

THE ORDER OF DIVINE SERVICES • SUPPLEMENTARY TEXTS

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SUPPLEMENT I • LENTEN SERVICES DURING THE LESSER FASTS

The Lenten order of services, to which the Typicon refers by using the term *Alleluia* (because at Matins *Alleluia* is sung instead of *God is the Lord*) is appointed to be used 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. 3 bows at the Trisagion Prayers
- b. 3 bows at *O come, let us worship...*
- c. 3 bows at *Alleluia, alleluia, alleluia, glory...*
- d. 3 bows at *Vouchsafe, O Lord, to keep us...*
- e. 3 bows at *Blessed be the name of the Lord...*
- f. 3 bows at *Remember us...* in the Typica
- g. 12 bows with the prayer *God, be merciful to me, a sinner*, between the two recitations of the Prayer of Saint Ephraim the Syrian
- h. 1 bow after each of the first three troparia in Vespers (in some places prostrations are made)
- i. 1 bow after each verse of *O most holy Lady Theotokos...* in Great

Compline (in some places prostrations are made).

- j. 1 bow at *We praise, we bless, we worship the Lord...* in Matins
- k. 1 bow after the refrain of each verse of the Magnificat in Matins

Prostrations, i.e., “bows to the ground,” are prescribed as follows:

- a. 3 prostrations during the first recitation of the Prayer of Saint Ephraim the Syrian
- b. 1 prostration after the second recitation of the Prayer of Saint Ephraim the Syrian
- c. 3 prostrations at the singing of the Lenten troparia in the hours (once after each repetition)
- d. 1 prostration after the hymn *It is truly meet...*, when it is sung at the conclusion of the canon in Compline and in Matins.

Vespers

If *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, if such has been read) with:

Priest: *Blessed is our God...*

Reader: *O come, let us worship...*¹

If *Alleluia* has been appointed for the day that is ending, Vespers begins immediately after the Typica with:

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

Reader: Psalm 103, Priest:² Litany of Peace

Then the appointed kathisma³ followed by the Small Litany

We chant *Lord, I have cried...* with six stichera from the Menaion:

Simple service:

3 stichera for the Theotokos⁴

3 stichera for the saint

Double service:

3 stichera for the first saint

3 stichera for the second saint

Glory...Now and ever... theotokion or stavrotheotokion from the Menaion. But if there be a doxasticon in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion in the tone of *Glory...* from The Common Theotokia, or stavrotheotokion from the Menaion.

Reader: *O Gentle Light...*

Priest: *Let us attend! Peace be unto all. Wisdom!*

On Sunday evenings and on the eve of the first day of the Nativity Fast: Prokeimenon of the day as set forth in the Horologion⁵

On Monday through Thursday evenings:

Alleluia as set forth in the Horologion⁵

Reader: *Vouchsafe, O Lord...*

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

Choir: Aposticha from the Octoechos. *Glory...Now and ever...* theotokion or stavrotheotokion from the Octoechos. But if there be a doxasticon in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion in the tone of *Glory...* from The Common Theotokia, or stavrotheotokion from the Menaion.

Reader: *Now lettest Thou Thy servant...* and the Trisagion Prayers

Choir: *O Theotokos and Virgin, rejoice...*, one bow⁶

Glory... O Baptizer of Christ..., one bow⁶

Now and ever... Plead in our behalf..., one bow⁶

Beneath thy compassion..., without a bow

¹ On Sunday evenings and on the eve of the first day of the Nativity Fast, bows are omitted.

² According to the Typicon, a deacon does not serve at Daily or Lenten Vespers.

³ There is no kathisma appointed for Sunday evening. When a Vigil has been served the previous night, the appointed kathisma is omitted. On the eve of the first day of the Nativity Fast, bows are omitted at the *alleluias* of the kathisma.

⁴ If the stichera for the Theotokos are not provided in the Menaion, three stichera from the Octoechos are sung instead. In such an instance, *Lord, I have cried...* is sung in the tone of the Octoechos.

⁵ The Typicon prescribes that the reader intone the Prokeimenon and the Alleluia in Vespers; it is common practice, however, for the priest to do this.

⁶ In some places it is customary to make a prostration.

Reader: *Lord, have mercy, 40 times*
Glory... Now and ever... More honorable...
In the name of the Lord, father, bless!

Priest: *He that is...*

Reader: *Amen. O heavenly King, strengthen...*

On Sunday evening and on the eve of the first day of the Nativity Fast:

Priest: *O Lord and Master...*, with 3 prostrations

On Monday through Thursday evenings, if *God is the Lord* has been appointed for the day that is ending:

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

Reader: *Amen*, and the Trisagion Prayers; *Lord, have mercy, 12 times*

On Monday through Thursday evenings, if *Alleluia* has been appointed for the day that is ending:

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

Reader: *Amen*, and the Trisagion Prayers
Lord, have mercy, 12 times
O All-Holy Trinity, the Consubstantial...
Blessed be the name of the Lord..., thrice
Glory... Now and ever... and Psalm 33

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. Bless!*

The priest gives the dismissal.

Choir: *Amen*, and the Many Years

Sticheron of the temple while in procession to the narthex⁷

Litania for the dead is chanted in the narthex.⁸

Compline

On Sunday evening and on the eve of the first day of the Nativity Fast, Small Compline is performed as set forth in the Horologion. After *I believe...*:

On Monday through Thursday evenings, Great Compline is performed as set forth in the Horologion. There are no bows made at the Trisagion after *O most holy Lady Theotokos...* After the Doxology:

Then the Canon to the Theotokos from the Octoechos followed by *It is truly meet...*, with a prostration

Then the Trisagion Prayers followed by the reading of the Troparia appointed in the Horologion for Small Compline⁹

Then the reader continues with:

Lord, have mercy, 40 times
Thou Who at all times...
Lord, have mercy, thrice
Glory...Now and ever...
More honorable...
In the name of the Lord, father, bless!

At Small Compline:

Priest: *Through the prayers...*

At Great Compline:

Priest: *God be gracious unto us...*

Reader: *Amen*

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

Reader: *Amen*. And the Trisagion prayers
Lord, have mercy, 12 times
O undefiled, untainted...
And grant unto us, O Master...
Most glorious, Ever-Virgin...
My hope is the Father...

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

Choir: *Glory... Now and ever..., Lord, have mercy, thrice. Bless!*

The priest gives the dismissal as in Small Compline.¹⁰

Compline concludes as is prescribed in the Horologion.

The Midnight Office

The Midnight Office for Weekdays is read as prescribed 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: *O Lord Almighty, God of hosts and of all flesh...* and *We bless Thee, O Most High God and Lord of mercy...*

Matins

Priest: *Blessed is our God...* and the usual beginning, without bows.

Psalms 19 and 20

Glory...Now and ever...

Trisagion Prayers, without bows

The troparia, *Save, O Lord...* and the rest as given in the Horologion.

Priest: Small Augmented Litany: *Have mercy on us, O God...*

Choir: *Amen. In the name of the Lord, father, bless!*

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

And the reader begins the **Six Psalms** as usual¹¹

⁷ The sticheron of the temple and procession to the narthex are omitted on Sunday evenings.

⁸ The Litania for the dead is omitted on Sunday evenings.

⁹ During the lesser fasts, *O Lord of hosts...* and the troparia following it are not sung at Great Compline.

¹⁰ During the lesser fasts, the dismissal, *O Master plenteous in mercy...*, is not said at Great Compline.

¹¹ After the first three psalms of the Six Psalms, bows are not made.

Priest:¹² Litany of Peace

Instead of *God is the Lord...* we sing **Alleluia** in the tone of the week. The priest¹³ says the verses prescribed in the Horologion.

We sing the Trinitarian Hymns in the tone of the week from the Horologion

Then the choir the sings *Lord, have mercy, thrice; Glory...*

Reader: *Now and ever...* and the first appointed **kathisma**.

After the first appointed kathisma, there is no litany, but rather *Lord, have mercy, thrice*, followed by the first set of sessional hymns in the tone of the week from the Octoechos.

After the second appointed **kathisma** there is no litany, but rather *Lord, have mercy, thrice*, followed by the second set of session hymns in the tone of the week from the Octoechos.¹⁴

During the Nativity Fast there is a third appointed kathisma, after which there is no litany, but rather *Lord, have mercy, thrice*, followed by the third set of sessional hymns in the tone of the week from the Octoechos.

Choir: *Lord, have mercy, thrice; Glory...*

Reader: *Now and ever...* and **Psalm 50**¹⁵

The canons are chanted as prescribed in *The Order of Divine Services* for Daily Matins (see §2A for a simple service or §2B for a double service). If there be no kontakia in the Menaion, we chant the the martyricon from the second set of sessional hymns in the Octoechos.

At Ode IX we sing the **Magnificat** (*My soul doth magnify...*) with a bow after the refrain to each verse.

After Ode IX: *It is truly meet...*, followed by a prostration.

Priest: Small Litany

Choir: Photogogicon of the tone of the week as in the Horologion

The **Praises** are read, without stichera. The reader continues with:

Glory... Now and ever...

To Thee glory is due...

*Glory to Thee Who hast showed us the light.*¹⁶

Glory to God in the highest...

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

The **Aposticha** from the Octoechos; *Glory... Now and ever...* theotokion or stavrotheotokion from the Octoechos. But if there be a doxasticon in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion in the tone of *Glory...* from The Common Theotokia, or stavrotheotokion from the Menaion. Then the reader:

It is good to give praise..., once

Trisagion Prayers

Standing in the temple...

Lord, have mercy, 40 times

Glory... Now and ever...

More honorable...

In the name of the Lord, father, bless!

Priest: *He that is...*

Reader: *Amen. O heavenly King, strengthen...*

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**.

First Hour

The First Hour is read with the Lenten troparia as prescribed in the Horologion.¹⁷

After the Prayer of Saint Ephraim, which is said twice with prostrations, the reader does not say the Trisagion Prayers but reads the prayer, *O Christ, the true light...*, after which he immediately begins the Interhour of the First Hour.

The Interhour of the First Hour is read as prescribed in the Horologion. The Prayer of Saint Ephraim is read once with 3 prostrations.

After the second prayer of the Interhour:

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

Choir: *Glory... Now and ever..., Lord, have mercy, thrice. Bless!*

The priest gives the dismissal.

Choir: *Amen*, and the Many Years

Sticheron of the temple while in procession to the narthex

Litia for the departed is then chanted in the narthex.

The Hours

The Third, Sixth and Ninth Hours are read with the Lenten troparia as prescribed in the Horologion.¹⁸ The Prayer of Saint Ephraim is read twice with prostrations at each hour, including also the Ninth Hour.

The appropriate interhour is read, as prescribed in the Horologion, immediately after each hour. At the end of each interhour, the Prayer of Saint Ephraim is read once with 3 prostrations.

At the end of the Sixth Hour, instead of the usual prayer, *O God and Lord of hosts...*, the prayer, *O Master, God the Father Almighty...* (located in the Third Hour), is read. The prayer, *O God and Lord of hosts...*, is read at the end of the Interhour of the Sixth Hour.

At the end of the Ninth Hour, instead of the usual prayer, *O Master, Lord Jesus Christ, our God...*, the prayer, *O Master, God the Father Almighty...* (located in the Third Hour), is read. The prayer, *O Master, Lord Jesus Christ, our God...*, is read at the end of the Interhour of the Ninth Hour.

¹² According to the Typicon, a deacon does not serve at Daily or Lenten Matins.

¹³ The Typicon prescribes that the reader intone the Alleluia in Matins; in common practice, however, this is done by the priest.

¹⁴ When there is no kontakion appointed in the service of the saint, the martyricon in the second set of sessional hymns is not sung after the kathisma but rather after Ode VI of the canon.

¹⁵ *O God, save Thy people...* is not said after Psalm 50 during the lesser fasts.

¹⁶ According to the Typicon, this is said by the reader; however, in some places the priest says it.

¹⁷ During the lesser fasts, no kathisma is read.

¹⁸ During the lesser fasts, no kathisma is read, there is no reading from the *Ladder*, and there is no prophecy in the Sixth Hour.

The Typica

The Typica is read immediately after the Interhour of the Ninth Hour as follows:

Reader: Psalm 102

Glory... Psalm 145

Now and ever... Only-begotten Son...

The Beatitudes are read with 6 troparia from the Octoechos.¹⁹

Prokeimenon of the day of the week

Epistle reading of the day

Alleluia with the verses for the day of the week

Gospel reading of the day

Reader: *Remember us, 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 and ever... I believe...

Remit, pardon, forgive...

Our Father...

Kontakia:

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 saint of the day

Kontakion of the second saint of the day (if there be such)

Glory... With the saints give rest...

Now and ever... Kontakion of the temple

On Wednesday and Friday in a temple of the Lord:

Kontakion of the saint of the day

Kontakion of the second saint of the day (if there be such)

Glory... With the saints give rest...

Now and ever... Kontakion of the day of the week

On Wednesday and Friday in a temple of the Theotokos:

Kontakion of the day of the week

Kontakion of the saint of the day

Kontakion of the second saint of the day (if there be such)

Glory... With the saints give rest...

Now and 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 temple²⁰

Kontakion of the saint of the day

Kontakion of the second saint of the day (if there be such)

Glory... With the saints give rest...

Now and ever... O unashamed intercession of Christians...

Reader: *Lord, have mercy, 40 times*

Glory...Now and 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, a sinner, 12 times with bows

O Lord and Master of my life..., with one prostration

If it be Monday through Thursday, and *Alleluia* is appointed for the next day, Lenten Vespers begins with:

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

Psalm 103.

If it be Friday, and *Alleluia* is appointed for the next day and the service for the departed is to be performed, see the section on Requiem Saturdays.

If *God is the Lord* is appointed for the next day, Vespers is served separately at a later time. The Lenten Typica then concludes as follows:

Reader: *Amen.* And the Trisagion Prayers

Lord have, mercy, 12 times

O All-Holy Trinity, the Consubstantial Might...

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

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

Choir: *Glory...Now and ever..., Lord, have mercy, thrice, Bless!*

The priest gives the dismissal.

Choir: *Amen*, and the Many years

¹⁹ During the lesser fasts, the refrain, *Remember us, O Lord...*, is not used.

²⁰ If 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 omitted.

SUPPLEMENT II • THE SATURDAY REQUIEM SERVICE

The requiem service is performed on Saturdays during the lesser fasts when *Alleluia* is appointed in the Menaion. 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, and it is not 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

If *God is the Lord* has been appointed for Friday, Vespers begins immediately after the Ninth Hour (or after the Interhour of the Ninth Hour, if such has been read) with:

Priest: *Blessed is our God...*

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

If *Alleluia* has been appointed for Friday, Vespers begins immediately after the Typica with:

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

Reader: Psalm 103 followed by the Litany of Peace by the priest¹

The Eighteenth Kathisma² is read followed by the Small Litany

On *Lord, I have cried...* we chant 6 stichera:

Simple service:

3 stichera for the martyrs from the Octoechos³

3 stichera for the saint from the Menaion

Double service:

3 stichera for the first saint

3 stichera for the second saint

Glory...Now and ever... dogmaticon in the tone of the week⁴

Reader: *O Gentle Light...*

Priest: *Let us attend! Peace be unto all. Wisdom!*

Prokeimenon:⁵ *O God, my helper art Thou...*

Reader: *Vouchsafe, O Lord...*

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

Aposticha from the Octoechos:⁶ One sticheron for the martyrs⁷ and two stichera for the departed.⁸ The verses are:

- (1) *Their souls shall dwell among good things.*

¹According to the Typicon, a deacon does not serve at Daily or Lenten Vespers.

²If a Vigil has been served on Thursday night, the Eighteenth Kathisma and the litany thereafter are omitted.

³The stichera for the martyrs are the 4th, 5th and 6th stichera in the Octoechos. When utilizing the volumes of the Octoechos published by the Monastery of the Veil, the stichera for the martyrs located under the Aposticha in Tones 1-4 and 6-7 should be used.

⁴If a doxasticon is appointed in the Menaion, it is omitted.

⁵The Typicon prescribes that the reader intone the Prokeimenon in Vespers; however, in some places this is done by the priest.

⁶In the volumes of the Octoechos published by the Monastery of the Veil, the appropriate stichera for the Aposticha are only found in the volume for Tone 5. In the other volumes, appropriate stichera may be taken from Matins as follows: for the martyrs, from the Praises; for the departed, from the Aposticha.

⁷If two stichera for the martyrs are provided in the Aposticha, the second sticheron is omitted.

⁸If only one sticheron for the departed is provided in the Aposticha, it is repeated.

- (2) *Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord.*

Glory...Now and ever... theotokion from the Octoechos.

Reader: *Now lettest Thou Thy servant...* and the Trisagion Prayers

Choir: *O Apostles, Martyrs and Prophets...*

Glory... Remember Thy servants, O Lord...

Now and ever... Holy mother of the ineffable Light...

Priest: Augmented Litany: *Have mercy on us, O God...*

If *God is the Lord* has been appointed for Friday:

Priest: *Wisdom!*

Choir: *Bless!*

Priest: *He that is...*

Choir: *Amen. Establish, O God...*

If *Alleluia* has been appointed for Friday:

Priest: *O Lord and Master...*, with 3 prostrations

Reader: *Amen*

O All-Holy Trinity, the Consubstantial...

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

Glory...Now and ever...

Psalm 33

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. Bless!*

The priest gives the dismissal.

Choir: *Amen*, and the Many Years

Sticheron of the temple while in procession to the narthex

Either a Litia for the departed or a Panikhida is chanted in the narthex.

The canon for the departed from Saturday Matins (in the Octoechos) is chanted at the Panikhida.

Compline on Friday Evening

If *God is the Lord* has been appointed for Friday, Small Compline is performed as prescribed in the Horologion. After *I believe...*, the canon to the Theotokos from the Octoechos is chanted. If a Pannykhida has not been served after Vespers, the canon for the departed from Saturday Matins (in the Octoechos) is also chanted.

If *Alleluia* has been appointed for Friday, Great Compline may be performed. This is not specified in the Typicon, but is in accord with the pattern prescribed for the Friday evenings of the Second, Third and Fourth Weeks of Great Lent.

Great Compline is performed as prescribed in the Horologion, but without bows and prostrations. After *O most holy Lady Theotokos...* and the Trisagion Prayers, the troparia prescribed in Vespers are read. After the Doxology, the canon to the Theotokos from the Octoechos is chanted. If a Pannykhida has not been served after Vespers, the canon for the departed from Saturday Matins (in the Octoechos) is also chanted.

After the reading of the canon, the choir sings *It is truly meet...*, with a bow

Reader: Trisagion Prayers and the appointed troparia:

Small Compline:

In a temple of the Lord or the Theotokos:

Troparion of the temple
Apostles, martyrs and prophets...
Glory... With the saints give rest...
Now and ever... To Thee, O Lord, the Planter...

In a temple of a saint:

O Apostles, Martyrs and Prophets...
Remember Thy servants, O Lord...
Glory... With the saints give rest...
Now and ever... To Thee, O Lord, the Planter...

Great Compline:

*With the saints give rest...*⁹

Reader: *Lord, have mercy, 40 times; Thou Who at all times...*
Lord, have mercy, thrice; More honorable...
In the name of the Lord, father, bless!

Small Compline:

Priest: *Through the prayers...*

Great Compline:

Priest: *God be gracious unto us...*

Reader: *O undefiled, untainted...*
And grant unto us, O Master...
Most glorious, Ever-Virgin
My hope is the Father...

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

Choir: *Glory...Now and ever..., Lord, have mercy, thrice. Bless!*

The priest gives the dismissal as in Small Compline.¹⁰

Compline ends as is prescribed in the Horologion.

The Midnight Office for Saturday

The Midnight Office for Saturday is performed as prescribed in the Horologion.

Matins

Priest: *Blessed is our God...*

Reader: *Amen. O come, let us worship...*

Psalms 19 and 20

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

Troparia as in the Horologion

Priest: Small Augmented Litany: *Have mercy on us, O God...*

Choir: *Amen. In the name of the Lord, father, bless!*

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

Reader: Six Psalms

Priest:¹¹ Litany of Peace

Alleluia is sung in the Second Tone. The priest¹² says the requiem verses:

- (1) *Blessed are they whom Thou hast chosen and taken to Thyself, O Lord*
- (2) *Their remembrance is unto generation and generation.*
- (3) *Their souls shall dwell among good things.*

Choir: *O Apostles, Martyrs and Prophets...*, twice
Glory... Remember Thy servants, O Lord...
Now and ever... Holy mother of the ineffable Light...
Lord, have mercy, thrice; Glory...

Reader: *Now and ever...* and he begins the Sixteenth Kathisma.

Deacon (or priest): Small Litany

The sessional hymns are chanted from the Octoechos as follows:¹³ (1) second hymn for the martyrs from the first set of sessional hymns;¹⁴ (2) first 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 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 and ever...*; (8) theotokion from the second set of sessional hymns.¹⁵

⁹O *Lord of hosts...* and the troparia following it are not sung on Friday evenings.

¹⁰The dismissal, *O Master plenteous in mercy...*, is not said at Great Compline on Friday evenings.

¹¹According to the Typicon, a deacon does not say the Litany of Peace at Matins.

¹²The Typicon prescribes that the reader intone the *Alleluia* in Matins; in common practice, however, this is done by the priest.

¹³Since the arrangement of the sessional hymns is different in the volumes of the Octoechos published by the Monastery of the Veil, the sessional hymns may be taken from both the first and the second set in those volumes as long as the indicated sequence is maintained.

¹⁴The first hymn for the martyrs is omitted.

¹⁵The theotokion from the first set of session hymns, i.e., the Resurrectional Theotokion, is omitted.

First half of the Seventeenth Kathisma. After each verse, the refrain is sung: *Blessed art Thou, O Lord*. At the end of the first half of the kathisma, *Glory...Now and ever...* are not said, but verses 92 and 93 (*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.

Then follows the Requiem Litany:

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*, 40 times while the priest reads the prayer, *O God of spirits...*

Priest: *For Thou art the resurrection...*

Second half of the Seventeenth Kathisma. After each verse, the refrain is sung: *Save me, O Saviour*. At the end of the second half of the kathisma, *Glory...Now and ever...* are not said, but verses 175 and 176 (*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.

Choir: Requiem Evlogitaria (as at a Pannykhida)

Then follows the Requiem Litany as indicated above.

Then the choir sings the sessional hymns:

Give rest, O our Saviour...

Glory...Now and ever... O Christ God, Who didst shine forth...

Then: *Lord, have mercy*, thrice; *Glory...*

Reader: *Now and ever...* and Psalm 50

The canons are chanted as follows:

Simple service:

In a temple of the Lord or the Theotokos:

Canon of the temple with the irmos (twice) and 4 troparia

Canon of the saint of the day with 4 troparia

First canon from the Octoechos with 4 troparia

In a temple of a saint:

Canon of the saint of the day with the irmos (twice) and 4 troparia

Canon of the saint of the temple with 4 troparia

First canon from the Octoechos with 4 troparia

Double service:

Canon of the first saint with the irmos (twice) and 4 troparia

Canon of the second saint with 4 troparia

First canon from the Octoechos with 4 troparia

Katavasia: Irmos of the canon from the Octoechos after Odes III, VI, VIII and IX.

After Ode III: Small Litany

Simple service:

Kontakion of the saint and ikos (if there be such)

Sessional hymn of the saint

Glory...Now and ever... Theotokion

Double service:

Kontakion of the first saint and ikos (if there be such)

Kontakion of the second saint (if there be such)

Sessional hymn of the first saint

Glory... Sessional hymn of the second saint

Now and ever... Theotokion.

After Ode VI: Requiem Litany as indicated above, followed by the kontakion, *With the saints give rest...*, and its ikos.

At Ode IX the Magnificat is sung with a bow after the refrain to each verse.

After Ode IX: *It is truly meet...*, followed by a bow.

Priest: Small Litany

Choir: Exapostilaria as prescribed in the Horologion

Choir: Praises in the tone of the week.¹⁶

Four stichera for the martyrs from the Octoechos¹⁷

Glory... sticheron for the dead from the Octoechos

Now and ever... theotokion

Reader: *Glory to Thee Who hast showed us the light*.¹⁸

Glory to God in the highest...

Priest: Litany: *Let us complete our morning prayer...*

Choir: Aposticha for the dead from the Octoechos. The verses are:

(1) *Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord.*

(2) *Their souls shall dwell among good things.*

(3) *Their remembrance is unto generation and generation.*

Glory...Now and ever... theotokion from the Octoechos

Reader: *It is good to give praise...*, once

Trisagion Prayers

Choir: *O Apostles, Martyrs and Prophets...*,

Glory... Remember Thy servants, O Lord...

Now and 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...* and the reader begins First Hour.

¹⁶The first choir does not sing: *Let every breath praise the Lord. Praise the Lord from the heavens, praise him in the highest. To Thee is do praise, O God*. Instead 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 do praise, O God*. The second choir then sings as usual: *Praise Him all ye His angels...*

¹⁷When only three stichera for the martyrs are provided in the Octoechos, the first sticheron is repeated.

¹⁸According to the Typicon, this is said by the reader; however, in some places the priest says it.

First Hour

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

The First Hour is read as prescribed in the Horologion.

Troparia: *O Apostles, Martyrs and Prophets...,
Glory...
Remember Thy servants, O Lord...*

Kontakion: *With the saints give rest...*

Following the prayer of the First Hour:

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

Choir: *Glory...Now and ever...
Lord, have mercy, thrice. Bless!*

The priest gives the dismissal.

Choir: *Amen, and the Many Years*

The Hours

The hours are read as prescribed in the Horologion. The troparia and kontakion are read as indicated in the First Hour.

At the Liturgy

On the **Beatitudes**: 6 troparia from the Octoechos.

Troparia and kontakia:

*O Apostles, Martyrs and Prophets...,
Remember Thy servants, O Lord...
Glory... With the saints give rest...
Now and ever... In thee we have a wall of refuge...*

Prokeimena:

Tone 8: *Be glad in the Lord...; verse: Blessed are they...
Tone 6: Their souls shall dwell among good things...*

Epistle: For the day, and for the departed: I Thess. §270 (4:13-17)

Alleluia in Tone 8:

*Verse: The righteous cried...
Verse: Many are the tribulations...
Verse: Blessed are they whom Thou hast taken...*

Gospel: For the day, and for the departed: John §16 (5:24-30)

Communion Verses: *Rejoice in the Lord...*

Blessed are they whom thou hast chosen...
