

Sunday Vespers and Orthros

Liturgical Terms

Liturgical Books

The Octoechos is usually in several volumes, covering the 8 tones. It will have the proper parts for Sundays and weekdays.

The Menaion is a twelve-volume work, one for each calendar month, containing all the parts for saints and feasts. Each parish will eventually have to purchase this for the sake of convenience.

Nassar contains most parts that are needed, generally for Sundays and major feasts. It is a handy book, especially when a parish is starting out and cannot afford many books. It will help with serving the main services but does not usually have the last three stichera for the saint of the day used at Vespers on 'Lord, I have cried...' The translation into liturgical English is a bit 'wooden' at times and there needs to be some judicious changes made when using Nassar. For example, he uses the word *diabolos* when *devil* would be better.

The Red Antiochian **Service Book** is a convenient volume to use both at the choir desk and in the altar. It actually shows how the service works with Tone One as exemplar texts for Vespers and Orthros. However, it does not show everything.

The Liturgikon is really for the use of the priest and deacon and does not necessarily contain every text needed for a service. It is often useful to produce ones own booklets or files, especially for use by the choir/chanter.

Books like the **Pentecostarion** and the **Lenten Triodion** contain the relevant seasonal material. The **Horologion** has the regular parts of the services, showing how they are to be structured but be careful as to which tradition it represents; it might not be in line with actual Antiochian practice.

The **Typikon** is a book of directives and rubrics controlling the form of service. It lays down what is to be included according to the day and season.

Liturgical Terms

Kathisma (*pl.* Kathismata) is a division of the 150 biblical psalms. There are twenty kathismata, the first (Pss. 1-8) being appointed for Saturday evening.

A **Tone** is a melodic form used for singing certain parts of any service. There are eight tones used over a corresponding cycle of weeks. So, if Tone One is appointed for a Sunday it continues to be used every day until it changes to Tone Two at the next Saturday evening Vespers.

The **Doxastikon** is a hymn verse at the end of a series of verses preceded by *Glory to...* following *Both now and ever...* comes the **Theotokion** in praise of the Theotokos. These can vary with the season or the day.

The **Typikon** is a book of directives and rubrics controlling the form of service. It lays down what is to be included according to the day and season.

The **Prokeimenon** consists of two Psalm verses, the first acting as a repeated refrain. a Prokeimenon is sung, for example, just before the Apostles (Epistle reading) at the Liturgy. The **Aposticha** are a set of variable hymn verses interspersed with Psalm verses. They are sung for example at vespers after the Prayer at the Bowing of Heads and before the Nunc Dimittis.

Before The Divine Liturgy the clergy perform the **Kairon**, a series of prayers of preparation before entering the altar before the service. It also involves the veneration of the principal icons of the Iconostasis.

The **Proskomedia** is the service of preparation, prior to the Divine Liturgy, setting out the Proskoma (the offered bread) and the wine to be consecrated for communion. Commemorations of the saints, as well as the living and the dead, are made at this service. It is performed at the **Prothesis**, a table set in the north-east corner of the altar.

The **Hypokoe** is a troparion sung at Orthros after the Evlogitaria of the Resurrection (troparia sung after the psalms with the refrain: *Blessed art Thou, O Lord; teach me Thy statutes.*)

Anabathmoi are a series of hymns sung after the hypakoe during Orthros based on the Psalms of Ascent. They occur at Orthros after the hypokoe.

A **Canon** is a hymn sung at Orthros and consisting of nine *odes*, based on the Biblical canticles. The Canon varies with the season and the day. The **Oikos** is a hymn appointed to be read between the sixth and seventh odes of the Canon. In Antiochian practice it is chanted before the Katavasias of the Canon. It is followed by the **Synaxarion** (*gathering together*), a reading that outlines what is being commemorated on a particular day . The **Katavasia** is the last troparion of an Ode in the Canon. The **Irmos** (*pl.* Irmosi) is the initial troparion of an Ode in the Canon.

The **Exapostellarion** is a hymn chanted after the Canon and before the Praises. The name suggests it comes near the end of the service and is linked on Sundays to the Resurrection gospel.

The **Ainoi** (the Praises), drawn from the Praise Psalms 148-50, are verses interspersed on Sundays with resurrectional hymns.

An Exemplar - Putting the Service Together

The following is a guide to serving Vespers, using as an example Sunday in Tone 3. The SOSJB Calendar & Lectionary tells which tone should be used each week and gives the cycle of Resurrection Gospels at Orthros. Very clear guidance is also to be found on the American Antiochian web site: www.antiochian.org under Liturgical Guide. For this exemplar you will need a copy of the red Antiochian Service Book [SB] and a copy of Nassar [N].

1] Vespers starts on SB. p.24

2] The Psalms are chanted as follows:

First Kathisma of Psalms 1+2+3

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory to thee, O God. (x3) Lord have mercy (x3)

Glory to the Father and to the Sun and to the Holy Spirit, now and ever, and unto ages of ages. Amen

Second Kathisma of Psalms 4+5

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory to thee, O God. (x3) Lord have mercy (x3), Glory to the Father and to the
Sun and to the Holy Spirit, now and ever, and unto ages of ages. Amen

Third Kathisma of Psalms 6+7+8

Glory to the Father and to the Sun and to the Holy Spirit, now and ever, and unto ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory to thee, O God. (x3) O our God and our Hope, glory to thee.

3] The Stichera on 'Lord, I have cried,' begin on SB p.33. The first one, N p.152 (O Christ Saviour, the might of death) is inserted after 'Bring my soul out of prison on p.33 of SB.' After 'For with the Lord there is mercy' SB p.34, the final three Stichera will be from the Menaion for the saint of the day. These can be found on the Antiochian web site. The same is true for the Doxastikon following 'Glory to the Father...' p. 35 of SB, then come 'Both now and ever...' followed by the Theotokion from N p. 153 (O Lady of exceeding...)

4] The usual Prokeimenon for Saturday evening will be found in the Liturgikon under Vespers,; neither N nor SB provide the full form.

5] The Aposticha (p.40, SB) for Tone Three are in N p.153. Between come the Prokeimenon verses once again, so they begin: 'O Christ, who didst darken the sun...' followed by: 'The Lord is king, he is clothed with majesty...' Be careful with the second troparion in N, 'Verily, thy life-giving...' It is unhelpfully printed in two paragraphs, so, 'Wherefore, thou hast delivered...' is part of it. There are, therefore, four separate troparia. If directed by the Typikon, 'Glory to the Father...' might be for the saint. 'Both now...' is followed by the Theotokion in N p.154 ('Thou didst verily conceive...')

Troparion (from the Octoechos)

The Lord is king... The Lord is clothed with strength...

Troparion (from the Octoechos)

For he established there world...

Troparion (from the Octoechos)

Holiness becometh thy house...

Troparion (from the Octoechos)

Glory the Father...

Doxastikon (if appointed, from the Menaion)

Both now and ever...

Theotokion (usually from the Octoechos)

