.

Troparia:

First and Sixth Hours: *Noble Joseph*... *Glory*... *Going down to death*...

Third and Ninth Hours: *Noble Joseph*... *Glory*... *The Angel stood by the Tomb*...

Kontakion: *He Who closed the abyss*...

At Typika we omit *I believe*..., *Blessed be the Name of the Lord*... and Psalm 33. There is a small dismissal.

### Vespers and Divine Liturgy of Saint Basil the Great

According to the Typicon this service begins at the tenth hour of the day (approximately four o'clock in the afternoon). In modern practice, the service usually begins somewhat earlier, at ten or eleven o'clock in the morning.

Before the beginning of the service, the Holy Table, the tables in the altar, the stands, and others, are put into white vestments, but these are covered in black. This is to facilitate the
change of vestment during the service. Similarly, the priest can begin by wearing white for the less visible parts of his vestments. (But in the Greek practice white vestments are worn from the beginning of the service.)

In most parishes, two Gospel Books are used: one is used during the service, while the other remains resting on the Epitaphios throughout.

Before the Epitaphios the Priest begins: *Blessed is the Kingdom...*

If preceded by the Hours, skip to *O come, let us worship...* below.

*Glory to Thee...* and *O Heavenly King...*

Then the trisagion and the rest of the "Usual Beginning," see appendix I.

*O come let us worship...*

Psalm 103

Great Litany

**Note:** The Proskomedia is performed during *Lord I have Cried...* and the Readings.

We sing *Lord, I have cried...* in the first tone and insert eight stichera:

- We sing four stichera of the resurrection, 138 first tone: *Accept Thou our evening prayers...*
- Then three stichera from the Triodion, repeating the first, eighth tone: *Today hell groans...*
- *Glory..., sixth tone: Moses the great...*
- *Now and ever..., dogmatic theotokion, first tone: Let us hymn the Virgin...*

Entrance with the Gospel around the Epitaphios.

*O Gentle Light...*

The Royal Doors are closed and we immediately begin the readings without a prokeimenon.

In all there are fifteen readings:

1) Genesis 1:1-13: *In the beginning God made...*
2) Isaiah 60:1-16: *Shine, shine, O Jerusalem...*
3) Exodus 12:1-11: *The Lord spake to Moses...*
4) Jonah 1:1-4:11: *The word of the Lord...*
5) Joshua 5:10-15: *The children of Israel encamped...*

At the conclusion of the sixth reading the Royal Doors are opened and the reader loudly proclaims the beginning of the Song of Moses:

Reader: *Let us sing unto the Lord:*

And the choir responds with the refrain: *For He hath been greatly glorified.*

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138 Although these stichera are from the Octoechos, they are also printed in the Triodion (Ware).
The reader then continues with the Song of Moses and after each verse the choir sings the refrain. At the end, the reader himself sings the refrain. The Royal Doors are then closed and the readings continue:

7) Zephaniah 3:8-15: *Thus saith the Lord: Wait upon me...*

8) 3 Kings\textsuperscript{139} 17:8-24: *The word of the Lord came to Elias, saying...*

9) Isaiah 61:10-62:5: *Let my soul rejoice in the Lord...*

10) Genesis 22:1-18: *It came to pass after these things...*

11) Isaiah 61:1-9: *The Spirit of the Lord is upon me...*

12) 4 Kings\textsuperscript{140} 4:8-37: *It came to pass on a day...*

13) Isaiah 63:11-64:5: *Thus saith the Lord: Where is He...*

14) Jeremiah 31:31-34: *Thus saith the Lord: Behold the days...*

15) Daniel 3:1-23: *In his eighteenth year...* followed immediately by verses 1-33 from the Song of the Three Children.

And after the reader has read verse 33 of the Song of the Three Children, *Blessed art Thou in the firmament of the heaven, Thou Who art supremely praised and supremely exalted unto the ages*, the Royal Doors are opened and the reader continues with the Song of the Three Children, alternating with the choir as above, with the refrain:

*Praise the Lord and exalt Him above all for ever.*

And when the Song of the Three Children has been completed there is a small litany (during which the priest reads the prayer of the trisagion), and then the exclamation, *For holy art Thou...*

Then, instead of the trisagion, we sing *As many as have been baptized...*

Prokeimenon, fifth tone: *Let all the earth...*

Epistle: Romans §91 (6:3-11)

At the beginning of the Epistle there is censing.

After the Epistle, the priest: *Peace be unto thee!*

Reader: *And to thy spirit.*

Instead of Allelula, the reader: *Arise, O God, judge Thou the earth...* And the choir sings the same. Reader proclaims (or sings) six verses, and after each one is sung the same slow, loud and triumphant refrain: *Arise, O God...* During these verses the Royal Doors are closed and the curtain drawn and all vestments are changed to white.


And we continue with the Liturgy of Saint Basil the Great.

Instead of the Cherubic Hymn we sing *Let all mortal flesh...*

The Great Entrance proceeds around the Epitaphios, with the usual petitions.

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\textsuperscript{139} In the Hebrew (KJV) text, this is 1 Kings.

\textsuperscript{140} In the Hebrew (KJV) text, this is 2 Kings.
At the Litanies, instead of ...a day all-perfect... the deacon or priest says ...an evening all-perfect...

Instead of It is truly meet..., we sing the irmos, Weep not for Me, O Mother... (Triodion page 651).

Communion Hymn: The Lord hath waked...

After the Prayer Behind the Ambon,\textsuperscript{141} the censing of the table placed in the center of the church on which there are five loaves, wheat, and wine (but no oil).

Let us pray to the Lord..., and the usual prayer used at a Vigil service:

O Lord Jesus Christ our God... (but no reference to oil).

Blessed be the Name of the Lord... and Psalm 33

We use the dismissal, May Christ our true God, Who rose from the dead, through the prayers...

After receiving the antidoron, the faithful also partake from the bread and wine that have been blessed.

\begin{center}
From the Typicon:
\end{center}

\textit{It should be known that if on account of a great cause there be no Liturgy, we sing 8 stichera on Lord, I have cried: of the resurrection 4, and from the Triodion 3, repeating the first. Glory..., sixth tone: Moses the great... Now and ever..., the principal [dogmatic] theotokion, Let us hymn the Virgin... Entrance with the censer. O Gentle Light... Prokeimenon, The Lord is King... And the readings of the day from the Triodion according to their order. After the completion of the readings, the litany, Let us all say... Then, Vouchsafe, O Lord... Thereafter, Let us complete our evening prayer... At the Aposticha the stichera of the resurrection, first tone: By Thy passion... and 3 "according to the alphabet", with their verses, The Lord is King... Glory... Now and ever..., theotokion: Behold, the prophecy of Isaiah... Then, Now lettest... After the Trisagion, the troparion, Noble Joseph... Glory... Going down to death... Now and ever... The Angel stood by the tomb... And the dismissal.}

\begin{center}
\textbf{The Reading of the Acts of the Apostles}
\end{center}

The reading of the Acts should be begun at such a time (between 8 and 9 o'clock) so as to finish near 11:30 PM.

Reader: The reading is from the Acts of the Holy Apostles. Father, bless!

Priest: Through the prayers of the Holy Apostles, Lord Jesus Christ our God, have mercy on us.

Reader: Amen. And he begins reading.

According to the Typicon, the entire book should be read. Anyone in the congregation is allowed to read.

\textsuperscript{141} According to the Slavonic Typicon, the blessing of the loaves takes place after the dismissal of the Liturgy.
Midnight Office

The service begins shortly before Midnight (11:30 PM)

The priest, vested in full white vestments and standing in front of the Epitaphios, gives the blessing, *Blessed is our God*...

And the usual beginning (see appendix I).

Psalm 50

Then the canon from Matins on Great Saturday: in each ode the irmos is sung twice, and four troparia are used. During Ode Nine of the canon, the senior priest, already in full vestments, opens the Royal Doors, comes out with two other priests to the Epitaphios, and goes around it thrice, censing it from the four sides. Then the senior priest takes the book of the Gospels and the two others hold the epitaphios over his head, and so they go through the Royal Doors into the sanctuary. They go around the Holy Table and then lay the Epitaphios upon it; and once more the senior priest goes around the Epitaphios thrice, censing it from the four sides. The Royal Doors and curtain are closed. During this time, the katavasia of Ode Nine is sung, *Weep not for Me, O Mother*... The Epitaphios remains on the Holy Table until the eve of the Ascension.

The Trisagion Prayers

Troparion, *Going down to death*...

Litany, *Have mercy on us, O God*... with three petitions as at the beginning of Matins.

Dismissal as on Sundays, *May He Who rose from the dead, Christ our true God*...

After the dismissal, we begin ringing the "Blagovesr", meaning "Good Tidings", (a single bell rung at moderate intervals).

All lights are extinguished at this point, except one lamp in the sanctuary.
CHAPTER FOUR
SERVICES OF THE PENTECOSTARION

CONCERNING THE ORDER OF SERVICES FROM THE SUNDAY OF SAINT THOMAS UNTIL THE APODOSIS OF PASCHA

During the period of the Pentecostarion, materials for services are taken from the Pentecostarion and the Menaion. On Sundays, unless a saint of Polyeleos or Vigil rank coincide, the service from the Menaion is chanted at Compline or transferred to another day. Although some of the materials are from the Octoechos, these are all reprinted in the Pentecostarion. The general order of services follows those detailed in chapters one and two, with the following exceptions.

The usual Sunday dismissal, May He who rose from the dead, Christ our true God..., is used at all services.

At the beginning of Vespers, after the blessing by the priest, we sing Christ is risen... thrice and immediately read Psalm 103.

At the beginning of Vigil the priest sings Christ is risen... 2 1/2 times, and the choir sings the last half and continues with the selected verses of Psalm 103.

Matins begins with Glory to the holy and Consubstantial... Christ is risen... thrice (Psalms 19 and 20 are omitted), and then the Six Psalms. Immediately before Psalm 50 we sing Having beheld the resurrection... once on weekdays, but thrice on Sundays. On weekdays at ode nine the Magnificat is sung as usual; on Sundays, however, the Magnificat is not sung. After ode nine It is truly meet... is not sung.

At those Hours which have a full beginning (i.e. the Third and Ninth Hours), we begin thus: Blessed is our God... and then Christ is risen... thrice, then Holy God... and the rest as usual, including O come let us worship... At those Hours that normally start with O come let us worship... (i.e. First and Sixth Hours), we read Christ is risen... thrice, instead of O come let us worship...

At the beginning of Liturgy the priest sings Christ is risen... 2 1/2 times, and the choir sings the last half. On all days of the week we use the Sunday introit (O come let us worship... O Son of God Who didst rise from the dead...).

Instead of It is truly meet... we sing The Angel cried... and Shine, shine...143

Before Communion, when the priest says With fear of God..., we chant Blessed is He that cometh... as usual. But when the priest says Save O God Thy people... we chant Christ is risen... once, instead of We have seen... (as on Pascha). But when the priest says Always, now and ever... we sing Amen. Let our mouths... At the dismissal the priest says Glory to Thee, O Christ God... and we sing Christ is risen... thrice, instead of Glory... Now and ever... Father Bless! Then the priest gives the Sunday dismissal.

142 If it be a Vigil, Glory to the holy and Consubstantial... is not said at this point, having been said at the beginning of Vespers, but Matins rather begins immediately with Christ is risen..., thrice, and the Six Psalms.
143 Except on the feast of Mid-Pentecost and on its apodosis, when the irmos of the ninth ode of that feast is chanted.
THE ORDER OF WEEKDAY SERVICES OF THE PENTECOSTARION (§4A)

THE ORDER OF CHANTING THE TROPARIA AT VESPERS AND AT THE END OF MATINS

Simple, Double, Six-Stichera and Doxology Services

1. The week following the Sunday of Saint Thomas:
   Troparion from the Menaion; Glory... the second troparion from the Menaion, if there be such; Now and ever... troparion of Thomas Sunday, Whilst the tomb was sealed...
   If there be no troparion from the Menaion, we sing the troparion of Thomas Sunday once.

2. The week following the Sunday of the Myrrh-bearing Women:
   If there be no troparion from the Menaion:
   The Noble Joseph... Glory... When Thou didst descend... Now and ever... Unto the Myrrh-bearing women...
   But if there be a troparion from the Menaion:144
   If it be Monday, Wednesday, or Friday (or the eve thereof) we sing The Noble Joseph... Glory... troparion from the Menaion; Now and ever... Unto the Myrrh-bearing women...
   If it be Tuesday, Thursday or Saturday (or the eve thereof) we sing When Thou didst descend... Glory... troparion from the Menaion; Now and ever... Unto the Myrrh-bearing women...

3. The fourth, fifth and sixth weeks after Pascha:144
   If it be the afterfeast of Mid-Pentecost or Ascension, see No. 4 (below).
   Troparion of the preceding Sunday; Glory... troparion from the Menaion, if there be such; Now and ever... Sunday theotokion in the tone of troparion from the Menaion (or, if there be no troparion from the Menaion, in the tone of the week).
   On Friday of the fifth week: Troparion of the preceding Sunday; Glory... troparion from the Menaion, if there be such; Now and ever... Sunday theotokion in the tone of the week.

4. During the afterfeasts of Mid-Pentecost, Ascension and Pentecost:
   Troparion from the Menaion; Glory... the second troparion from the Menaion, if there be such; Now and ever... troparion of the Feast.
   If there be no troparion from the Menaion, we sing the troparion of the Feast, once.

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144 If there be two troparia in the Menaion, we sing only the first, since not more than three troparia may be chanted at Vespers or at the end of Matins.
THE ORDER OF CHANTING THE TROPARIA AT "GOD IS THE LORD"

(1) The week following the Sunday of Saint Thomas:

Whilst the tomb was sealed... twice; Glory... troparion from the Menaion, if there be such; Now and ever... Whilst the tomb was sealed... once.

But if there be two troparia from the Menaion we sing Whilst the tomb was sealed... once; the troparion of the first saint; Glory... troparion of the second saint; Now and ever... Whilst the tomb was sealed... once.

(2) The week following the Sunday of the Myrrh-bearing Women:

If there be one troparion from the Menaion we sing The Noble Joseph... once; When Thou didst descend... Glory... troparion from the Menaion; Now and ever... Unto the Myrrh-bearing women...

If there be two troparia from the Menaion we sing The Noble Joseph... once; troparion of the first saint; Glory... troparion of the second saint; Now and ever... Unto the Myrrh-bearing women...

If there be no troparion from the Menaion we sing The Noble Joseph... twice; Glory... When Thou didst descend... Now and ever... Unto the Myrrh-bearing women...

(3) The fourth, fifth, and sixth weeks after Pascha:

If it be the afterfeast of Mid-Pentecost or Ascension, see below.

Troparion of the preceding Sunday, twice; Glory... troparion from the Menaion, if there be such; Now and ever... Sunday theotokion in the tone of the troparion from the Menaion (or, if there be no troparion from the Menaion, in the tone of the week).

But if there be two troparia from the Menaion we sing the troparion of the preceding Sunday, once; the troparion of the first saint; Glory... troparion of the second saint; Now and ever... Sunday theotokion in the tone of the troparion of the second saint.

(4) During the afterfeasts of Mid-Pentecost, Ascension and Pentecost:

Troparion of the Feast, twice; Glory... troparion from the Menaion, if there be such; Now and ever... troparion of the Feast.

But if there be two troparia from the Menaion we sing the troparion of Feast, once; the troparion of the first saint; Glory... troparion of the second saint; Now and ever... troparion of the Feast.
THE ORDER OF THE TROPARIA AND KONTAKIA AT THE HOURS

(1) The week following the Sunday of Saint Thomas:

The troparion of Thomas Sunday, *Whilst the tomb...* and the troparion of the Saint, if there be such.† Kontakion of Thomas Sunday, *With his searching right hand...*†

(2) The week following the Sunday of the Myrrh-bearing Women:

Troparia: 
- Hour 1: *Noble Joseph...*
- Hour 3: *When Thou didst descend...*
- Hour 6: *Unto the Myrrh-bearing Women...*
- Hour 9: *Noble Joseph...*

And the troparion from the Menaion, if there be such.* Kontakion of the myrrh-bearing women, *When Thou didst cry, Rejoice...*†

(3) The fourth, fifth and sixth weeks after Pascha:

If it be the afterfeast of Mid-Pentecost or Ascension, see below.

Troparion of the preceding Sunday and the troparion from the Menaion, if there be such.* Kontakion of the preceding Sunday.†

(4) During the afterfeasts of Mid-Pentecost, Ascension, and Pentecost: 145

Troparion of the Feast and the troparion from the Menaion, if there be such.* Kontakion of the Feast.†

THE ORDER OF CHANTING THE TROPARIA AND KONTAKIA AT LITURGY

(1) The week following the Sunday of Saint Thomas:

Troparion of Thomas Sunday

Troparion of the temple, if it be of the Theotokos or a Saint◦

First troparion from the Menaion, if there be such

Second troparion from the Menaion, if there be two

Kontakion of the temple, if it be of a saint◦

Kontakion of the first saint, if there be two

*Glory...* kontakion of the second, or only, saint

*Now and ever...* kontakion of Thomas Sunday

* If there be two troparia in the Menaion, they are alternated.
† If it be a service of Doxology, Polyeleos or Vigil rank, at the Third and Ninth Hours we read the kontakion from the Menaion.
145 Since the feasts of Antipascha, Mid-Pentecost, Ascension and Pentecost are "given up" at Liturgy (on Saturday of St. Thomas Week, Wednesday of week 5, Friday before Pentecost, and Pentecost, respectively) the troparia and kontakia of these feasts are not read at the Ninth Hour on those apodosis days. Instead we read the troparion and kontakion of the saint from the Menaion (or from the General Menaion, if need be). The same holds true for the Sunday troparia at the Ninth Hour on Saturday of the third and fifth weeks.
◦ If it be a service of Vigil rank, and it be a temple of a saint, the troparion and kontakion of the temple are not chanted.
The week following the Sunday of the Myrrh-bearing Women:

*Noble Joseph...*
*When Thou didst descend...*
*Unto the Myrrh-bearing Women...*

Troparion of the temple, if it be of a saint
First troparion from the Menaion, if there be such
Second troparion from the Menaion, if there be two
Kontakion of the temple, if it be of a saint
Kontakion of the first saint, if there be two
*Glory... kontakion of the second, or only, saint*
*Now and ever... kontakion of the Myrrh-bearing women*

The fourth, fifth and sixth weeks after Pascha:

*If it be the afterfeast of Mid-Pentecost or Ascension, see below.*

Troparion of preceding Sunday
Troparion of the temple, if it be of a saint
First troparion from the Menaion, if there be such
Second troparion from the Menaion, if there be two
Kontakion of the temple, if it be of a saint
Kontakion of the first saint, if there be two
*Glory... kontakion of the second, or only, saint*
*Now and ever... kontakion of Thomas Sunday*

During the afterfeasts of Mid-Pentecost, Ascension and Pentecost:

Troparion of the Feast
Troparion of the temple, if it be of a saint
First troparion from the Menaion, if there be such
Second troparion from the Menaion, if there be two
Kontakion of the temple, if it be of a saint
Kontakion of the first saint, if there be two
*Glory... kontakion of the second, or only, saint*
*Now and ever... kontakion of the Feast*

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If it be a service of Vigil rank, and it be a temple of a saint, the troparion and kontakion of the temple are not chanted.
SIMPLE, SIX-STICHERA, OR DOXOLOGY SERVICE (§4A1)

Vespers

At *Lord I have cried* ... we sing three stichera from the Pentecostarion and three from the Menaion; *Glory* ... doxasticon from the Menaion, if there be such; *Now and ever* ... from the Pentecostarion. On Friday evening: *Glory* ... doxasticon from the Menaion (but if there be no doxasticon from the Menaion, we sing the doxasticon from the Pentecostarion); *Now and ever* ... dogmaticon in the tone of the week.

*Aposticha*: We sing the stichera from the Pentecostarion, with their verses; *Glory* ... doxasticon from the Menaion, if there be one; *Now and ever* ... from the Pentecostarion.

We chant the appointed troparia as indicated above (see page 167).

Matins

After *God is the Lord* ... we chant the appointed troparia as indicated above (see page 168). After each kathismata there is a small litany followed by the sessional hymns from the Pentecostarion.

The canons:

<table>
<thead>
<tr>
<th>Simple Service</th>
<th>Six-Stichera or Doxology Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weekdays in all temples and Saturdays in a temple of the Lord or Theotokos:</td>
<td>Weekdays in all temples and Saturdays in a temple of the Lord or Theotokos:</td>
</tr>
<tr>
<td>Eight troparia (including the irmos, twice) from the canon appointed by the Pentecostarion</td>
<td>Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion</td>
</tr>
<tr>
<td>Four troparia from the Menaion</td>
<td>Four troparia from the Menaion</td>
</tr>
<tr>
<td>Saturday in a temple of a saint:</td>
<td>Saturday in a temple of a saint:</td>
</tr>
<tr>
<td>Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion</td>
<td>Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion</td>
</tr>
<tr>
<td>Four troparia from canon of the temple</td>
<td>Four troparia from the Menaion</td>
</tr>
<tr>
<td>Four troparia from the Menaion</td>
<td>Four troparia from the Menaion</td>
</tr>
<tr>
<td>The <em>katavasæ</em>, which are the irmoi of the canon in the Menaion, are sung only at Odes III, VI, VIII and IX.</td>
<td>The <em>katavasæ</em>, which are the irmoi of the canon in the Menaion, are sung only at Odes III, VI, VIII and IX.</td>
</tr>
</tbody>
</table>

After Ode III there is a small litany followed by the kontakion and ikos from the Menaion; then the sessional hymn from the Menaion; *Glory* ... *Now and ever* ... the sessional hymn from the Pentecostarion.

But if it be a six-stichera or doxology service, from the Pentecostarion.
Chapter Four: Services of the Pentecostarion

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.\footnote{But if it be a six-stichera or doxology service, from the Menaion.}

After Ode VIII we sing the Magnificat (My soul doth magnify . . .)

After Ode IX there is a small litany. (It is truly meet . . . is not sung.)

Exapostilarion from the Pentecostarion; Glory . . . from the Menaion, if there be such; Now and ever . . . Pentecostarion.

At the Praises:

If there be stichera provided in the Menaion we sing three stichera from the Pentecostarion and three from the Menaion; Glory . . . doxasticon from the Menaion; Now and ever . . . from the Pentecostarion.

But if there be no stichera from the Menaion we sing four stichera from the Pentecostarion; Glory . . . Now and ever . . . from the Pentecostarion.

If it be a simple or six-stichera service:

The priest does not say To Thee is due glory . . ., but immediately Glory to Thee Who hast shown . . . and the Small Doxology is read.

Aposticha: We sing the stichera from the Pentecostarion, with their verses; Glory . . . doxasticon from the Menaion, if there be one; Now and ever . . . from the Pentecostarion.

We chant the appointed troparia as indicated above (see page 167).

If it be a Doxology service:

The Great Doxology is sung, after which we sing the appointed troparia as indicated above (see page 167).

At the Hours the appointed troparia and kontakia are read (see page 167).

Divine Liturgy

At the Beatitudes we read six troparia from the canon appointed by the Pentecostarion. But if the Menaion calls for Beatitudes we read four troparia from the Pentecostarion and four from Ode III in the Menaion.

The appointed troparia and kontakia are chanted (see page 169).

Prokeimenon of the feast (preceding Sunday), and of the saint, if there be such.

Epistle of the day (and of the saint)

Alleluia of the feast (preceding Sunday), and of the saint, if there be such.

Gospel of the day (and of the saint)

Communion Hymn of the feast (preceding Sunday), and of the saint, if there be such.
DOUBLE SERVICE (§4A2)

Vespers

At *Lord I have cried*... we sing six stichera: three for the first saint and three for the second saint; *Glory*... doxasticon from the Menaion, if there be such; *Now and ever*... from the Pentecostarion. But if it be Friday evening we sing three stichera from the Pentecostarion (of the resurrection), and three of the first saint; *Glory*... doxasticon from the Menaion (but if there be no doxasticon from the Menaion, we sing the doxasticon from the Pentecostarion); *Now and ever*... dogmaticon in the tone of the week.

*Aposticha*: stichera from the Pentecostarion printed at *Lord I have cried*..., with the refrains printed at the Aposticha;¹⁴⁸ *Glory*... doxasticon from the Menaion, if there be such; *Now and ever*... from the Pentecostarion (the one printed at the Aposticha). But if it be Friday evening we sing the Aposticha stichera from the Pentecostarion, with their verses; *Glory*... doxasticon from the Menaion (but if there be one; *Now and ever*... from the Pentecostarion.

We chant the appointed *troparia* as indicated above (see page 167).

Matins

After *God is the Lord*... we chant the appointed *troparia* (see page 168).

After each kathisma there is a small litany followed by the sessional hymns from the Pentecostarion.

The canons:

Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion
Four troparia from canon of the first saint
Four troparia from canon of the second saint

The *katavasiae*, which are the irmoi of the canon of the second saint, are sung only at Odes III, VI, VIII and IX.

After Ode III there is a small litany followed by the kontakion and ikos of each saint. Then the sessional hymn of the first Saint; *Glory*... of the second saint; *Now and ever*... from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.

After Ode VIII we sing the *Magnificat* (*My soul doth magnify*...)

After Ode IX there is a small litany. (*It is truly meet*... is not sung.)

*Exapostilarion* from the Pentecostarion; first exapostilarion from the Menaion, if there be two; *Glory*... (second) exapostilarion from the Menaion, if there be such; *Now and ever*... Pentecostarion.

¹⁴⁸ The Aposticha stichera from the Pentecostarion are omitted entirely.
At the Praises:

If there be stichera provided in the Menaion we sing three stichera from the Pentecostarion and three from the Menaion; Glory... doxasticon from the Menaion; Now and ever... from the Pentecostarion.

But if there be no stichera from the Menaion we sing four stichera from the Pentecostarion; Glory... Now and ever... from the Pentecostarion.

But if it be Saturday we sing three stichera from the Pentecostarion and three of the second saint (from Lord I have cried...); Glory... Now and ever... from the Pentecostarion.

The priest does not say To Thee is due glory... but immediately Glory to Thee Who hast shown... and the Doxology is read.

Apostichas: We sing the stichera from the Pentecostarion, with their verses; Glory... doxasticon from the Menaion, if there be such; Now and ever... from the Pentecostarion.

We chant the appointed troparia as indicated above (see page 167).

At the Hours the appointed troparia and kontakia are read (see page 169).

Divine Liturgy

At the Beatitudes we read six troparia from the canon appointed by the Pentecostarion. But if the Menaion calls for Beatitudes we read four troparia from the Pentecostarion and four from Ode III in the Menaion.

The appointed troparia and kontakia are chanted (see page 169).

Prokeimenon of the feast (preceding Sunday), and of the saint, if there be such.

Epistle of the day (and of the saint)

Alleluia of the feast (preceding Sunday), and of the saint, if there be such.

Gospel of the day (and of the saint)

Communion Hymn of the feast (preceding Sunday), and of the saint, if there be such.
POLYELEOS OR VIGIL SERVICE (§4A3)

Vespers

Instead of the kathisma we sing *Blessed is the man...*, the first stasis of Kathisma I (or selected verses therefrom).

At *Lord I have cried...* we sing three stichera from the Pentecostarion and five from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* from the Pentecostarion. On *Friday evening* we sing four stichera from the Pentecostarion and four from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* dogmaticon in the tone of the week.

After the Entrance and prokeimenon there are three readings appointed in the Menaion.

Litya: The first sticheron of the temple and then the stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* of the feast (from the Matins Aposticha in the Pentecostarion).

At the *Aposticha* we sing the stichera from the Menaion, with the verses provided therein; *Glory...* doxasticon from the Menaion; *Now and ever...* from the Pentecostarion. But on *Friday evening* we sing the stichera of the resurrection from the Pentecostarion; *Glory...* doxasticon from the Menaion; *Now and ever...* from the Pentecostarion.

The troparia:

If it be a Polyeleos Service:

1. The week following the Sunday of Saint Thomas:
   
   Troparion from the Menaion; *Glory...* *Now and ever...* troparion of Thomas Sunday, *Whilst the tomb was sealed...*

2. The week following the Sunday of the Myrrh-bearing Women:
   
   If it be Sunday, Tuesday, or Thursday evening we sing the troparion from the Menaion; *Glory...* *Now and ever...* The Noble Joseph... But if it be Monday, Wednesday, or Friday evening we sing the troparion from the Menaion; *Glory...* *Now and ever...* When Thou didst descend...

3. The fourth, fifth, and sixth weeks after Pascha:
   
   If it be the afterfeast of Mid-Pentecost or Ascension, see below.
   
   Troparion from the Menaion; *Glory...* *Now and ever...* Sunday theotokion in the same tone, but on *Friday of the fifth week* we use the Sunday theotokion in the tone of the week.

4. During the afterfeasts of Mid-Pentecost, Ascension and Pentecost:
   
   Troparion from the Menaion; *Glory...* *Now and ever...* troparion of the Feast.

If it be a Vigil Service we sing the troparion from the Menaion, twice, and *O Theotokos Virgin...* once.
Matins

After God is the Lord... we chant the appointed troparia (see page 168).

If it be a weekday:
After each kathisma there is a small litany followed by the sessional hymns as appointed in the Menaion.
After the reading of the second appointed kathisma and the sessional hymns as appointed by the Menaion, we sing the Polyeleos which is immediately followed by the Magnification and selected psalm verses from the Menaion.
After the litany we read the sessional hymns from the Menaion.

If it be Saturday:
After each kathisma there is a small litany followed by the sessional hymns from the Pentecostarion.
After the reading of the second appointed kathisma and the sessional hymns from the Pentecostarion, we sing the Polyeleos which is immediately followed by the Magnification and selected psalm verses from the Menaion.
After the litany we read the sessional hymns from the Menaion in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read Glory... and the sessional hymn given in the Menaion after the Polyeleos; Now and ever... and its theotokion.

From my youth...
Prokelmenon and Gospel of the saint
Having beheld the resurrection of Christ...
Psalm 50
Glory... Through the prayers of ___...
Now and ever... Through the prayers of the Theotokos... Have mercy on me... and then the sticheron from the Menaion.
Litany: Save, O God, Thy people...
Then the canons:

Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion
Eight troparia from the Menaion

After each ode we sing the appointed katavasia (see chapter eight).

After Ode III there is a small litany followed by the kontakion and ikos from the Pentecostarion, then the sessional hymn from the Menaion; *Glory... Now and ever...* sessional hymn from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Menaion.

After Ode VIII we sing the *Magnificat* (*My soul doth magnify...*)

After Ode IX there is a small litany (*It is truly meet... is not sung.*)

Exapostilarion from the Menaion; *Glory... the same; Now and ever...* from the Pentecostarion.

At the Praises we sing three stichera as appointed in the Menaion.

The *Great Doxology* is sung, after which we sing the *troparia* as appointed at Vespers for a Polyeleos, even if it be a Vigil Service.

At the Hours the appointed troparia and kontakia are read (see page 169).

**Divine Liturgy**

At the Beatitudes we read four troparia from the Pentecostarion and four from Ode III in the Menaion.

The appointed *troparia* and *kontakia* are chanted (see page 169).

*Prokeimenon, Epistle, Alleluia, Gospel and Communion Hymn:* For the day and for the saint. But if it be a Vigil service the Epistle and Gospel are for the saint only (with the Prokeimenon, Alleluia, and Communion Hymn for both the day and the saint).
SPECIFIC SERVICES OF THE PENTECOSTARION (§4B)

THE SUNDAY OF PASCHA (§4B1)
THE RESURRECTION OF OUR LORD

Matins

At Midnight, when the "Blagovest" ceases, the tomb is taken away. Those who bear icons and banners, as well as the singers, prepare themselves. The priest in full bright vestment, having taken in the left hand the Cross and the three-candle-holder and in the right hand the censer, starts singing with those in the sanctuary in the sixth tone, very quietly: Thy resurrection, O Christ Savior... and he censes around the altar. The curtain is opened and those in the sanctuary sing once more, somewhat louder. And then the Royal Doors are opened, and they sing a third time, loudly and solemnly. The priest censes and gives up the censer.

Immediately, the singers in the choir: Thy resurrection, O Christ Savior... Then we begin ringing the "trezvon" (all bells, loudly and joyously) and the procession begins:

In front is the lantern; then the Cross; then are the banners and icons; then the singers and altar boys with candles; then the elders or whoever the priest assigns to carry the Gospel Book and icon of the resurrection (if other priests are available, they carry the latter); then the deacon with the censer (if there is no deacon, the censer is handed to one of the candle-bearers); then the priest with the Cross and three-candle holder. Then the remaining faithful, all carrying lighted candles.

As soon as the procession leaves the Church, the doors of the temple are closed. The helpers who remain in the church light all candles and lights.

The procession, repeating the same hymn many times: Thy resurrection, O Christ Savior..., goes around the church one or three times (depending on local custom). Finally, it stops in front of the main entrance. The clergy and helpers in the procession stand facing the faithful. The singing and bell ringing stop.

Having taken the censer, the priest censes the icons, singers, and others. All stand attentively, holding candles and praying, and thanking Christ our God, Who for us and for our salvation suffered and rose again on the third day.

After censing, the priest, makes the sign of the Cross over the doors of the church with the censer and exclaims: Glory to the holy, and consubstantial...

Choir: Amen. Then the priest and clergy sing the troparion: Christ is risen from the dead... thrice.

The choir, and all the congregation, sing the same, thrice also.

Thereafter the priest begins the verses: Let God arise... and after each one the choir sings Christ is risen... once.

At the end, the priest, makes the sign of the Cross over the doors of the church and sings Christ is risen from the dead, trampling down death by death and the choir finishes ...and on those in the tombs bestowing life. And the doors are opened during the response of the choir.

And all enter into the church, preceded by the two candle-bearers. The priest comes in with the people while singing Christ is risen.... The bells ring the "trezvon".
According to the Typicon the priest sings the irmos, and then the choir sings the irmos four more times; then the troparia are repeated so as to make twelve, with the refrain Christ is risen from the dead! (Glory... and Now and ever... are not said); then the irmos is sung thrice more.

According to current practice the canon is chanted with the irmos and each troparion is sung, being repeated only once. After each ode we repeat the irmos as the katavasia, then Christ is risen... thrice and a small litan.

During each ode, there is a full censing by the priest. As he censes, the priest exclaims: Christ is risen! and the people reply: Truly He is risen! At the ninth ode, the censing is performed by the deacon, as usual. After Ode III we sing the hypakoë, When they who were with Mary...

After Ode VI we sing the kontakion, Though Thou didst descend... and the ikos The myrrh-bearing maidens... Then we sing Having beheld the resurrection... thrice; and Jesus, having risen... thrice.

At Ode IX we sing the refrains of the Feast.

It should be known that the exclamations after the small litanies at each ode of the Paschal canon are as follows:

  - first ode: For Thine is the dominion...
  - third ode: For Thou art our God...
  - fourth ode: For Thou art a good God...
  - fifth ode: For sanctified and glorified...
  - sixth ode: For Thou art the King of Peace...
  - seventh ode: Blessed and most glorified be the dominion...
  - eighth ode: For blessed is Thy Name...
  - ninth ode: For all the hosts of heaven...

We sing the exapostilarion, When Thou hadst fallen asleep... thrice.

At the Praises we sing four stichera of the resurrection in the first tone, and then the stichera of Pascha Let God arise... with their verses. At the end of the final sticheron, having embraced one another thrice in the sanctuary, the priest, carrying the Cross, and the other clergy with the Gospel, icon of the resurrection, and other icons, come out through the Royal Doors. Then all the faithful venerate the Cross and icons, and make the triple embrace with the priest, clergy and one another, one exclaiming: Christ is risen! and the other replying: Truly He is risen!

Then the Homily of Saint John Chrysostom is read, during which the faithful do not sit, but rather stand listening attentively. After the conclusion of the homily, the troparion of Saint John is chanted in the eighth tone, Grace like a flame...
Then the litanies Have mercy on us, O God... and Let us complete...

Peace be unto all...

Let us bow our heads...

Wisdom!

Father bless.

He that is, is blessed...

Amen. Establish, O God...

Priest and clergy: Christ is risen from the dead, trampling down death by death: Choir: And upon those in the tombs bestowing life.

And the priest gives the Paschal Dismissal: May Christ our true God, Who rose from the dead trampling...

Priest: Christ is risen! thrice, and each time we reply, Truly He is risen!

Then we chant Christ is risen... thrice, and after it, And unto us hath He granted...

**The Paschal Hours**

Note: There should be no reading in church during Bright Week (except for the Prayers of Thanksgiving). Vouchsafe, O Lord..., the canons, etc. are all sung, not read.

After the conclusion of Matins we immediately begin the First Hour in the following manner:

Priest: Blessed is our God...

Choir: Christ is risen from the dead... thrice.

Having beheld the resurrection of Christ... thrice.

The hypakoë When they who were with Mary... once.

The kontakion Though Thou didst descend...

Then the troparia In the grave bodily... Glory... How life-giving... Now and ever... Rejoice, O sanctified...

Lord have mercy, 40 times.

Glory... Now and ever...

More honorable...

In the Name of the Lord...

Priest: Through the prayers...

Choir: Amen. Christ is risen from the dead..., thrice.

Glory... Now and ever... Lord have mercy, thrice. Father bless! and the Paschal Dismissal.

And we repeat this two more times, for the Third, and Sixth hours.

Note: We sing thus for the Ninth Hour, for Compline, and for the Midnight Office, as well, at the appointed times, throughout Bright Week.
Priest: Blessed is the kingdom...
Clergy: Christ is risen from the dead... thrice.
Choir and congregation: Christ is risen from the dead... thrice.

Priest, the verses: Let God arise..., and after each one, the choir sings Christ is risen..., once.

At the end, the priest sings Christ is risen from the dead, trampling down death by death and the choir finishes ...and on those in the tombs bestowing life.

Then the Litany of Peace In peace, let us pray...

The First Festal Antiphon
Small Litany
The Second Festal Antiphon
Small Litany
The Third Festal Antiphon

Small Entrance, with the Introit by the deacon or priest: In congregations bless ye God, the Lord from the well-springs of Israel!

Then the troparion, Christ is risen... once.

The hypakōē, When they who were with Mary...

Glory... Now and ever... the kontakion, Though Thou didst descend...

Priest: For holy art thou... Then, instead of the Trisagion, we sing: As many as have been baptized...

Prokelmenon in the eighth tone: This is the day which the Lord hath made...

Epistle: Acts §1 (1:1-12)
Alleluia in the fourth tone: Thou, O Lord, shalt rise up...

Gospel: John §1 (1:1-19). The Gospel is traditionally read in several different languages and is divided into three sections: (1) verses 1-5; (2) verses 6-13; (3) verses 14-19. Some divide into more sections. After each section of the Gospel is completed, all the bells are rung together, once.

In place of It is truly meet... we sing the refrain and irmos of the ninth ode The angel cried unto her... and Shine, shine...
Communion Hymn: Receive ye the Body...

When the priest says In the fear of God... we sing Christ is risen... once.

Instead of We have seen the true light... we sing Christ is risen... once.

Instead of Let our mouths be filled... we sing Christ is risen... once.

Instead of Blessed be the Name... we sing Christ is risen... thrice.

Priest: The blessing of the Lord...

Choir: Amen.

Priest and clergy: Christ is risen from the dead, trampling down death by death: Choir: And upon those in the tombs bestowing life.

And the priest gives the Paschal Dismissal: May Christ our true God, Who rose from the dead trampling...

Priest: Christ is risen! thrice, and each time we reply, Truly He is risen!

Then we chant Christ is risen... thrice, and after it, And unto us hath He granted... once.

All the doors of the iconostasis remain open until the following Saturday.

After the Liturgy there is the blessing of Paschal foods, and also of the aratos (altar loaf) which is distributed on the following Saturday (see Hapgood, Service Book, pages 239f).

Note: At the Prayers of Thanksgiving, it is customary to use throughout Bright Week the kontakion of Pascha in place of Protection of Christians...

MONDAY THROUGH THURSDAY OF BRIGHT WEEK (§4B2)

The services for Bright Week are entirely from the Pentecostarion; the services from the Menaion are set aside.

Vespers

At the conclusion of the Ninth Hour (sung in the special way, see above), the priest, on Sunday evening having put on full vestments, but on the other days vested in Phelonion, standing before the Holy Table gives the blessing:

Priest: Blessed is the kingdom...

Clergy: Christ is risen from the dead... thrice.

Choir and congregation: Christ is risen from the dead... thrice.

Priest, the verses: Let God arise..., and after each one, the choir sings Christ is risen..., once.

At the end, the priest sings Christ is risen from the dead, trampling down death by death and the choir finishes ...and on those in the tombs bestowing life.

Then the Litany of Peace In peace, let us pray...
At Lord, I have cried... we sing six stichera of the resurrection from the Pentecostarion; Glory... from the Pentecostarion; Now and ever... dogmaticon from the Pentecostarion

On Sunday evening:
Entrance with the Gospel and O Gentle Light...

Great Prokeimenon: What God is as great...

Gospel: John §65 (20:19-26) is read by the priest from the Royal Doors.

On other days:
Entrance with the censer and O Gentle Light...
The appointed Great Prokeimenon from the Pentecostarion

The litany Let us all say...
Vouchsafe, O Lord... (sung)
The litany Let us complete our evening prayer...
Peace be unto all...
Let us bow our heads...

At the Aposticha we sing one sticheron of the resurrection from the Pentecostarion and then the stichera of Pascha Let God arise... with their verses.
Wisdom!...

Father, bless.
He that is is blessed...

Amen. Establish, O God...

Priest and clergy: Christ is risen from the dead, trampling down death by death: Choir: And upon those in the tombs bestowing life.

And the priest gives the Paschal Dismissal: May Christ our true God, Who rose from the dead trampling...

Priest: Christ is risen! thrice, and each time we reply, Truly He is risen!

Then we chant Christ is risen! thrice, and after it, And unto us hath He granted...

Matins
The priest fully vested and standing before the Holy Table exclaims: Glory to the holy, and consubstantial...

Clergy: Christ is risen from the dead... thrice.

Choir and congregation: Christ is risen from the dead... thrice.

Priest, the verses: Let God arise..., and after each one, the choir sings Christ is risen..., once.

At the end, the priest sings Christ is risen from the dead, trampling down death by death and the choir finishes ...and upon those in the tombs bestowing life.
Then the Litany of Peace, *In peace, let us pray...*

Then the canons:

Ten troparia (including the irmos, twice) from the canon of Pascha¹⁴⁹

Two troparia from the canon of the Theotokos¹⁵⁰

After each ode we repeat the irmos as the katavasia, then *Christ is risen...* thrice. The censing of the entire church and the small litanies are only at odes three, six, and nine.

**After Ode III** we sing the hypakoe, *When they who were with Mary...*

**After Ode VI** we sing the kontakion, *Though Thou didst descend...* and the ikos *The myrrh-bearing maidens...* Then we sing *Having beheld the resurrection...* thrice; and *Jesus, having risen...* thrice.

**At Ode IX** we sing the refrains and troparia of the Feast.

We sing the *exapostilarion*, *When Thou hadst fallen asleep...* thrice.

At the Praises we sing four stichera of the resurrection from the Pentecostarion, and then the stichera of Pascha, *Let God arise...* with their verses.

Then the litanies, *Have mercy on us, O God...* and *Let us complete...*

*Peace be unto all...*

*Let us bow our heads...*

*Wisdom!...*

*Father, bless.*

*He that is is blessed...*

*Amen. Establish, O God...*

Priest and clergy: *Christ is risen from the dead, trampling down death by death: * Choir: *And upon those in the tombs bestowing life.*

And the priest gives the Paschal Dismissal: *May Christ our true God, Who rose from the dead trampling...*

Priest: *Christ is risen! thrice, and each time we reply, Truly He is risen!*

Then we chant *Christ is risen...* thrice, and after it, *And unto us hath He granted...*

The Hours are chanted just as on Pascha itself.

¹⁴⁹ According to current practice the irmos and troparion are chanted only once each.

¹⁵⁰ The *Pentecostarion* published by Holy Transfiguration Monastery does not have these theotokia printed in this place. If another source is not readily available, these theotokia may be found in the *Pentecostarion* at the Sunday of the Myrrh-Bearers, beginning on page 115, identified as "The Canon of the Theotokos".
Divine Liturgy

The order of the Liturgy, except for the readings, is exactly the same as on the day of Pascha itself.

The Prokeimenon, Epistle, Alleluia, Gospel and Communion Hymn are all from the Pentecostarion.

On Monday, at the end of the Liturgy, the priest exclaims: Let us depart in peace! And there is a procession bearing the Cross thrice around the church, with singing of the canon of Pascha. The lantern, Cross, banners, icons, artos, icon of the resurrection, and Gospel Book are all carried. After the third time around the Church, the Gospels are read: (1) Mt §115; (2) Mk §70; (3) Lk §112; (4) Jn §63. In some places, after each reading, the deacon says Let us pray to the Lord... And the choir responds with Lord have mercy, thrice. And the deacon censes the Cross held by the priest, and the priest sprinkles holy water on the faithful, in all four directions. After entering the church, the deacon or priest says the litany Have mercy on us... with the exclamation Hearken unto us, O our God... and the dismissal of Pascha.

FRIDAY OF BRIGHT WEEK (§4B3)
COMMENORATION OF THE LIFE-GIVING SPRING OF THE THEOTOKOS

According to the Typicon the order of services is the same as on the other days of Bright Week. But if the priest so wishes, the service in honor of the Life-Giving Spring may be chanted according to the rubrics found in the Pentecostarion.

SATURDAY OF BRIGHT WEEK (§4B4)

The order of services is the same as on the other days of Bright Week. At Liturgy, after the prayer at the Ambon, the prayer for the cutting of the artos is read (see Hapgood, pages 239-41). And the bread is given out after the dismissal. Wherever the priest wishes, because of the larger number of the faithful, this may be postponed until Sunday (Antipascha). Before the Ninth Hour the Royal Doors and the north and south doors of the Altar, which have remained opened throughout Bright Week, are closed.

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151 According to the Slavonic Typicon such a procession takes place on every day of Bright Week.
152 According to the Typicon only one Gospel (Lk §114) is read.
Chapter Four: Services of the Pentecostarion

THE FIRST SUNDAY AFTER PASCHA (§4B5)
THE SUNDAY OF THE HOLY APOSTLE THOMAS (ANTIPASCHA)

Ninth Hour

*Blessed is our God... Christ is risen...*, thrice. Trisagion Prayers. *O come let us worship...* and the three usual psalms. We use the *troparion*, Compassionate, *Thou hast descended...* and the *kontakion*, Though Thou, *O deathless One...*

Vespers

Priest: *Glory to the Holy...*; Choir: *Amen.* Then the priest sings *Christ is risen...* 2 1/2 times, and the choir sings the last half and continues with the selected verses of Psalm 103.

At *Lord, I have cried...* we sing ten sticher from the Pentecostarion; *Glory... Now and ever... Thou didst come...* (from the Pentecostarion)

The usual prokeimenon, *The Lord is King...*

At the *Litya* we sing the sticher from the Pentecostarion.

At the *Aposticha* we sing the sticher from the Pentecostarion, with their verses; *Glory... Now and ever...* from the Pentecostarion.

At the Blessing of the Loaves we sing the *troparion* *Whilst the tomb was sealed...* thrice.

Matins

After *God is the Lord...* we sing the *troparion* from the Pentecostarion, *Whilst the tomb was sealed...* twice; *Glory... Now and ever...* the same, once.

After each *kathisma* there is a small litany followed by the sessional hymns from the Pentecostarion.

After the reading of the second appointed *kathisma* and the sessional hymns we sing the *Polyeleos* which is immediately followed by the Magnification and selected psalm verses from the Pentecostarion.

The *evlogitaria* of the resurrection, *Blessed art Thou...*, are not sung.

Small litany and sessional hymns from the Menaion

The *Hymns of Ascents*, fourth tone: *From my youth up...*

Prokeimenon, in the fourth tone: *Praise thy Lord, O Jerusalem...*

*For Holy art Thou...*

*Let every breath...*

Matins Gospel 1

*Having beheld the resurrection..., thrice.*

Psalm 50

*Glory... Through the prayers of the apostles...*

*Now and ever... Through the prayers of the Theotokos... Have mercy on me... Jesus having risen...*

Litany: *Save, O God, Thy people...*
We read fourteen troparia (including the irmos, twice) from the canon in the Pentecostarion. We sing the katavasia of Pascha, *It is the day...*

After *Ode III* there is a small litany followed by the hypakoe from the Pentecostarion.

After *Ode VI* there is a small litany followed by the kontakion and ikos from Pentecostarion.

After *Ode VIII* we do not sing the *Magnificat* (*My soul doth magnify...*), but straightway the irmos of *Ode IX*.

We sing *Holy is the Lord our God...* in the first tone and then the *exapostilarion* from the Pentecostarion.

At the Praises we sing four stichera from the Pentecostarion; *Glory... Eight days after... Now and ever... Most blessed art Thou...*

The Great Doxology and then the troparion from the Pentecostarion.

After the dismissal we sing *Glory... Now and ever...* and the first Gospel sticheron, after which we begin the First Hour.

**Note:** Some make the mistake of singing *Christ is risen...* before the dismissal at Vigil. At this point, however, we sing the regular: *Glory... Now and ever...*, etc. The triple *Christ is risen...* is sung only before the dismissal at Liturgy.

**The Hours**

Troparion and kontakion from the Pentecostarion.

**Divine Liturgy**

Note: According to the Typicon of the Great Church, the Paschal antiphons are used in place of Typika and Beatitudes at Liturgy on Sundays until the Apodosis of Pascha; there are also variations in the usage of the Paschal Stichera at the Praises, and different assignments of the Matins Gospels. See notes in the English Pentecostarion for details.

At the Beatitudes we read four troparia from Ode III of the canon in the Pentecostarion and four troparia from Ode VI of the same canon.

We sing the troparion *Whilst the tomb was sealed...*

*Glory... Now and ever...* and the kontakion *With his searching right hand...*

Prokelimenon in the third tone: *Great is our Lord...*


Alleluia in the eighth tone: *Come, let us rejoice...*

Gospel: John §65 (20:19-31).

Communion hymn: *Praise the Lord, O Jerusalem...*
THE SECOND, THIRD, AND FIFTH SUNDAYS AFTER PASCHA (§4B6)

**Vespers**

At *Lord I have cried...* we sing ten stichera: seven of the resurrection\(^{153}\) and three of the Sunday, from the Pentecostarion; *Glory...* doxasticon from the Pentecostarion; *Now and ever...* the dogmaticon in the tone of the week.

At the Litya we sing the stichera as appointed in the Pentecostarion.

At the Aposticha we sing one sticheron of the resurrection in the tone of the week and then the stichera of Pascha *Let God arise...* with their verses; *Glory...* doxasticon from the Pentecostarion; *Now and ever...* *It is the day of resurrection...* and *Christ is risen...* once.

**Troparia:**

If Vigil be served we sing *O Theotokos Virgin rejoice...*, thrice.

Otherwise, if it be the Sunday of the Myrrhbearers we sing *When Thou didst descend...* *Glory... The noble Joseph...* *Now and ever... Unto the myrrh-bearing...* But if it be the Sunday of the Paralytic or of the Blind Man we sing the Sunday troparion; *Glory...* *Now and ever...* the dismissal theotokion in the tone of the week.

**Matins**

If it be the Sunday of the Myrrhbearers:

After *God is the Lord...* we sing *When Thou didst descend...* twice; *Glory... The noble Joseph...* *Now and ever...* *Unto the myrrh-bearing...*

If it be any other Sunday:

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* *Now and ever...* the dismissal theotokion in the tone of the week.

After each kathisma we read the sessional hymns from the Pentecostarion.

After the evlogitaria and litany we read the hypakoe, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

**The canons:**

Six troparia (including the irmos and two theotokia) from the canon of Pascha

Eight troparia from the canon in the Pentecostarion

The appointed katavasia is sung.

After *Ode III* there is a small litany followed by the kontakion and ikos of Pascha and the sessional hymns from the Pentecostarion.

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\(^{153}\) From the Octoechos or Pentecostarion.
After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.

After Ode VIII we do not sing the Magnificat (*My soul doth magnify*...), but straightway the irmos of the ninth ode.

At Ode IX for the canon of Pascha we use the refrain as at the previous odes, *Christ is risen from the dead.* (Not the refrains which were chanted on the feast itself.)

After Ode IX there is a small litany.

After *Holy is the Lord...* we read or sing the exapostilarion of Pascha, *When Thou didst fall asleep...*; *Glory...* from the Pentecostarion; *Now and ever...* from the Pentecostarion.

At the Praises we sing eight stichera from the Pentecostarion;¹⁵４ *Glory...* from the Pentecostarion, if there be such, otherwise the appointed gospel sticheron; *Now and ever... Most blessed art thou...*

If the appointed gospel sticheron is not chanted at the Praises (i.e. on the Sundays of the Paralytic and of the Blind Man) it is chanted after the dismissal of Matins.

The Hours

On the Sunday of the Myrrhbearers we use the troparia *When Thou didst fall asleep...* and *The Noble Joseph...* On the other Sundays we use the troparion of the Sunday. Kontakion from the Pentecostarion.

Divine Liturgy

At the Beatitudes we read four troparia of the resurrection¹⁵⁵ and four troparia from Ode VI of the canon in the Pentecostarion.

Troparia and Kontakia:

If it be the Sunday of the Myrrhbearers:

*When Thou didst fall asleep...*

*The Noble Joseph...*

*Glory...* kontakion from the Pentecostarion

*Now and ever...* kontakion of Pascha, *Though Thou, O deathless...*

If it be any other Sunday:

Sunday troparion

*Glory...* kontakion from the Pentecostarion

*Now and ever...* kontakion of Pascha, *Though Thou, O deathless...*

Prokelimenon, Epistle, Alleluia, and Gospel of the Sunday

Communion hymn: *Receive ye the Body...* and *Praise the Lord...* ¹⁵⁴ The stichera of the resurrection, which are provided in the Pentecostarion, may also be chanted from the Octoechos.
THE SECOND, THIRD, FOURTH, AND FIFTH SUNDAYS AFTER PASCHA
COMBINED WITH A SAINT OF POLYELEOS OR VIGIL RANK (§4B7)

Note: If it be the Sunday of the Samaritan Woman, the hymns for the afterfeast of Mid-Pentecost are set aside and we chant the hymns of the resurrection, of the Samaritan Woman, and of the saint from the Menaion.

Vespers

At Lord I have cried… we sing ten stichera: three of the resurrection, three of the Sunday, from the Pentecostarion, and four from the Menaion; Glory… doxasticon from the Pentecostarion; Now and ever… the dogmaticon in the tone of the week.

At the Litya we sing the sticheron of the temple and then the stichera from the Menaion; Glory… from the Menaion; Now and ever… from the Pentecostarion.

At the Aposticha we sing one sticheron of the resurrection in the tone of the week and then the stichera of Pascha Let God arise… with their verses; Glory… doxasticon from the Menaion; Now and ever… from the Pentecostarion (the sticheron written after Glory…) and Christ is risen… once.

Troparia: O Theotokos Virgin rejoice… twice, and the troparion of the saint, once. But if Vigil be not served we sing the Sunday troparion; Glory… from the Menaion; Now and ever… the dismissal theotokion in the tone of the last troparion.

Matins

If it be the Sunday of the Myrrhbearers:

After God is the Lord… we sing When Thou didst descend… once; The noble Joseph… Glory… from the Menaion; Now and ever… Unto the myrrh-bearing…

If it be any other Sunday:

After God is the Lord… we sing the Sunday troparion twice; Glory… from the Menaion; Now and ever… the dismissal theotokion in the tone of the last troparion.

After each kathisma we read the sessional hymns from the Pentecostarion.

After the second reading from the Psalter (Kathisma III) and the sessional hymns we sing the Polyeleos which is immediately followed by the magnification and selected psalm verses from the Menaion. After the final psalm verse and chanting of the magnification, the evlogiataria, Blessed art Thou, O Lord…, are immediately begun (without having sung Glory… Now and ever… Alleluia…).

Note: It is common practice on Sunday to chant only the magnification, and that once by the clergy, omitting the selected psalm verses.

155 From the Octoechos or Pentecostarion.
156 From the Octoechos or Pentecostarion.
157 On the Sunday of the Myrrhbearers we use the troparion, When Thou didst descend…
After the evlogitaria and litany we read the ἅγγακος in the tone of week, and then the ses-
sional hymns from the Menaion are read in this order: first the sessional hymn from the
Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read
after the second kathisma (we do not read the theotokia of these sessional hymns). We then
read Glory... and the sessional hymn printed in the Menaion after the Polyeleos; Now and ever...
and its theotokion. After the completion of the sessional hymns we sing the Hymns of Ascents and prokelmenon in the tone of the week.

The canons:
Six troparia (including the irmos and two theotokia) from the canon of Pascha
Four troparia form the canon in Menaion
Four troparia from the canon in the Pentecostarion
After each ode we sing the appointed katavasia.

After Ode III there is a small litany followed by the kontakion and ikos from the Menaion. Then the sessional hymn from the Menaion; Glory... Now and ever... and the sessional hymn from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.

After Ode VIII we do not sing the Magnificat (My soul doth magnify...), but straightway the irmos of Ode IX.

After Ode IX there is a small litany.

After Holy is the Lord... we read or sing the exapostilarion of Pascha, When Thou didst fall asleep...; Glory... from the Menaion; Now and ever... from the Pentecostarion.

At the Praises we sing eight stichera: four of the resurrection158 and four from the Menaion (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion; before the last two stichera from the Menaion we use the verses from the Vespers Aposticha in the Menaion, instead of the usual Sunday verses); Glory... from the Pentecostarion, if there be such, otherwise the appointed gospel sticheron; Now and ever... Most blessed art thou...

If the appointed gospel sticheron is not chanted at the Praises (i.e. on the Sundays of the Paralytic, of the Samaritan Woman, and of the Blind Man), it is chanted after the dismissal of Matins.

The Hours

Troparion of the Sunday159 and from the Menaion. Kontakion from the Pentecostarion and from the Menaion, alternating.

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158 On the Sunday of the Myrrhbearers the troparion, When Thou didst descend... is used at the First and Sixth Hours, while the troparion The Noble Joseph... is used at the Third and Ninth Hours.
159 From the Octoechos or Pentecostarion.
Divine Liturgy

At the Beatitudes we read four troparia of the resurrection,¹⁶⁰ four troparia from Ode III of the canon in the Pentecostarion, and four troparia from Ode VI of the canon in the Menaion.

Troparia and Kontakia:

If it be the Sunday of the Myrrhbearers:

When Thou didst fall asleep...
The Noble Joseph...
Troparion from the Menaion
Glory... kontakion from the Menaion
Now and ever... kontakion from the Pentecostarion

If it be any other Sunday:

Sunday troparion
Troparion from the Menaion
Glory... kontakion from the Menaion
Now and ever... kontakion from the Pentecostarion

Prokelmenon, Epistle, Alleluia, Gospel and Communion hymn: of the Sunday and of the Saint

WEDNESDAY IN THE FOURTH WEEK OF PASCHA (§4B8)
MID-PENTECOST

All hymns are taken from the Pentecostarion. The service in the Menaion is chanted at Compline.

Vespers

The service begins as usual, with the appointed kathisma (i. e., not Blessed is the man...)
At Lord I have cried... we sing six stichera of the feast; Glory... Now and ever... of the feast.
Entrance and prokeimenon of the day.
Three readings as appointed by the Pentecostarion. Then the litany Let us all say... Then Vouchsafe... and thereafter Let us complete...
At the Aposticha we sing the stichera of the feast, with their verses; Glory... Now and ever... of the feast.
We sing the troparion of the feast once.

¹⁶⁰ From the Octoechos or Pentecostarion.
Matins

After God is the Lord... we sing the troparion of the feast thrice.

After each appointed kathisma there is a small litany and the sessional hymns from the Pentecostarion.

Having beheld the resurrection of Christ..., once, and Psalm 50

The canons:

Eight troparia (including the irmos, twice) from the first canon of the feast
Six troparia from the second canon of the feast
As the katavasia we sing the irmos of the second canon.

After Ode III there is a small litany followed by the sessional hymns of the feast.
After Ode VI there is a small litany followed by the kontakion and ikos of the feast.
After Ode VIII we do not sing the Magnificat (My soul doth magnify...), but straightway the irmos of Ode IX.

Exapostilarion of the feast, thrice.

At the Praises we sing four stichera of the feast; Glory... Now and ever... of the feast
The Great Doxology and then the troparion of the feast.

The Hours

Troparion and kontakion from the Pentecostarion.

Divine Liturgy

At the Beatitudes we read four troparia from Ode III of the first canon of the feast and four troparia from Ode VI of the second canon.
We sing the troparion At Mid-feast... Glory... Now and ever... and the kontakion O Sovereign Master...
Prokeimenon in the third tone: Great is our Lord...
Alleluia in the first tone: Remember Thy congregation...
Gospel: John §26 (7:14-30).
In place of It is truly meet... we sing the irmos of the ninth ode of the second canon of the feast, Virginity is alien...
Communion hymn: He that eateth My Flesh...
Chapter Four: Services of the Pentecostarion

THE FOURTH SUNDAY AFTER PASCHA (§4B9)
COMMEMORATION OF THE SAMARITAN WOMAN
Afterfeast of Mid-Pentecost

Note: If a service of Polyeleos or Vigil rank coincide with this day, the service of the afterfeast is set aside and the hymns of the resurrection, of the Samaritan Woman, and from the Men­aion are chanted, as previously set forth for the Sunday of the Myrrhbearers (§4B7).

Vespers

At Lord I have cried... we sing ten stichera: four of the resurrection,161 three of the feast, and three of the Samaritan, from the Pentecostarion; Glory... of the Samaritan; Now and ever... the dogmaticon in the tone of the week.

At the Litya we sing the sticheron of the temple; Glory... Now and ever... of the Samaritan Woman, from the Pentecostarion.

At the Aposticha we sing one sticheron of the resurrection in the tone of the week and then the stichera of Pascha Let God arise... with their verses; Glory... doxasticon from the Pentecostarion, When by Thine unfathomable...; Now and ever... It is the day of resurrection...162 and Christ is risen... once.

Troparia:

<table>
<thead>
<tr>
<th>If Vigil be served</th>
<th>we sing O Theotokos Virgin rejoice..., twice, and the troparion of the feast, At mid-feast..., once.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Otherwise</td>
<td>we sing the Sunday troparion; Glory... Now and ever... of the feast.</td>
</tr>
</tbody>
</table>

Matins

After God is the Lord... we sing the Sunday troparion twice; Glory... Now and ever... of the feast.

After each kathisma we read the sessional hymns from the Pentecostarion.

After the evlogitaria and litany we read the hypakoe, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Six troparia (including the irmos and two theotokia) from the canon of Pascha
Four troparia from the canon of Mid-Pentecost
Four troparia from the canon of the Samaritan Woman

After each ode we sing the katavasia of Pascha.

161 From the Octoechos or Pentecostarion.
162 Thus instructs the Slavonic Typicon. According to the English Pentecostarion we sing Now and ever... and the sticheron of the feast, When Thou wast teaching...
After Ode III there is a small litany followed by the kontakion and ikos\textsuperscript{163} of Mid-Pentecost and the sessional hymns from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.

After Ode VIII we do not sing the Magnificat (My soul doth magnify...), but straightway the irmos of Ode IX.

After Ode IX there is a small litany.

After Holy is the Lord... we read or sing the exapostilarion of Pascha, When Thou didst fall asleep...; Glory... of the Samaritan; Now and ever... of the feast.

The Praises:\textsuperscript{164} We sing six stichera of the resurrection and two stichera of the Samaritan Woman, with their verses; Glory... of the Samaritan; Now and ever... Most blessed art thou...

The appointed gospel sticheron is chanted after the dismissal of Matins.

**The Hours**

Troparion of the Sunday and of the feast. Kontakion of the Samaritan and of the feast, alternating.

**Divine Liturgy**

At the Beatitudes we read four troparia of the resurrection,\textsuperscript{165} four troparia from Ode III of the canon of the Samaritan Woman, and four troparia from Ode VI of the canon of the feast.

Troparia and kontakia:

Sunday troparion
Troparion of the feast
Glory... kontakion of the Samaritan
Now and ever... kontakion of the feast

Prokeimenon in the third tone:\textsuperscript{166} O chant unto our God...

Epistle: Acts §28 (11:19-26, 29-30)

Alleluia in the fourth tone: Bend Thy bow...

Gospel: John §12 (4:5-42)

Instead of It is truly meet... we sing The Angel cried... and Shine, shine...

Communion hymn: Receive ye the Body... and Praise the Lord, O Jerusalem...

\textsuperscript{163} The English Pentecostarion does not print the ikos at this point. It may be found in the Pentecostarion on page 196.

\textsuperscript{164} The Slavonic Typicon reads: At the Praises: four stichera of the Resurrection, one of Anatolius [of the Resurrection], and three idiomela of the Samaritan, second tone: Let heaven and earth... Glory..., sixth tone: The Well-spring of the principle of life... Now and ever... Most blessed art thou... This, however, would seem to be a mistake, as neither the Greek nor the Slavonic Pentecostarion provides three stichera.

\textsuperscript{165} From the Octoechos or Pentecostarion.

\textsuperscript{166} Thus instructs the Slavonic Typicon. The English Pentecostarion gives the prokeimenon in the fourth tone: How magnified...
WEDNESDAY IN THE FIFTH WEEK OF PASCHA (§4B10)
THE APODOSIS OF MID-PENTECOST

The service is exactly as on the Feast itself, except that there is no entrance and the readings from the Old Testament are omitted. The service from the Menaion is chanted at Compline.

At Liturgy

At the Beatitudes we read eight troparia, from the ninth ode of both canons of the feast.

We use the prokeimenon, alleluia, and communion hymn of the feast. The Epistle and Gospel are of the day. Instead of \textit{It is truly meet...} we sing the irmos of the ninth ode of the feast, \textit{Virginity is alien...}

WEDNESDAY IN THE SIXTH WEEK OF PASCHA (§4B11)
THE APODOSIS OF PASCHA

\textbf{Note:} According to the Typicon of the Great Church the apodosis of the Feast of the Blind Man is celebrated on Tuesday and the apodosis of Pascha is celebrated on Wednesday in exactly the same manner as the Feast itself. See Pentecostarion, page 294. Here we provide the rubrics as they are found in the Slavonic Typicon, with the apodoses of Pascha and the Blind Man being combined.

\textbf{Vespers}

At the conclusion of the Ninth Hour the priest, vested in Phelonion, standing before the Holy Table gives the blessing:

\textbf{Priest:} \textit{Blessed is our God...}

\textbf{Clergy:} \textit{Christ is risen from the dead...} thrice.

\textbf{Choir and congregation:} \textit{Christ is risen from the dead...} thrice.

\textbf{Priest, the verses:} \textit{Let God arise...}, and after each one, the choir sings \textit{Christ is risen...}, once.

At the end, the priest sings \textit{Christ is risen from the dead, trampling down death by death} and the choir finishes \textit{...and on those in the tombs bestowing life.}

Then Psalm 103, the Litany of Peace and the usual kathisma.

\textbf{At Lord, I have cried...} we sing six stichera of the Blind Man; \textit{Glory... Now and ever...} from the Pentecostarion.

There is no Entrance.

At the Aposticha we sing one sticheron of the resurrection from the Pentecostarion and then the stichera of Pascha \textit{Let God arise...} with their verses; \textit{Glory... Now and ever... It is the day of resurrection...} and \textit{Christ is risen...} once.

Then \textit{Now lettest...} and the Trisagion Prayers.

\textbf{We sing the troparion of the preceding Sunday in the fifth tone,} \textit{Let us worship...} \textit{Glory... Now and ever... theotokion in the same tone, O impassable gate of the Lord...}

\textbf{The litany Have mercy on us...} and the usual order of the dismissal, with the Sunday dismissal, \textit{May He Who rose from the dead, Christ our True God...}
Glory to the Holy, Consubstantial...

Clergy: Christ is risen from the dead... thrice.

Choir and congregation: Christ is risen from the dead... thrice.

Priest, the verses: Let God arise..., and after each one, the choir sings Christ is risen..., once.

At the end, the priest sings Christ is risen from the dead, trampling down death by death and the choir finishes and on those in the tombs bestowing life.

Then the Six Psalms which are followed by the Litany of Peace In peace, let us pray... After God is the Lord... we sing the troparion of the preceding Sunday in the fifth tone, Let us worship..., twice; Glory... Now and ever... theotokion in the same tone, O impassable gate of the Lord...

After each kathisma there is a small litany followed by the sessional hymns from the Pentecostarion.

Having beheld the resurrection... once, and Psalm 50

The canons:

Six troparia (including the irmos, twice) from the canon of Pascha
Four troparia from the canon of the Blind Man
Four troparia from the canon of the forefeast of Ascension

After each ode we sing the irmos of the first canon of Ascension as the katavasia, Let us sing unto the only Savior... 167

After Ode III there is a small litany followed by the kontakion and ikos of the Blind Man and the sessional hymns from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos of Pascha.

At Ode IX the troparia of the Paschal canon are preceded by the Paschal refrains. For the other two canons we use the refrain, Glory to Thee our God... as at the preceding odes.

Exapostilarion of Pascha, When Thou didst fall asleep...; Glory... Now and ever... of the Blind Man.

At the Praises we sing four stichera of the resurrection from the Pentecostarion, and then the stichera of Pascha Let God arise... with their verses; Glory... Now and ever... It is the day of resurrection... and Christ is risen... once.

The Great Doxology and then the troparion of the preceding Sunday in the fifth tone, Let us worship... Glory... Now and ever... theotokion in the same tone, O impassable gate of the Lord...

167 Thus instructs the Slavonic Typicon. The English Pentecostarion prescribes the katavasia of Pascha, It is the day of Resurrection...
The Hours


Divine Liturgy

Priest: *Blessed is the kingdom*

Clergy: *Christ is risen from the dead*... thrice.

Choir and congregation: *Christ is risen from the dead*... thrice.

Priest, the verses: *Let God arise*..., and after each one, the choir sings *Christ is risen*..., once.

At the end, the priest sings *Christ is risen from the dead, trampling down death by death* and the choir finishes *...and on those in the tombs bestowing life*.

Then the Litany of Peace *In peace, let us pray*...

We sing the Typical Psalms. At the *Beatitudes* we read four troparia from Ode III of the canon of the Blind Man and four from Ode VI of the canon of the forefeast of Ascension.

Troparia and Kontakia:

Sunday troparion, *Let us worship*...

Glory... kontakion of the Blind Man

*Now and ever*... kontakion of Pascha

Prokeimenon of Pascha in the eighth tone: *This is the day which the Lord hath made*

Epistle of the day: Acts §41(18:22-28)

Alleluia of Pascha in the fourth tone: *Thou, O Lord, shalt rise up*

Gospel of the day: John §43 (12:36-47)

In place of *It is truly meet*... we sing the refrain and irmos of the ninth ode *The angel cried unto her*... and *Shine, shine*...

Communion Hymn: *Receive ye the Body*

After *Blessed be the name*... and Psalm 33, *I will bless the Lord*... the dismissal as on the Feast of Pascha itself:

Priest and clergy: *Christ is risen from the dead, trampling down death by death*: Choir: *And on those in the tombs bestowing life*.

And the priest gives the Paschal Dismissal: *May Christ our true God, Who rose from the dead trampling...*

Priest: *Christ is risen*! thrice, and each time we reply, *Truly He is risen*!

Then we chant *Christ is risen*... thrice, and after it, *And unto us hath He granted*... once.

The Ninth Hour begins with the reading of the Trisagion (and thus until Pentecost, when we read *O Heavenly King*... for the first time).
Vespers

Priest: Glory to the holy, and consubstantial...

Clergy: O come, let us worship...

Selected verses from Psalm 103 (sung, with refrains)

The Litany of Peace

We do not sing Blessed is the man..., but we immediately sing Lord I have cried... with ten stichera of the feast in the sixth tone, The Lord was taken up...; Glory... Now and ever... of the feast in the same tone, Not being separated...

Entrance
O Gentle Light... and the Prokeimenon of the day

Three readings, according to the Pentecostarion

Litany: Let us all say...

Vouchsafe, O Lord...

Litany: Let us complete our evening prayer...

Peace be unto all... Let us bow our heads...

At the Litya we sing the stichera of the feast.

At the Aposticha we sing the stichera of the feast, with their verses; Glory... Now and ever... of the feast.

Now lettest Thou Thy servant...

Trisagion Prayers

We sing the troparion of the feast thrice.

The Blessing of the Loaves

Blessed be the name of the Lord... (thrice)

I will bless the Lord... (the first eleven verses of Psalm 33)

Priest: The blessing of the Lord be upon you...

And the reader begins the Six Psalms of Matins, Glory to God in the highest... etc.

Matins

After God is the Lord... we sing the troparion of the feast, twice; Glory... Now and ever... troparion of the feast, once.

After each kathisma there is a small litany followed by the sessional hymns of the feast.

After the reading of the second appointed kathisma and the sessional hymns we sing the Polyeleos which is immediately followed by the Magnification and selected psalm verses of the feast.168

168 The English Pentecostarion provides neither the magnification nor the selected psalm verses, as it is translated from the Greek (in the Greek practice these are not chanted). Both may be found in the Horologion.
Small litany and the sessional hymns of the feast.
The first antiphon of the Hymns of Ascents of the fourth tone, *From my youth up*...
Prokeimenon in the fourth tone, *God is gone up*...
*Let us pray to the Lord*... *For holy art Thou*...
*Let every breath*...
Gospel: Mark §71 (16:9-20)
*Having beheld the resurrection*... once, and Psalm 50
Glory... *Through the prayers of the Apostles*...
Now and ever... *Through the prayers of the Theotokos*...
*Have mercy on me*... and then the sticheron from the Pentecostarion, *Today the hosts*....
Litany: *Save, O God, Thy people*...

The canons:
Eight troparia (including the irmos, twice) from the first canon of the feast
Six troparia from the second canon of the feast
As the katavasia we sing the irmos of the second canon of Pentecost, *Covered by the divine cloud*... (fourth tone)

After Ode III there is a small litany followed by the sessional hymn of the feast, which is read twice.
After Ode VI there is a small litany followed by the kontakion and ikos of the feast.
After Ode VIII we do not sing the Magnificat (*My soul doth magnify*...), but immediately the refrains,¹⁶⁹ irmoi, and troparia of Ode IX.

Exapostilarion of the feast, thrice.
At the Praises we sing four stichera of the feast; Glory... *Now and ever*... of the feast
The Great Doxology and then the troparion of the feast.
At the end we use the dismissal of the feast, May He Who in glory did ascend from us into heaven, and sitteth at the right hand of the Father, Christ our true God...

The Hours
Troparion and kontakion from the Pentecostarion.

Instead of the Typical Psalms and the Beatitudes we sing the Antiphons of the feast.

The Introit:170 God is gone up in jubilation...

We sing the troparion, Thou hast ascended... Glory... Now and ever... and the kontaklon, When Thou hadst fulfilled...

Prokeimenon in the seventh tone: Be Thou exalted...

Epistle: Acts §1 (1:1-12)

Alleluia in the second tone: God is gone up...171


In place of It is truly meet... we sing the irmos of the ninth ode of the first canon of the feast, O Thou who art God's Mother... And the same is chanted until the apodosis.

Communion hymn: God is gone up in jubilation...

Instead of We have seen the true Light... we sing the troparion of the Feast (and at every Liturgy until the Apodosis).

Vespers

There is no kathisma read, on account of the Vigil which was served on the preceding night.

At Lord I have cried... we sing three stichera of the feast and three from the Menaion; Glory... doxasticon from the Menaion, if there be such; Now and ever... of the feast.

Entrance and Great Prokeimenon in the seventh tone, Our God is in Heaven and on earth...

Then the litany Let us all say... Then Vouchsafe... and thereafter Let us complete...

At the Aposticha we sing the stichera of the feast, with their verses; Glory... Now and ever... of the feast.

We sing the troparion of the feast once.

The service from the Menaion which was displaced by the service of the Ascension is chanted at Compline.

170 The introit is said by the deacon or priest in place of O come, let us worship... In the Slavic practice the second part, O Son of God... is chanted by the choir at hierarchical services, but otherwise is omitted.

171 The Slavonic Typicon has the Alleluia verses in the reverse order of the English Pentecostarion, which gives Clap your hands... as the first verse.
THE SIXTH SUNDAY AFTER PASCHA (§4B13)
COMMEMORATION OF THE HOLY THREE HUNDRED AND EIGHTEEN
FATHERS AT NICÆA
Afterfeast of the Ascension

Vespers
At _Lord I have cried_... we sing ten stichera: three of the resurrection\(^{112}\), three of the feast, and four of the Fathers; _Glory..._ doxasticon of the Fathers; _Now and ever..._ and the dogmaticon in the tone of the week.

After the entrance, the prokeimenon of the day, _The Lord is King_... and three readings of the Fathers.

At the Litýa we sing the sticheron of the feast in the first tone, _As Thou ascendest..._ (Pentecostarion, page 325); _Glory..._ of the Fathers in the third tone, _Ye have become... Now and ever..._ of the feast in the sixth tone, _O Lord, when Thou didst fulfill..._

At the Aposticha we sing the stichera of the resurrection; _Glory..._ doxasticon of the Fathers; _Now and ever..._ of the feast.

Troparia:

If Vigil be served we sing the troparion of the Fathers, twice; and the troparion of the feast, once.

Otherwise we sing the Sunday troparion; _Glory..._ of the Fathers; _Now and ever..._ troparion of the feast.

Matins
After _God is the Lord..._ we sing the Sunday troparion twice; _Glory..._ troparion of the Fathers; _Now and ever..._ troparion of the feast.

After each kathisma we read the sessional hymns of the resurrection.

Psalm 118\(^{173}\) and the evlogitaria of the resurrection: _The assembly of angels..._

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:
Irmos, two troparia and theotokion from the canon of the resurrection (in the Octoechos or Pentecostarion)
Four troparia from the canon of Ascension
Six troparia from the canon of the Fathers
As the katavasia we sing the irmos of the second canon of _Pentecost, Covered by the divine cloud..._ (fourth tone)

After Ode III there is a small litany followed by the kontakion and ikos of the feast and then the sessional hymn of the Fathers; _Glory... another of the Fathers; Now and ever..._ of the Ascension.

\(^{112}\) From the Octoechos or Pentecostarion.

\(^{173}\) According to current practice, Psalm 118 is usually omitted.
After Ode VI there is a small litany followed by the kontakion and ikos of the Fathers.

After Ode VIII we sing the Magnificat (My soul doth magnify...).

After Ode IX there is a small litany.

We read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); Glory... exapostilarion of the Fathers; Now and ever... and the exapostilarion of the feast.

At the Praises we sing eight stichera: four of the resurrection and four of the Fathers, with their verses; Glory... of the Fathers; Now and ever... Most blessed art thou...

After the dismissal we sing Glory... Now and ever... and the gospel sticheron in the sixth tone, After Thy descent...

The Hours

First and Sixth Hours: Troparion of the Sunday and of the feast.  
Kontakion of the feast.

Third and Ninth Hour: Troparion of the Sunday and of the Fathers.  
Kontakion of the Fathers.

Divine Liturgy

At the Beatitudes we read twelve troparia: four troparia of the resurrection, four troparia from Ode IV of the canon of the feast, and four troparia from Ode VI of the canon of the Fathers.

Troparia and Kontakia:

Sunday troparion
Troparion of the feast
Troparion of the Fathers
Glory... kontakion of the Fathers
Now and ever... kontakion of the feast

Prokeimenon in the fourth tone, the Song of the Fathers: Blessed art Thou..


Alleluia in the first tone: The God of gods...


In place of it is truly meet... we sing the imros of the ninth ode of the first canon of the feast, O Thou who art God's Mother...

Communion Hymn: Praise the Lord... and Rejoice in the Lord...

At Vespers we sing the troparion of the Fathers; Glory... from the Menaion, if there be such;  
Now and ever... of Ascension.

174 The English Pentecostarion gives the Communion Hymn as In everlasting remembrance...

175 If there be two troparia we chant only the first.
SATURDAY IN THE SIXTH WEEK OF PASCHA (§4B14)

COMMEMORATION OF THE DEPARTED

The order of services is as set forth for the Saturday of Meatfare (§3B3). At Liturgy the Epistle of the day is Acts §51 (28:1-31) and the Gospel is John §67 (21:15-25). The prokeimenon, Epistle, alleluia, Gospel and communion hymn for the departed are the same as for Meatfare Saturday. Instead of *We have seen the true Light*... it is customary to sing the troparion of the departed, *O Thou Who by the depth*...

THE SUNDAY OF HOLY PENTECOST (§4B15)

TRINITY SUNDAY

Vespers

Priest: *Glory to the holy, and consubstantial*...

Clergy: *O come, let us worship*...

Selected verses from Psalm 103 (sung, with refrains)

The Litany of Peace

We sing *Blessed is the man*..., the entire kathisma, as usual on Saturday evening.

At *Lord I have cried*... we sing ten stichera of the feast in the first tone, *We celebrate Pentecost*...; *Glory*... *Now and ever*... of the feast in the eighth tone, *Come, O ye peoples*...

Entrance

*O Gentle Light*... and the Prokeimenon of the day

Three readings, according to the Pentecostarion

Litany: *Let us all say*...

Vouchsafe, O Lord...

Litany: *Let us complete our evening prayer*...

*Peace be unto all*... *Let us bow our heads*...

At the Litya we sing the stichera of the feast.

At the Aposticha we sing the stichera of the feast, with their verses; *Glory*... *Now and ever*... of the feast.

*Now lettest Thou Thy servant*...

Trisagion Prayers

We sing the *troparion* of the feast thrice.

The Blessing of the Loaves

*Blessed be the name of the Lord*... (thrice)

*I will bless the Lord*... (the first eleven verses of Psalm 33)

Priest: *The blessing of the Lord be upon you*...

And the reader begins the Six Psalms of Matins, *Glory to God in the highest*... etc.
Matins

After God is the Lord... we sing the troparion of the feast, twice; Glory... Now and ever... troparion of the feast, once.

After each kathisma there is a small litany followed by the sessional hymns of the feast.

After the reading of the second appointed kathisma and the sessional hymns we sing the Polyeleos which is immediately followed by the Magnification and selected psalm verses of the feast.176

Small litany and the sessional hymns of the feast.

The first antiphon of the Hymns of Ascents of the fourth tone, From my youth up...

Prokelimenon in the fourth tone, Thy good Spirit...

Let us pray to the Lord... For holy art Thou...

Let every breath...

Gospel: John §65 (20:19-23)

We do not sing Having beheld the resurrection..., but immediately Psalm 50 is read.

Glory... Through the prayers of the Apostles...

Now and ever... Through the prayers of the Theotokos...

Have mercy on me... and then the sticheron from the Pentecostarion, Heavenly King....

Litany: Save, O God, Thy people...

The canons:

Eight troparia (including the irmos, twice) from the first canon of the feast

Eight troparia (including the irmos, twice) from the second canon of the feast

As the katavasia we sing the irmoi of both canons.

After Ode III there is a small litany followed by the sessional hymn of the feast, which is read twice.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

After Ode VIII we do not sing the Magnificat (My soul doth magnify...), but immediately the irmos and troparia of Ode IX.177

Exapostilarion of the feast, O Thou All-holy..., twice; Glory... Now and ever... another of the feast, The Father is Light...

At the Praises we sing six stichera of the feast; Glory... Now and ever... of the feast in the sixth tone, Heavenly King...

The Great Doxology and then the troparion of the feast.

176 The English Pentecostarion provides neither the magnification nor the selected psalm verses, as it is translated from the Greek (in the Greek practice these are not chanted). Both may be found in the Horologion.

177 In some places before the irmos of the ninth ode, the deacon chants: The Apostles were amazed seeing the Parakletete, the Holy Spirit, come down and appear in the form of fiery tongues. Neither the Slavonic Typicon nor the English Pentecostarion mentions this practice.
The Hours

Troparion and kontakion of the feast.

Divine Liturgy

Instead of the Typical Psalms and the Beatitudes we sing the Antiphons of the feast.

The Introit: Be Thou exalted...

We sing the troparion Blessed art Thou, O Christ our God... Glory... Now and ever... and the kontakion Once, when He descended...

Instead of the Trisagion, we sing As many as have been baptized...

Prokeimenon in the eighth tone: Their sound hath gone forth.

Epistle: Acts §3 (2:1-11)

Alleluia in the first tone: By the Word of the Lord...

Gospel: John §27 (7:37-52; 8:12)

In place of It is truly meet... we sing the irmos of the ninth ode of the second canon of the feast, Rejoice, O Queen... And the same is chanted until the apodosis.

Communion hymn: Thy good Spirit...

Vespers

Note: Although Vespers should be served in the evening, in many parishes it is the custom to serve Vespers immediately after the dismissal of Liturgy.

At the Litany of Peace special petitions are added for the descent of the Holy Spirit upon the faithful.

At Lord I have cried... we sing six stichera from the Pentecostarion; Glory... Now and ever... of the feast in the sixth tone, Heavenly King...

Entrance and Great Prokeimenon in the seventh tone, Who is as great as our God...

And the first prayer is read (this order is used for each subsequent prayer):

Deacon or priest: Again and again on bended knee, let us pray to the Lord.

Choir: Lord have mercy, thrice.

And the faithful prostrate themselves while the priest reads the prayer from the Royal Doors, facing the people, O Lord most pure, spotless...

At the conclusion, the deacon or priest says Help us, save us, have mercy on us... and the priest gives the exclamation, For Thine it is to show mercy upon us and to save us, O Lord our God, and unto Thee...

Then the litany Let us all say... and the second prayer, O Lord Jesus Christ our God... with the exclamation, Through the loving-kindness and goodness of Thine Only-begotten Son, with Whom Thou art blessed...

Then Vouchsafe, O Lord... and the third prayer, O Fountain ever-flowing, living, enlightening... with the exclamation, For Thou art the repose of our souls...

Then the litany Let us complete...

At the Apostichia we sing the stichera of the feast, with their verses; Glory... Now and ever... of the feast.

We sing the troparion of the feast once.

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178 The introit is said by the deacon or priest in place of O come, let us worship... In the Slavic practice the second part, Save, O Good Comforter... is chanted by the choir at hierarchical services, but otherwise is omitted.
The Monday after Pentecost (§4816) Page 207

THE MONDAY AFTER PENTECOST (THE DAY OF THE HOLY SPIRIT) (§4816)

Matins

After God is the Lord... we sing the troparion of the feast, twice; Glory... Now and ever... troparion of the feast, once.

After each kathisma there is a small litany followed by the sessional hymns of the feast.

The canons:

Eight troparia (including the irmos, twice) from the first canon of the feast
Six troparia (including the irmos, twice) from the second canon of the feast
As the katavasia we sing the irmos of the second canon.

After Ode III there is a small litany followed by the sessional hymn of the feast, which is read twice.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

After Ode VIII we do not sing the Magnificat (My soul doth magnify...), but immediately the irmos and troparia of Ode IX.

Exapostilarion of the feast, O Thou All-holy... Glory... the same; Now and ever... another of the feast, The Father is Light...

At the Praises we sing four179 stichera of the feast; Glory... Now and ever... of the feast in the eighth tone, Of old the tongues...

The Great Doxology and then the troparion of the feast.

The Hours

Troparion and kontakion of the feast.

Divine Liturgy

At the Beatitudes we read four troparia from Ode III and four troparia from Ode VI.

The Introit:180 Be Thou exalted...

We sing the troparion Blessed art Thou, O Christ our God... Glory... Now and ever... and the kontakion Once, when He descended...

We sing Holy God... as usual.181

Prokeimenon in the sixth tone: Save, O Lord, Thy people...

Epistle: Ephesians §229 (5:9-19)

Alleluia in the second tone:182

Verse 1: Have mercy on me, O God, according to Thy great mercy.

Verse 2: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Gospel: Matthew §75 (18:10-20)

In place of It is truly meet... we sing the irmos of the ninth ode of the second canon of the feast, Rejoice, O Queen... And the same is chanted until the apodosis.

Communion hymn: Thy good Spirit...

179 Thus prescribes the Slavonic Typicon, but the English Pentecostarion prescribes six stichera.

180 The introit is said by the deacon or priest in place of O come, let us worship... In the Slavic practice the second part, Save, O Good Comforter... is chanted by the choir at hierarchical services, but otherwise is omitted.

181 Thus prescribes the Slavonic Typicon. The English Pentecostarion prescribes As many... as on Pentecost itself.

182 The English Pentecostarion provides somewhat different verses.
THE SUNDAY AFTER PENTECOST (§4B17)
THE SUNDAY OF ALL SAINTS

Vespers

At Lord I have cried... we sing ten stichera: six of the resurrection, \(^\text{183}\) and four of All Saints; Glory... doxasticon of All Saints; Now and ever... and the dogmaticon in the tone of the week.

Note: If for some reason Vigil cannot be served, we sing the stichera at Lord, I have cried... thus: four stichera of the resurrection and six of All Saints; Glory... doxasticon of All Saints; Now and ever... dogmaticon in the tone of the week.

After the entrance the prokeimenon of the day, The Lord is King... and three readings of All Saints.

At the Litya we sing the sticheron of the temple and then the stichera from the Pentecostarion.

At the Aposticha we sing the stichera of the resurrection; Glory... doxasticon of All Saints; Now and ever... theotokion.

Troparia:

If Vigil be served we sing O Theotokos Virgin rejoice... twice, and the troparion of All Saints once.

Otherwise we sing the Sunday troparion; Glory... of All Saints; Now and ever... the dismissal theotokion in the tone of the last troparion (fourth tone).

Matins

After God is the Lord... we sing the Sunday troparion twice; Glory... troparion of All Saints; Now and ever... theotokion, The mystery hidden...

After each kathisma we read the sessional hymns of the resurrection.

Psalm 118\(^\text{184}\) and the evlogitaria of the resurrection: The assembly of angels...

After the evlogitaria and litanies we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Irmos, two troparia, and theotokion of the canon of the resurrection (from the Octoechos or Pentecostarion)

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon of Theotokos in the Octoechos

Six troparia from the canon of All Saints

After each ode we sing the usual katavasia, I will open my mouth... (fourth tone)

\(^{183}\) From the Octoechos or Pentecostarion.

\(^{184}\) According to current practice, Psalm 118 is usually omitted.

\(^{185}\) The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.
After Ode III there is a small litany followed by the sessional hymns of All Saints.

After Ode VI there is a small litany followed by the kontakion and ikos of All Saints.

After Ode VIII we sing the Magnificat (My soul doth magnify...).

After Ode IX there is a small litany.

We read the exapostilarion on the theme of the Matins Gospel; Glory... the exapostilarion of All Saints; Now and ever... the theotokion from the Pentecostarion.

At the Praises we sing eight stichera: five of the resurrection and three of All Saints, with their verses; Glory... Gospel Sticheron 1, As the disciples... Now and ever... Most blessed art thou...

The Hours
Troparion of the Sunday and of All Saints. Kontakion of All Saints.

Divine Liturgy
At the Beatitudes we read four troparia of the resurrection and four troparia from Ode VI of the canon of All Saints.

Troparia and Kontakia:
  Sunday troparion
  Troparion of All Saints
  Glory... Now and ever... kontakion of All Saints

Prokeimenon of the tone and of All Saints
Epistle: Hebrews §330 (11:33-12:2)
Alleluia of All Saints
Communion Hymn: Praise the Lord... and Rejoice in the Lord...

At Vespers, if the priest so wishes, we read and sing according to the penitential manner of the fasts to mark the beginning of the fast of the Apostles Peter and Paul.

The next morning we begin the fast. If there be no other special feast, according to the Typicon we sing: Alleluia... in the tone of the week as well as the Hymns of the Trinity. We make prostrations with the Prayer of St. Ephraim according to the rite of Great Lent. There is no Liturgy on this day, but the Interhours and the Typika with the reading of the daily Epistle and Gospel.
CHAPTER FIVE
SERVICES OF THE MENAION

HAS BEEN REPLACED BY VOL. III OF THE 3RD EDITION, STOCK# 3381.
THIS CHAPTER IS OMITTED FROM THIS AND SUBSEQUENT REPRINTINGS
IN THE INTEREST OF ECONOMY.
CHAPTER SIX

CONCERNING THE USAGE OF THEOTOKIA

The usage of theotokia (hymns to the Theotokos) in the services is perhaps one of the more confusing subjects in the study of liturgics. For this reason we have chosen to treat this issue here separately, rather than try to cover all the possibilities in each of the previous sections.

First, it should be clearly understood that the majority of theotokia fall into one of two distinct categories: resurrectional theotokia and daily theotokia. As will be detailed below, the usage of resurrectional theotokia is by no means confined to Sundays. Daily theotokia encompass a subgroup of theotokia known as stavrotheotokia, which are used only on Wednesdays and Fridays.

Except for forefeasts, feasts of the Lord or Theotokos, and afterfeasts, each group of troparia, stichera, or sessional hymns is concluded with a theotokion. In this chapter we will treat the usage of theotokia in the following parts of the services, outside of festal periods and outside of Great Lent:

Vespers
Lord I Have Cried
The Aposticha
The Troparia

Matins
God is the Lord
Sessional Hymns (after the first kathisma on Saturday and Sunday)
The Praises
The Aposticha (at lower ranking weekday services)
The Troparia

The usage of theotokia at other points in the services is very straightforward. At the Hours, Compline and Midnight Office the theotokia provided in the Horologion are used. All canons have their own theotokia which are used regardless of the rank of service.

We shall divide weekday services into two categories: Simple, Double and Six-stichera services comprise the first, at which daily theotokia are used; at Doxology, Polyeleos and Vigil services resurrectional theotokia are used.

Throughout this chapter, reference will be made to The Common Theotokia. These theotokia may be found in back of each volume of the Menaion. The St. John of Kronstadt Press has also published these theotokia in a separate publication. The Common Theotokia is divided into three sections: I) The Resurrectional Theotokia, II) Theotokia Following Doxastica, and III) Daily Dismissal Theotokia.
We shall now divide the treatment of theotokia into three categories:

I. Sunday services
   
II. Weekday services using daily theotokia
   
III. Weekday services using resurrectional theotokia

I. Sunday Services

Vespers

At Lord, I have cried... the dogmaticon (dogmatic theotokion) in the tone of the week is always used, even if it be a forefeast or afterfeast. Dogmatica are printed in the Octoechos as well as in section I of The Common Theotokia.

At the Aposticha, if there be no doxasticon (a sticheron chanted after Glory...) provided in the Menaion, the theotokion from the Octoechos in the tone of the week is used. However, if there be a doxasticon in the Menaion, we chant the theotokion in the tone of the doxasticon from section I of The Common Theotokia.

At the troparia, if vigil be served, as is usually the case in the Russian Church, the troparia are chanted as set forth in the appropriate section of chapter one. If Vespers be served alone, however, the dismissal theotokion, in the tone of the last troparion chanted, from section I of The Common Theotokia is used.

Matins

At God is the Lord... we use the dismissal theotokion, in the tone of the last troparion chanted, from section I of The Common Theotokia, is used.

After the first kathisma: If the theotokion chanted at God is the Lord... be not in the tone of the week (i.e. if the troparion of the saint of the day be not in the same tone as that of the week), then the dismissal theotokion in the tone of the week is read in place of the theotokion at the end of the sessional hymns after the first kathisma reading. The displaced theotokion is omitted entirely. The sessional hymns after the second kathisma are read as usual.

At the Praises the theotokion Most blessed art thou..., which can be found in the Octoechos (SJKP edition) or in the Horologion, is used. According to some traditions this theotokion is always chanted in the second tone, while according to others it is chanted in the tone of the week.

II. Weekday services using daily theotokia

(simple, double and six-stichera services)

Vespers

Theotokia are used on Sunday, Monday, Wednesday and Friday evenings. Stavrotheotokia are used on Tuesday and Thursday evenings.

At Lord, I have cried....: If there be a doxasticon in the Menaion, we chant the theotokion in the tone of the doxasticon from section II of The Common Theotokia, or the stavrotheotokion from the Menaion. But if there be no doxasticon, we chant the theotokion or stavrotheotokion
from the Menaion. On Friday evening the dogmaticon in the tone of the week from section I of *The Common Theotokia* is used.

At the Aposticha: If there be a doxasticon in the Menaion, we chant the theotokion in the tone of the doxasticon from section II of *The Common Theotokia*, or the stavrotheotokion from the Menaion. But if there be no doxasticon, we chant the theotokion or stavrotheotokion from the Octoechos. On Friday evening the theotokion from section II of *The Common Theotokia* is used. [This is the same theotokion as that found in the Octoechos for Friday.]

At the troparia we chant the theotokion or stavrotheotokion appointed for the day of the week, and in the tone of the (last) troparion from the Menaion, from section III of *The Common Theotokia*. On Friday evening we chant the dismissal theotokion in the tone of the week from section I of *The Common Theotokia*.

**Matins**

*Theotokia* are used on Monday, Tuesday, Thursday, and Saturday. *Stavrotheotokia* are used on Wednesday and Friday.

At *God is the Lord*... we use the theotokion or stavrotheotokion appointed for the day of the week, and in the tone of the (last) troparion from the Menaion, from section III of *The Common Theotokia*. On Saturday, after the first kathisma: if the theotokion chanted at *God is the Lord*... be not in the tone of the week (i.e. if the troparion of the saint of the day be not in the same tone as that of the week), then the dismissal theotokion in the tone of the week is read in place of the theotokion at the end of the sessional hymns after the first kathisma reading. The displaced theotokion is omitted entirely. The sessional hymns after the second kathisma are read as usual.

At the Praises there are generally no stichera provided for services of these ranks. In those cases, however, where the Menaion provides stichera for the Praises, we use the theotokion in the tone of the doxasticon from section II of *The Common Theotokia*, or the stavrotheotokion from the Menaion.

At the Aposticha: If there be a doxasticon in the Menaion, we chant the theotokion in the tone of the doxasticon from section II of *The Common Theotokia*, or the stavrotheotokion from the Menaion. But if there be not a doxasticon, we chant the theotokion or stavrotheotokion from the Octoechos.

At the troparia we chant the theotokion or stavrotheotokion marked "At Lauds" appointed for the day of the week, and in the tone of the (last) troparion from the Menaion, from section III of *The Common Theotokia*.

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198 On Saturday, after the first kathisma: if the theotokion chanted at *God is the Lord*... be not in the tone of the week (i.e. if the troparion of the saint of the day be not in the same tone as that of the week), then the dismissal theotokion in the tone of the week is read in place of the theotokion at the end of the sessional hymns after the first kathisma reading. The displaced theotokion is omitted entirely. The sessional hymns after the second kathisma are read as usual.
III. Weekday services using resurrectional theotokia

(Doxology, Polyeleos, and Vigil services)

Vespers

At Lord, I have cried... we chant the dogmaticon, from section I of The Common Theotokia, in the tone of the doxasticon. But if it be Friday evening, we chant the dogmaticon in the tone of the week.199

At the Aposticha we chant the theotokion from the Menaion. But on Friday evening, we chant the theotokion for Friday evening in the tone of the doxasticon from section II of The Common Theotokia.

At the troparia, if vigil be served, the troparia are chanted as set forth in the appropriate section of Chapter II. If Vespers be served alone, however, the dismissal theotokion in the tone of the last troparion chanted, from section I of The Common Theotokia, is used; but if it be Friday evening, we chant the dismissal theotokion in the tone of the week.

Matins

At God is the Lord... the dismissal theotokion in the tone of the last troparion chanted, from section I of The Common Theotokia is used. But if it be Saturday we chant the dismissal theotokion in the tone of the week.

At the Praises the theotokion from the Menaion is used.

At the troparia we chant the dismissal theotokion in the same tone as the troparion from the Menaion; but if it be Saturday, we chant the dismissal theotokion in the tone of the week.

199 However, if there be a special festal sticheron at Now and ever..., such as for the Nativity of Saint John the Forerunner (June 24th), such a sticheron should be chanted, even on Friday evening.
CHAPTER SEVEN
CONCERNING THE READING OF THE KATHISMATA

The Psalter is divided into twenty sections, known as kathismata. Each kathisma is itself divided into three stases. The kathismata are read at Vespers, Matins, and, during Great Lent, the Hours. Charts for determining the appropriate kathismata to be read begin on the following page. During the reading of the kathismata at Matins and the Hours, the faithful sit;200 but at Vespers they remain standing.201 The manner in which the kathismata are read is as follows:

At Vespers, the reader begins the appointed kathisma at the conclusion of the Litany of Peace, without preface.

At Matins and the Hours, each appointed kathisma is prefaced thus:
   Choir: Lord, have mercy, thrice; Glory to the Father...
   Reader: Now and ever...

After the first and second stases:
   Reader: Glory to the Father...
   Choir:    Now and ever...
               Alleluia, alleluia, alleluia, glory to Thee, O God. (Thrice.)
               Lord, have mercy, thrice.
               Glory to the Father...
   Reader:    Now and ever...

After the third stasis:
   Reader: Glory to the Father...
   Choir:    Now and ever...
               Alleluia, alleluia, alleluia, glory to Thee, O God. (Thrice.)

Then, as appointed, either Lord, have mercy is sung thrice, or the deacon (or priest) intones the small litany.

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200 In fact, the word "kathisma" is derived from the Greek verb kathisomai which means "to sit".
201 This is the practice of Holy Trinity Monastery.
### Charts for Determining the Kathismata

#### I) Outside of Great Lent:

A) From the Sunday of Saint Thomas to the Sunday following the Exaltation\(^{202}\)
From December 20 to (but not including) January 15
From the Sunday of the Prodigal Son to (but not including) the first day of Great Lent

<table>
<thead>
<tr>
<th>Day</th>
<th>Matins</th>
<th>Vespers</th>
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<tbody>
<tr>
<td>Sunday</td>
<td>II, III, XVI(^{203})</td>
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</tr>
<tr>
<td>Monday</td>
<td>IV, V</td>
<td>VI</td>
</tr>
<tr>
<td>Tuesday</td>
<td>VII, VIII</td>
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<td>X, XI</td>
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<tr>
<td>Saturday</td>
<td>XVI, XVII</td>
<td>I</td>
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</table>

B) From the Monday on or after September 16 to (but not including) December 20
From January 15 to (but not including) the Sunday of the Prodigal Son

<table>
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<tr>
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<td>XVI, XVII</td>
<td>I</td>
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</table>

#### II) During Great Lent:

A) During the 1st, 2nd, 3rd, 4th, and 6th weeks of Great Lent

<table>
<thead>
<tr>
<th>Day</th>
<th>Matins</th>
<th>First Hour</th>
<th>Third Hour</th>
<th>Sixth Hour</th>
<th>Ninth Hour</th>
<th>Vespers</th>
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<td>VIII</td>
<td>IX</td>
<td>XVIII</td>
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<td>XIII</td>
<td>XIV</td>
<td>XV</td>
<td>XVI</td>
<td>XVIII</td>
</tr>
<tr>
<td>Wednesday</td>
<td>XIX, XX, I</td>
<td>II</td>
<td>III</td>
<td>IV</td>
<td>V</td>
<td>XVIII</td>
</tr>
<tr>
<td>Thursday</td>
<td>VI, VII, VIII</td>
<td>IX</td>
<td>X</td>
<td>XI</td>
<td>XII</td>
<td>XVIII</td>
</tr>
<tr>
<td>Friday</td>
<td>XIII, XIV, XV</td>
<td>—</td>
<td>XIX</td>
<td>XX</td>
<td>—</td>
<td>XVIII</td>
</tr>
<tr>
<td>Saturday</td>
<td>XVI, XVII</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>I</td>
</tr>
</tbody>
</table>

\(^{202}\) The Sunday on or after Sept. 15.

\(^{203}\) On the Sunday of Saint Thomas, on Holy Pentecost, and whenever a saint of Polyeleos or Vigil rank coincides with a Sunday, we chant the Polyeleos (Psalms 134 and 135) instead (continues next page...)

* If it be a service of Polyeleos rank, the Polyeleos is chanted instead of the third appointed kathisma, which is transferred to the following Vespers and read instead of the eighteenth kathisma. If it be a service of Vigil rank, the Polyeleos is chanted instead of the third appointed kathisma, which is either omitted entirely for the week, or transferred to some other day entirely.
### B) During the fifth week of Great Lent (when Annunciation does not fall on Thursday of that week)

<table>
<thead>
<tr>
<th>Day</th>
<th>Matins</th>
<th>First Hour</th>
<th>Third Hour</th>
<th>Sixth Hour</th>
<th>Ninth Hour</th>
<th>Vespers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>II, III, XVII</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Monday</td>
<td>IV, V, VI</td>
<td>—</td>
<td>VII</td>
<td>VIII</td>
<td>IX</td>
<td>X</td>
</tr>
<tr>
<td>Tuesday</td>
<td>XI, XII, XIII</td>
<td>XIV</td>
<td>XV</td>
<td>XVI</td>
<td>XVIII</td>
<td>XIX</td>
</tr>
<tr>
<td>Wednesday</td>
<td>XX, I, I</td>
<td>III</td>
<td>IV</td>
<td>V</td>
<td>VI</td>
<td>VII</td>
</tr>
<tr>
<td>Thursday</td>
<td>VIII</td>
<td>—</td>
<td>IX</td>
<td>X</td>
<td>XI</td>
<td>XII</td>
</tr>
<tr>
<td>Friday</td>
<td>XIII, XIV, XV</td>
<td>—</td>
<td>XIX</td>
<td>XX</td>
<td>—</td>
<td>XVIII</td>
</tr>
<tr>
<td>Saturday</td>
<td>XVI, XVII</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>I</td>
</tr>
</tbody>
</table>

### C) During the fifth week of Great Lent (when Annunciation falls on Thursday of that week)

<table>
<thead>
<tr>
<th>Day</th>
<th>Matins</th>
<th>First Hour</th>
<th>Third Hour</th>
<th>Sixth Hour</th>
<th>Ninth Hour</th>
<th>Vespers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>II, III, XVII</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Monday</td>
<td>IV, V, VI</td>
<td>VII</td>
<td>VIII</td>
<td>IX</td>
<td>X</td>
<td>XI</td>
</tr>
<tr>
<td>Tuesday</td>
<td>XII</td>
<td>—</td>
<td>XIII</td>
<td>XIV</td>
<td>XV</td>
<td>XVI</td>
</tr>
<tr>
<td>Wednesday</td>
<td>XIX, XX, I</td>
<td>II</td>
<td>I</td>
<td>IV</td>
<td>V</td>
<td>—</td>
</tr>
<tr>
<td>Thursday</td>
<td>VI, VII, VIII</td>
<td>IX</td>
<td>X</td>
<td>XI</td>
<td>XII</td>
<td>—</td>
</tr>
<tr>
<td>Friday</td>
<td>XIII, XIV, XV</td>
<td>—</td>
<td>XIX</td>
<td>XX</td>
<td>—</td>
<td>XVIII</td>
</tr>
<tr>
<td>Saturday</td>
<td>XVI, XVII</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>I</td>
</tr>
</tbody>
</table>

### D) During Passion Week

<table>
<thead>
<tr>
<th>Day</th>
<th>Matins</th>
<th>First Hour</th>
<th>Third Hour</th>
<th>Sixth Hour</th>
<th>Ninth Hour</th>
<th>Vespers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>II, III, Polyeleos</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Monday</td>
<td>IV, V, VI</td>
<td>—</td>
<td>VII</td>
<td>VIII</td>
<td>—</td>
<td>XVIII</td>
</tr>
<tr>
<td>Tuesday</td>
<td>IX, X, XI</td>
<td>—</td>
<td>XII</td>
<td>XIII</td>
<td>—</td>
<td>XVIII</td>
</tr>
<tr>
<td>Wednesday</td>
<td>XIV, XV, XVI</td>
<td>—</td>
<td>XIX</td>
<td>XX</td>
<td>—</td>
<td>XVIII</td>
</tr>
<tr>
<td>Thursday</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Friday</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Saturday</td>
<td>XVII</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

**Note:** During Bright Week the kathismata are not read. The reading of the kathismata resumes at Vespers on Bright Saturday.

(...continued from previous page) of the seventeenth kathisma. On the Sunday of the Prodigal Son, the Sunday of the Last Judgment, and Forgiveness Sunday, instead of the seventeenth kathisma, we sing the Polyeleos together with Psalm 136, *By the waters of Babylon*...
CHAPTER EIGHT
CONCERNING THE READING OF CANONS AT MATINS

A canon contains between one and nine odes, each ode being modeled after one of the nine biblical odes. The vast majority of canons, including all canons from the Octoechos and Menaion, have eight odes (based upon each of the biblical odes, save the second). Each ode of a canon has an irmos, which provides the model for the troparia. The odes of most canons end with a theotokion (troparion to the Theotokos).

At Matins, there are usually two or more canons appointed to be read. At each ode we sing the irmos of the first canon the appointed number of times. We then read the troparia of the first and subsequent canons, each being preceded by the appropriate refrain (see chart below). The irmoi of the other canons are generally not used, Great Feasts of the Savior or Theotokos being the notable exceptions. Before the next to the last troparion, we use the refrain, Glory to the Father... (But at the eighth ode, Let us bless the Father...). Before the last troparion which, unless it be a canon to the Savior, should always be a Theotokion, we use the refrain, Now and ever...

After certain odes we sing the appointed katavasiae:

Before the katavasia of the eighth ode we sing: We praise, we bless, and we worship the Lord, praising and supremely exalting Him above all forever.

If it be Sunday, or a service of Doxology, Polyeleos, or Vigil rank, we sing the katavasia which is indicated by the chart on page 237 after each ode.

If it be a weekday service of simple, double, or six-stichera rank, we sing the irmos of the last canon after the third, sixth, eighth, and ninth odes. After the katavasia of the ninth ode, we sing It is truly meet...

The order of reading the canons on weekdays during Great Lent is described in chapter three.

---

204 In current practice, the irmoi and troparia are not repeated.
205 Canons frequently provide a Triadicon (troparion to the Trinity) as the next to the last troparion, especially at the eighth and ninth odes.
Chart for Determining the Proper Refrains at the Canons

Refrains for canons | Canons and Troparia of...
--- | ---
(1) Glory to Thee, our God, glory to Thee. | the Savior
(2) Glory to Thy holy resurrection, O Lord. | the resurrection
(3) Glory to Thy precious Cross and resurrection, O Lord. | the Cross and resurrection
(4) Have mercy on me, O God, have mercy on me. | penitential nature
(5) Glory to Thy precious Cross, O Lord. | the Cross
(6) Most holy Trinity, our God, glory to Thee. | the Trinity
(7) Most holy Theotokos, save us. | the Theotokos
(8) Holy great John, forerunner of the Lord, pray to God for us. | the forerunner
(9) Holy archangels and angels, pray to God for us. | bodiless hosts
(10) Holy angelic-commander of God Michael... | November 8
(11) Holy apostle of Christ name... | apostles
(12) Holy apostle and evangelist name... | evangelists
(13) Holy prophet of God name... | prophets
(14) Holy hierarch father name... | hierarchs
(15) Holy (great-) martyr name... | martyrs
(16) Holy hieromartyr name... | hieromartyrs (priests and bishops)
(17) Venerable father name... | monks
(18) Venerable mother name... | nuns
(19) Holy righteous name... | righteous non-monastics
(20) Holy blessed name... | fools for Christ's sake
(21) Holy right believing prince name... | princes
(22) Holy right believing princess name... | princesses
(23) Holy equals of the apostles rulers Constantine and Helen... | May 21
(24) Holy God-crowned emperor Nicholas... | Royal Martyr Nicholas
(25) Holy glorious prophet of God Elias... | Prophet Elias
(26) Holy unmercenary and wonderworker name... | unmercenary healers
(27) Glory to the Father, and to the Son, and to the Holy Spirit. | before the next to the last troparion
(28) Now and ever, and unto the ages of ages. Amen. | before the last troparion
(29) Let us bless the Father, the Son, and the Holy Spirit, the Lord. | in place of "Glory..." at the eighth ode
### Chart for Determining the Katavasiae Throughout the Year

For Sundays and Doxology, Polyeleos, and Vigil rank services on weekdays

<table>
<thead>
<tr>
<th>From:</th>
<th>To:</th>
<th>Katavasia:</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 1</td>
<td>January 14</td>
<td>Theophany (first canon)</td>
</tr>
<tr>
<td>January 15</td>
<td>Apodosis of the Meeting</td>
<td>Meeting</td>
</tr>
<tr>
<td>Apodosis of Meeting</td>
<td>Cheesefare Saturday</td>
<td>&quot;I shall open my mouth...&quot;</td>
</tr>
<tr>
<td>Cheesefare Sunday</td>
<td>Bright Saturday</td>
<td>As appointed206</td>
</tr>
<tr>
<td>Thomas Sunday</td>
<td>Pascha IV Tuesday</td>
<td>Pascha</td>
</tr>
<tr>
<td>Mid-Pentecost</td>
<td>—</td>
<td>Mid-Pentecost</td>
</tr>
<tr>
<td>Pascha IV Thursday</td>
<td>Pascha V Tuesday</td>
<td>Pascha</td>
</tr>
<tr>
<td>Pascha V Wednesday</td>
<td>—</td>
<td>Mid-Pentecost</td>
</tr>
<tr>
<td>Pascha V Thursday</td>
<td>Pascha V Saturday</td>
<td>Pascha</td>
</tr>
<tr>
<td>Sunday of the Blind Man</td>
<td>Pascha VI Wednesday</td>
<td>Ascension</td>
</tr>
<tr>
<td>Ascension</td>
<td>—</td>
<td>Pentecost (second canon)</td>
</tr>
<tr>
<td>Pascha VI Friday</td>
<td>Pascha VI Saturday</td>
<td>Ascension</td>
</tr>
<tr>
<td>Pascha VII Sunday</td>
<td>—</td>
<td>Pentecost (second canon)</td>
</tr>
<tr>
<td>Pascha VII Monday</td>
<td>Pascha VII Thursday</td>
<td>Ascension</td>
</tr>
<tr>
<td>Pascha VII Friday</td>
<td>Saturday after Pentecost</td>
<td>Pentecost (second canon)</td>
</tr>
<tr>
<td>Sunday of All Saints</td>
<td>July 31</td>
<td>&quot;I shall open my mouth...&quot;</td>
</tr>
<tr>
<td>August 1</td>
<td>August 6</td>
<td>Exaltation</td>
</tr>
<tr>
<td>August 7</td>
<td>August 12</td>
<td>Transfiguration</td>
</tr>
<tr>
<td>August 13</td>
<td>—</td>
<td>Exaltation</td>
</tr>
<tr>
<td>August 14</td>
<td>August 23</td>
<td>Dormition</td>
</tr>
<tr>
<td>August 24</td>
<td>September 21</td>
<td>Exaltation</td>
</tr>
<tr>
<td>September 22</td>
<td>November 20</td>
<td>&quot;I shall open my mouth...&quot;</td>
</tr>
<tr>
<td>November 21</td>
<td>December 31</td>
<td>Nativity</td>
</tr>
</tbody>
</table>

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206 The usage of katavasiae during Great Lent is very complex — in some cases two different sets of katavasiae are used on the same day, varying from ode to ode (such is generally the case on Annunciation). Chapter three provides details concerning the katavasiae for those situations which are treated in this volume.
CHAPTER NINE
CONCERNING LITURGICAL BOOKS

Full reading of the Church’s services, whether in church or at home, requires an extensive array of liturgical materials. Although it will be many more years before the holy Orthodox Faith has grown deeply enough into English-speaking cultures for all of these materials to be available in definitive form in English, there are now only a very few cases in which no useful edition is available (most notably the latter tones of the Octoechos for weekdays). However, enormous progress has been and is being made in translating and improving these materials. For many, perhaps, the difficulty of obtaining some of the materials has served to obstruct their growth in liturgical prayer. It is our hope that this brief bibliography will help to alleviate this situation. The editions indicated are the “recommended” translations, and those upon which this work is based. All titles listed here, with the exception of the Euchologion from St. Tikhon’s Seminary Press, are available from the SJKP Bookservice.

The Horologion

The Horologion (Book of the Hours) contains the backbone of the daily offices. The Unabbreviated Horologion, translated by Rassophore-monk Lawrence of Holy Trinity Monastery, is by far the best translation available in English. It contains many additional materials which properly speaking do not belong in the Horologion (and are not found in the Slavonic and Greek editions) but are not otherwise readily available in English.

The Octoechos

The Octoechos contains the services for each day of the week, following an eight week cycle, each week having its own musical tone. The complete Octoechos, translated by Br. Isaac Lambertsen, is published by the Saint John of Kronstadt Press in four volumes, each containing all the materials for each day of the week in two tones (e.g., Vol. I contains Tones I & II).

The Lenten Triodion

The Lenten Triodion contains materials for the Lenten and pre-Lenten periods (from the Sunday of the Publican and Pharisee through Holy Saturday). The only complete translation available in English was made by Archimandrite (now Bishop) Kallistos (Ware) and Mother Mary, of blessed memory. The translation was published in two volumes. The first volume, which contains materials for all the Sundays and many of the weekdays, was published by Faber and Faber in 1977 under the title The Lenten Triodion. It is currently available in a reprint by St. Tikhon’s Seminary Press. The second volume, titled The Lenten Triodion: Supplementary Texts, is likewise available in a reprint by St. Tikhon’s Seminary Press.

The Pentecostarion

The Pentecostarion contains all the special materials for Sunday and weekday services from the Paschal service itself through the Sunday of All Saints. The translation of Br. Isaac Lambertsen, published by the St. John of Kronstadt Press, will be released in a definitive hard-bound edition winter 2009-10.
The Menaion

The Menaion contains the specific services for particular saints and commemorations throughout the year. The Slavonic Menaion, as well as a number of special services, has been translated by Br. Isaac Lambertsen. It is published by the St. John of Kronstadt Press in twelve monthly volumes (second hardbound edition in progress 2008). Individual services from the Menaion are also available in reinforced looseleaf printings from The Saint John of Kronstadt Press.

The Gospel

A Gospel Book containing the KJV text and marked according to the Russian "section" system, edited by Holoviak, is currently out of print. Most other known Gospel Books are based upon translations which we cannot recommend. A usable edition (following the Greek format) is published by the Center for Traditionalist Orthodox Studies.

The Epistle

At the time of this writing, the only Epistle Book based upon a recommendable translation is that published by the Center for Traditionalist Orthodox Studies. We recommend the use of a KJV version of the New Testament.

The Psalter

The Psalter According to the Seventy, which was translated from the Septuagint and published by Holy Transfiguration Monastery, has become the accepted text within most of the Orthodox Church. It contains both the Psalms, which are properly divided into kathismata, and the biblical odes (as used during Great Lent).

The Divine Liturgy of Saint Gregory

No definitive English edition exists, but a usable version for celebrant, choir, and congregation is published by the Saint John of Kronstadt Press (a companion volume contains musical settings for the sung portions of the service).

The Great Euchologion (Trebnik)

The Great Euchologion contains services and prayers for various needs: baptisms, weddings, ordinations, funerals, the blessing of a new home, etc. A multitude of publications containing various portions of the Greek and Slavonic editions exists. The most commendable and readily available of these is the Service Book translated by Isabel Hapgood (with the blessing of Patriarch Tikhon). It is currently in print by the Antiochian Orthodox Archdiocese of North America. A comprehensive, but less than satisfactory, edition in four volumes is published by the St. Tikhon Seminary Press. 209

209 A complete translation of the Slavonic Trebnik, by Br. Isaac Lambertsen, is currently in preparation. Some individual services are published by The Saint John of Kronstadt Press; a complete edition will be some time in coming.
CHAPTER TEN
CONCERNING SERVICES WITHOUT A PRIEST

Services without a priest, or "Reader's Services" as they are often called, are very similar in structure to services with a priest. The following points, however, should be noted:

During Reader's Services the Royal Doors and curtain remain closed at all times. The senior person present (Deacon, Subdeacon, Reader, eldest) may cense the icons and those present, using a hand-censer, at the prescribed times.

At the beginning of each service, instead of the blessing by the priest, the reader says:

Through the prayers of our holy fathers, Lord Jesus Christ, Son of God, have mercy on us. Amen.

He then continues with Glory to Thee, our God... and the rest of the usual beginning.

After Our Father... instead of For Thine is the Kingdom... the reader says, Through the prayers..., as above.

Instead of the Litany of Peace, In peace, let us pray to the Lord... or the Litany of Supplica-

tion, Let us all say... (sometimes this litany begins, Have mercy on us, O God...), we say Lord, have mercy, forty times, and then Glory... Now and ever...

Instead of the Small Litany, Again and again in peace..., we say Lord, have mercy, thrice, and then Glory... Now and ever...

Instead of the litany, Let us complete..., we say Lord, have mercy, twelve times, and then Glory... Now and ever...

The sequence Let us bow our heads... etc. (at the end of Vespers and Matins) is omitted.

At the Hours, instead of In the name of the Lord, Father Bless! we say Lord, bless! and then the appropriate prayer (Through the prayers... or God be merciful...).

The dismissal of Vespers and Matins is thus:

More honorable...

Glory... Now and ever... Lord, have mercy, thrice, Lord, bless!

Through the prayers of our holy fathers, of ____ (saints of the day and of the temple), and of all the saints, Lord Jesus Christ, Son of God, have mercy on us. Amen.

The dismissal of the Hours, if appointed, is as above, except that More honorable... is not said at that point (since it has been said earlier).

The Divine Liturgy can be served only by a priest or bishop. When there is no priest serving, Typika must be read in its stead.

The appointed Prokeimenon, Epistle, Alleluia, and Gospel may be read at Typika after the Beatitudes, as indicated in the Horologion. Likewise the troparia appointed for the Beatitudes at Liturgy, may instead be read at the Beatitudes at Typika.

All other portions of the service usually said by the priest are omitted.
APPENDICES

APPENDIX I

THE "USUAL BEGINNING" OF SERVICES

After the blessing by the priest, Blessed is our God..., the reader says Amen.

If the service be preceded by another service, he immediately says O come let us worship...²¹⁰ and the appointed psalm(s). If not, he continues:

Glory to Thee, O our God, Glory to Thee.
O heavenly King...
Holy God... thrice.
Glory... Now and ever...
O most holy Trinity...
Lord, have mercy, thrice.
Glory... Now and ever...
Our Father...

Priest: For Thine is the Kingdom...
Reader: Amen. Lord, have mercy, twelve times.
Glory... Now and ever...O come let us worship..., thrice.

The appointed psalm(s) are then read.

APPENDIX II

SUNDAY MATINS GOSPELS

2: Mark §70: (16:1-8) 8: John §63: (20:1-10)
3: Mark §71: (16:9-20) 9: John §64: (20:11-18)

²¹⁰ But at Matins, during Great Lent, he continues with Holy God...
APPENDIX III

THE READING OF THE CANONS DURING GREAT LENT

Simple Service (Monday - Friday)

Ode One

On Monday:

We begin by singing the verses of the first Biblical Ode, *Let us sing to the Lord...* (Pсалter, page 262), in the Tone of the canon for the saint of the day from the Menaion. We continue with this up to and including verse nine, *The enemy said: I will pursue...* And then:

Iρνος from the canon in the Menaion.

The next verse *Thou sentest forth Thy breath...* and the first τροπάριον from the canon in the Menaion

*Who is like unto Thee...* Troparion from Menaion

*Thou hast stretched forth...* Troparion from Menaion

*Thou hast guided...* Troparion from Menaion (repeat first troparion, if necessary)

*The nations heard...* Theotokion from Menaion

*Then did the rulers of Edom hasten...* First troparion of the first canon in the Triodion

*Let fear and trembling...* Troparion from the Triodion (first canon)

*Until Thy people...* Troparion from the Triodion (first canon)

*Bring them in...* Theotokion from the first canon in the Triodion

*The Lord is king of the ages...* First troparion of the second canon in the Triodion

*For the horse of Pharaoh...* Troparion from the Triodion (second canon)

*Glory...* Troparion from the Triodion (second canon)

*Now and ever...* Theotokion from the second canon in the Triodion

*Glory to Thee, our God, glory to Thee.* Troparion from the Triodion

(occasionally there is a further troparion, once again preceded by *Glory to Thee, our God, glory to Thee*)

As Katavasia, we sing the Ιρνος of the second canon in the Triodion.

On Tuesday through Friday:

Iρνος from the canon of the Saint of the day in the Menaion

Next to the last verse of the Biblical Ode: *The Lord is king of the ages...* Troparion from the Menaion.

*For the horse of Pharaoh...* Troparion from the Menaion

*Glory...* Troparion from the Menaion

*Now and ever...* Theotokion from the Menaion

There is no Katavasia on these days.
Ode Two

The Second Ode is only said on Tuesdays:

We read the second Biblical Ode through to the end, without inserting any troparia between the verses. We conclude by saying Glory... Now and ever... Then:

We sing the irmos of the first canon in the Triodion

Then the troparia of the two canons, saying before each troparion Glory to Thee, our God, glory to Thee.

Before the Theotokion of the first canon we say Most holy Theotokos, save us.

Before the troparion to the Trinity and Theotokion of the second canon we say Glory... and Now and ever...

As Katavasia, we sing the irmos of the second canon in the Triodion.

Ode Three

On Wednesday:

We begin by singing the first four verses of the third Biblical Ode, My heart is established... (Psalter, page 270), in the Tone of the canon for the saint of the day from the Menaion. After the fourth verse For the Lord is a God of knowledge...:

Irmos from the canon in the Menaion.

The next verse The bow of the mighty... First troparion from the canon in the Menaion

They that were full of bread... Troparion from Menaion

The Lord slayeth and engendereth life... Troparion from Menaion

The Lord maketh poor... Troparion from Menaion (repeat first troparion, if necessary)

He raiseth the pauper... Theotokion from Menaion

He granteth is prayer... First troparion of the first canon in the Triodion

For the mighty man... Troparion from the Triodion (first canon)

Let not the wise man... Troparion from the Triodion (first canon)

But in this... Theotokion from the first canon in the Triodion

The Lord hath gone up... First troparion of the second canon in the Triodion

And He will give strength... Troparion from the Triodion (second canon)

Glory... Troparion from the Triodion (second canon)

Now and ever... Theotokion from the second canon in the Triodion

Glory to Thee, our God, glory to Thee. Troparion from the Triodion

(occasionally there is a further troparion, once again preceded by Glory to Thee, our God, glory to Thee)

As Katavasia, we sing the irmos of the second canon in the Triodion.
On Monday, Tuesday, Thursday and Friday:

No Irmos is sung

Next to the last verse of the Biblical Ode:  *The Lord hath gone up...* Troparion from the Menaion.

*And he will give strength...* Troparion from the Menaion

*Glory...* Troparion from the Menaion

*Now and ever...* Theotokion from the Menaion

As Katavasia, we sing the irmos of the canon in the Menaion.

After *Ode III* there is a small litany and the sessional hymns from the Menaion are read.

**Ode Four**

On Thursday:

We begin by singing the verses of the fourth Biblical Ode, *O Lord, I have heard...* (Psalter, page 272), in the Tone of the canon for the saint of the day from the Menaion. We continue with this up to and including verse 14 *With threatening shalt Thou...* And then:

Irmos from the canon in the Menaion.

The next verse *Thou wentest forth...* First troparion from the canon in the Menaion

*Thou hast cut asunder...* Troparion from Menaion

*And Thou hast mounted...* Troparion from Menaion

*I kept watch...* Troparion from Menaion (repeat first troparion, if necessary)

*I will rest in the day...* Theotokion from Menaion

*For the fig tree...* First troparion of the first canon in the Triodion

*The labour of the olive shall fail...* Troparion from the Triodion (first canon)

*The sheep have failed...* Troparion from the Triodion (first canon)

*But as for me, in the Lord...* Theotokion from the first canon in the Triodion

*The Lord is my God...* First troparion of the second canon in the Triodion

*He mounteth me on high...* Troparion from the Triodion (second canon)

*Glory...* Troparion from the Triodion (second canon)

*Now and ever...* Theotokion from the second canon in the Triodion

*Glory to Thee, our God, glory to Thee.* Troparion from the Triodion

(occasionally there is a further troparion, once again preceded by *Glory to Thee, our God, glory to Thee*)

As Katavasia, we sing the irmos of the second canon in the Triodion.
On Monday, Tuesday, Wednesday and Friday:

Irmos from the canon of the Saint of the day in the Menaion

Next to the last verse of the Biblical Ode: *The Lord is my God...* Troparion from the Menaion.

*He mounteth me on high...* Troparion from the Menaion

*Glory...* Troparion from the Menaion

*Now and ever...* Theotokion from the Menaion

There is no Katavasia on these days.

---

**Ode Five**

On Friday:

We begin by singing the first five verses of the third Biblical Ode, *Out of the night...* (Psalter, page 275), in the Tone of the canon for the saint of the day from the Menaion. After the fifth verse *Zeal shall lay hold...*:

Irmos from the canon in the Menaion.

The next verse *O Lord our God, bestow Thy peace...* First troparion from the canon in the Menaion

*O Lord our God, take us...* Troparion from Menaion

*But the dead shall not see life...* Troparion from Menaion

*Add more evils upon them...* Troparion from Menaion (repeat first troparion, if necessary)

*O Lord, in tribulation...* Theotokion from Menaion

*And as a woman in travail...* First troparion of the first canon in the Triodion

*Because of fear of Thee...* Troparion from the Triodion (first canon)

*We shall not fail...* Troparion from the Triodion (first canon)

*The dead shall rise...* Theotokion from the first canon in the Triodion

*For the dew which Thou sendest...* First troparion of the second canon in the Triodion

*Go, my people...* Troparion from the Triodion (second canon)

*Glory...* Troparion from the Triodion (second canon)

*Now and ever...* Theotokion from the second canon in the Triodion

*Glory to Thee, our God, glory to Thee.* Troparion from the Triodion (occasionally there is a further troparion, once again preceded by *Glory to Thee, our God, glory to Thee*)

As Katavasia, we sing the irmos of the second canon in the Triodion.
On Monday through Thursday:
Irmos from the canon of the Saint of the day in the Menaion
Next to the last verse of the Biblical Ode: For the dew which Thou sendest... Troparion from the Menaion.
Go, my people... Troparion from the Menaion
Glory... Troparion from the Menaion
Now and ever... Theotokion from the Menaion
There is no Katavasia on these days.

Ode Six
No Irmos is sung
Next to the last verse of the Biblical Ode: They that observe vain... Troparion from the Menaion.
But as for me... Troparion from the Menaion
Glory... Troparion from the Menaion
Now and ever... Theotokion from the Menaion
As Katavasia, we sing the irmos of the canon in the Menaion.
After Ode VI there is a small litany and then the kontakion and ikos of the Menaion are chanted. If there be no kontakion in the Menaion, we read the sessional hymn to the martyrs, in the tone of the week (Triodion, pages 668-699).

Ode Seven
Irmos from the canon of the Saint of the day in the Menaion
Next to the last verse of the Biblical Ode: Blessed art Thou upon the throne... Troparion from the Menaion.
Blessed art Thou in the firmament... Troparion from the Menaion
Glory... Troparion from the Menaion
Now and ever... Theotokion from the Menaion
There is no Katavasia.
Ode Eight

We begin by singing the verses of the eighth Biblical Ode, *Bless the Lord, all ye works...* (Psalter, page 282), in the Tone of the canon for the saint of the day from the Menaion. We continue with this up to and including verse 6 *Bless the Lord, fire and heat of burning...* And then:

*irmos* from the canon in the Menaion.

The next verse *Bless the Lord, O falls of dew...* First troparion from the canon in the Menaion

*Bless the Lord, O hoar frosts...* Troparion from Menaion

*Bless the Lord, O earth...* Troparion from Menaion

*Bless the Lord, O light and darkness...* Troparion from Menaion (repeat first troparion, if necessary)

*Bless the Lord, O fountains...* Theotokion from Menaion

*Bless the Lord, all ye winged...* First troparion of the first canon in the Triodion

*Bless the Lord, ye sons of men...* Troparion from the Triodion (first canon)

*Bless the Lord, ye priests of the Lord...* Troparion from the Triodion (first canon)

*Bless the Lord, ye spirits and ye souls...* Theotokion from the first canon in the Triodion

*Bless the Lord, O Ananias...* First troparion of the second canon in the Triodion

*Bless the Lord, ye Apostles...* Troparion from the Triodion (second canon)

Note: The last two verses as printed in the English Psalter, are not used.

*We bless the Lord, Father, Son, and Holy Spirit.* Troparion from the Triodion (second canon)

*Now and ever...* Theotokion from the second canon in the Triodion

*Glory to Thee, our God, glory to Thee.* Troparion from the Triodion

(occasionally there is a further troparion, once again preceded by *Glory to Thee, our God, glory to Thee*)

*We praise, we bless, and we worship the Lord, praising and supremely exalting Him unto all ages.*

As Katavasia, we sing the *irmos* of the second canon in the Triodion.

The Magnificat, with the refrain *More honorable...*
Ode Nine
Irmos from the canon in the Menaion.
The first verse of the Biblical Ode:  *Blessed be the Lord God...* First troparion from the canon in the Menaion

*And hath raised up...* Troparion from Menaion

*As He spake by the mouth...* Troparion from Menaion

*That we should be saved...* Troparion from Menaion (repeat first troparion, if necessary)

*To deal mercifully...* Theotokion from Menaion

*The oath which He sware...* First troparion of the first canon in the Triodion

*That we might serve Him...* Troparion from the Triodion (first canon)

*And thou, O child...* Troparion from the Triodion (first canon)

*To give knowledge...* Theotokion from the first canon in the Triodion

*Whereby the Dayspring...* First troparion of the second canon in the Triodion

*To guide our feet...* Troparion from the Triodion (second canon)

*Glory...* Troparion from the Triodion (second canon)

*Now and ever...* Theotokion from the second canon in the Triodion

*Glory to Thee, our God, glory to Thee.* Troparion from the Triodion

(occasionally there is a further troparion, once again preceded by *Glory to Thee, our God, glory to Thee*)

As Katavasia, we sing the irmos of the second canon in the Triodion.

*It is truly meet...*
The Order of Divine Services

APPENDIX A-I
Polyeleos or Vigil Rank Commemoration
during Bright Week

The Ninth Hour is sung according to the paschal order for the Hours.

Great Vespers

The priest, vested in phelonion (on Sunday evening, fully vested) and holding the Cross, the censer and the three-branch candlestick, exclaims: Blessed is our God...

Choir: Amen.

Clergy: Christ is risen from the dead..., thrice.

Choir: Christ is risen from the dead..., thrice.

The priest then chants the four paschal verses and the choir sings Christ is risen from the dead... once after each verse.

Priest: Glory...

Choir: Christ is risen from the dead...

Priest: Now & ever...

Choir: Christ is risen...

Clergy: Christ is risen from the dead, trampling down death by death;

Choir: And upon those in the tombs bestowing life.

Then the Great Litany is said.

At Lord, I have cried..., we sing six stichera: three of the resurrection from the Pentecostarion and three of the saint; Glory..., doxasticon of the saint; Now & ever..., dogmatic theotokion in the tone of the day.

On Sunday evening:

After the Entrance with the Gospel and the Great Prokeimenon from the Pentecostarion, three readings are appointed from the Menaion.

Then the deacon says: And that He will vouchsafe unto us the hearing...

Choir: Lord, have mercy, thrice.

Deacon: Wisdom! Aright! Let us hear the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!


After the reading, the choir sings: Glory to Thee, O Lord, glory to Thee.

On other days:

After the Entrance with the censer and the Great Prokeimenon from the Pentecostarion, three readings are appointed from the Menalon.

Then the Augmented Litany (Let us say with our whole soul...) is said, followed by Vouchsafe, O Lord... and the Supplicatory Litany (Let us complete our evening prayer...).
At the Aposticha, we sing one sticheron of the resurrection from the Pentecostarion and then the paschal stichera, preceded by their psalm verses; Glory..., doxasticon of the saint; Now & ever..., final paschal sticheron: It is the day of resurrection..., which concludes with Christ is risen from the dead...

Then separately, we sing Christ is risen from the dead..., thrice; Glory..., troparion of the saint; Now & ever..., resurrectional theotokion in the tone of the troparion of the saint.

Great Vespers concludes as follows:
Deacon: Wisdom!
Choir: Bless!
Priest: He that is, is blessed...
Choir: Establish, O God...
Clergy: Christ is risen from the dead, trampling down death by death;
Choir: And upon those in the tombs bestowing life.

Priest: May Christ our true God, Who rose from the dead trampling down death by death and upon those in the tombs bestowing life, our true God, through the intercessions of His most pure Mother, of the holy [title and name of the saint], and of all the saints, have mercy on us and save us inasmuch as He is good and the Lover of Man.
Choir: Amen.

Then the priest, blessing with the Cross and the three-branch candlestick, says Christ is risen, thrice, and the people answer each time: Truly, He is risen!

Choir:
Christ is risen from the dead..., thrice; And unto us He hath granted life eternal..., and the polychronion.
Little Compline and the Midnight Office are sung according to the paschal order for the Hours.

Matins

The priest, fully vested and holding the Cross, the censer and the three-branch candlestick, exclaims: Glory to the holy, and consubstantial...
Choir:
Amen.

Clergy: Christ is risen from the dead..., thrice.
Choir: Christ is risen from the dead..., thrice.

The priest then chants the four paschal verses and the choir sings Christ is risen from the dead... once after each verse.

Then we immediately sing Glory..., troparion of the saint; Now & ever..., resurrectional theotokion in the tone of the troparion of the saint.

After the Great Litany, we immediately sing the Polyeleos and the Magnification of the saint with its selected psalm verses.

After the Little Litany, we sing the sessional hymn of the saint appointed after the Polyeleos, twice; Glory... Now & ever..., theotokion.

We sing the first antiphon of the Hymns of Ascent in Tone IV (From my youth...) and the prokeimenon of the saint.

Gospel of the saint
Having beheld the resurrection... is sung thrice. Psalm 50 is not read, but we immediately sing: Glory..., Through the intercessions of the [title of the saint]..., Now & ever..., Through the intercessions of the Theotokos... Then we sing the psalm verse of the saint (this is the same as the prokeimenon of the saint at the Liturgy), followed by the sticheron of the saint.

Then the prayer, Save, O God, Thy people..., is said.

Canons:

Irmos, twice, four troparia (preceded by the refrain Christ is risen from the dead) and two theotokia (preceded by the refrain Most holy Theotokos, save us) from the canon of Pascha

Six troparia from the canon of the saint

The first four troparia to the saint are preceded by the refrain of the saint (O holy [title and name of the saint] pray to God for us) and the fifth troparion and the theotokion are preceded by Glory... and Now & ever..., respectively.

After each ode, we sing the katavasia of Pascha: It is the day of resurrection...

After Ode III and the Little Litany, we sing the kontakion and ikos of Pascha.

After Ode VI and the Little Litany, we sing the kontakion and ikos of the saint. Then we read from the Prologue or the Synaxarion.

After the reading, we sing thrice: Jesus having risen from the grave, as He foretold, hath given us life eternal and great mercy.

After Ode VIII, we do not sing the Magnificat (My soul doth magnify the Lord...), but immediately we begin Ode IX as follows:

Refrain: Magnify, O my soul, Christ the Giver of life...

Irmos: Shine, shine...

Refrain: Magnify, O my soul, Him who willingly suffered...

Irmos: Shine, shine...

Refrain: Christ is the new Pascha...

Troparion: O how divine, how loving...

Refrain: The angel cried unto her that is full of grace...

Troparion: O how divine, how loving...

Refrain: Having slept, thou didst awake...

Troparion: O great and most sacred Pascha...

Refrain: Mary Magdalene ran to the sepulcher...

Troparion: O great and most sacred Pascha...

Refrain: Most holy Theotokos, save us!

Theotokion: With one voice, O Virgin...

Refrain: Most holy Theotokos, save us!

Theotokion: Be glad and rejoice, O Portal...

Before the first four troparia from the canon of the saint, we sing the refrain of the saint as in the preceding odes.

Glory..., fifth troparion from the canon of the saint

Now & ever..., theotokion from the canon of the saint
Refrain: Magnify, O my soul, Christ the Giver of life...
Katavasia: Shine, shine...

After Ode IX and the Little Litany, we sing the exapostilarion of Pascha; Glory..., exapostilarion of the saint; Now & ever... exapostilarion of Pascha (a second time).

At the Praises we sing six stichera: three of the resurrection from the Pentecostarion and three of the saint, and then the paschal stichera, preceded by their psalm verses; Glory..., doxasticon of the saint; Now & ever..., final paschal sticheron: It is the day of resurrection..., which concludes with Christ is risen from the dead...

Then separately, we sing Christ is risen from the dead..., thrice; Glory..., troparion of the saint; Now & ever..., resurrectional theotokion in the tone of the troparion of the saint.

Then the Augmented Litany (Have mercy on us, O God...) and the Supplicatory Litany (Let us complete our morning prayer...) are said.

Matins concludes as follows:
Deacon: Wisdom!
Choir: Bless!
Priest: He that is, is blessed...
Choir: Establish, O God...
Clergy: Christ is risen from the dead, trampling down death by death;
Choir: And upon those in the tombs bestowing life.

Priest: May Christ our true God, Who rose from the dead trampling down death by death and upon those in the tombs bestowing life, our true God, through the intercessions of His most pure Mother, of the holy
[ttitle and name of the saint], and of all the saints, have mercy on us and save us inasmuch as He is good and the Lover of Man.
Choir:
Amen.

Then the priest, blessing with the Cross and the three-branch candlestick, says Christ is risen, thrice, and the people answer each time: Truly, He is risen!

Choir: Christ is risen from the dead..., thrice; And unto us He hath granted life eternal..., and the polychronion.

The First Hour is sung according to the paschal order for the Hours.

Before the Liturgy, the Third Hour and the Sixth Hour are sung according to the paschal order for the Hours.

Liturgy

The Liturgy begins as on Pascha (see£4B1).

We sing the paschal antiphons.

After the Little Entrance and the Introit (In congregations bless ye God...), we sing: Christ is risen from the dead..., thrice; troparion of the saint; Glory..., kontakion of the saint; Now & ever..., kontakion of Pascha.

Instead of the Trisagion, we sing As many as have been baptized...

Prokelimenon from the Pentecostarion and of the saint
Epistle of the day and of the saint

Alleluia from the Pentecostarion and of the saint

Gospel of the day and of the saint

Instead of *it is truly meet...*, we sing the fourth refrain and irmos from Ode IX of the paschal canon: *The angel cried...* and *Shine, shine...“*

**Communion Verses:** *Receive ye the body of Christ...* and of the saint

The rest of the Liturgy is served as on the day of Pascha (see §4B1).

Instead of *Blessed be the name of the Lord...* and Psalm 33, we sing *Christ is risen from the dead...*, twelve times.

Priest: *The blessing of the Lord be upon you...*

Choir: *Amen.*

Clergy: *Christ is risen from the dead, trampling down death by death;*

Choir: *And upon those in the tombs bestowing life.*

Priest: *May Christ our true God, Who rose from the dead trampling down death by death and upon those in the tombs bestowing life, our true God, through the intercessions of His most pure Mother, of our father among the saints, John Chrysostom, Archbishop of Constantinople, of the holy [title and name of the saint], and of all the saints, have mercy on us and save us inasmuch as He is good and the Lover of Man.*

Choir: *Amen.*

Then the priest, blessing with the Cross and the three-branch candlestick, says *Christ is risen, thrice,* and the people answer each time: *Truly, He is risen!*

Choir: *Christ is risen from the dead..., thrice; And unto us He hath granted life eternal...; and the polychronion.*
APPENDIX A-II
The Lenten Service During the Lesser Fasts

The Lenten service, to which the Typicon refers by using the term Alleluia (because at Matins Alleluia is sung instead of God is the Lord), is appointed on weekdays (Monday through Friday) of the lesser fasts when a simple or double commemoration occurs and it is not during the festal period of one of the great feasts. In addition to special hymns and prayers, the Lenten service is characterized by prostrations and bows.

Bows, by which the Typicon means "bows at the waist," are prescribed at the Lenten service during the lesser fasts as follows, unless otherwise indicated:

a. Three bows at the Trisagion Prayers
b. Three bows at O come, let us worship...
c. Three bows at Alleluia, alleluia, alleluia, glory...
d. Three bows at Vouchsafe, O Lord, to keep us...
e. Three bows at Blessed be the name of the Lord...
f. Three bows at Remember us... in the Typica
g. Twelve bows with the prayer God be merciful to me a sinner, between the two recitations of the Prayer of Saint Ephraim the Syrian
h. One bow after each of the first three troparia in Vespers
i. One bow after each verse of O most holy Mistress Theotokos... in Great Compline
j. One bow at We praise, we bless, we worship the Lord... in Matins
k. One bow after the refrain to each verse of the Magnificat in Matins

Prostrations, i.e., "bows to the ground," are prescribed as follows:

a. Three prostrations during the first recitation of the Prayer of Saint Ephraim the Syrian
b. One prostration after the second recitation of the Prayer of Saint Ephraim the Syrian
c. Three prostrations at the singing of the Lenten troparia in the hours (once after each repetition)
d. One prostration after the hymn It is truly meet..., when it is sung at the conclusion of the canon in Compline and in Matins

Vespers

When God is the Lord has been appointed for the day that is ending, Vespers begins immediately after the Ninth Hour (or after the Interhour of the Ninth Hour, when such has been read) with:

Priest: Blessed is our God...
Reader: Amen.

When Alleluia has been appointed for the day that is ending, Vespers is served separately and commences with the usual beginning:

Priest: Blessed is our God...
Reader: Amen. Glory be to Thee, our God...
          O heavenly King... and the Trisagion Prayers
Priest: For Thine is the kingdom...
Reader: Amen. Lord, have mercy, twelve times
          Glory... Now & ever
Reader: O come, let us worship..., thrice, and Psalm 103
The Order of Divine Services

The Order of Divine Services

<table>
<thead>
<tr>
<th>Priest: Litany of Peace</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reader: Appointed kathisma</td>
</tr>
<tr>
<td>Priest: Little Litany</td>
</tr>
</tbody>
</table>

The canonarch announces *Lord, I have cried...* in the tone of the stichera in the Menaion.

The choir sings *Lord, I have cried...* with six stichera:

### Simple commemoration:

- Three stichera for the Theotokos from the Menaion
- Three stichera for the commemoration from the Menaion

### Double commemoration:

- Three stichera for the first commemoration from the Menaion
- Three stichera for the second commemoration from the Menaion

After the stichera:

#### When no doxasticon is appointed in the Menaion:

*Glory... Now & ever...* Theotokion or, on Tuesday and Thursday evenings, the stavro-theotokion from the Menaion

#### When a doxasticon is appointed in the Menaion:

*Glory...* Doxasticon from the Menaion

*Now & ever...* Theotokion from *The Common Theotokia* in the tone of the doxasticon or, on Tuesday and Thursday evenings, the stavro-theotokion from the Menaion

<table>
<thead>
<tr>
<th>Reader: O gladsome Light...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priest: Let us attend! Peace be unto all. Wisdom!</td>
</tr>
</tbody>
</table>

On Sunday evening and on the eve of the first day of the Nativity Fast:

Prokeimenon of the day as set forth in the *Horologion*7

On Monday through Thursday evenings:

*Alleluia* as set forth in the *Horologion*8

<table>
<thead>
<tr>
<th>Reader: Vouchsafe, O Lord...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priest: Supplicatory Litany: Let us complete our evening prayer...</td>
</tr>
</tbody>
</table>

The choir sings the Aposticha from the Octoechos.9

#### When no doxasticon is appointed in the Menaion:

*Glory... Now & ever...* Theotokion or, on Tuesday and Thursday evenings, the stavro-theotokion from the Octoechos
When a doxasticon is appointed in the Menalon:

_Glory...Doxasticon from the Menaion_

_Now & ever... Theotokion from The Common Theotokia in the tone of the doxasticon or, on Tuesday and Thursday evenings, the stavro-theotokion from the Menaion_

**Reader:** _Now lettest Thou Thy servant... Trisagion Prayers_

**Priest:** _For Thine is the kingdom..._

**Choir:** _Amen. Troparia:_
- _O Theotokos Virgin, rejoice..._, with one bow
- _Glory... O Baptist of Christ..._, with one bow
- _Now & ever... Plead in our behalf..._, with one bow
- _Beneath thy compassion..._, without a bow

**Reader:** _Lord, have mercy, forty times_
- _Glory... Now & ever... More honorable..._
- _In the name of the Lord, father, bless!

**Priest:** _He that is..._

**Reader:** _Amen. O heavenly King, strengthen..._

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**On Sunday evening and on the eve of the first day of the Nativity Fast:**

**Priest:** _O Lord and Master..., with three prostrations_

---

**On Monday through Thursday evenings:**

**Priest:** _O Lord and Master..., with three prostrations_
- _God be merciful to me..., twelve times, with a bow each time_
- _O Lord and Master..., with one prostration_

**Reader:** _Amen. Trisagion Prayers_

**Priest:** _For Thine is the kingdom..._

**Reader:** _Amen. Lord, have mercy, twelve times_

---

**Priest:** _Glory be to Thee, O Christ God, our hope..._

**Choir:** _Glory... Now & ever... Lord, have mercy, thrice, Bless!

The priest gives the appointed daily dismissal.

**Choir:** _Amen. Polychronion_
- _Sticheron of the temple (sung in procession to the narthex)^

A Requiem Litia is served in the narthex.^

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**Compline**

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**On Sunday evening and on the eve of the first day of the Nativity Fast:**

Little Compline is performed as set forth in the Horologion. Bows are not made at the initial Trisagion Prayers or at _O come, let us worship..._, but begin only at the Doxology. After _I believe..._, the canon(s) are read (see below).
On Monday through Thursday evenings:

Great Compline is performed as set forth in the Horologion. Bows are not made at the Trisagion Prayers after Most holy Mistress Theotokos... After the Doxology, the canon(s) are read (see below).

The appointed canon to the Theotokos in the Octoechos is read. After Ode VI, the sessional hymn of the Theotokos from the Octoechos is sung.

When a canon from the Menaion is appointed at Compline, the troparia of the canon to the Theotokos (from the Octoechos) precede the troparia of the canon from the Menaion in each ode. The kontakion (if there be such) and the sessional hymn from the Menaion are sung after Ode III. The ses-sional hymn of the Theotokos (from the Octoechos) is sung after Ode VI.

At the conclusion of Ode IX, It is truly meet... is sung, followed by a prostration.

When a canon from the Menaion has been chanted, the appointed stichera from the Menaion are then sung, followed by Glory... Now & ever and the theotokion or stavrotheotkion from the Menaion.

Reader: Trisagion Prayers
Priest: For Thine is the kingdom...
Reader: Amen.

At Little Compline:

Reader: Troparia as set forth in the Horologion

At Great Compline:

Reader: O Lord of hosts...

Reader: Lord, have mercy, forty times, Thou who at all times...
   Lord, have mercy, thrice, Glory... Now & ever...
   More honorable... In the name of the Lord, father, bless!

Priest: God be gracious unto us...

Reader: Amen.

Priest: O Lord and Master of my life..., with three prostrations
   God be merciful to me..., twelve times, with a bow each time
   O Lord and Master of my life..., with one prostration

Reader: Amen. Trisagion Prayers

Priest: For Thine is the kingdom...

Reader: Amen. Lord, have mercy, twelve times
   O undefiled, untainted...
   And grant unto us, O Master...
   Most glorious, Ever-Virgin...
   My hope is the Father...

Priest: Glory be to Thee, O Christ God, our hope...

Choir: Glory... Now & ever... Lord, have mercy, thrice, Bless!
At Little Compline: The priest says the small dismissal.

At Great Compline: The priest says the dismissal, *O Master plenteous in mercy*...

Compline concludes as set forth in the *Horologion*.

The Midnight Office

The Midnight Office for Weekdays is performed as set forth in the *Horologion*. The Prayer of Saint Ephraim is said twice with prostrations.

From the 22nd of September until Palm Sunday, after the prayer, *O Master, God the Father Almighty...*, two additional prayers are appointed to be read: (1) *O Lord almighty, God of hosts and of all flesh...* and (2) *We bless Thee, O most high God and Lord of mercy...*

Matins

Priest: *Blessed is our God...*

Reader: *Amen.*

Trisagion Prayers, without bows

Priest: *For Thine is the kingdom...*

Reader: *Amen. Lord, have mercy, twelve times, Glory... Now & ever... O come, let us worship..., thrice, without bows*

Psalms 19 and 20

*Glory... Now & ever...* Trisagion Prayers, without bows

Priest: *For Thine is the kingdom...*

Reader: *Amen. Troparia as set forth in the *Horologion*.*

Priest: Little Augmented Litany: *Have mercy on us, O God...*

Choir: *Amen. In the name of the Lord, father, bless!*

Priest: *Glory be to the holy, and consubstantial...*

Reader: *Six Psalms*†

Priest:† *Litany of Peace*

The canonarch announces the *Alleluia* in the tone of the week and says the verses set forth in the *Horologion*. The choir sings *Alleluia* in the tone of the week three times after each verse.

The choir sings the Trinitarian Hymns in the tone of the week as set forth in the *Horologion*.

Choir: *Lord, have mercy, thrice, Glory...*

Reader: *Now & ever... First appointed kathisma from the Psalter*

After the first appointed kathisma, there is no Little Litany.

Reader: *Lord, have mercy, thrice*

Then the first set of sessional hymns in the tone of the week is sung from the Octoechos.

Choir: *Lord, have mercy, thrice, Glory...*

Reader: *Now & ever... Second appointed kathisma from the Psalter*
After the second appointed kathisma, there is no Little Litany.

Reader:  *Lord, have mercy,* thrice

Then the second set of session hymns in the tone of the week is sung from the Octoechos.²⁰

Choir:  *Lord, have mercy,* thrice, *Glory...*

### During the Nativity Fast:

Reader:  *Now & ever...* Third appointed kathisma from the Psalter

After the third appointed kathisma, there is no Little Litany.

Reader:  *Lord, have mercy,* thrice

Then the third set of session hymns in the tone of the week is sung from the Octoechos.

Choir:  *Lord, have mercy,* thrice, *Glory...*

Reader:  *Now & ever...* Psalm 50²¹

The canons are chanted as set forth in *The Order of Divine Services* for Daily Matins (see page 220 for a simple commemoration and page 221 for a double commemoration).

The ferial form of the Biblical Canticles is used.²²

For the katavasia, the irmos of the final canon is sung at the conclusion of Odes III, VI, VIII and IX. After Ode III, the priest says the Little Litany.

The choir then sings the following hymns:

#### Simple commemoration:

Sessional hymn of the commemoration from the Menaion  
*Glory... Now & ever...* Theotokion or, on Wednesday and Friday, the stavrotheotokion from the Menaion

#### Double commemoration:

Kontakion (if there be such) of the second commemoration from the Menaion  
Iкос (if there be such) of the second commemoration from the Menaion  
Sessional hymn of the first commemoration from the Menaion  
*Glory...* Sessional hymn of the second commemoration from the Menaion  
*Now & ever...* Theotokion or, on Wednesday and Friday, the stavrotheotokion from the Menaion

After Ode VI, the priest says the Little Litany.

Then the choir sings the kontakion:²³

#### Simple commemoration:

Kontakion of the commemoration from the Menaion  
Iкос (if there be such) from the Menaion

#### Double commemoration:

Kontakion of the first commemoration from the Menaion  
Iкос (if there be such) from the Menaion

At the end of Ode VIII, before the katavasia, the choir sings: *We praise, we bless, we worship the Lord...,* followed by a bow.
After the katavasia of Ode VIII, the priest says: The Theotokos and Mother of the Light...
The choir sings the Magnificat. A bow is made after the refrain to each verse.
After the katavasia of Ode IX, It is truly meet... is sung, followed by a prostration.

Priest: Little Litany
The choir then sings the photogogicon thrice in the tone of the week as set forth in the Horologion.

Reader: Praises as set forth in the Horologion
Glory... Now & ever... To Thee glory is due...
Glory be to Thee who hast showed us the light.
Glory be to God in the highest...

Priest: Supplicatory Litany: Let us complete our morning prayer...
The choir sings the Aposticha from the Octoechos.

<table>
<thead>
<tr>
<th>When no doxasticon is appointed in the Menalon:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glory... Now &amp; ever: Theotokion or, on Wednesday and Friday, the stavrotheotokion from the Menaion</td>
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</table>

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<tr>
<th>When a doxasticon is appointed in the Menalon:</th>
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<tr>
<td>Glory... Doxasticon from the Menaion</td>
</tr>
<tr>
<td>Now &amp; ever... Theotokion from The Common Theotokia in the tone of the doxasticon or, on Wednesday and Friday, the stavrotheotokion from the Menaion</td>
</tr>
</tbody>
</table>

Reader: It is good to give praise..., once, Trisagion Prayers
Priest: For Thine is the kingdom...
Reader: Amen. Standing in the temple...
Lord, have mercy, forty times, Glory... Now & ever...
More honorable... In the name of the Lord, father, bless!

Priest: He that is...
Reader: Amen. O heavenly King, strengthen...
Priest: O Lord and Master of my life..., with three prostrations
God be merciful to me..., twelve times, with a bow each time
O Lord and Master of my life..., with one prostration
Reader: Amen.

First Hour
Reader: O come, let us worship..., thrice
Psalms 5, 89 and 100
Glory... Now & ever... Alleluia, alleluia, alleluia, glory...
Lord, have mercy, thrice

Canonarch: In the morning hearken...
Choir: In the morning hearken..., with a prostration
Canonarch: Unto my words give ear, O Lord; hear my cry.
Choir: In the morning hearken..., with a prostration
Canonarch: For unto Thee will I pray, O Lord.
Choir: In the morning hearken..., with a prostration
Canonarch: Glory...
Reader: Now & ever... Theotokion: What shall we call thee... and these psalm verses:
My steps...
Deliver me...
Make Thy face...
Let my mouth...
Trisagion Prayers

Priest: For Thine is the kingdom...

Reader: Amen. Kontakion appointed in the Horologion
Lord, have mercy,
forty times. Thou, who at all times...
Lord, have mercy..., thrice, Glory... Now & ever
More honorable... In the name of the Lord, father, bless!

Priest: God be gracious unto us...

Reader: Amen.

Priest: O Lord and Master..., with three prostrations
God be merciful to me..., twelve times, with a bow each time
O Lord and Master..., with one prostration

Reader: Amen. O Christ the true Light...

The Reader immediately says, O, come let us worship..., thrice, and then reads the Interhour of the First Hour as set forth in the Horologion. After the final prayer of the Interhour of the First Hour:

Priest: Glory be to Thee, O Christ God, our hope...

Choir: Glory... Now & ever... Lord, have mercy, thrice, Bless!

The priest gives the appointed daily dismissal.

Sticheron of the temple (sung in procession to the narthex)

A Requiem Litia is then served in the narthex.

Hours

Priest: Blessed is our God...

Reader: Amen. Glory be to Thee, our God...
O heavenly King... Trisagion Prayers

Priest: For Thine is the kingdom...

Reader: Amen. Lord, have mercy, twelve times
Glory... Now & ever... O come, let us worship..., thrice

The rest of the Third Hour, with its Lenten troparia, is then read following the pattern set forth previously for the First Hour. No Kathisma is read, and there is no reading from the Ladder. After the Trisagion Prayers, the troparia appointed in the Horologion are read. At the end of the Third Hour, the priest says the exclamation: God be gracious unto us...

The Interhour of the Third Hour follows immediately and begins with O come, let us worship..., thrice. The rest of the Interhour is read as set forth in the Horologion.

The Sixth Hour, with its Lenten troparia, is read following the pattern set forth previously for the First Hour. No Kathisma is read, and there is no reading from the Ladder or prophecy appointed. After the Trisagion Prayers, the troparia appointed in the Horologion are read. At the end of the Sixth Hour, the priest says the exclamation: God be gracious unto us... Instead of the usual Prayer of the Sixth Hour, O God and Lord of hosts..., the prayer, O Master, God the Father Almighty... (located in the Horologion at the end of the Third Hour), is read.

The Interhour of the Sixth Hour follows immediately and is read as set forth in the Horologion.
The Ninth Hour, with its Lenten troparia, is read following the pattern set forth previously for the First Hour. No kathisma is read, and there is no reading from the Ladder appointed. After the Trisagion Prayers, the troparia appointed in the Horologion are read. At the end of the Ninth Hour, the priest says the exclamation: *God be gracious unto us...* The Prayer of Saint Ephraim is said twice with prostrations as in the other Hours. Instead of the usual Prayer of the Ninth Hour, *O Master, Lord Jesus Christ, our God...*, the prayer, *O Master, God the Father Almighty...* (located in the Horologion at the end of the Third Hour), is read.

The Interhour of the Ninth Hour follows immediately and is read as set forth in the Horologion.

**Typica**

The Typica is read after the Interhour of the Ninth Hour as follows:

**Reader:**

- **Psalm 102**
  
  *Glory... Psalm 145*

  *Now & ever... Only-begotten Son...*

The Beatitudes are read with 6 troparia from the Octoechos.\(^{32}\)

**Prokeimenon:**\(^{33}\) For the day of the week and its verse

For the saint from the Menaion (if there be such)

**Epistle:**\(^{33}\) For the day

For the saint from the Menaion (if there be such)

**Alleluia:**\(^{33}\) For the day of the week

For the saint from the Menaion (if there be such)

**Gospel:**\(^{33}\) For the day

For the saint from the Menaion (if there be such)

**Reader:**

- *Remember us, O Lord...*, with a bow
- *Remember us, O Master...*, with a bow
- *Remember us, O Holy One...*, with a bow
- *The Heavenly choir...*
- *Verse: Come unto Him...*
- *The Heavenly choir...*
- *Glory... The choir of holy angels...*
- *Now & ever... I believe...*
- *Remit, pardon, forgive...*
- *Our Father...*

**Priest:** *For Thine is the kingdom...*

**Reader:** *Amen.*

The kontakia are read as follows:

---

**On Monday, Tuesday and Thursday in a temple of the Lord or Theotokos:**

- Kontakion of the day of the week (two on Thursday)
- Kontakion of the first commemoration from the Menaion (if there be such)
- Kontakion of the second commemoration from the Menaion (if there be such)
- *Glory... With the saints give rest...*
- *Now & ever... Kontakion of the temple*

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**On Wednesday and Friday in a temple of the Lord:**

- Kontakion of the day of the week: *O Thou who wast lifted up...*
### Kontakion of the first commemoration from the Menaion (if there be such)
### Kontakion of the second commemoration from the Menaion (if there be such)
### Glory... With the saints give rest...
### Now & ever... O unashamed intercession of Christians...

#### On Wednesday and Friday in a temple of the Theotokos:
- Kontakion of the day of the week: *O Thou who wast lifted up...*
- Kontakion of the first commemoration from the Menaion (if there be such)
- Kontakion of the second commemoration from the Menaion (if there be such)
- Glory... With the saints give rest...
- Now & ever... Kontakion of the temple

#### On Monday through Friday in a temple of a saint:
- Kontakion of the day of the week (two on Thursday)
- Kontakion of the saint of the temple
- Kontakion of the first commemoration from the Menaion (if there be such)
- Kontakion of the second commemoration from the Menaion (if there be such)
- Glory... With the saints give rest...
- Now & ever... O unashamed intercession of Christians...

**Reader:** Lord, have mercy, forty times, Glory... Now & ever

**More honorable... In the name of the Lord, father, bless!**

**Priest:** God be gracious unto us...

**Reader:** Amen.

**Priest:** O Lord and Master of my life..., with three prostrations

**God be merciful to me..., twelve times, with a bow each time**

**O Lord and Master of my life..., with one prostration**

**Reader:** Amen. Trisagion Prayers

**Priest:** For Thine is the kingdom...

**Reader:** Amen. Lord have, mercy, twelve times

**O All-Holy Trinity, the Consubstantial Might...**

**Blessed be the name of the Lord..., thrice**

**Glory... Now & ever... Psalm 33**

**Priest:** Wisdom!

**Choir:** It is truly meet...

**Priest:** O most holy Theotokos, save us!

**Choir:** More honorable...

**Priest:** Glory be to Thee, O Christ God, our hope...

**Choir:** Glory... Now & ever... Lord, have mercy, thrice, Bless!

The priest gives the appointed daily dismissal.

**Choir:** Amen. Polychronion.

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**Footnotes:**
1. The Typicon only prescribes bows; in common practice, however, prostrations are often made.
2. On Sunday evenings and on the eve of the first day of the Nativity Fast, bows are omitted at the initial Trisagion Prayers.
3. On Sunday evenings and on the eve of the first day of the Nativity Fast, bows are omitted at *O come, let us worship...*
4. According to the Typicon, a deacon does not serve at Lenten Vespers.
5. No kathisma is appointed for Sunday evening. Whenever a Vigil has been served the previous night, the kathisma appointed at Vespers is omitted. On the eve of the first day of the Nativity Fast, bows are omitted at the alleluias
of the kathisma.

6When the service in the Menalion does not provide stichera for the Theotokos, the required stichera may be taken from the service for some other day as long as the tone and melody are the same as for the stichera of the saint of the day. An alternative would be to use the first three stichera from the Octoechos, in which case Lord, I have cried... would be sung in the tone of the Octoechos.

7The Typicon prescribes that the canonarch intone the Prokeimenon in Vespers; in common practice, however, this is often done by the priest.

8The Typicon prescribes that the canonarch intone the Alleluia in Vespers; in common practice, however, this is often done by the priest.

9When a special sticheron is appointed in the Menalion for the Aposticha, it is sung after the stichera of the Octoechos and is preceded by its own verse.

10The Typicon only prescribes a bow; in common practice, however, a prostration is often made.

11The sticheron of the temple and the procession to the narthex are omitted on Sunday evenings.

12The Requiem Litia is omitted on Sunday evenings.

13The Typicon prescribes that the parts of Great Compline that are usually sung during Great Lent be read during the lesser fasts.

14At Compline, the innoi of the canon to the Theotokos are omitted.

15This exclamation is said at both Little and Great Compline.

16When for some reason the Midnight Office has not preceded Matins, after Amen, the reader says, Glory be to Thee, our God... and O heavenly King...

17After the first three psalms of the Six Psalms, bows are not made at the alleluias.

18According to the Typicon, a deacon does not serve at Lenten Matins.

19The Typicon prescribes that the canonarch intone the Alleluia in Matins; in common practice, however, this is often done by the priest.

20When there is no kontakion appointed after Ode VI in the service from the Menaion, the martyricon in the second set of sessional hymns in the Octoechos is not sung after the second appointed kathisma, but rather after Ode VI of the canon.

21The prayer, O God, save Thy people..., is not said by the priest after Psalm 50 during the lesser fasts.

22In common practice, brief refrains are often used instead of the Biblical Canticles.

23When no kontakion is appointed in the Menaion, the martyricon from the second set of sessional hymns in the Octoechos is sung instead.

24The reader begins: Praise the Lord from the heavens; to Thee is due praise, O God. Praise the Lord from the heavens, praise Him in the highest; to Thee is due praise, O God. Praise Him, all ye His angels, praise Him, all ye His hosts; to Thee is due praise, O God. Praise Him, O sun and moon... and the rest of the psalm verses as set forth in the Horologion.

25According to the Typicon, this is said by the reader; in common practice, however, it is often said by the priest.

26When a special sticheron is appointed in the Menalion for the Aposticha, it is sung after the stichera of the Octoechos and is preceded by its own verse.

27During the lesser fasts, no kathisma is read.

28The Typicon prescribes that the canonarch intone the Lenten Troparia in the Hours; in common practice, however, this is often done by the priest.

29According to the Typicon, the choir repeats the troparion "without melody, simply."

30The canonarch makes a prostration each time while the choir is repeating the troparion. Everyone else makes a prostration each time after the choir completes the repetition of the troparion.

31During the lesser fasts, these four psalm verses are read and not sung, and they are not repeated.

32During the lesser fasts, the refrain Remember us, O Lord..., is not used with the verses of the Beatitudes.

33The usual sequence of exclamations and responses is followed as in the Divine Liturgy.

34If the saint in whose honor the temple is dedicated is commemorated during the weekly cycle (i.e., angels on Monday, the Forerunner on Tuesday, apostles and St. Nicholas on Thursday), the kontakion of the temple is
APPENDIX A-III
The Saturday Requiem Service

The requiem service is performed on Saturdays during the lesser fasts when Alleluia is appointed in the Menaion instead of God is the Lord. If desired, the requiem service may also be performed on Saturdays outside of the lesser fasts when the following conditions are met:

a. The commemoration in the Menaion is either a simple or a double.

b. The Octoechos is in use (i.e., it is not during the period of either the Triodion or the Pentecostarion, nor is it during the festal period of one of the twelve great feasts).

Bows and prostrations are not made during the requiem service except as specifically indicated.

Vespers on Friday Evening

When God is the Lord has been appointed for Friday:
Vespers begins immediately after the Ninth Hour (or after the Interhour of the Ninth Hour, when such has been read) with:

Priest: Blessed is our God...
Reader: Amen.

When Alleluia has been appointed for Friday:
Vespers is served separately and commences with the usual beginning:

Priest: Blessed is our God...
Reader: Amen. Glory be to Thee, our God...
O heavenly King... Trisagion Prayers

Priest: For Thine is the kingdom...
Reader: Amen. Lord, have mercy, twelve times, Glory... Now & ever...

Reader: O come, let us worship..., thrice, and Psalm 103
Priest: Litany of Peace
Reader: Kathisma XVIII
Priest: Little Litany
The canonarch announces Lord, I have cried... in the tone of the first sticheron.
The choir sings Lord, I have cried... with six stichera:

Simple commemoration:
Three stichera for the martyrs from the Octoechos
Three stichera for the commemoration from the Menaion

Double commemoration:
Three stichera for the first commemoration from the Menaion
Three stichera for the second commemoration from the Menaion
Choir: Glory... Now & ever...: Dogmatic theotokion in the tone of the week

Reader: O gladsome Light...

Priest: Let us attend! Peace be unto all. Wisdom!

The prokeimenon for Friday evening, i.e., O God, my helper art Thou..., is sung.

Reader: Vouchsafe, O Lord...

Priest: Supplicatory Litany: Let us complete our evening prayer...

The choir sings the Aposticha from the Octoechos as follows:

1. One sticheron for the martyrs
2. Verse: Blessed are they whom Thou hast chosen...
3. First sticheron for the dead
4. Verse: Their souls shall dwell...
5. Second sticheron for the dead
6. Glory... Now & ever...:
7. Theotokion

Reader: Now lettest Thou Thy servant... and the Trisagion Prayers

Priest: For Thine is the kingdom...

Choir: Amen. And the troparia:
Apostles, martyrs and prophets...
Glory... Remember Thy servants, O Lord...
Now & ever... Holy mother of the ineffable Light...

Priest: Augmented Litany: Have mercy on us, O God...

Priest: Wisdom!

Choir: Bless!

Priest: He that is...

Choir: Amen. Establish, O God...

Priest: O most holy Theotokos, save us!

Choir: More honorable...

Priest: Glory be to Thee, O Christ God, our hope...

Choir: Glory... Now & ever... Lord, have mercy, thrice Bless!

The priest gives the appropriate daily dismissal.

Choir: Amen. And the polychronion
Sticheron of the temple (sung in procession to the narthex)

Either a Requiem Lilia or a Panichida is served in the narthex. If a Panichida is served, the requiem canon in the tone of the week (from Saturday Matins in the Octoechos) is chanted.

Little Compline on Friday Evening

Little Compline is performed as set forth in the Horologion. After I believe..., the appointed canon to the Theotokos in the Octoechos is chanted.

When a Panichida has not been served after Vespers, the troparia of the requiem canon in the tone of the week (from Saturday Matins in the Octoechos) are chanted after the troparia of the canon to the Theotokos in each ode.
The sessional hymn of the Theotokos from the Octoechos is sung after Ode VI. At the conclusion of Ode IX, *It is Now & ever... truly meet...* is sung, followed by a bow.

Reader: Trisagion Prayers

Priest: *For thine is the kingdom...*

Reader: *Amen.*

The troparia and kontakia are read as follows:

<table>
<thead>
<tr>
<th>In a temple of the Lord, the Theotokos, or Archangels:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Troparion of the temple</td>
</tr>
<tr>
<td>Apostles, martyrs and prophets...</td>
</tr>
<tr>
<td>Remember Thy servants, O Lord...</td>
</tr>
<tr>
<td>Glory... With the saints give rest...</td>
</tr>
<tr>
<td><em>Now &amp; ever... To Thee, O Lord, the Planter...</em></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>In a temple of a saint:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apostles, martyrs and prophets...</td>
</tr>
<tr>
<td>Remember Thy servants, O Lord...</td>
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<tr>
<td>Glory... With the saints give rest...</td>
</tr>
<tr>
<td><em>Now &amp; ever... To Thee, O Lord, the Planter...</em></td>
</tr>
</tbody>
</table>

Reader: Lord, have mercy, forty times

*Thou who at all times...*

*Lord, have mercy, thrice*

*More honorable...*

*In the name of the Lord, father, bless!*

Priest: Through the prayers...

Reader: Amen.

*O undefiled, untainted...*

*And grant unto us, O Master...*

*Most glorious, Ever-Virgin*

*My hope is the Father...*

Priest: *Glory be to Thee, O Christ God, our hope...*

Choir: *Glory... Now & ever... Lord, have mercy, thrice Bless!*

The priest gives the small dismissal.

Little Compline concludes as set forth in the *Horologion.*

**Midnight Office for Saturday**

The Midnight Office for Saturday is performed as set forth in the *Horologion.*

**Saturday Matins**

Priest: *Blessed is our God...*

Reader: *Amen.*

*O come, let us worship..., thrice*

Psalms 19 and 20

*Glory... Now & ever... Trisagion Prayers*
Priest: *For Thine is the kingdom...*

Reader: *Amen. And the troparia as set forth in the Horologion.*

Priest: *Little Augmented Litany: Have mercy on us, O God...*

Choir: *Amen. In the name of the Lord, father, bless!*

Priest: *Glory be to the holy, and consubstantial...*

Reader: *Six Psalms*

Priest: * Litany of Peace*

The canonarch announces the Alleluia in the Second Tone, and the choir sings Alleluia thrice.

The canonarch says the following verses, and the choir sings Alleluia thrice after each verse:

1. *Blessed are they whom Thou hast chosen and taken...*
2. *Their remembrance is unto generation...*
3. *Their souls shall dwell...*

Choir: Troparia: *Apostles, martyrs and prophets..., twice*

Glory... *Remember Thy servants, O Lord...*

Now & ever... Holy mother of the ineffable Light...

Choir: *Lord, have mercy, thrice, Glory...*

Reader: *Now & ever... and Kathisma XVI from the Psalter*

Deacon (or priest): Little Litany

The sessional hymns are chanted from the Octoechos in the following order:

1. Second sessional hymn for the martyrs from the first set of sessional hymns
2. First sessional hymn for the martyrs from the second set of sessional hymns
3. Verse: *Wondrous is God in His saints, the God of Israel.*
4. Second sessional hymn for the martyrs from the second set of sessional hymns
5. Verse: *Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord.*
6. Sessional hymn for the dead from the second set of sessional hymns
7. *Glory... Now & ever...*
8. Theotokion from the second set of sessional hymns

The verses of the first half of the Kathisma XVII are sung with the refrain, *Blessed art Thou, O Lord,* after each verse. At the end of the first half of the kathisma, instead of Glory... Now & ever..., verses 92 and 93 (i.e., *If Thy law had not been my meditation...* and *I will never forget Thy statutes...*) are joined together and sung thrice, followed each time by the refrain.

The Requiem Litany is said:

Deacon (or priest): *Again and again in peace...*

Choir: *Lord, have mercy.*

Deacon (or priest): *Again we pray for the repose of the souls...*

Choir: *Lord, have mercy.*

Deacon (or priest): *That the Lord God commit their souls...*

Choir: *Lord, have mercy.*

Deacon (or priest): *The mercy of God...*

Choir: *Grant this, O Lord.*

Deacon (or priest): *Let us pray to the Lord.*

Choir: *Lord, have mercy, forty times (while the priest reads the prayer, O God of spirits...)*

Priest: *For Thou art the resurrection...*

The verses of the second half of the Kathisma XVII are sung with the refrain, *Save me, O Saviour,* after each verse. At the end of the second half of the kathisma, instead of Glory... Now & ever..., verses 175 and 176 (i.e., *My soul shall live and shall praise Thee...* and *I have gone astray like a sheep...*) are joined together and sung thrice, followed each time by the refrain.

The choir immediately sings the Requiem Evlogitaria: *Blessed art Thou, O Lord...*
The Requiem Litany is said by the deacon (or priest) as indicated previously.

The choir sings the sessional hymns:

Give rest, O our Saviour...
Glory... Now & ever... O Christ God, who didst shine forth...

Choir: Lord, have mercy, thrice, Glory...

Reader: Now & ever... Psalm 50

The canons are chanted as follows:

**Simple commemoration:**

In a temple of the Lord or the Theotokos:
- Canon of the temple with the irmos (twice) and four troparia
- Canon of the commemoration from the Menaion with four troparia
- First canon from the Octoechos with four troparia

In a temple of a saint:
- Canon of the commemoration from the Menaion with the irmos (twice) and four troparia
- Canon of the saint of the temple with four troparia
- First canon from the Octoechos with four troparia

**Double commemoration:**

- Canon of the first commemoration from the Menaion with the irmos (twice) and four troparia
- Canon of the second commemoration from the Menaion with four troparia
- First canon from the Octoechos with four troparia

The ferial form of the Biblical Canticles is used.¹⁶

For the katavasiae, the irmos of the canon from the Octoechos is sung at the conclusion of Odes III, VI, VIII and IX.

After Ode III, the deacon (or priest) says the Little Litany.

The choir then sings the following hymns:

**Simple commemoration:**

Kontakion (if there be such) of the saint from the Menaion
Ikos (if there be such) of the saint from the Menaion
Sessional hymn of the saint from the Menaion
Glory... Now & ever...
Theotokion from the Menaion

**Double commemoration:**

Kontakion (if there be such) of the first saint from the Menaion
Ikos (if there be such) of the first saint from the Menaion
Kontakion (if there be such) of the second saint from the Menaion
Ikos (if there be such) of the second saint from the Menaion
Sessional hymn of the first saint from the Menaion
Glory... Sessional hymn of the second saint from the Menaion
Now & ever... Theotokion from the Menaion
After Ode VI, the deacon (or priest) says Requiem Litany as indicated previously.

The choir sings the kontakion, *With the saints give rest...*, and its ikos.

At the end of Ode VIII, before the katavasia, the choir sings: *We praise, we bless, we worship the Lord...*, followed by a bow.

After the katavasia of Ode VIII, the priest says: *The Theotokos and Mother of the Light...*

The choir sings the Magnificat. A bow is made after the refrain to each verse.

After the katavasia of Ode IX, *It is truly meet...*, is sung, followed by a bow.

Priest: Little Litany

The exapostilaria are read as set forth in the *Horologion*.

Choir: The Praises in the tone of the week 17

Four stichera for the martyrs from the Octoechos 18

*Glory... Sticheron for the dead from the Octoechos*  
*Now & ever... Theotokion from the Octoechos*

Reader: *Glory be to Thee who hast showed us the light.*19  
*Glory be to God in the highest...*

Priest: Supplicatory Litany: *Let us complete our morning prayer...*

The choir sings the Aposticha for the dead from the Octoechos as follows:

(1) First sticheron  
(2) First verse: *Blessed are they whom Thou hast chosen...*  
(3) Second sticheron  
(4) Second verse: *Their souls shall dwell...*  
(5) Third sticheron  
(6) Third verse: *Their remembrance is unto generation...*  
(7) Fourth sticheron 20  
(8) *Glory... Now & ever...*  
(9) Theotokion

Reader: *It is good to give praise...*, once, and the Trisagion Prayers.

Priest: *For Thine is the kingdom...*

Choir: *Amen. And the troparia:*  
*Apostles, martyrs and prophets...*  
*Glory... Remember Thy servants, O Lord...*  
*Now & ever... Holy mother of the ineffable Light...*

Priest: Augmented Litany: *Have mercy on us, O God...*

Priest: *Wisdom!*

Choir: *Bless!*

Priest: *He that is...*

Choir: *Amen. Establish, O God...*

First Hour

Reader: *O come, let us worship...*, thrice

The First Hour is read as set forth in the *Horologion*.

Troparia: *Apostles, martyrs and prophets...*  
*Glory... Remember Thy servants, O Lord...*
Kontakion: *With the saints give rest...*

After the prayer of the First Hour:

Priest: *Glory be to Thee, O Christ God, our hope...*

Choir: *Glory... Now & ever... Lord, have mercy, thrice, Bless!*

The priest gives the appointed daily dismissal.

Choir: *Amen. And the polychronion.*

**Hours**

The Hours are read as set forth in the *Horologion*. The troparia and kontakion are read as indicated previously for the First Hour.

**Divine Liturgy**

The Typical antiphons are sung.

On the Beatitudes, six troparia are appointed from the Octoechos.

**Troparia and kontakion:**

- *Apostles, martyrs and prophets...*,
- *Remember Thy servants, O Lord...*,
- *Glory... With the saints give rest...*,
- *Now & ever... In thee we have a wall of refuge...*

**Prokelmena:**

- **Tone 8:** *Be glad in the Lord...*
  
  **Verse:** *Blessed are they whose iniquities...*

- **Tone 6:** *Their souls shall dwell among good things...*

**Epistle:**

- For the day
- For the dead: I Thess. 4:13-17

**Allelula in Tone 4:**

- **Verses:** *The righteous cried...*
  
  *Many are the tribulations...*
  
  *Blessed are they whom Thou hast taken...*

**Gospel:**

- For the day
- For the dead: John 5:24-30

**Communion Verses:** *Rejoice in the Lord, O ye righteous...*

*Blessed are they whom thou hast chosen...*

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**Footnotes:**

1. According to the Typicon, a deacon does not serve at Requiem Vespers.
2. When a Vigil has been served on Thursday night, then Kathisma XVIII is omitted.
3. For Tones I through VII, the stichera for the martyrs are the fourth, fifth and sixth stichera appointed on Lord, I have cried... in the Octoechos. For Tone VIII, the first three stichera are for the martyrs.
4. If a doxasticon is appointed in the Menaion, it is omitted.
5. The Typicon prescribes that the canonarch intone the prokeimenon in Vespers; in common practice, however, this is often done by the priest.
If two stichera for the martyrs are provided in the Aposticha, the second sticheron is omitted.

If only one sticheron for the dead is provided in the Aposticha, it is repeated.

The requiem canon is chanted without the initial irmos of each ode. The irmos is sung as katavasia after Odes III, VI and IX. The refrains for the troparia of the canon are: (1) preceding the first troparion: Wondrous is God in His saints, the God of Israel; (2) preceding the second troparion: Give rest, O Lord, to the souls of Thy servants that have fallen asleep; (3) preceding the third troparion: Glory...; (4) preceding the theotokion: Now & ever...

At Compline, the irmoi of the canon to the Theotokos are omitted.

See footnote 8 for the refrains to the requiem canon.

When for some reason the Midnight Office has not preceded Matins, after Amen, the reader says the usual beginning, i.e., Glory be to Thee, our God...; O heavenly King...; the Trisagion Prayers; Lord, have mercy, twelve times; and Glory... Now & ever...

According to the Typicon, a deacon does not say the Litany of Peace at Requiem Matins.

The Typicon prescribes that the canonarch intone the Alleluia and its verses in Matins; in common practice, however, this is often done by the priest.

The first sessional hymn for the martyrs from the first set of session hymns is omitted.

The theotokion from the first set of session hymns, i.e., the Resurrectional Theotokion, is omitted.

In common practice, brief refrains are often used instead of the Biblical Canticles.

The first choir sings: Praise the Lord from the heavens; to Thee is due praise, O God. Praise the Lord from the heavens, praise him in the highest; to Thee is due praise, O God. The second choir then sings: Praise Him all ye His angels, praise Him all ye His hosts; to Thee is do praise, O God. The remaining psalm verses in the Horologion are the sung antiphonally by the two choirs.

When only three stichera for the martyrs are provided in the Octoechos, the first sticheron is repeated.

According to the Typicon, this is said by the reader; in common practice, however, this is often said by the priest.

The fourth sticheron is only found in Tones I, II and VIII. In the remaining tones there are only three stichera appointed.
APPENDIX A-IV
Icons of the Theotokos on Sunday

Little Vespers

At Lord, I have cried..., we sing four stichera of the resurrection from the Octoechos (the first is repeated); Glory..., sticheron of the Icon; Now & ever..., dogmatic theotokion of Little Vespers.

At the Aposticha, we sing one sticheron of the resurrection from the Octoechos and then three stichera of the Icon from the Aposticha of Great Vespers with their psalm verses; Glory... Now & ever..., sticheron of the Icon (sticheron after Psalm 50 in Matins).

After the Trisagion, we sing the troparion of the resurrection from the Octoechos; Glory... Now & ever..., troparion of the Icon.*

Great Vespers

At Lord, I have cried..., we sing ten stichera: four of the resurrection from the Octoechos and six of the Icon; Glory..., sticheron of the Icon; Now & ever..., dogmatic theotokion in the tone of the week.

After the Entrance and the daily prokeimenon, three readings are appointed for the Icon.

At the Litya, we sing the stichera of the Icon; Glory... Now & ever..., sticheron of the Icon.

At the Aposticha, we sing the stichera of the resurrection from the Octoechos with their psalm verses; Glory... Now & ever..., sticheron of the Icon.

At the Blessing of the Loaves, we sing the troparion of the Icon,* thrice.

Matins

At God is the Lord..., we sing the troparion of the resurrection, twice; Glory... Now & ever..., troparion of the Icon.*

After the first reading from the Psalter (Kathisma II) and the Little Litany, we chant the first set of sessional hymns of the resurrection from the Octoechos; Glory... Now & ever..., resurrectional theotokion in the tone of the week.

After the second reading from the Psalter (Kathisma III) and the Little Litany, we chant the second set of sessional hymns of the resurrection from the Octoechos; Glory... Now & ever..., theotokion.

We sing the Polyeleos and the Magnification of the Theotokos with its selected psalm verses. After the final psalm verse and repetition of the Magnification, we do not sing Glory... Now & ever... Alleluia, alleluia, alleluia...; but we immediately sing the Resurrectional Evlogitaria.

After the Little Litany, we chant the Hypakoë of the resurrection from the Octoechos and then the sessional hymns of the Icon as follows: sessional hymn appointed after the first reading from the Psalter; sessional hymn appointed after the second reading from the Psalter; Glory... Now & ever..., sessional hymn appointed after the Polyeleos.

If two sessional hymns are appointed after each reading from the Psalter and the Polyeleos, we chant them as follows: first sessional hymn after the first reading from the Psalter; second sessional hymn after the first reading from the Psalter; first sessional hymn of the second reading from the Psalter; second sessional hymn after the second reading from the Psalter; Glory..., first sessional hymn after the Polyeleos; Now & ever..., second sessional hymn after the Polyeleos.

We sing the Hymns of Ascent and the prokeimenon in the tone of the week from the Octoechos.

Matins Gospel of the resurrection

After Having beheld the resurrection... and Psalm 50, we sing

Glory..., Through the intercessions of the apostles...; Now & ever..., Through the intercessions of the Theotokos...; Have mercy on me, O God..., and the sticheron (Jesus, having risen...).

Then the prayer, O God, save Thy people... is said.
Canons:
Imos, once, two troparia and the theotokion from the canon of the resurrection in the Octoechos
Two troparia from the canon of Theotokos in the Octoechos
Eight troparia from the canon of the Icon
If there are two canons of the Icon, four troparia are taken from each canon.†
We sing the katavasia appointed by the Typicon.

After Ode III and the Little Litany, we sing the kontakion; and ikos of the Icon; sessional hymn of the
Icon, twice. If two sessional hymns are appointed, we chant the first sessional hymn; Glory... Now &
ever..., second sessional hymn.

After Ode VI and the Little Litany, we sing the kontakion and ikos of the resurrection from the Octoechos.
Then we read from the Prologue or Synaxarion.

After Ode VIII, we sing the Magnificat (My soul doth magnify...).

After Ode IX and the Little Litany, we sing Holy is the Lord, our God in the tone of the week, and then we
read the appointed Resurrectional Exapostilarion; Glory... Now & ever..., exapostilarion of the
Icon.§

At the Praises, we sing eight stichera: four of the resurrection from the Octoechos and four of the
Icon. The fourth sticheron of the Icon should be the doxasticon. The final two stichera of the Icon are
preceded by the psalm verses of the Icon (from the Aposticha of Great Vespers). On Glory..., we sing
the appointed Gospel Sticheron. On Now & ever..., we sing Most blessed art thou...

After the Great Doxology, we sing the usual resurrectional troparion.

Hours
At the Hours, we read the troparion of the resurrection; Glory..., troparion of the Icon*; Now & ever..., theotokion of the Hour.

After the Trisagion, at the First and Sixth Hours, we read the kontakion of the Icon; at the Third and
Ninth Hours, we read the kontakion of the resurrection.

Liturgy
At the Beatitudes, we chant ten troparia: six of the resurrection from the Octoechos and four from
Ode III of the canon of the Icon.

After the Little Entrance:
In a temple of the Lord or the Theotokos, we sing the troparion of the resurrection; troparion of the
Icon*; Glory..., kontakion of the resurrection; Now & ever..., kontakion of the Icon.†
In a temple of a saint, we sing the troparion of the resurrection; troparion of the Icon*; troparion of the
temple; kontakion of the resurrection;
Glory..., kontakion of the temple; Now & ever..., and the kontakion of the Icon.†

Prokeimenon and Alleluia from the Octoechos and of the Icon
Epistle of the day and of the Icon
Gospel of the day and of the Icon
Communion Verses of Sunday and the Icon

Footnotes:
* If two troparia are appointed for the Icon, only one is used on a Sunday.
† If the first canon does not pertain specifically to the Icon (for example, if it is the canon of the
"Directress" or the canon of the "Laudations," it is not used on Sunday.
‡ If two kontakia are appointed for the Icon, only the one found after Ode VI of the canon is used
on a Sunday.
§ If two exapostilaria are appointed for the Icon, only one is used on a Sunday.
Appendix A-V
Icons of the Theotokos on Weekdays

Great Vespers

At Lord, I have cried..., we sing eight stichera of the Icon; Glory... Now & ever..., sticheron of the Icon.

On Friday evening, on Glory..., we sing the sticheron of the Icon. On Now & ever..., we sing the dogmatic theotokion in the tone of the week.

After the Entrance and the daily prokeimenon, three readings are appointed for the Icon.

At the Aposticha, we sing the stichera of the Icon with their psalm verses; Glory... Now & ever..., sticheron of the Icon.

After the Trisagion, we sing the troparion of the Icon, once.

If two troparia are appointed for the Icon, we sing the first troparion; Glory... Now & ever..., second troparion.

Little Compline

We chant the canon to the Theotokos from the Octoechos.

On Friday evening, we chant the canon to Theotokos from the Octoechos and the canon for the departed from Saturday Matins in the Octoechos.

After the Trisagion, we read the kontakion of the Icon.

Matins

At God is the Lord..., we sing the troparion of the Icon, twice; Glory... Now & ever..., troparion of the Icon (a third time).

If two troparia are appointed for the Icon, we sing the first troparion, twice; Glory... Now & ever..., second troparion.

After the first reading from the Psalter and the Little Litany, we chant the sessional hymn of the Icon, twice.

If two session hymns are appointed for the Icon, we chant the first sessional hymn; Glory... Now & ever..., second sessional hymn.

After the second reading from the Psalter and the Little Litany, we chant the sessional hymn of the Icon, twice.

If two session hymns are appointed for the Icon, we chant the first sessional hymn; Glory... Now & ever..., second sessional hymn.

We sing the Polyeleos and the Magnification of the Theotokos with its psalm verses.

After the Little Litany, we chant the sessional hymn after the Polyeleos, twice.

If two session hymns are appointed for the Icon, we chant the first sessional hymn; Glory... Now & ever..., second sessional hymn.

We sing the first antiphon of the Hymns of Ascent in Tone IV (From my youth...) and the prokeimenon of the Icon.

Gospel of the Icon

After Psalm 50, we sing: Glory... Through the intercessions of the Theotokos...; Now & ever..., Through the intercessions of the Theotokos...; Have mercy on me, O God..., sticheron of the Icon.

Then the prayer, O God, save thy people..., is said.

Canons:

If one canon is appointed:

Irmos, twice, and twelve troparia from the canon of the Icon.
If two canons are appointed:
Irmos, twice, and four troparia from Canon I
Eight troparia from Canon II
We sing the katavasia prescribed by the Typicon.

After Ode III and the Little Litany, we chant the sessional hymn of the Icon, twice.
If two session hymns are appointed for the Icon, we chant the first sessional hymn; Glory... Now & ever..., second sessional hymn.
If a kontakion is appointed after Ode III, we sing it before the sessional hymn(s).
After Ode VI and the Little Litany, we sing the kontakion and ikos of the Icon. Then we read from the Prologue or Synaxarion.

After Ode VIII, we sing the Magnificat (My soul doth magnify...).

After Ode IX and the Little Litany, we read the exapostilarion of the Icon, twice.
If two exapostilaria are appointed for the Icon, we chant the first exapostilarion; Glory... Now & ever..., second exapostilarion.

At the Praises, we sing four stichera of the Icon; Glory... Now & ever..., sticheron of the Icon.

After the Great Doxology, we sing the troparion and ikos of the Icon. Then we read from the Prologue or Synaxarion.

If two troparia appointed for the Icon, we sing the first troparion;
Glory... Now & ever..., second troparion.

Hours
At each Hour we read the troparion and kontakion of the Icon.
If two troparia appointed for the Icon, we read the first troparion; Glory...; second troparion; Now & ever..., theotokion of the Hour.
If two kontakia appointed for the Icon, we read the first kontakion (sung after Ode III of the canon in Matins) at the First and Sixth Hours and the second kontakion (sung after Ode VI of the canon in Matins) at the Third and Ninth Hours.

Liturgy
At the Beatitudes, we chant eight troparia: four from Ode III of the canon of the Icon and four from Ode VI of the canon of the Icon.
If two canons appointed for the Icon, we chant four troparia from Ode III of Canon I and four troparia from Ode VI of Canon II.

After the Little Entrance:
In a temple of the Lord, we sing the troparion of the temple; troparion† of the Icon; Glory..., kontakion of the temple; Now & ever..., kontakion* of the Icon.
In a temple of the Theotokos, we sing the troparion† of the Icon;
Glory... Now & ever..., kontakion* of the Icon.
In a temple of a saint, we sing the troparion† of the Icon; troparion of the temple; Glory..., kontakion of the temple; Now & ever..., kontakion* of the Icon.

Prokelimenon, Alleluia and Communion Verse of the Icon
Epistle of the day and the Icon
Gospel of the day and the Icon
On Saturday, the scriptural readings of the Icon precede those of the day.

Footnotes:
* If two kontakia are appointed for the Icon, we use the kontakion sung after Ode VI of the canon in Matins.
† If two troparia are appointed for the Icon, we use the first troparion.
GLOSSARY OF LITURGICAL TERMINOLOGY

AFTERFEAST
The period of time between a feast of the Lord or Theotokos and the apodosis ("leavetaking") thereof. During an afterfeast, the hymns of the feast itself replace those from the Octoechos. See also forefeast.

AMBON
The term applied to the central part of the Soleas, i.e. to the space immediately in front of the Royal Doors. It is the place from which the deacon reads the Gospel, and from which the sermon is delivered.

ANALOGION
A stand, about four or five feet high, with a sloping top; usually made of wood, and often covered with a cloth made of silk, damask, or the like. Such stands are used: (1) for reading; (2) when an icon or the Book of the Gospels is placed in the body of the church for veneration by the faithful.

ANTIPHON
A selection of verses which were historically sung antiphonally by the two choirs. The term is most frequently applied to Psalm 102, Psalm 145, and the Beatitudes, as they are used at Liturgy; also to the psalm verses and refrains which replace these "antiphons" on Great Feasts. Each division of the hymns of ascents at Matins is also called an antiphon. Less commonly, the term is used synonymously with "stasis" in reference to the divisions of the kathismata. See also kathisma, hymns of ascents.

APODOSIS
The last day of a festal season. On such a day, the service of the feast itself is repeated. Plural apo­doises. Also known as leavetaking.

APOSTICHA
The stichera and verses chanted at Vespers (before the prayer of Saint Symeon) and at Matins (before the prayer, It is good...).

AUGMENTED LITANY
The litany which begins with the petition Let us all say... Sometimes this litany begins with the petition Have mercy on us...

AUTOMELON
A hymn which has its own melody and is used as a model for other hymns. Hymns which are based on automela are called prosomia. Plural automela. See also idiomelon, prosomion.

BEATITUDES
The verse In Thy kingdom, remember us, O Lord, when Thou comest in Thy kingdom. And then Matthew 5:3-12 (ending with "...great is your reward in heaven." The beatitudes are typically chanted at Liturgy as the third antiphon.

BLESSING OF THE LOAVES
A ceremony occurring at the end of Vespers at Vigils, when a Litya is served. A table is placed in the center of the church, and on it are set five loaves together with three small vessels, containing wine, oil, and grains of wheat. During the singing of the troparion, the priest goes around the table censing it; he then says the prayer of blessing, recalling the five loaves at the feeding of the five thousand in the desert.

This glossary is based in great measure upon that which is found in the Festal Menaion, Faber and Faber 1977. Gratitude is due the translators of that work.
**CANON**
A series of odes, each made up of a number of troparia. For a detailed explanation of canons, see chapter eight. See also *irmos*, *troparion*, *katavasia*.

**CANTICLE**
See *ode*.

**COMMUNION HYMN**
A psalm verse appointed to be sung during the communion of the clergy.

**DISMISSAL THEOTOKION**
The theotokion appointed to be sung after the troparia at the end of Vespers, after *God is the Lord*... at Matins, and at the end of Matins.

**DOGMATICON**
The principle theotokion of each tone. It is always used at Sunday Vespers (Saturday evening) at *Lord, I have cried*... It is used at the same place at Vespers on Friday evening (in the tone of the week) and at Doxology, Polyeleos, and Vigil services (in the tone of the preceding sticheron). *Plural dogmatica*.

**DOXASTICON**
A sticheron appointed to be sung after *Glory*... *Plural doxastica*.

**DOXOLOGY**
A hymn of great antiquity, beginning with the words of the angels, *Glory to God in the highest*... Its use is appointed at Compline, Midnight Office, and Matins. There are two variations, one of which is sung (also known as the "Great Doxology"), the other of which is read.

**ECTENIA**
See *litany*.

**ENTRANCE**
A procession, exiting the Sanctuary through the north door, and entering the Sanctuary through the Royal Doors. Entrances occur at Vespers, before the chanting of *O Gentle Light*..., and twice at Liturgy.

**ENTRANCE HYMN**
See *introit*.

**EPITAPHIOS**
A large cloth icon of the Savior entombed which is used during the Holy Friday and Saturday services.

**EVLOGITARIA**
Troparia sung at Matins after the kathismata; they are accompanied by the refrain, *Blessed art Thou, O Lord, teach me Thy statutes*. They take two forms:
(i) Evlogitaria of the Resurrection, which are used on Sundays.
(ii) Evlogitaria of the Departed, which are used at Matins for the departed, and at Pannykhidas.
EXAPOSTILARION
A hymn occurring at the conclusion of the canon at Matins, and frequently developing the theme of Christ as light of the world. It is termed "exapostilario" because it "gives the dismissal", as it were, at the end of the canon. The first exapostilario on Sunday is always linked with the Gospel of the Resurrection, used earlier in the service. Exapostiliaria are generally read, but occasionally may be sung. Plural EXAPOSIILARIA. Also known as photogogicon, Hymn of Light.

FOREFEAST
The days leading up to a feast of the Lord or Theotokos. During a forefeast, hymns of preparation for the feast replace those from the Octoechos. See also afterfeast.

GRADUAL
See PROKEIMENON

HIRMOS
See Hirmos

HYMN OF LIGHT
See EXAPOSTILARION

HYMNS OF ASCENTS
These hymns, in each of the Eight Tones, are chanted at Sunday Matins immediately before the Prokeimenon. They are divided into three antiphons (but four in the case of the eighth tone), each antiphon being made up of three troparia. At weekday vigils, for both saints and feasts, the first antiphon of the Hymns of Ascents of the fourth tone is used. Also known as Hymns of Degrees, Antiphons.

HYMNS OF DEGREES
See HYMNS OF ASCENTS

HYPAKOÊ
A hymn sung at Matins on certain Great Feasts and Sundays:

(i) On Great Feasts it occurs after the third ode of the canon.
(ii) On Sundays it comes at the end of the reading of the kathismata (i.e., after the Evlogitaria of the Resurrection and the Small Litany).

ICONOSTASIS
The screen of icons separating the sanctuary from the body of the church, and pierced by three doors. The central doorway, which is closed by double gates and a curtain, is known as the Royal Doors.

IDIOMELON
A hymn having its own unique melody and not used as a model for any other hymn. Most of these melodies have been lost. Idiomela, therefore, are generally chanted in the appointed tone. Plural IDIOMELA. See also automelon, prosomion.

IKOS
A poetic hymn usually found following a kontakion. Plural IKOI.
INTROIT
The hymn sung at the Small Entrance in the Liturgy, as the clergy enter the sanctuary. There is a standard introit beginning O come, let us worship..., which is used on most days; certain Great Feasts have a special introit, which is said by the deacon or priest. Also known as Entrance Hymn.

IRMOS
The opening hymn of each ode of a canon. In the original Greek text, all the remaining troparia in the ode follow the same meter as the irmos. *Plural* irmoi.

KATAVASIA
An irmos (or, in a few instances, two irmoi) appointed to be sung at the completion of an ode. *Plural* KATAVASIAE.

KATHISMATA
Each of the twenty divisions of the Psalter. *Plural* KATHISMATA.

KONTAKIA
The hymn appointed to be sung after the sixth ode of the canons (sometimes also after the third ode); it is generally followed immediately by its ikos. Both the kontakion and the ikos are derived from the early kontakion, which was a long poem, intended to be sung in church. It consisted of a short preliminary stanza, followed by some 18-24 strophes, each known as an ikos; the preliminary stanza and every ikos concluded with the same refrain. In course of time the kontakion was displaced by the canon, and in the liturgical books today all that remains is a brief preliminary stanza (to which the title "kontakion" is now more particularly attached), followed by the first ikos. *Plural* KONTAKIA.

LAUDS
See PRAISES

LITANY
A series of petitions recited by the deacon or priest, followed by responses by the choir. In conclusion the priest gives the exclamation to which the choir responds Amen.

LITANY OF PEACE
The initial litany of Vespers, Matins, and Liturgy, beginning with the petition In peace, let us pray to the Lord.

LITANY OF SUPPLICATION
The litany which begins with the petition Let us complete...

LITYA
1) A procession and solemn intercession at Vespers, when Vigil is served, which is performed before the Aposticha. During the singing of the appointed stichera, the clergy go in procession to the narthex. When the singing is completed, various litanies are intoned, for all the needs of the Christian people. Then, during the singing of the Aposticha, the clergy return to the center of the church; and after the troparion, the Blessing of the Loaves takes place.
2) A short service in commemoration of the departed.
The Order of Divine Services

**Lord I Have Cried**
The opening words of Psalm 140. The title is applied in general to the evening psalms — 140, 141, 129, and 116. These psalms are chanted daily at Vespers throughout the year. During the concluding ten, eight, six, or four verses of these psalms, stichera are inserted as appointed.

**Magnificat**
The Song of the Theotokos (Luke 1:46-55), *My soul doth magnify...* After each verse, we sing *More honorable...*

**Magnification**
A hymn of magnification used after the Polyeleos, usually beginning with the words *We magnify...* Also known as *megalynarion*. See also *selected psalm verses*.

**Martyricon**
A hymn in honor of the martyrs.

**Megalynarion**
A term applied in the Greek usage to the refrain of the ninth ode on Great Feasts. It is also sometimes applied to the magnification after the Polyeleos. See also *magnification*.

**Menaion**
1) The twelve monthly volumes containing services for each day of the year. For additional information concerning liturgical books, see chapter nine of this volume. 2) A collection of lives of the saints divided into twelve monthly volumes.

**Narthex**
A vestibule at the west end of the church.

**Octoechos**
The liturgical book containing services for each day of the week, following an eight week cycle. For additional information concerning liturgical books, see chapter nine of this volume.

**Ode**
A term applied to certain prayers and poetical compositions of Biblical origin (other than the psalms). More commonly applied to the divisions of the canons which are based upon the corresponding biblical odes.

**Oikos**
See *kos*

**Pentecostarion**
The liturgical book containing hymns used during the period from Pascha until the Sunday of All Saints (the “Pentecost Season”). For additional information concerning liturgical books, see chapter nine.

**Photogogicon**
See *exapostilarion*
PLAGAL
See TONE

POLYELEOS
The term applied to Psalms 134 and 135 when sung at Matins. Psalm 136 is added to the Polyeleos on the three Sundays before Lent. See also magnification, selected psalm verses.

PRAISES
The morning psalms—148, 149, and 150—which are used daily throughout the year towards the end of Matins. On Sundays, Great Feasts, and certain other days stichera are inserted between the final verses of the Praises. Also known as Lauds.

PRESANCTIFIED, LITURGY OF THE
The form of the Liturgy that is celebrated on days in Lent other than Saturday and Sunday. It is combined with Vespers and has no consecration, communion being given from the Holy Gifts consecrated on the previous Sunday.

PROKEIMENON
Verses from the psalms, frequently sung immediately before readings from Holy Scripture. Plural PROKEIMENA.

PROSKOMEDIA
(i) The service of preparation at the beginning of the Holy Liturgy, in which the priest makes ready the bread and wine to be used in the Eucharist.
(ii) The table upon which the service of preparation takes place (also Table of Oblation). See also Table of Oblation.

PROSOMION
A hymn which follows the pattern and melody of a prototype (called an automelon). In English service books prosomia are frequently identified as "Special Melody". Plural PROSOMIA. See also automelon.

ROYAL DOORS
See ICONOSTASIS

SEDALION, OR SEDALEN (SEDALNY)
See SESSIONAL HYMN

SELECTED PSALM VERSES
The psalm verses appointed to be chanted between each repetition of the magnification on feastdays.

SESSIONAL HYMN
(i) Any hymn which is appointed to be read after the kathismata.
(ii) A similar hymn which is read after the third ode of the canon.
**Six Psalms**
The psalms appointed to be read at the beginning of Matins. These psalms are 3, 37, 62, 87, 102, and 142. There should be no movement or noise whatsoever in the church while these psalms are being read, and all present are required to remain standing.

**Soleas**
The space immediately in front of the iconostasis; it is raised above the level of the nave floor by one or more steps.

**Stasis**
The term applied to the divisions of the kathismata. Each kathisma is divided into three stases. *Plural stases.*

**Sticheron**
Stichera are hymns appointed to be read between verses taken from the psalms. They occur in particular at Vespers, between the closing verses of *Lord, I have cried...*, at Matins, between the concluding verses of the Praises, and at the Aposticha of either Vespers or Matins. Stichera also occur at the Litya, but without verses from the Psalter. *Plural stichera.*

**Svetilen**
*See Exapostilarion*

**Table of Oblation**
The table upon which the Proskomedia is served.

**Theotokion**
A troparion or sticheron in honor of the Theotokos. For additional information concerning theotokia, see chapter six of this volume. *Plural theotokia.*

**Tone**
The church music of the Orthodox Church is based upon eight tones. In the Greek terminology, tones five through eight are known as the plagal tones (i.e. fifth tone is called "plagal of the first tone"; but the seventh tone is called "grave tone"). Each week has its appointed tone. On Saturday evening of Bright Week (the eve of the Sunday of Saint Thomas), the cycle of tones commences with tone one; and so, week by week, the sequence continues through the successive tones from one to eight, changing to a new tone every Saturday evening.
The special texts for fixed feasts (in the Menaion) and for the days during Great Lent and the Pentecostarion are set in various tones; these, of course, do not, save by coincidence, correspond with the appointed tone of the week.

**Triadicon**

**Triodion**
1) The liturgical book used during the Lenten season. For additional information concerning liturgical books, see chapter nine of this volume. 2) A canon made up of three odes. *Plural triodia.*
TRISAGION
The words Holy God, Holy Mighty, Holy Immortal, have mercy on us. The trisagion is usually repeated three or more times.

TRISAGION PRAYERS
A term applied to the trisagion accompanied by those prayers which frequently follow it:
- Glory... O Most Holy Trinity...
- Lord have mercy. (3)
- Glory... Our Father...

TROPARION
1) The primary hymn for the day, from the Octoechos, Menaion, Triodion, or Pentecostarion. This type of troparion, sometimes known as the "dismissal troparion" or "Apolitykion", is generally printed in liturgical books at the end of Vespers. 2) This term is also applied to each stanza of an ode from a canon, each troparion being modeled after the irmos. Plural TROPARIA. Also known as Dismissal Hymn, apolotykion.

TYPICAL PSALMS
Psalms 102 and 145, which are normally sung at the beginning of the Liturgy: so called because they occur in the service of the Typika.
Acclaimed by some as the single most important work concerning the services of the Orthodox Church published in English to date, this handbook will be of great value to all Orthodox Christians — whether in the hands of priest, reader, or anyone who wishes better to understand the structure of the divine services. Although primarily based upon the current usage of the Russian Orthodox Church and the Slavonic Typicon, it is not applicable solely to the practice of the Russian Church; indeed, it provides extensive notations in many cases where varying practices are known to exist. No systematic volume of comparable thoroughness has ever been published in any language. The current edition (the second) is the latest in a long line of development, which began with the early editions of the annual Church Calendar and Typicon published by The Saint John of Kronstadt Press. This edition is by no means considered to be the “last word”, but rather is expected to be replaced in due course by another, we hope definitive, hardbound edition. All users are encouraged to assist in