

fRubrics for civil calendar month of March, 2017.¹ These rubrics are indebted to the work of Fr Paul Mercurief, of blessed memory. Memory eternal!²

PLEASE NOTE: This Typicon is provided for the benefit of our parishes, NOT as a directive that every service or instruction is to be served in every parish. Each parish has its own situation and the priest should act accordingly.

February 16 / March 1 Wednesday in the First Week. Holy Martyr Pamphilius and those with him. *The service combines hymns from the triodion, menaion, and octoechos. The triodion texts are those of Wednesday in the First Week (that is, Tuesday evening and Wednesday morning). For menaion texts see Feb. 16 in the menaion. The tone of the week is Tone 3.*

DAILY LENTEN VESPERS (Tuesday evening). Same order as Monday.³ **Lord, I call:** 6 stanzas. Triodion 3, T-2: "Cast out of old from Paradise ..."; menaion 3 (for saint of Wednesday); **GNE:** stavrotheotokion in menaion (if unavailable, T-5: "Rejoice, O seal of the prophets ..."). No entrance. 1st prokeimenon, T-5: "O Lord, my God ..." Genesis 1:14-23. 2nd prokeimenon, T-5: "O Lord, our Lord, how wonderful ..." Proverbs 1:20-23. **Aposticha**, T-8: "Let us keep the fast ..." **GNE:** "O marvelous wonder ..." Dismissal of Wednesday.

GREAT COMPLINE. Same order as on Monday, with Great Canon.

DAILY LENTEN MATINS – Wednesday of the First Week. Same order as Monday and Tuesday. **Trinity hymns:** ending of 1st: (*choir:*) "Holy, Holy, Holy are you, O our God: through the power of your Cross, keep us, O Lord." **Kathismas:** #19, #20, #1. Sessional hymns: after kathisma #19, from octoechos in tone of week. After #20 and #1, from triodion. **Canon** is similar to Monday. We read from the menaion and triodion. At canticles **3, 8, & 9** (instead of 1, 8, & 9 as on Monday) we read the full biblical canticle. At the other canticles (1, 4, 5, 6, 7) we only read the last 2 verses of the canticle. At each canticle, the texts in the menaion and triodion (if any) are read in between the verses of the canticle.⁴ After ode 9 and the little litany, we sing "It is truly ..." **Hymn of light:** ending of 1st: "... through the power of your Cross, O Lord, and save me." **Aposticha**, T-8: "By fasting let us pray ..." **GNE:** "What is this dread sight ..."

HOURS. Same order as Monday. **Kathismas:** 1st: #2; 3rd: #3; 6th: #4; 9th: #5. 6th hour: troparion of prophecy, T-4: "O Lord who loves mankind." 1st prokeimenon, T-4: "I will praise you ..." Isaiah 2:3-11. 2nd prokeimenon, T-6: "The Lord is righteous ..." *Continue.*

At the concluding prayer of the 9th hour, the priest (and all clergy) who will be serving Presanctified Liturgy, stand before the royal doors and read the entrance prayers as for divine liturgy, except the last prayer, "Lord, stretch forth your hand ..." He (they) then enter the sanctuary in usual manner, and vest during the typica.

TYPICA Same order as on Mondays. Kontakion of the Cross. (See note on Monday for the order of kontakia appointed to be read.⁵) After the **Prayer of St. Ephraim**, we conclude as follows, if presanctified is to be served: Holy God ... (etc.) Lord have mercy (12). ... Prayer: "O all-holy Trinity, might one in essence ..." (*Priest:*) "Wisdom!" (*Choir:*) "It is truly ..." (1st half only). (*Priest:*) "Most holy Theotokos ..." (*Choir:*) "More honorable ..." (*Priest:*) "Glory to thee ..." (*Choir:*) "Glory ... Now and ever ... Lord, have mercy (3) Father, bless!" (*Priest:*) "May Christ our true God ..."

February 17 / March 2 Thursday in the First Week. Greatmartyr Theodore Tyro. On Wednesday the **Liturgy of the Presanctified Gifts** is celebrated. *The service for this day combines hymns from the triodion, menaion, and octoechos. For menaion texts see February 17 in the menaion. The triodion texts are those of Thursday in the First Week (that is, Wednesday evening and Thursday morning). The tone of the week is Tone 3.*

PRESANCTIFIED LITURGY (sung on Wednesday). Service as set forth in the Priest's Service Book. "Blessed

1 If any mistakes are found, please send email to: juven_29@yahoo.com.

2 The Moscow typicon, St. Tikhon's Calendar and Rubrics, the Slavonic menaion, *Orthodox Daily Services*, and rubrics at the Moscow Patriarchate website were also used.

3 Except the prayer "Blessed are you, O Lord Almighty ..." is not read.

4 For further details on reading of the matins canon in lent, see introductory section of Mother Mary's *Lenten Triodion*.

5 The kontakion of a **temple of the Lord** is omitted on Wednesday and Friday.

is the Kingdom ...” Reader: “O come, let us worship ...”⁶ Psalm 103 is read. Great litany. Kathisma #18. **Lord, I call:** 10 stanzas: 6 triodion 6, T-8: “While fasting physically ...” + 4 menaion (for saint of Thursday); **GNE,** theotokion in the menaion. (If unavailable, T-5: “Rejoice, O seal of the prophets ...”) Entrance with censer. “O Gladsome Light...” 1st prokeimenon, T-5: “You, O Lord, shall protect us...” Genesis 1:24-2:3. 2nd prokeimenon, T-6: “Consider and answer me ...” (*Priest*): “Wisdom! Let us attend! The Light of Christ illumines all.” Proverbs 2:1-22. And the rest of the **liturgy of the presanctified gifts.** Dismissal mentioning saint of Thursday.

(**Vespers** alone if there is no presanctified: see **Appendix One** for the full order of service. On this day at **Lord, I Call** we omit the first 3 of the 10 stanzas appointed at **presanctified.** We sing the remaining stanzas without repetitions, making 6. At **aposticha,** the hymns omitted at **Lord, I Call** are sung. The usual vespers verses are chanted between them: “To you I lift up ...” and “Have mercy on us ...” – see *book of hours.* We then sing **GNE** and a theotokion in the same tone as the preceding stanza, usually taken from the octoechos.)

GREAT COMPLINE Same order as Monday, with the Great Canon.

DAILY LENTEN MATINS – Thursday of the First Week. Same order as Monday. **Trinity hymns:** ending of 1st: (*choir:*) “Holy, Holy, Holy are you, O our God: through the prayers of your holy Apostles and Saint Nicholas, have mercy on us.” **Kathismas:** #6, #7, #8. Sessional hymns: after kathisma #6, from octoechos in tone of week. After #7 and #8, from triodion. **Canon** is similar to Monday. We read from the menaion and triodion. At canticles **4, 8, & 9** (instead of 1, 8, & 9 as on Monday) we read the full biblical canticle. At the other canticles (1, 3, 5, 6, 7) we only read the last 2 verses of the canticle. At each canticle, the texts in the menaion and triodion (if any) are read in between the verses of the canticle.⁷ After ode 9, little litany, then “It is truly ...” **Hymn of light:** ending of 1st: “... through the power of your Cross, O Lord, and save me.” **Aposticha,** T-8: “By fasting let us pray ...” **GNE:** “What is this dread sight ...”

HOURS Same order as Monday. **Kathismas:** 1st: #9; 3rd: #10; 6th: #11; 9th: #12. **Sixth hour:** troparion of prophecy, T-1: “Deliver us, O Lord ...” 1st prokeimenon, T-1: “When the Lord has turned back ...” Isaiah 2:11-21. 2nd prokeimenon, T-4: “O Lord, who shall abide ...” Continue.

TYPICA Same order as Monday. For order of kontakia see note on Monday. The kontakia of the day are those of the Apostles and St. Nicholas.

February 18 / March 3 Friday in the First Week. St Leo the Great, pope of Rome. *The service combines hymns from the triodion, menaion, and octoechos. For menaion texts see Feb. 18 in the menaion. The triodion texts are those of Friday in the First Week (that is, Thursday evening and Friday morning). The tone of the week is Tone 3.*

DAILY LENTEN VESPERS (Thursday evening) Same order as Monday.⁸ **Lord, I call:** 6 stanzas: 3 triodion, T-2: “O my Christ, when you were ...”; + 3 menaion (for saint of Friday); **GNE:** Stavrotheotokion from menaion (or if unavailable, T-2: “The Virgin said in tears ...”) No entrance. 1st prokeimenon, T-4: “I will bless the Lord ...” Genesis 2:4-19. 2nd prokeimenon, T-4: “Keep me, O Lord ...” Proverbs 3:1-18. **Aposticha,** T-4: “If we desire to partake ...” **GNE:** “When the Ewe-lamb ...” Dismissal of Friday.

GREAT COMPLINE Same order as on Monday, with Great Canon.

DAILY LENTEN MATINS – Friday of the First Week. Same order as Monday. **Trinity hymns:** ending of 1st: (*choir:*) “Holy, Holy, Holy are you, O our God: through the power of your Cross, keep us, O Lord.” **Kathismas:** #13, #14, #15. Sessional hymns: after kathisma #13, from octoechos in tone of week. After #14 and #15, from triodion. **Canon** is similar to Monday. We read from the menaion and triodion. At canticles **5, 8, & 9** (instead of 1, 8, & 9 as on Monday) we read the full biblical canticle. At the other canticles (1, 3, 4, 6, 7) we only read the last 2 verses of the canticle. At each canticle, the texts in the menaion and triodion (if any) are read in between the verses of the canticle.⁹ After ode 9, little litany, then “It is truly ...” **Hymn of light:** ending of 1st: “... through the power of your Cross, O Lord, and save me.” **Aposticha,** T-8: “With great gladness let us accept ...” **GNE:** “Unable to endure ...”

HOURS Same order as Monday. **Kathismas:** 1st: none; 3rd: #19; 6th: #20; 9th: none. **Sixth hour:** troparion of

6 This beginning assumes that another service (usually typical psalms) immediately preceded this one. If not, then the full opening is used: “Blessed is the Kingdom ...” is followed by “Amen. Glory to thee ... O heavenly King ... Holy God ...” etc.

7 For further details on reading of the matins canon in lent, see introductory section of *Mother Mary's Lenten Triodion.*

8 Except the prayer “Blessed are you, O Lord Almighty ...” is not read.

9 For further details on reading of the matins canon in lent, see introductory section of *Mother Mary's Lenten Triodion.*

prophecy, T-5: "Our lives are full of sin." 1st prokeimenon, T-7: "I will love you ..." Isaiah 3:1-14. 2nd prokeimenon, T-6: "O Lord, my helper ..." *Continue*.

TYPICA Same order as on Wednesday. **Kontakia** as appointed.¹⁰ The kontakion of the day is that of the Cross. After the **Prayer of St. Ephraim**, we conclude as follows, if presanctified is to be served: Holy God ... (etc.) Lord have mercy (12). ... Prayer: "O all-holy Trinity, might one in essence ..." (Priest:) "Wisdom!" (Choir:) "It is truly ..." (1st half only). (Priest:) "Most holy Theotokos ..." (Choir:) "More honorable ..." (Priest:) "Glory to thee ..." (Choir:) "Glory ... Now and ever ... Lord, have mercy (3) Father, bless!" (Priest:) "May Christ our true God ..." Immediately we begin the **Presanctified liturgy**.

February 19 / March 4 Saturday in the First Week. St. Theodore Tyro & the miracle of the boiled wheat. Apostles of the 70 Archippus and Philemon; martyr Apphia. *The service combines hymns from the octoechos and triodion. The triodion texts are those of Saturday in the First Week (that is, Friday evening and Saturday morning) and include the hymns of St Theodore. Many of the octoechos texts are printed in the triodion. The tone of the week is Tone 3.*

PRESANCTIFIED LITURGY (sung on Friday). Similar to Wednesday evening. Kathisma #18. **Lord, I call:** 10 stanzas: triodion, T-5 "Come, you faithful, and in the light ..." (sung 2x), then 4 from the octoechos in the tone of the week,¹¹ and 4 of St Theodore (triodion), T-2 "Come, all you who love the martyrs ..." **Glory:** St Theodore, T-6 "Using the apostate emperor as a tool ..." **NE:** dogmatikon, T-8 "The King of heaven ..." Entrance with censer. "O Gladsome Light ..." 2 prokeimena and 2 readings (triodion). And the rest of the **presanctified**.

After prayer of amvon: Blessing of koliva.¹² Priest censes around the koliva during the singing of the Troparion, T-2: "Great are the accomplishments ..." **Glory:** Kontakion, T-8: "You have carried as a shield ..." **NE,** Theotokion, T-8: All of us, in our sinfulness ..." **Prayer of blessing** (in book of needs). The koliva is sprinkled crosswise with holy water (3x), with the words "This koliva is blessed ..." etc. (Choir:) Blessed be the Name ... (3x). Dismissal for Saturday, commemorating St Theodore.

(**Vespers alone** if there is no presanctified: see **Appendix Two**.)

GREAT COMPLINE¹³ AND MATINS at their appointed times (see *Lenten Triodion*, pp 282-297).

HOURS. **Troparion:** St Theodore. **Kontakon:** St Theodore.

DIVINE LITURGY OF ST JOHN **Beatitudes** on 8: 4 from canon of St Theodore (triodion), odes 3 & 6. **At entrance:** "... O Son of God, who are wonderful in your saints ..." **After entrance:** In a temple of the Lord or of the Theotokos: **Troparia:** temple, St Theodore; **Glory: kontakia:** St Theodore; **NE:** temple. In a temple of a saint: **Troparia:** temple, St Theodore; **kontakia:** temple; **Glory:** St Theodore; **NE:** "Steadfast protectress ..." **Prokeimenon:** *St Theodore, T-7:* "The righteous shall rejoice in the Lord, and he shall hope in Him." v. "Hear my voice, O God, when I pray to you!" **Epistle:** Heb 1:1-12 (Sat.) 2 Tim. 2:1-10 (saint). **Alleluia, St Theodore, T-4:** "The righteous shall flourish like a palm tree, and shall grow like a cedar in Lebanon." v. "Those who are planted in the house of the Lord shall flourish in the courts of our God." **Gospel:** Mark 2:23-3:5 (Sat.) John 15:17-16:2 (saint). **Communion:** "The righteous shall be in eternal memory; He shall not fear evil tidings ..."

February 20 / March 5 First Sunday in Great Lent ~ Sunday of Orthodoxy. Tone 4. St Leo, bishop of Catania. The service of the resurrection is taken from the octoechos, and the lenten hymns are found in the lenten triodion.

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 6 res. T-4: "Always venerating your life-creating Cross ..." + 4 triodion T-6, "The prophets, inspired by your Spirit, O Lord ..." **Glory:** triodion T-2, "The

10 See the note on Monday for the order of the kontakia. In a **temple of the Lord**, the kontakion of the temple is omitted on Wednesday and Friday.

11 See *Lenten Triodion*, trans. by Mother Mary and Bp Kallistos, pp. 142-149.

12 These instructions represent a shortened version of the prayer service to St Theodore found in the triodion (p. 275).

13 At great compline, the troparion of St Theodore, and **GNE:** theotokion, replace the usual hymns sung after the 1st trisagion. His kontakion replaces the hymns sung after "It is truly ... Holy God ..." The small dismissal is used. In many places, **small compline** is read on the Fridays of Great Lent, with ¼ of the akathist hymn to the Theotokos being chanted on each of the first 4 Friday evenings.

grace of the truth has shined ..." **NE:** dogmaticon T-4, "The Prophet David was an ancestor of God ..." Entrance, prokeimenon of day. **Litya:** 1 temple,¹⁴ then **Gloria:** T-2 triodion, "Rejoice, O honorable Prophets ..." **NE,** T-2 "All my hope I place in you ..." **Aposticha:** resurrection T-4: "By ascending the Cross, O Lord, you annulled ..." **Gloria:** triodion, T-2 "Advancing from impiety to piety and right faith ..." **NE** resurr. aposticha theotokion T-2: "A new wonder surpasses ..." **Dismissal Troparia: At vespers alone:** resurrection T-4: "When the women Disciples of the Lord ..." **Gloria:** triodion (feast; Sunday of Orthodoxy) T-2 "We venerate your most pure image ..." **NE:** resurrectional theotokion T-2: "All beyond thought ..." **At vigil:** "Rejoice, Virgin ..." (2x); triodion T-2 (1x).

SUNDAY MATINS At **God is the Lord: Troparion** resurrection T-4: "When the women Disciples ..." (*twice*), **Gloria:** triodion, T-2 "We venerate ..." **NE:** resurrectional theotokion T-2: "All beyond thought ..." Kathismas 2 & 3. Little litya. Sessional hymns: resurrection. **Polyeleos.**¹⁵ ("By the waters of Babylon" is not sung – it is used only on the 3 Sundays before Great Lent.) **Evlogitaria of the resurrection.** Hypakoe, hymns of ascents, prokeimenon - tone of the week (T-4). **4th resurrection gospel:** Luke 24:1-12 #112. "Having beheld the resurrection." After psalm 50, **special penitential troparia from the triodion: Gloria:** T-8, "Open to me the gates of repentance"; **NE:** theotokion, T-8, "Lead me on the paths of salvation." T-6: "Have mercy on me, O God ..." and **T-6:** "When I think of the many evil things." Litya: "O God, save ..."

Canons¹⁶ (4: 3 octoechos + 1 triodion): resurrection with irmos on 4 (irmos sung 1x); cross & resurr. on 2; Theotokos on 2; triodion on 6. **Irmos,** T-4: "In days of old ..." **Katavasias:** triodion. **After ode 3:** Sessional hymns, triodion: "Depicting your divine ..." etc. **After ode 6:** kontakion from triodion, T-8, "The Word of the Father, who could not be described ..." & icos. **Magnificat. After ode 9:** Holy is the Lord our God, T-5. **Exapostilaria:** resurrection #4. "Lightning-bright with virtues, let us behold ..." **Gloria:** triodion "Leap for joy ..." **NE,** triodion: "The swords of hostile heresy ..." "Let every breath praise the Lord" and the psalms of the praises. **Praises, T-4, on 9:** 5 stanzas of resurrection, T-4 "Almighty Lord who endured the Cross ..." + 4 from triodion: T-4, "O Lord, who loves mankind ..." + T-6. (Of the 9 stanzas, 6 are preceded by the last 6 verses of the psalms of the praises, and then the last 3 by special psalm verses – see triodion.) **Gloria:** repeat, T-6 "Moses during the season ..." **NE:** "You are most blessed ..." **Great doxology.** After Holy God: **Troparion** of resurrection: "By rising ..." **Litanies & resurrectional dismissal.** Then **GNE:** gospel sticheron #4, T-4, "It was early dawn and the women ..."

HOURS **Troparia:** resurrection; **Gloria:** triodion, "We venerate ..." **Kontakion:** triodion.

DIVINE LITURGY OF SAINT BASIL *Extra Lamb(s) are prepared as needed for presanctified.* **Beatitudes** on 10: 6 resurr. T-4 (octoechos), + 4 triodion, from ode 6 of canon. **Troparia:** resurrection, T-4 "When the women ..." triodion, T-2, "We venerate ..."; **kontakion: GNE** triodion, T-8, "The Word of the Father, who could not be described ..." **Prokeimenon:** T-4, Song of the Fathers: "Blessed are you, O Lord God of our fathers, and praised and glorified is your name forever." v. "For you are righteous in all that you have done for us." **Epistle:** Heb. 11:24-26, 32-12:2. **Alleluia,** T-4: "Moses and Aaron were among his priests; Samuel also was among those who called on his name." v. "They cried to the Lord and he answered them." **Gospel:** John 1:43-51. **Hymn to the Theotokos:** "All of creation rejoices ..." **Communion:** "Praise the Lord from the highest, praise him from the heavens. Rejoice in the Lord, O you righteous; praise befits the just." Sunday dismissal. (Note: after amvon prayer in many places there is a procession with icons, and/or the Rite of Orthodoxy, **or**, as in most cases, at Sunday vespers.)

February 21 / March 6 Monday in the 2nd week. Sunday of Orthodoxy Vespers (Sunday evening). St Timothy of Symbola. St Eustace. Texts are found in the octoechos, lenten triodion, and menaion (Feb. 21). Triodion texts for Sunday evenings in Lent are found in the *Lenten Triodion*.¹⁷ The tone of the week is T-4.

SUNDAY LENTEN VESPER Regular beginning. Read Psalm 103. Great Litany. No kathisma. **Lord, I Call** on 10: 4 verses of repentance, from the octoechos in the tone of the week (T-4),¹⁸ + 3 triodion, T-4, "Grant me compunction, estrangement from evil ..." ¹⁹ & T-6; + 3 of St Timothy, T-8 "O godly-minded father Timothy ..." **GNE** T-8 Theotokion, "To whom can you be compared, O wretched soul ..." Entrance with censer. "O Gladsome light ..."

14 One stanza from the litya of the patronal feast of the temple.

15 Parish practice. Per the typicon, Psalm 118 (Kathisma 17: "The blameless").

16 Biblical canticles: Let us sing to the Lord ... (usually omitted on the weekends during Lent).

17 Beginning with the 2nd week of lent, texts for the weekdays are found in: *Lenten Triodion: Supplementary Texts*.

18 See Mother Mary, *Lenten Triodion*, pages 184-188, or Father Paul's Pre-Lenten, or Lenten *Chasoslov*.

19 *Lenten triodion*, p. 311-313.

in plain chant, or lenten tone. **Great prokeimenon**, T-8: “You have given an inheritance, O Lord, to those who fear your name ...” with 4 verses. (Litany “Let us all say ...” is not used.) “Vouchsafe, O Lord.” (Priest removes his phelon and changes his epitrichil and cuffs to a dark color, and comes out and stands before the doors for the supplication litany.) At this time the colors in the church are also changed to a dark color. **Supplication Litany** (“Let us complete ...”) in lenten melody. **Aposticha**, T-8 (triodion): “Come, let us cleanse ourselves ...” (with usual vespers verses: “To you I have lifted up ...” and “Have mercy on us ...”; see *book of hours*); **GNE**, T-8 Theotokion: “The heavenly powers praise you ...” **READ: Prayer of St Simeon**. Trisagion. After “Our Father”: the choir sings “Amen” and then the **Lenten troparia** (in lenten melody, T-4) as on the previous Sunday evening: “Rejoice, O Virgin ...” etc.²⁰ (*Reader*:) Lord, have mercy (40). **GNE**, More honorable ... In the Name ... (*Priest*:) Christ our God, the existing ... (*Reader*:) Amen. O King of heaven ... (*Priest*:) **Prayer of St Ephraim** (once, with 3 prostrations), then: “Glory to you, O Christ our God and our hope ...” (*Choir*:) “**GNE**. Lord, have mercy (3). Father, bless.” Daily dismissal for Monday. *The general pattern of the services in the 2nd week of great lent is the same as in the 1st week.*²¹

February 24 / March 9 Thursday in the 2nd week. **First and Second Finding of the Head of John the Baptist**. Polyeleos service of the Forerunner in the menaion (Feb. 24) is combined with lenten texts for Wed. evening and Thurs. morning of the 2nd week (see *Lenten Triodion, Supplementary Texts*). On Wed. at **Presanctified** we read the 3 Old Testament lessons of St John. His epistle and gospel are read at the presanctified on the feast day, Thursday.

PRESANCTIFIED LITURGY (sung on Wednesday). Service as set forth in the Priest's Service Book. “Blessed is the Kingdom ...” Reader: “O come, let us worship ...”²² Psalm 103 is read. Great litany. **Kathisma #18. Lord, I call**: 6 stanzas: 6 from triodion in T-1, T-3, T-6: “Keeping a spiritual fast ...” is sung twice, and then the other 4. Then 4 of the forerunner, from menaion: T-5 “Rejoice, O sacred Head, radiant and venerated ...” (the 1st is repeated to make 4); **Glory**, forerunner, T-6 “A treasury of godly gifts ...”; **NE** dogmaticon T-6, “Who will not call you blessed ...” **Entrance with censer**. “O Gladsome light ...” Next, two prokeimena & two readings from triodion: 1st prokeimenon, T-5: “You, O Lord, shall protect us...” Genesis 1:24-2:3. 2nd prokeimenon, T-6: “Consider and answer me ...” (*Priest*): “Wisdom! Let us attend! The Light of Christ illumines all.” Proverbs 2:1-22. Then the **three readings** for the forerunner (menaion): **a.** Isaiah 40:1-3,9; 41:17-18; 45:8; 48:20-21; 54:1. **b.** Malachi 3:1-2,5-7,12,17; 4:4-6. **c.** Wisdom of Solomon 4:7,16,17,19,20; 5:1-7. Then “Let my prayer arise ...” and the rest of the **liturgy of the presanctified gifts**.

(Vespers alone: If for some reason presanctified is not celebrated, then **vespers** alone, without presanctified, is as follows. If there is no priest, it is done as a reader service. **Priest**: “Blessed is our God ...”²³ (*Reader*:) “Amen. Glory to you ... O heavenly King ...” and the rest of the usual beginning. After “O come, let us worship ...” Psalm 103 is read. **Great litany**. Kathisma #18 is read; little litany only at the end of the kathisma. **Lord, I call** is sung with 6 stanzas: 3 from triodion (we omit the stanza in T-1 and sing those in T-3 & T-6). Then 3 of the forerunner (menaion) without repetitions. **Glory**: and **NE**: same as at presanctified. **Entrance** with censer. “Gladsome light ...”: two prokeimena & two readings from triodion and then the three readings for the forerunner, as at presanctified. (No litany at this point.) “Vouchsafe, O Lord ...” Supplication litany (“Let us complete ...”). **Aposticha**: the triodion stanza in T-1 not used at **Lord, I call**, is sung twice; in between, we say the usual vespers verses “To you I lift up ...” and “Have mercy on us ...” – see *book of hours*. Then, from the menaion: **Glory**: forerunner; **NE**: theotokion in same tone. **Read** Prayer of St. Simeon. Trisagion – Our Father. **Troparion**: forerunner, T-4 “The head of the Forerunner ...” **GNE**: resurrectional theotokion, T-4 “The mystery hidden from all ages ...” Litany: “Have mercy on us, O God ...” **Prayer of St. Ephraim**, once with 3 prostrations. Prayer: “All-holy Trinity, might one in essence ...” “Blessed be the name ...” (*thrice*). Psalm 33 “I will bless the Lord at all times ...” Then: (*Priest*): “Wisdom!” (*Choir*): “It is truly ...” (1st half only). (*Priest*): “Most Holy Theotokos ...” (*Choir*): “More honorable ...” (*Priest*): “Glory to you ...” (*Choir*): “Glory ... Now and ever ... Lord, have mercy (3). Father, bless.” Dismissal.

20 See the instructions for Forgiveness Sunday vespers, one week earlier.

21 Small compline is read on Sunday evenings in lent. Great compline is read on the weeknights; beginning in the 2nd week, the Great Canon of St Andrew is not read, and Psalm 69 is read in its normal place.

22 This beginning assumes that another service immediately preceded this one. If not, then the full opening is used: “Blessed is the Kingdom ...” is followed by “Amen. Glory to thee ... O heavenly King ... Holy God ...” etc.

23 Note: if the service of typical psalms was read immediately before vespers, there is no dismissal, and we begin with “O come, let us worship ...” and not with “Blessed is our God ...”

MATINS – Thursday of the First Week. God is the Lord (**Trinity hymns** are not used). Troparion of saint, as at vespers: (*twice*); **GNE**: theotokion “The mystery hidden ...” **Kathismas**: #6, #7, #8. After the 1st 2 kathismas: no litany; sessional hymns from triodion. After 3rd kathisma: little litany; & 2 sessional hymns from menaion. **Polyeleos**.²⁴ Little litany & sessional hymns from menaion. “From my youth.” Prokeimenon & gospel: forerunner. Psalm 50 then: “Through the prayers of the holy prophet, forerunner and baptist John ...” “Through the prayers of the Theotokos ...” “Have mercy on me ...” Festal stanza of forerunner. **Canon**: from menaion, on 8. Before the troparia of the canon we chant the last 6 verses from the canticle and then **Glory**: **NE**. Katavasia: “I will open my mouth ...” But at odes **4, 8, & 9** we read the full biblical canticle; we read canon of the forerunner on 6 (with irmos); then 8 from triodion, and katavasia from triodion. After ode 3, sessional hymns: forerunner. After ode 6: kontakion & icos of forerunner. **Exapostilarion**: forerunner (*twice*); **GNE** theotokion (lenten hymns of light are not used). **Praises**: read. We begin: “Praise the Lord from the heavens ...” then the rest of the psalms of the praises, with **4 stanzas of forerunner**; **Glory**: forerunner; **NE**: theotokion. Reader: “To you is due praise ...” Priest: “Glory to you who have shown us the light.” **Small doxology**. **Supplication litany**: “Let us complete ...” **Aposticha**, T-8: “By fasting let us pray ...” **Glory**: forerunner; **NE**: theotokion. “It is good to give thanks ...” Trisagion ... Our Father ... Troparion: forerunner **GNE** theotokion (similar to beginning of matins). Litany: “Have mercy on us, O God ...” Prayer of St Ephrem: once, with 3 prostrations. Then we begin the 1st hour: “Come let us worship ...” At HOURS we use the troparion and kontakion of the forerunner, and not the lenten troparia. At **6th hour**: (from triodion): troparion of prophecy, prokeimenon, reading, 2nd prokeimenon.

PRESANCTIFIED LITURGY is celebrated on the feast day, Thursday, combining lenten texts (see: *Lenten triodion, supplementary texts*: Thursday in the 2nd week: vespers) and additional menaion texts of Feb. 24. **Kathisma 18. Lord, I call** is sung on 10: 6 from triodion as follows: first we sing the stanzas written at the aposticha: T-5, “Our first parents ...” (*twice*) and stanza to the martyrs “Despising every earthly thing ...”; then the 3 from Lord I call. Then from menaion (Feb. 24 aposticha) we sing 4 stanzas (repeating one to make 4); and **Glory**: forerunner; **NE**: **stavrotheotokion** in the same tone as the Glory. **Entrance with gospel**. 2 Prokeimena and 2 readings from triodion. After “Let my prayer arise ...” and the Prayer of St Ephrem: **prokeimenon, epistle, alleluia, gospel**: from menaion (Feb. 24). And the rest of the presanctified. Communion hymn: “O taste and see ...” and: “The righteous shall be in everlasting remembrance ...”

(If there is no presanctified: Before vespers, at typical psalms, at the beatitudes we read the troparia from odes 3 and 6 of the **canon of the forerunner**; and we read his **epistle and gospel** (see menaion, Feb. 24). **This concludes the celebration of the forerunner**. Vespers without presanctified is sung with the hymns of St Tarasios, the saint celebrated Friday.)

February 26 / March 11 Saturday in the 2nd week. Memorial Saturday. Soul Saturday. St Porphyrius of Gaza. Vespers with presanctified on Friday. For the texts, see: *Lenten triodion: supplementary texts*, pp 115-125: Friday in the 2nd Week. In the same book are printed some of the needed octoechos texts for this service, in the tone of the week, T-4. For the hymns of the saint see *menaion* (Feb. 26). On Saturday morning, matins and divine liturgy for the departed. **Epistles**: Heb. 3:12-16 (Sat.) 1 Thess. 4:13-17 (departed) **Gospels**: Mark 1:35-44 (Sat.) John 5:24-30 (departed).

(Vespers alone, if there is no presanctified: See **Appendix Three** for the order of service to be followed on the 2nd, 3rd, and 4th Saturdays of lent.)

February 27 / March 12 Second Sunday in Lent. Tone 5. **St. Gregory Palamas.** St Procopius the Confessor. St Titus of the Kiev Caves. The service of the resurrection is taken from the octoechos. The lenten hymns and the hymns of St Gregory are found in the lenten triodion.

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 6 resurrection T-5, “Through your precious Cross, O Christ ...” + 4 triodion, T-2 “With what hymns of praise ...” (1st is repeated); **Glory**: triodion, T-6: “O thrice-blessed Saint, most holy Father ...” **NE**: dogmaticon T-5, “In the Red Sea of old ...” Entrance, prokeimenon of day, T-6: “The Lord is king ...” Litany: “Let us all say ...” “Vouchsafe, O Lord.” Supplication litany. **Litya**: 1

24 For information on the censuring during the polyeleos and magnification, see March 8 / 21 of this month at matins.

stanza of temple; **Glory**, triodion, T-6 “Grace was poured forth from your lips ...”²⁵ **NE**: Theotokion in triodion, T-6. **Aposticha**: resurrection T-5 (octoechos) “O Savior Christ who took flesh and were not parted ...” **Glory**: triodion, T-8: “Your tongue, watchful in teaching ...” **NE**: resurrec. aposticha theotokion T-8 “O unwedded Virgin ...” **Dismissal Troparia**: *At great vespers alone*: resurrection T-5: “Let us, the faithful, praise ...” **Glory**: triodion, T-8 “O Light of Orthodoxy ...” **NE**: resurr. dismissal theot., T-8: “For our sake you were born ...” **At vigil**: “Rejoice, Virgin ...” (3x)

SUNDAY MATINS At **God is the Lord**: **Troparia**: resurr. T-5: “Let us, the faithful ...” (*twice*), **Glory**: triodion, T-8 “O Light of Orthodoxy ...”; **NE**, T-8: “For our sake ...” Kathismas 2 & 3. Small litany. Sessional hymns: resurrection, T-5. **Polyeleos**.²⁶ **Evlogitaria of the resurrection**: “The assembly of angels.” Hypakoe, hymns of ascents, prokeimenon - tone of the week (T-2). **5th resurrection gospel**: Luke 24:12-35 #113. “Having beheld the resurrection.” After psalm 50, **special penitential troparia from the triodion**: **Glory**: T-8, “Open to me the gates of repentance”; **NE**: theotokion, T-8, “Lead me on the paths of salvation.” T-6: “Have mercy on me, O God ...” and **T-6**: “When I think of the many evil things.” Litany: “O God, save ...” **Canons (3**: 1 from octoechos + 2 from triodion): resurrection, T-5, with irmos on 4 (irmos sung 1x), + canon of the Prodigal Son on 4, + canon of St Gregory on 6.²⁷ **Irmos**, T-5: “Christ, who shatters wars ...” **Katavasias**: “I will open my mouth.” **After ode 3: kontakion** in triodion T-4: “Now is the time for action ...” **Sessional hymns**: triodion. **After ode 6: kontakion** in triodion, T-8 (St Gregory): “Holy and divine instrument of wisdom ...” & icos “You appeared as an angel ...” **Magnificat**. **After ode 9**: Holy is the Lord our God, T-5. **Exapostilaria**: resurrection #5. “Christ, the life and the way leading from death ...” **Glory**: triodion: “Rejoice, glory of the fathers ...” **NE**: theot. in triodion: “O Lady, Queen of all ...” “Let every breath praise the Lord” and the psalms of the praises. **Praises on 9**: 5 stanzas of resurrection, T-5: “Lord, after the tomb had been sealed ...” + 4 stanzas from triodion, T-1 “In the world you have lived ...” + T-6. (Of the 9 stanzas, the first 6 are preceded by verses of the psalms of the praises, and the last 3 by special psalm verses – see triodion.) **Glory**: triodion (repeat the preceding stanza in T-6, “In this season of abstinence ...”). **NE**: T-2 “You are most blessed ...” **Great doxology**. After Holy God: **Troparion of resurrection**: “Today salvation ...” **Litanies & resurrectional dismissal**. Then **GNE**: gospel sticheron #5, T-5, “How wise, O Christ, are your judgments! ...”

HOURS **Troparia**: resurrection, **Glory**: St Gregory. **Kontakion**: (1st & 6th): triodion “Now is the time for action ...” (3rd & 9th): triodion, St Gregory: “Holy and divine instrument ...”

DIVINE LITURGY OF SAINT BASIL *Extra Lamb(s) are prepared as needed for presanctified*. Regular Sunday antiphons (typical antiphons). **Beatitudes** on 10: 6 resurrection (octoechos) T-5, + 4 triodion, from ode 3 of canon of St Gregory. In temple of the Lord: **troparia**: resurrection, triodion (St Gregory); **kontakia**: **Glory**: triodion (St Gregory); **NE**: triodion: “Now is the time ...” In temple of Theotokos: **troparia**: resurrection, temple, triodion (St Gregory); **kontakia**: triodion: “Now is the time ...” **Glory**: triodion (St Gregory); **NE**: temple. In temple of a saint: **troparia** resurrection, temple, triodion (St Gregory), **kontakia**: temple; **Glory**: triodion (St Gregory), **NE**: triodion “Now is the time for action ...” **Prokeimenon**, Triodion, T-5: “You, O Lord shall protect us and preserve us from this generation forever.” v. “Save me, O Lord, for there is no longer any that is godly.” (*and saint, T-1*:) “My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.” **Epistle**: Hebrews 1:10-2:3 (Sunday) Hebrews 7:26-8:2 (saint). **Alleluia**, T-5: “I will sing of your mercies, O Lord, forever; with my mouth I will proclaim your truth from generation to generation.” v. “For you have said: Mercy will be established forever; your truth will be prepared in the heavens.” (*and saint, T-2*:)²⁸ “The mouth of the righteous speaks wisdom, and his tongue shall speak of judgment.” **Gospel**: Mark 2:1-12 (Sunday) John 10:9-16 (saint). **Hymn to the Theotokos**: “All of creation rejoices ...” **Communion**: “Praise the Lord from the heavens; praise him from the highest. The righteous shall be in everlasting remembrance, he shall not fear evil tidings.” **Sunday dismissal**.

February 28 / March 13 Monday in the 3rd week ~ St Basil the Confessor. St John Cassian. Texts are found in the octoechos, lenten triodion, and menaion (Feb. 28). Triodion texts for Sunday evenings in Lent are found in the *lenten triodion*, p. 331-333. The tone of the week is T-5.

SUNDAY LENTEN VESPERS Regular beginning. Read Psalm 103. Great litany. No kathisma. **Lord, I Call** on

25 Per the *Lenten Triodion* of Mother Mary. The Slavonic books have only the stanza of the temple, **GNE**, theotokion.

26 Parish practice. Per the typicon, Psalm 118 (Kathisma 17: “The blameless”).

27 Biblical canticles: “Let us sing to the Lord ...” (usually omitted)

28 The 2nd Alleluia is not found in the triodion or typicon. Some sources include it, based on the general rule that a 2nd gospel requires a 2nd Alleluia; others omit it or mention it as an option.

10: 4 verses of repentance, from the octoechos in the tone of the week (T-5),²⁹ + 3 triodion, T-8, “I have sinned against you countless times ...”; + 3 of the martyrs, T-8 “O Martyrs of Christ seven in number ...” **GNE** T-8 theotokion in menaion, “O all-pure Maiden, our defender and intercessor ...” Entrance with censer. “O Gladsome light ...” in plain chant, or lenten tone. **Great prokeimenon**, T-8: “Take not away your face ...” with 4 verses. (Litany “Let us all say ...” is not used.) “Vouchsafe, O Lord.” (Priest removes his phelon and changes his epitrachil and cuffs to a dark color, and comes out and stands before the doors for the supplication litany.) At this time the colors in the church are also changed to a dark color. **Supplication Litany** (“Let us complete ...”) in lenten melody. **Aposticha**, T-8 (triodion): “Throwing off from my unruly mind ...” (with usual vespers verses: “To you I have lifted up ...” and “Have mercy on us ...”; see **book of hours**); **GNE**, T-8 Theotokion: “The heavenly powers praise you ...” **READ: Prayer of St Simeon**. Trisagion. After “Our Father”: the choir sings “Amen” and then the **Lenten troparia** (in lenten melody, T-4) as on the 1st Sunday in Great Lent: “Rejoice, O Virgin ...” etc.³⁰ (*Reader:*) Lord, have mercy (40). **GNE**, More honorable ... In the Name ... (*Priest:*) “He who is, Christ our God ...” (*Reader:*) “Amen. O King of heaven ...” **Prayer of St Ephraim (once, with 3 prostrations)**, then: “Glory to thee, O Christ our God and our hope ...” (*Choir:*) “**GNE**. Lord, have mercy (3). Father, bless.” Daily dismissal for Monday.

March 3 / 16 Thursday in the 3rd week. Ss Eutropius, Cleonicus, and Basiliscus, martyrs. Virgin-martyr Martha.

LITURGY OF THE PRESANCTIFIED (sung Wednesday), in the same manner as in the 1st week, using the texts and readings appointed for today: see *Lenten Triodion, Supplementary Texts* (Wednesday in the 3rd week, vespers) and the *menaion* (March 3). The tone of the week is T-5.

(**Vespers alone:** If there is no presanctified, **vespers** follows the pattern given in **Appendix One**, using the texts appointed for this day.)

March 5 / 18 Saturday in the 3rd week. Memorial Saturday. Soul Saturday. Holy martyr Conon. Repose of St Nicholas of Zhicha (1956). **Liturgy of the Presanctified** (sung Friday). The texts are found in *lenten triodion: supplementary texts* (pp. 164-172) and in the *menaion* (Mar. 5). The hymns to the martyrs and the dogmaticon, both in the tone of the week, are printed in a special section in *lenten triodion: supplementary texts*. Divine Liturgy on Saturday. **Epistles:** Hebrews 10:32-38 (Sat.) 1 Thess. 4:13-17 (departed). **Gospels:** Mark 2:14-17 (Sat.) John 5:24-30 (departed). (**Vespers alone:** If there is no presanctified, **vespers** follows the pattern given in **Appendix Three**, using the texts appointed for this day.)

March 6 / 19 Third Sunday in Great Lent. Tone 6. Veneration of the Precious and Life-Giving Cross. The service of the resurrection is found in the octoechos, and the lenten hymns, including hymns of the Cross, are in the lenten triodion.

Before great vespers, the priest (vested for great vespers) stands the gospel in an upright position on the **prestol** (throne, altar table, holy table) against the tabernacle, and then transfers the cross from the table of oblation to the altar (prestol) in this manner: “Blessed is our God ...” Deacon (or reader) in the sanctuary: Amen. Trisagion, etc. ... Our Father. During this time the priest censes the cross. Then is sung the **troparion**: “O Lord, save your people ...” **GNE kontakion**: “As you were voluntarily crucified ...” during which the priest lifts up the cross, places it on his head, and is preceded by an altar server (or deacon) with a candle, in procession to the altar table, and sets, in the gospel's place, the cross. He then makes one prostration. There is one censing around the altar. Small dismissal: “Glory to thee ...” etc.

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 6 resurr. T-6: “Having assurance of victory over hell, O Christ ...” + 4 triodion (cross) T-5, “Shine, cross of the Lord ...” **Glory:** triodion T-3, “O Christ our God, by your own will ...” **NE:** dogmaticon T-6: “Who will not call you blessed, O All-holy Virgin? ...” Entrance, prokeimenon of day, T-6: “The Lord is king ...” Augmented litany, “Let us all say ...” Vouchsafe. Supplication litany, “Let us complete ...” **Litya:** 1 sticheron of the temple; **GNE:** triodion (cross), T-5, “Seeing you, the Creator of all ...” **Aposticha:** resurrection T-6 “Your Resurrection, O Christ our Savior ...” **GNE:** triodion (cross) T-4, “O Lord, who assisted the most gentle David ...” **Dismissal Troparia: At vespers alone:** resurrection T-6: “The Angelic Powers were at your tomb ...” **Glory:** Cross (triodion) T-1, “O Lord, save your people ...” **NE:** Resurr. theotokion T-1,

29 See Mother Mary, *Lenten Triodion*, pages 184-188, or Father Paul's *Lenten Chasoslov*.

30 See the instructions for Forgiveness Sunday vespers.

“When Gabriel announced to you ...” **At vigil:** “Rejoice, Virgin” (2x); Cross (1x)

SUNDAY MATINS At **God is the Lord: Troparion** resurrection T-6: “The Angelic Powers were at ...” (*twice*), **Glory:** Cross (triodion) T-1, “O Lord, save your people ...” **NE:** Resurr. theotokion T-1, “When Gabriel announced ...” Kathismas 2 & 3. Little litany. Sessional hymns: resurrection. **Polyeleos**³¹ is sung (there is no magnification). **Evlogitaria of the resurrection** (“The assembly of angels ...”) during which priest censes the church. Little litany. Sessional hymns: cross (triodion). Hypakoe, hymns of ascents, prokeimenon - tone of the week. **6th resurrection gospel:** Luke 24:36-53 #114. “Having beheld the resurrection.” After psalm 50, **special penitential troparia from the triodion** are sung: **Glory:** T-8, “Open to me the gates of repentance ...” **NE:** theotokion, T-8, “Lead me on the paths of salvation ...” T-6: “Have mercy on me, O God ...” T-6: “When I think of the many evil ...” Litany: “O God, save ...” (*Gospel is not carried to the center of the church. No veneration at this time. The anointing usually done now is postponed till the cross is brought out.*)

Canons (3: 2 octoechos + 1 triodion). Resurrection, T-3, with irmos on 4 (irmos sung 1x); Theotokos on 2; triodion (cross) on 8. **Irmos,** T-6: “When Israel crossed the sea ...” **Katavasias:** triodion, T-1 “Of old the divine Moses ...” **After ode 3:** Sessional hymns: triodion. **After ode 6: kontakion:** triodion (cross), T-7, “Now the flaming sword ...” & icos “Pilate set up three crosses ...” **Magnificat. After ode 9:** Holy is the Lord our God, T-6. **Exapostilaria:** resurrection #6. “Showing, O Savior, that you are man ...” ; **Glory:** triodion “Seeing the precious Cross ...” **NE:** triodion, “All-hallowed Lady ...”

“Let every breath praise the Lord” and the psalms of the praises. **Praises** on 9: 4 of the resurrection, T-6: “Your Cross, O Lord ...” + 5 from triodion T-4 “With our voices, let us shout ...” (Before the last 3 stanzas, we say special verses - see triodion); **Glory,** T-8: we repeat “The Lord of all ...” **NE:** “You are most blessed ...” The royal doors are opened. **Great doxology** is sung quietly.

During the singing of the **Praises**, the priest puts on all his vestments. While the **Great doxology** is being sung, he censes three times around the altar table on which the cross lies on a tray with branches of basil or flowers; he censes from the four sides. While the choir sings the concluding “Holy God” to a slow and solemn melody, he makes 3 prostrations before the holy table, takes the tray with the cross and places it on his head. He then goes around the altar table and exits through the north deacon's door, preceded by candles and the deacon with a censer. He stops before the open royal doors, facing east. When the concluding “Holy God” has ended, he says “Wisdom! Stand aright!” The choir then sings the **troparion of the Cross** (“O Lord save ...”) three times, while the priest carries the cross on its tray down the amvon to the middle of the church and lays it on a prepared anoly. He censes the cross, going around the anoly three times. When the troparion has ended, the priest chants: **“Before thy cross, we bow down in worship, O Master, and thy holy resurrection we glorify,”** (T-6) three times and this is repeated by the choir and people three times, and each time the clergy and the faithful make a prostration to the floor. (After the second prostration the priest kisses the cross.) The other clergy, in order of rank, and the people then venerate the cross and are anointed with blessed oil.

During the veneration, the choir sings the **stanzas of the cross**, T-2 “Come, you faithful, and let us venerate ...”, also T-8 + T-6 (triodion). **Glory,** T-8: “Today the Master of creation ...” **NE:** T-6 “Today he who is ...” **Litanies & resurrectional dismissal.** Then **GNE:** gospel sticheron #6, T-6, “O Christ, truly you are God's peace ...”

HOURS. **Troparia:** resurrection T-6; **Glory:** cross (triodion). **Kontakion:** cross (triodion).

DIVINE LITURGY OF SAINT BASIL *Extra Lambs are prepared as needed for the presanctified liturgies.* **Beatitudes** on 10: 6 resurrection, T-6, + 4 from ode 3³² of the canon of the Cross (in triodion). At entrance: “... who rose from the dead ...” After the entrance: **Troparia:** Resurrection, Cross (triodion); **GNE kontakion:** Cross (triodion), T-7 “Now the flaming sword ...” **Instead of the trisagion, we sing: “Before thy Cross ...”** **Prokeimenon,** T-6, (triodion – Sun. of the cross): “O Lord save your people and bless your inheritance.” v. “To you, O Lord, will I call. O my God, be not silent to me.” **Epistle:** Hebrews 4:14-5:6. **Alleluia,** T-8: “Remember your congregation, which you have gotten of old.” v. “God is our King before the ages; he has worked salvation in the midst of the earth.” **Gospel:** Mark 8:34-9:1. **Hymn to the Theotokos:** “All of creation rejoices ...” **Communion hymn:** “The light of your

31 The polyeleos is sung in parish use. It is also sung in any temple of the Cross. The sessional hymn of the cross (in triodion) is also read, after the evlogitaria. Otherwise, per the typicon: Kathisma 17 (Psalm 118, “Blessed are the blameless”).

32 Or Ode 6 according to some books.

countenance has shone on us, O Lord ...”³³

March 7 / 20 Monday in the 4th week. Holy hieromartyrs of Cherson. The texts are found in the *octoechos* (T-7), *lenten triodion* and *menaion* (March 7).

SUNDAY LENTEN VESPERS. Regular beginning. Read Psalm 103. Great litany. No kathisma. **Lord, I call** on 10: 4 stanzas of repentance, from the octoechos³⁴ in the tone of the week (T-7) “Like the Prodigal Son, O Merciful ...” + 3 triodion, T-8 “O Lord, who on the Cross willingly ...” & T-3; + 3 of the saints, T-4: “Invincible martyrs, hierarchs worthy of all praise ...” **GNE** theotokion in menaion, T-4 “Wash away the filth ...” **Entrance with censer.** “O Gladsome light ...” **Great prokeimenon**, T-8: “You have given an inheritance, O Lord, to those who fear your name ...” with verses. “Vouchsafe, O Lord.” (**Priest removes his phelon and changes his epitrachil and cuffs to a dark color, and comes out and stands before the doors for the supplication litany.**) At this time the colors in the church are also changed to a dark color. **Supplication Litany** (“Let us complete ...”) in **lenten melody**. **Aposticha**, T-8 (triadion) “In my wretchedness I dare not raise ...” **GNE**, T-8 “The heavenly powers praise ...” **READ: Prayer of St Simeon (once, with 3 prostrations).** Trisagion. After “Our Father”: the choir sings “Amen” and then the **Lenten troparia** (in lenten melody, T-4): “Rejoice, O Virgin ...” **Glory:** “O Baptizer ...” etc.³⁵ (*Reader:*) Lord, have mercy (40). **GNE**, More honorable ... In the Name ... (*Priest:*) “Blessed is he who is, Christ our God ...” (*Reader:*) “O King of heaven ...” **Prayer of St Ephraim: (once, with 3 prostrations),** then: “Glory to thee, O Christ our God and our hope ...” (*Choir:*) “GNE. Lord, have mercy (3). Father, bless.” Daily dismissal for Monday.

March 8 / 21 Tuesday in the 4th Week. The service of the **Holy Forty Martyrs of Sebaste** is transferred to this day, from Wednesday. The hymns of the 40 holy martyrs are found in the menaion (**Mar. 9**). The lenten texts found are in *Lenten Triodion: supplementary texts* (see Monday evening and Tuesday morning in the 4th week).

VESPERS (Monday evening) “Blessed is our God ...”³⁶ Great Litany. Kathisma 18 (with little litany only at the end). **Lord, I call** on 6: 3 stanzas from triodion, T-8 “As we sprint today through the middle of the days ...” + 3 stanzas of the 40 martyrs, T-2 “Having cast off all their garments ...” (1st is sung 2x); **Glory**, martyrs, T-2 “Bravely enduring what was taking place ...”; **NE** dogmaticon T-2, “The shadow of the law passed ...” **Entrance with censer.** “O Gladsome light ...” **2 prokeimena + 2 readings** from triodion, then 3 from menaion: **a.** Isaiah 43:9-14. **b.** Wisdom of Solomon 3:1-9. **c.** Wisdom of Solomon 5:15-24; 6:1-3. (Litany “Let us all say ...” is not used.) Vouchsafe, O Lord. Supplication litany. **Aposticha**, triodion, T-8 “The boastful Pharisee was loathed ...” (with usual vespers verses, see *book of hours*); **Glory**, 40 martyrs, T-6, “O faithful, let us praise with singing of songs ...” **NE**, theotokion T-6, “O Theotokos, you are the true vine ...”³⁷ **Prayer of St Simeon.** Trisagion. After “Our Father,” **troparion** of the 40 martyrs, T-1 “By the sufferings of the saints, which they endured for you ...” **GNE:** resurr. theotokion, T-1 “When Gabriel announced to you, Rejoice, O Virgin ...” (The lenten troparia are not sung.) **Litany:** “Have mercy on us, O God ...” Then: Priest: “Wisdom!” Choir: “Bless!” Priest: “He who is, Christ our God, is blessed ...” Reader: “Amen. O king of heaven ...” (**or** Choir: “Amen. Preserve, O God ...”³⁸) **Prayer of St Ephraim (once, with 3 prostrations).** Then reader says the prayer: “O All-Holy Trinity, might one in essence ...”; “Blessed be the name ...” (thrice); **GNE;** Psalm 33 “I will bless the Lord ...”; Priest: “Wisdom!” Choir: “It is truly ...” (1st half only). Priest: “Most holy Theotokos, save us!” Choir: “More honorable ...” Priest: “Glory to you, O Christ our God and our hope ...” Choir: “**Glory ... NE ...** Lord, have mercy (3). Bless!” and dismissal.³⁹

33 Note: The cross is venerated on Mon., Wed., and Fri. at the **1st Hour:** in place of the usual “Order my steps...” and “Let my mouth be filled ...” the choir sings “Before thy cross ...” and stanzas of the cross sung from the cross-veneration at Sunday matins. On Friday, after the conclusion of all the hours, it is venerated for the last time, again with the singing of the same hymns. Then the priest takes up the cross and carries it into the sanctuary and places it on the altar table.

34 Printed in the *Lenten triodion*: see pp 184-188, “Stichera of repentance sung at vespers on Sunday evening in the eight tones.” They are also printed in Father Paul Merculieff’s *Pre-Lenten, or Lenten Chasoslov*. Texts for Monday matins are in *Lenten Triodion: Supplementary Texts*.

35 As at Sunday evening vespers on Forgiveness Sunday.

36 If 9th hour or typical psalms was read immediately before vespers, the opening blessing is followed at once by “Come let us worship ...” Otherwise, we follow with the full opening: “O heavenly king ...” “Holy God” etc.

37 See *book of hours*, theotokion at 3rd hour.

38 Normally on lenten days “O king of heaven ...” is used. Because of the feast on this day, either that prayer or the non-lenten “Preserve, O God ...” may be used.

39 At Great Compline, most of the usual lenten bows are omitted. Troparion and kontakion of the 40 holy martyrs replace some

MATINS **God is the Lord** with troparion of the 40 holy martyrs, T-1: “By the sufferings ...” (*twice*); **GNE** resurr. theot. T-1 “When Gabriel ...” After 1st & 2nd kathismas, sessional hymns from triodion. After 3rd kathisma, small litany & sessional hymns from menaion. **Polyeleos**⁴⁰ and **magnification**:⁴¹ “We magnify you, O victorious holy 40 martyrs, and we honor your sufferings, which you endured for the sake of Christ.” **Selected psalm: a.** “God is our refuge and strength, a help in afflictions that severely befall us.” **b.** “Therefore we will not fear when the earth is troubled, and when the mountains are removed into the hearts of the seas” (Psalm 45[46]). Little litany. Sessional hymns: menaion. Hymn of ascent: 1st antiphon in T-4: “From my youth.” “Let everything that has breath ...” etc. **Prokeimenon** T-4: “We went through fire and water, and you brought us out into refreshment.” v. “You have tried us even a silver is tried by fire.” **Gospel:** Luke 21:12-19. Ps. 50. “Through the prayers of the 40 holy martyrs ...” “Through the prayers of the Theotokos ...” “Have mercy on me ...” Festal stanza, T-2 “Prophetically David cried out in the psalms ...” Litany: “O God, save ...” **Biblical canticles:** “Let us sing to the Lord ...” **Canon:** At **odes 1, & 3-7** we read the **canon** of the 40 holy martyrs (menaion), with irmos, on 8. The irmos and each troparion of the canon is preceded by a verse of the biblical canticle; before the last two troparia we say “Glory” and “Now and ever”. **Katavasia:** “I will open my mouth ...” At **ode 2** there is no menaion canon; we read the entire 2nd biblical canticle, and then two 3-canticle canons from the triodion, just as was done on Tuesday in the 1st week; katavasia from triodion. At **odes 8 & 9:** we read the biblical canticle, with 14 troparia from the canons inserted: 6 from the canon in the menaion, + 8 from the two triodion canons. Katavasia from triodion. **After ode 3:** sessional hymns: menaion. After ode 6, **kontakion & icos:** 40 holy martyrs (menaion). After ode 9: exapostilarion from menaion *twice*; **GNE**; theotokion. “Praise the Lord from the heavens” and the psalms of the praises.⁴² **Praises** on 4: 40 holy martyrs (in menaion); **Glory:** 40 martyrs; **NE:** theotokion. Then priest (or reader) says “Glory to you who have shown us the light.” **Read: small doxology.** Supplication litany “Let us complete ...” **Aposticha:** triodion; **Glory:** T-2, “The 40 holy martyrs ...” **NE:** theotokion. “It is good to give thanks ...” (*once*). “Holy God ...” etc. **Troparia:** T-1, 40 holy martyrs; **GNE:** resurr. theotokion (as at vespers). **Litany:** “Have mercy on us, O God ...” Then, Priest: “Wisdom!” Choir: “Father, bless.” Priest: “He who is, Christ our God, is blessed ...” Choir: “O King of heaven ...” (or:) “Confirm, O God ...” **Prayer of St. Ephraim**, once with 3 prostrations. Then dismissal: “May Christ our true God ...” (But if the 1st hour will follow matins, then instead of the dismissal, reader at once says: “O come let us worship ...”)

HOURS and **TYPICAL PSALMS** **Troparion** and **kontakion:** 40 holy martyrs (instead of the lenten hymns). At 6th hour, Old Testament reading from triodion, as usual. At each service, the **Prayer of St Ephrem** is done only once, with three prostrations. If presanctified is to follow, the lenten typical psalms begin with the singing of the beatitudes.

(If there will be no presanctified on Tuesday, the epistle and gospel of the 40 martyrs, which would have been read at presanctified, are instead read at typical psalms, as follows: After 9th hour: Bless the Lord, O my soul ... **Glory:** Praise the Lord, O my soul ... **NE:** Only-begotten Son ... Then Beatitudes (read quickly, without singing). At the beatitudes we read the troparia from odes 3 and 6 of the canon of the 40 holy martyrs, in menaion (Mar. 9). Then, **epistle** and **gospel** of the 40 holy martyrs are read (see below under **Presanctified**). Then: Remember us, O Lord ... Loose, remit, forgive ... Kontakion of the temple;⁴³ **Glory:** kontakion of the 40 holy martyrs; **NE:** “Steadfast protectress of Christians ...” Then, Lord have mercy (40), and Prayer of St Ephrem (once, with 3 prostrations). This

of the hymns. The prayer of St Ephrem is done once with three prostrations.

- 40 During the polyeleos, the priest censes the altar area or sanctuary. If there is a deacon, he holds a candle and stands opposite the priest during the censuring around the holy table, and leads the priest around the church during rest of the censuring; otherwise the priest holds candle and censer. After the polyeleos, the priest goes to the icon of the 40 martyrs and stands before it during the first singing of the magnification, censuring it continuously. Then he censes the other three sides of the icon, and then continues with the iconostasis, clergy, people, and the rest of the church. Coming back to the foot of the amvon, he censes – from there – the open royal doors and the icons of Christ and the Theotokos on the iconostasis; then he returns to the icon of the 40 martyrs and censes it during the final singing of the magnification, and remains there during the little litany, after which the clergy return to the altar during the sessional hymn.
- 41 The clergy sing the magnification the first time. Then immediately the magnification is sung by the choir, who then continue to repeat it, alternating it with the selected psalm verses which are taken from an appointed psalm. Before the final chanting of the magnification, the choir sings **GNE** and then immediately “Alleluia, Alleluia, Alleluia, glory to you, O God” **twice**; the clergy then chant it a **3rd time**, and the clergy then sing the magnification the final time.
- 42 Since there is no great doxology, we do not sing the 1st two verses, and we do not begin with “Let every breath ...” but with “Praise the Lord from the heavens ...” (read). We insert the stanzas of the 40 holy martyrs before the last few psalm verses.
- 43 If it is a temple of the Theotokos, we sing the kontakion of the temple after **NE:** (in place of “Steadfast protectress ...”)

concludes the celebration of the 40 holy martyrs, and **vespers without presanctified** begins.⁴⁴

March 9 / 22 Wednesday in the 4th week. St Theophylactus (transferred to today from Tuesday). The service of the **Holy Forty Martyrs of Sebaste** was transferred from this day to Tuesday, so on Tuesday evening, a **presanctified liturgy** is celebrated in their honor, and their epistle and gospel are read. The lenten texts from the triodion are combined with texts of the 40 martyrs. (For lenten texts, see Tues. eve. and Wed. morn. of the 4th week, in *lenten triodion: supplementary texts*, pp. 190-206. For 40 holy martyrs, see March 9 in menaion. **Note:** if for some reason there is **no presanctified**, see the instructions above.)

PRESANCTIFIED LITURGY (sung Tuesday) **Lord, I call** is sung on 10. We begin by singing the stanza in T-3 taken from the aposticha in the triodion: “I have surpassed the Publican in sins, but not in eagerness ...” (*twice*). Then 4 stanzas of the Cross (from triodion), and 4 stanzas of the 40 holy martyrs, T-1 & T-2:⁴⁵ “O choir of 40 ...” (the 1st is repeated); **Gloria**, 40 martyrs, T-2 “David cried out prophetically ...” **NE:** a stavrotheotokion in T-2 is used (taken from the back of the menaion from those to be used when there is a **Gloria**). **Entrance with gospel.** O Gladsome light. **2 prokeimena & 2 readings (triodion).** Then: “Let my prayer arise ...” and Prayer of St. Ephrem as usual. Then immediately: **Prokeimenon**, T-5 “You, O Lord, shall protect us and preserve us from this generation forever.” v. “Save me, O Lord, for there is no longer any that is godly!” **Epistle:** Hebrews 12:1-10. **Alleluia**, T-4 “Make a joyful noise to God, all the earth! Sing of His name, give to Him glorious praise!” v. “For You, O God, have proved us; You have tried us with fire as silver is tried.” **Gospel:** Matthew 20:1-16. And the rest of the **Liturgy of the Presanctified.** **Communion hymn:** “O taste and see” and for the martyrs: “Rejoice in the Lord, O you righteous! Praise befits the just.” Dismissal with mention of the Cross, and the 40 holy martyrs, and St Theophylactus, who is transferred from Tuesday today.

March 10 / 23 Thursday in the 4th week. St Quadratus. Liturgy of the Presanctified (sung Wednesday).

LITURGY OF THE PRESANCTIFIED (sung Wednesday),⁴⁶ in the same manner as in the **1st week**, using the texts and readings appointed for today (see *lenten triodion: supplementary texts*, Wed. in the 4th week, vespers; and *menaion* (March 10). Note that after the menaion hymns, there is a **GNE** in the triodion on this day, because of the week of the cross. *From Wednesday of the 4th week through Holy Wednesday, at the Liturgy of the Presanctified we say the Litany of Those who are Preparing for Holy Illumination.*

March 12 / 25 Saturday in the 4th week ~ Memorial Saturday ~ Soul Saturday. St Theophanes the Confessor. **Liturgy of Presanctified** (sung Friday). The service is found in *lenten triodion: supplementary texts* (pp. 227-235) and in the *menaion* (Mar. 12). The hymns to the martyrs and the dogmaticon, both in the tone of the week (T-6), are printed in a special section in *lenten triodion: supplementary texts*. **Divine Liturgy** on Saturday. Hebrews 6:9-12 (Sat.) 1 Cor. 15:47-57 (departed). Mark 7:31-37 (Sat.) John 5:24-30 (departed).

(**Vespers alone**, if there is no presanctified: See **Appendix Three** for the order of service to be followed on the 2nd, 3rd, and 4th Saturdays of lent.)

March 13 / 26 Fourth Sunday in Lent. Tone 7. **St. John of the Ladder.** The service is found in the *octoechos* and in the *lenten triodion*.

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 7 resurrection T-7: “Come, let us rejoice in the Lord ...” + 3 triodion, T-8 “O holy Father John, you have carried on your lips ...”; **Gloria:** triodion, T-5 “O holy Father, hearing the Lord’s voice ...” **NE:** dogmaticon T-7, “You were known to be a Mother above nature ...” Entrance, prokeimenon of the day. Augmented litany, “Let us all say ...” Vouchsafe. Supplication Litany. **Litya:** 1

44 The order of daily lenten vespers is used; see for instance the instructions for the 1st Monday evening in lent. For the lenten hymns see *lenten triodion, supplementary texts*, pp. 190-206. At **Lord, I call:** 3 stanzas from triodion are sung, then the 3 for St Theophylactus (**Mar. 8** in menaion) since he is transferred to March 9; **GNE** stavrotheotokion from the menaion. 2 prokeimena and 2 lessons, etc.).

45 See menaion, March 9, at the end of the service, “On the same day, at vespers”

46 If for some reason there is no presanctified, **vespers alone** (without presanctified) is served according to the pattern given in **Appendix One**, using the texts for this day. Note also the special hymn in triodion to be sung after **GNE** at Lord, I Call.

stanza of temple,⁴⁷ then: **Glory:**⁴⁸ triodion, T-8 “With the multitude of monastics ...” **NE** theotokion, T-8 “Unwedded Virgin ...” **Aposticha:** resurrection T-7, “As the Savior of the world ...” **Glory:** triodion, T-2 “Let us honor John, angel on earth ...” **NE:** resurr. theotokion, T-2 “O new miracle ...” **Dismissal Troparia: At vespers alone:** resurrection T-7: “By your Cross you destroyed death ...” **Glory:** triodion, T-1: “O dweller in the wilderness ...” **NE:** resurr. dismissal theot., T-1: “When Gabriel announced to you, Rejoice ...” **At vigil:** Rejoice, Virgin ... (3x)

SUNDAY MATINS At **God is the Lord: Troparia:** resurrection T-7: “By your Cross you destroyed death ...” (*twice*), **Glory:** triodion, T-1: “O dweller in the wilderness ...” **NE:** resurr. dismissal theot., T-1: “When Gabriel announced to you, Rejoice ...” Kathismas 2 & 3. Small litany. Sessional hymns: resurrection. Polyeleos.⁴⁹ **Evlogitaria of the resurrection:** “The assembly of angels.” Small litany. Hypakoe, antiphons & prokeimenon in tone of the week (T-7). **7th resurrection gospel:** John 20:1-10 #63. “Having beheld the resurrection.” Psalm 50, then the **special penitential troparia** from triodion: **Glory:** T-8, “Open to me the gates of repentance ...” **NE:** theotokion, T-8, “Lead me on the paths ...” T-6: “Have mercy on me, O God ...” T-6: “When I think of the many ...” Litany: “O God, save ...” **Canons (4:** 2 octoechos + 2 triodion): resurrection, T-7 with irmos, on 4 (irmos sung 1x), Theotokos on 2, 1st triodion canon, on 4 (about the man who fell among thieves), 2nd triodion canon on 4 (about St John).⁵⁰ **Irmos:** “The water changed its nature ...” **Katavasia:** “I will open my mouth ...” **After ode 3: kontakion** of St John, T-4: “The Lord truly set you ...” & icos. Sessional hymns, triodion: “With your Holy Cross ...” **Glory:** “Shining with the glory ...” **NE:** theotokion “He who is enthroned ...” **After ode 6: kontakion** of resurrection, T-7: “The dominion of death can no longer ...” & icos. **Magnificat. After ode 9:** Holy is the Lord our God, T-7. **Exapostilaria:** resurrection #7: “After Mary said, “They have taken the Lord ...” **Glory,** triodion: “You have rejected ...” **NE:** theotokion in triodion: “Saved through you ...” “Let every breath praise the Lord” and the psalms of the praises. **Praises on 9:** 8 resurrection, T-7: “Christ is risen ...”; then verse in triodion, “Arise, O Lord my God, and let your hand be lifted up; forget not your poor until the end” + 1 stanza from triodion, T-8: “Come, let us work ...” **Glory:** triodion (repeat: “Come, let us work ...”). **NE:** “You are most blessed ...” **Great doxology. Troparion** of resurrection: “Today salvation ...” Litanies & Sunday dismissal. Then **GNE:** gospel sticheron #7, T-7, “See, it is dark and early! ...”

HOURS **Troparia:** resurrection; **Glory:** St John. **Kontakia:** (1st & 6th) St John; (3rd & 9th) resurrection.

DIVINE LITURGY OF SAINT BASIL *Extra Lamb(s) are prepared as needed for presanctified.* Beatitudes on 8: 4 resurrection (octoechos), T-7. After entrance: **In temple of the Lord: troparia:** resurrection, St John (triodion); **kontakia: Glory:** St John (triodion); **NE:** resurrection. **In temple of Theotokos: troparia:** resurrection; temple; St John (triodion); **kontakia:** resurrection; **Glory:** St John (triodion); **NE:** temple. **In temple of a saint: troparia:** resurrection; temple; St John (triodion); **kontakia:** resurrection, temple, **Glory:** St John (triodion); **NE:** “Steadfast protectress ...” **Prokeimenon,** T-7: “The Lord shall give strength to his people; the Lord shall bless his people with peace.” v. “Offer to the Lord, O you sons of God! Offer young rams to the Lord” (*and, same tone:*) “Let the saints exult in glory; let them sing for joy on their couches.” **Epistle:** Hebrews 6:13-20 (Sunday) Ephesians 5:9-19 (saint). **Alleluia** T-7: “It is good to give thanks to the Lord, to sing praises to your Name, O Most High!” v. “To declare your mercy in the morning and your truth by night” (*and, T-8:*) “Those who are planted in the house of the Lord shall flourish in the courts of our God.” **Gospel:** Mark 9:17-31 (Sunday) Matthew 4:25-5:12 (saint). **Hymn to the Theotokos:** “All of creation rejoices ...” **Communion hymn:** “Praise the Lord from the heavens; praise him in the highest. The righteous shall be in everlasting remembrance; he shall not fear evil tidings.” **Sunday dismissal.**

March 14 / 27 Monday in the 5th week. Venerable Benedict of Nursia. Texts are found in the lenten triodion, octoechos, and menaion (March 14).

SUNDAY LENTEN VESPERS Regular beginning. Read Psalm 103. Great Litany. No kathisma. Lord, I call on 10: 4 stanzas of repentance, from the octoechos in tone of the week (T-7) “Like the Prodigal Son, O Merciful one ...”⁵¹ + 3 triodion, T-3 “In the time of abstinence ...” & T-7; + 3 of St Benedict (menaion), T-2: “By true faith and

47 One stanza from the litya of the patronal feast of the temple.

48 Per Mother Mary and Bp Kallistos's *Lenten Triodion*.

49 Parish practice. Per the typicon, kathisma 17 “Blessed are the blameless ...”

50 Biblical canticles: Let us sing to the Lord ... (usually omitted except on the weekdays of Lent).

51 The penitential hymns from the octoechos sung on the Sunday evenings of Great Lent, are printed in Mother Mary's *Lenten Triodion* (pp. 184-188); also in Father Paul Merculieff's *Lenten Chasoslov*.

love, you rejected the world ..." **GNE** theotokion, T-2 "O joy of all who sorrow, and patroness ..." Entrance with censer. "O Gladsome light ..." Great prokeimenon, T-8: "Turn not away thy face from thy child ..." with verses. (Augmented litany "Let us all say ..." is not used.) "Vouchsafe, O Lord." (Priest removes his phelon and changes his epitrichil and cuffs to a dark color, and comes out and stands before the doors for the supplication litany.) At this time the colors in the church are also changed to a dark color. Supplication Litany ("Let us complete ...") in lenten melody. **Aposticha**, triodion, T-7 "Having planted his vineyard ..." & T-6 (with usual vespers verses); **GNE**, theotokion in triodion, T-6. READ: Prayer of St Simeon. Trisagion. After "Our Father": the choir sings "Amen" and then the Lenten troparia (in lenten melody, T-4) as on the preceding Sundays: "Rejoice, O Virgin ..." etc. (Reader:) Lord, have mercy (40). **GNE**, More honorable ... In the Name ... (Priest:) Christ our God, the existing ... (Reader:) "O King of heaven ..." Prayer of St Ephraim: (once, with 3 prostrations), then: "Glory to thee, O Christ our God and our hope ..." (Choir:) "GNE. Lord, have mercy (3). Father, bless." Daily dismissal for Monday.

March 17 / 30 Thursday in the 5th week ~ Great Canon of St Andrew of Crete. St. Alexis, the Man of God. St Patrick, Enlightener of Ireland. Liturgy of the Presanctified (sung Wednesday) with the 24 hymns of St Andrew. The texts are found in the *lenten triodion*.

PRESANCTIFIED LITURGY (sung on Wednesday)⁵² Kathisma 7. **Lord I Call** is sung on 29. Because there are so many hymns, we begin inserting them earlier than usual, after the verse, "Sinners will fall into their own nets ..." (see triodion, p. 370). After all the verses from the psalms of **Lord I Call** have been used, we say "Glory to you, our God, glory to you" before each of the remaining stanzas. Then: **Glory**, T-4: the 24th hymn by St Simeon: "What inexpressible lovingkindness ..." **NE**: Theotokion, T-4: "What inexpressible condescension..." **Entrance with censer.** O Gladsome light. 2 prokeimena + 2 readings (triodion). "**Let my prayer arise.**" And the rest of the Liturgy of the Presanctified. **Communion:** "O taste and see ..."

MATINS The service is performed as set forth in the lenten triodion. The **Great Canon of St Andrew of Crete** is chanted in entirety, and the **Life of St Mary of Egypt** is read in two parts.

March 18 / 31 Friday in the 5th week. St Cyril, Archbishop of Jerusalem. On Thursday: presanctified liturgy is celebrated, because of the Great Canon of St Andrew that was chanted at Thursday matins. Texts are found in the *Lenten Triodion* (p. 416) and the *menaion* (April 2).

PRESANCTIFIED LITURGY (sung on Thursday).⁵³ 12th kathisma. **Lord, I Call** on 10: 6 triodion, T-8 "Of my own free will, through my first transgression ..." & T-1, T-6, + 4 saint, T-4 "Like a star, you have risen up high and enlightened the faithful ..." (repeating the first); **GNE** stavrotheotokion (menaion), T-8 "When the unblemished ewe-lamb beheld her calf ..." O Gladsome light. Entrance with censer, 2 prokeimena & 2 readings (triodion), and the rest of the Presanctified as usual.

52 **Vespers** (without presanctified): If for some reason presanctified is not celebrated, **vespers** alone is as follows. If a priest is present, vespers begin with "Blessed is our God ..." (**Reader:**) "Amen. Glory to you ... O heavenly King ..." and the rest of the usual beginning. (If another service preceded vespers, then the opening blessing is followed at once by "Come let us worship ...") After "Come, let us worship ..." is followed by Psalm 103. **Great litany.** Kathisma #7 (litany only at the end). We sing **Lord, I call** just as given in the lenten triodion (pp 370-377) except we omit the 1st 3 stanzas (they are sung at the aposticha), and we sing 26 stanzas instead of 29; we begin inserting the stanzas after the verse "When my spirit was fainting within me ..." No entrance. "O gladsome light ..." 2 prokeimena + 2 readings (from triodion). (No litany at this point.) "Vouchsafe, O Lord ..." Supplication litany. **Aposticha:** the stanzas omitted at Lord I Call are sung here, with the usual vespers verses in between; then **GNE:** T-8 theotokion: "O Virgin, holy Theotokos, I run to your protection, for I know I shall find salvation there; for you have the power to help me, O Pure one." **Read Prayer of St. Simeon.** Trisagion – Our Father. Then the **Lenten troparia**, T-4: "Rejoice, Virgin ..." etc. (as on the Sundays of Lent). Then: (**Reader:**) "Lord, have mercy" (40 times), **GNE**, "More honorable ... In the name ..." (**Priest:**) "Blessed is he who is, Christ our God ..." (**Reader:**) "O King of Heaven ..." **Prayer of St. Ephraim**, twice with 4 prostrations and 12 bows. Trisagion – Our Father. "Lord, have mercy" (12). "All-holy Trinity, might one in essence ..." "Blessed be the name ..." (*thrice*). Psalm 33 "I will bless the Lord at all times ..." Then: (**Priest:**) "Wisdom!" (**Choir:**) "It is truly ..." (1st half only). (**Priest:**) "Most Holy Theotokos ..." (**Choir:**) "More honorable ..." (**Priest:**) "Glory to you ..." (**Choir:**) "Glory ... Now and ever ... Lord, have mercy (3). Father, bless." Dismissal.

53 If for some reason there is no presanctified, **vespers alone** follows the same general order as vespers on the Wednesdays of Great Lent when there is no presanctified (see **Appendix One**), with these changes: **kathisma 12** is read, and both at **Lord I Call** and at the **aposticha**, after **GNE** a stavrotheotokion is sung instead of a theotokion.

Appendix One
Lenten Vespers on the 1st, 2nd, 3rd, 4th, and 6th Wednesdays evenings in Great Lent
(if Presanctified Liturgy is not celebrated)

If for some reason presanctified is not celebrated, the order for *vespers* alone – without presanctified – is as follows. If there is no priest, it is done as a reader service. This order is used on most of the **Wednesdays in Great Lent** (vespers of Thursday). **Priest:** “Blessed is our God ...”⁵⁴ **(Reader:)** “Amen. Glory to you ... O heavenly King ...” and the rest of the usual beginning. After “O come, let us worship ...” Psalm 103 is read. **Great litany.** Kathisma #18 is read. Little litany only at the end of the kathisma. **Lord, I call** is sung on 6 instead of 10 (the first 3 of the 6 triodion hymns at Lord I Call are omitted and are used at the aposticha) “Glory” and “Now and ever” are usually the same as at presanctified. No entrance. “O gladsome light ...” 2 prokeimena + 2 readings (from triodion). (No litany at this point.) “Vouchsafe, O Lord ...” Supplication litany (“Let us complete ...”). At the **Aposticha** we use the hymns omitted at **Lord, I call**, adding **GNE** and a theotokion. **Read** Prayer of St. Simeon. Trisagion – Our Father. **Troparia:** (Lenten T-4): (a) “Rejoice, O Virgin ...” (Prostration) (b) “**Glory:** O Baptizer of Christ ...” (Prostration): (c) “**NE:** O pure apostles ...” (Prostration): (d) “We have taken refuge ...” (No prostration). **(Reader:)** “Lord, have mercy” (40 times), **GNE**, “More honorable ... In the name ...” **(Priest:)** “Blessed is he who is, Christ our God ...” **(Reader:)** “O King of Heaven ...” **Prayer of St. Ephraim**, twice with 4 prostrations and 12 bows. Trisagion – Our Father. “Lord, have mercy” (12). “All-holy Trinity, might one in essence ...” “Blessed be the name ...” (thrice). Psalm 33 “I will bless the Lord at all times ...” Then: **(Priest:)** “Wisdom!” **(Choir:)** “It is truly ...” (1st half only). **(Priest:)** “Most Holy Theotokos ...” **(Choir:)** “More honorable ...” **(Priest:)** “Glory to you ...” **(Choir:)** “Glory ... Now and ever ... Lord, have mercy (3). Father, bless.” Dismissal.

Appendix Two
Lenten Vespers on the 1st Friday evening in Great Lent
(if Liturgy of the Presanctified is not celebrated)

If for some reason presanctified is not celebrated, the order for *vespers* alone (without presanctified) is as follows. (If there is no priest, it is done as a reader service.) “Blessed is our God ...” “Amen. Glory to you ... O heavenly King ...” and the rest of the usual beginning. (But if vespers was preceded by another service – usually typical psalms – there is no dismissal, and we begin with “O come, let us worship ...”) After “O come, let us worship ...”: Psalm 103. **Great litany.** Kathisma #18 (little litany only at the end). “Lord I call” is sung with 6 stanzas: of the 10 used at presanctified, we omit the 1st stanza (T-5, “Come, you faithful ...”) and its repetition. We sing 3 (not 4) of the martyrs in tone of the week, and 3 (not 4) of St. Theodore. No entrance. 2 prokeimena + 2 readings (triadion). (No litany.) “Vouchsafe, O Lord ...” Supplication litany. **Aposticha:** we sing “Come, you faithful ...” twice, which was omitted at **Lord I Call**; then “Blessed is the army of the heavenly ...” (from the octoechos, T-5, Monday morning). Between the stanzas, we say the usual vespers verses: “To you I have lifted ...” and “Have mercy on us ...” (see book of hours). **Glory:** St. Theodore, T-2: “O thrice-blessed Theodore ...” (4th stanza of the saint from Lord I Call). **NE:** theotokion T-2 “All my hope I place in you, O Mother of God; keep me under your protection.” **Read:** St. Symeon’s prayer, “Holy God ...” etc. **Troparia:** St. Theodore T-2 “Great are the accomplishments ...” **GNE:** resurr. theotokion T-2: “All beyond thought and all glorious ...” Then litany “Have mercy on us ...” and the prayer of St. Ephrem (once). Then the **blessing of koliva**.

Appendix Three
Lenten Vespers on the 2nd, 3rd, and 4th Friday evenings in Great Lent
(if Liturgy of the Presanctified is not celebrated)

If for some reason there is no presanctified, the order for *vespers* alone (without presanctified) is as follows. (If there is no priest, it is done as a reader service.) “Blessed is our God ...” “Amen. Glory to you ... O heavenly King ...” and the rest of the usual beginning. (But if vespers was preceded by another service – usually typical psalms or 9th hour – there is no dismissal, and we begin with “O come, let us worship ...”) After “O come, let us worship ...”: Psalm 103. **Great litany.** Kathisma #18 (little litany only at the end). **Lord I call** is similar to presanctified for the day (see Lenten triodion, supplementary texts), but we sing only 6 stanzas instead of 10

54 If the service of typical psalms was read immediately before vespers, there is no dismissal, and we begin with “O come, let us worship ...” and not with “Blessed is our God ...”

(we omit the first stanza and its repetition; next we sing 3 stanzas, instead of 4, to the martyrs in the tone of the week; then 3 to the saint of the day, from the menaion, without repetition.) **G**lory: and **N**ē: same as at presanctified. **N**o entrance. "O gladsome light ..." 2 prokeimena + 2 readings from the triodion, same as at presanctified. (No litany at this point.) "Vouchsafe, O Lord ..." Supplication litany. At **A**posticha: the 1st stanza from **L**ord **I** Call, which was omitted, is sung twice, and then a stanza to the martyrs in same tone from the octoechos; between them we say the usual vespers verses: "To you I have lifted ..." and "Have mercy on us ..." (see book of hours). Then **G**Nē, and then we sing a theotokion in same tone, from the octoechos for Friday evening. **R**ead Prayer of St. Simeon. Trisagion – Our Father. **T**roparia as at Saturday matins, but without repetitions (see p. 166 and 117 in Lenten triodion, supplementary texts). Litany: "Have mercy on us ..." then **P**rayer of St. **E**phraim, once, with 3 prostrations. Prayer: "O All-holy Trinity, might one in essence ..." "Blessed be the name ..." (thrice). Psalm 33 "I will bless the Lord at all times ..." And dismissal.