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## THE SERVICE OF THE PREPARATORY WEEKS TO GREAT LENT ACCORDING TO THE TYPIKON OF PATRIARCH ALEXIOS STUDITES

### Abstract

This article is an attempt to introduce into wider academic circulation the text of the Typikon of Patriarch Alexios Studites (hereafter TAS) — a key document in the history of Byzantine worship. This document has been preserved only in the Old Church Slavonic translation, and for this reason it is not used enough in the works of Western scholars. The present article opens a series of publications aimed at the introduction of a full English translation of the document into academic circulation.

**Keywords:** *Typikon, Studite Synaxarion, Alexios Studites, Typikon of Patriarch Alexios Studites, St. Theodosius of the Caves, worship in ancient Russia.*

### Typikon of Patriarch Alexios Studites: the author and time of creation

The author of the original text of the Typikon was Alexios Studites (Ἀλέξιος ὁ Στουδίτης), Patriarch of Constantinople (1025–1043)<sup>1</sup>. Before the assumption of the Patriarchal throne (with the help of Emperor Basil II “the Bulgar-Slayer”), Alexios was the ecclesiarch and, later, — hegumen of the Studios monastery in Constantinople. During his patriarchate, Alexios Studites issued a number of documents: the conciliar definition (Τόμος συνοδικός) “Against the enemies of Orthodoxy and the Basileus” (July, 1026)<sup>2</sup>, various Synodal definitions associated with the practice of *charistikia* (the conditional and tem-

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<sup>1</sup> Prosopographie der mittelbyzantinischen Zeit. Zweite Abteilung (867–1025). Berlin, 2013. S. 157–160. № 20247. See about him: Кузенков П. В. Алексей Студит // Православная энциклопедия. М., 2000. Т. 1. С. 722.

<sup>2</sup> Grumel V. Les registres des actes du Patriarcat de Constantinople. Vol. I: Les Actes des Patriarches. Fol. II. Paris, 1936. P. 338, n. 830.

porary transfer of monasteries to private individuals) (November, 1027)<sup>3</sup>, with the secular court (January, 1028)<sup>4</sup> and marriage law<sup>5</sup>.

At the beginning of his ministry, Alexios Studites laid the foundation of the coenobitic monastery of the Dormition, known under the name “Kir Alexios” (τοῦ κυροῦ Αλεξίου). This rather famous monastery was mentioned more than once in various Byzantine sources, for example, in Balsamon’s interpretation of the 7<sup>th</sup> rule of the Double Constantinople Synod (861)<sup>6</sup>. The monastery’s katholikon in honor of the Dormition was consecrated by Alexios Studites on 14 August 1034. The exact location of the monastery is unknown. It is assumed that it was situated in the upper reaches of the Bosphorus, but one cannot say on which shore — the European or the Asian<sup>7</sup>. During the service of Michael Cerularius (the successor of Patriarch Alexios), probably, hard times came and the monastery began gradually to decline<sup>8</sup>.

Alexios Studites created a particular charter especially for this monastery. It contained liturgical and ktetorikon sections (i. e., the Synaxarion and the Typikon). The main source of the liturgical section of the Charter was the Studite Synaxarion version of the second half of the 10<sup>th</sup> century. As is known, the original text of the Studite Synaxarion has not reached us: only later versions of Synaxarions belonging to the Studite tradition are preserved. Among them, TAS has a minimal number of local features and (as was shown by A. M. Pentkovsky<sup>9</sup>) reflects the text of the original Studite Synaxarion most accurately. In many respects, it is due to the special attitude of the monastery’s creator (who was tonsured there and later became the ecclesiarch and hegumen of the Studios) towards this tradition.

However, the Greek text of this Typikon (as well as the text of the Studite Synaxarion) is not preserved. Therefore, the only source to study it is the Old Church Slavonic translation, which was created at the Kievan Caves monas-

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<sup>3</sup> Ibid. P. 340, n. 833.

<sup>4</sup> Ibid. P. 342–343, n. 835.

<sup>5</sup> Ibid. P. 341, 347–349, 350–353, n. 834, 844–845, 847–849.

<sup>6</sup> *Balsamon Theodor*. Opera canonica, juridica, dogmatic // PG 137. Col. 1041–1045.

<sup>7</sup> *Janin R*. La géographie ecclésiastique de l’Empire Byzantin. I-ère partie. Le siège de Constantinople et patriarcat oecuménique. T. III: Les églises et les monasteries. Paris, <sup>2</sup>1969. P. 19.

<sup>8</sup> *Пентковский А. М.* Типикон патриарха Алексия Студита в Византии и на Руси. М., 2001. С. 48.

<sup>9</sup> *Пентковский А. М.* Студийский устав и уставы студийской традиции // ЖМП. 2001. № 5. С. 70.

tery (or at Constantinople) in the late 1060's — early 1070's. In Russian liturgical and church-historical scholarship it is known as the Old Church Slavonic translation of TAS (hereafter TAS-OCS).

### Typikon of Patriarch Alexios Studites in Russia

TAS-OCS came out of St. Theodosius of the Caves' activity undertaken to organize the monastic life at the Kievan Caves monastery. St. Theodosius became hegumen of the Kievan Caves monastery in 1062 and introduced into the monastery the first (in ancient Russia) Typikon, which was borrowed from the monastery of Patriarch Alexios. Probably, appropriate Greek liturgical books were brought along with the Typikon as well<sup>10</sup>. A set of books was delivered probably before 1067 to the Kievan Caves monastery, where they were translated while St. Theodosius was still alive († 1074)<sup>11</sup>.

This event marked the beginning of the liturgical tradition of the Russian Church, the distinguishing feature of which was a regulated worship according to monastic type. The new Typikon introduced immediately into the Kievan Caves monastery became a controller of both liturgical and monastic life, as is confirmed by the evidence of the Life of St. Theodosius of the Caves and the Russian Primary Chronicle. From the Kievan Caves monastery, TAS-OCS was adopted by other Russian monasteries. The main disseminators of the new Typikon were the bishops and hegumens from this monastery<sup>12</sup>.

This Typikon, in its various editions, determined the liturgical tradition of the Russian Church and the organization of monasteries in the 11<sup>th</sup>–14<sup>th</sup> centuries. In the second half of the 14<sup>th</sup> century in Russia, the long process of replacing of TAS-OCS with the Jerusalem Typikon began: the latter had become widespread by this time in Byzantium, on Mount Athos and among the southern Slavs. However, the commandments of TAS-OCS sanctified by centuries-old tradition were not completely forgotten because the disciplinary part of the new Typikon included some clauses from TAS-OCS. Even in the 16<sup>th</sup>–17<sup>th</sup> centuries Russian Typikon experts added clauses from TAS-OCS to their Typika. Some articles of TAS-OCS were transferred from different

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<sup>10</sup> Пентковский А. М. [Церковные уставы Древней Руси] / Круглый стол: 1000-летие христианизации Руси // Советское славяноведение. М., 1988. № 6. С. 40.

<sup>11</sup> Пентковский А. М. Литургические реформы в истории Русской Церкви и их характерные особенности // ЖМП. 2001. № 2. С. 75.

<sup>12</sup> Ibid.

manuscripts to the printed edition of the Jerusalem Typikon, and they are still reprinted<sup>13</sup>. TAS-OCS has reached us in 11 manuscripts and fragments<sup>14</sup>.

### The value of Typikon of Patriarch Alexios Studites for a historian of worship

There is no extant original text of the Studite Synaxarion, although it undoubtedly existed judging by numerous citations of it within the other medieval Typika. Alexey A. Dmitrievsky, the great Russian specialist in liturgics, spent about ten years of his life in search of the Studite Synaxarion, and came to the conclusion that it was impossible to find it in the Eastern or Western monastic libraries, or among the Slavonic translations (A. A. Dmitrievsky was convinced that all Slavonic manuscript Typika had to be categorized as ktetorika)<sup>15</sup>. Thus, we have only brief descriptions (*Hypotyposis* and *Diatyposis*) and the late Typika belonging to the Studite tradition (TAS, Evergetis Typikon, etc.). Among these Typika, as has been noted, TAS reflects the text of the Studite Synaxarion most accurately. Therefore, TAS is the unique source for studying the Studite worship and the Studite tradition in general.

From the above information concerning the Dormition monastery, which was founded by Patriarch Alexios, it becomes clear that this small abode could not have had a great influence on the Greek liturgical tradition of the 11<sup>th</sup> century. But for the Russian Church, the TAS-OCS mattered a lot for more than three centuries. In the Kievan Caves monastery, it began to regulate both worship and monastic life; from there it was borrowed by other Russian monasteries. It resulted in the fact that TAS-OCS, in its various editions, determined the Russian Church liturgical tradition in the 11<sup>th</sup>–14<sup>th</sup> centuries. In this regard, TAS-OCS is the most important source in the study of worship and monasticism in the early period of the history of Russian Church.

Until recently, however, researchers did not have an access to the published text of the document, except for some fragments<sup>16</sup>. Finally, in 2001,

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<sup>13</sup> *Пентковский А. М.* Типикон патриарха Алексия Студита в Византии и на Руси. С. 227–228.

<sup>14</sup> See: *Ibid.* С. 177–181.

<sup>15</sup> *Дмитриевский А. А.* Описание литургических рукописей, хранящихся в библиотеках православного Востока. Т. 1: Тулика. Ч. 1: Памятники патриарших уставов и ктиторские монастырские Типиконы. Киев, 1895. С. 106–143.

<sup>16</sup> For example: *Голубинский Е. Е.* История Русской Церкви. Т. 1. Кн. 2. М., 1904. С. 776–785; *Мансветов И. Д.* О песенном последовании (ᾠδατικῆ ἀκολουθία): Анализ отдельных

TAS-OCS was published by A. M. Pentkovsky on the basis of the manuscripts Sin. 330, whereas the missing fragments in the Sinai manuscript were replaced with the help of Sin. 905: Typ. 144, Soph. 1136 et al. were also considered<sup>17</sup>. K-5349 also was published in 2006<sup>18</sup>. The introduction of TAS-OCS into academic circulation creates a powerful background for further study of both Byzantine and Russian church services.

Slavonic texts, however, represent a serious difficulty for Western scholars; therefore almost nothing has been written in the West about TAS and ancient Russian worship<sup>19</sup>. A list of Western works about the Byzantine Typika is somewhat richer. For example, R. Jordan wrote a dissertation<sup>20</sup> about the relationship between the texts of the Evergetis Typikon and the other Typika ktetorika; he also prepared a new edition of the Evergetis Typikon<sup>21</sup>, with the text divided into two columns — the Greek text and an English translation. J. Klentos in his dissertation<sup>22</sup> has analyzed the liturgical tradition regulated by the Evergetis Typikon. The large Internet project “Study of the Byzantine Monastic Foundation Documents” has published a wide spectrum of Byzantine Typika. However, one cannot find TAS among them.

This publication is undertaken with the aim of filling this gap.

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служб песенного строя // Прибавление к изданию творений святых отцов в русском переводе. М., 1880. С. 795–797, 993–994, 1017; *Idem.* Митрополит Киприан в его литургической деятельности. М., 1882. С. XIV–XX, XXV–XXXIII; *Idem.* Церковный устав (типик): его образование и судьба в греческой и русской Церкви. М., 1885. С. 378–397; *Petrus D.* The Typicon of the Patriarch Alexis the Studite: Novgorod, St. Sofia 1136 / Unpublished doctoral dissertation. Roma, 1982.

<sup>17</sup> *Пентковский А. М.* Типикон патриарха Алексия Студита в Византии и на Руси. С. 233–420.

<sup>18</sup> Типографский устав: устав с кондакарем конца XI — начала XII века / *под ред. Б. А. Успенского.* Т. 1–3. М., 2006.

<sup>19</sup> Although, there is an article: *Krausmüller D., Grinchenko O.* The Tenth-Century Stoudios-Typikon and its Impact on Eleventh- and Twelfth-Century Byzantine Monasticism // *Jahrbuch der Österreichischen Byzantinistik.* 2013. Bd. 63. P. 153–175.

<sup>20</sup> *Jordan R. H.* The Hypotyposis of the Theotokos Evergetis and the Making of a Monastic Typikon. Doctoral Thesis (PhD). Queen’s University Belfast, 1997.

<sup>21</sup> *Jordan R. H.* The Synaxarion of the Monastery of the Theotokos Evergetis. September — February. Belfast, 2000.

<sup>22</sup> *Klentos J.* Byzantine Liturgy in Twelfth-Century Constantinople: an Analysis of the Synaxarion of the Monastery of the Theotokos Evergetis (Codex Athens Ethnike Bibliothek 788). Doctoral Thesis (PhD). University of Notre Dame, Indiana, 1995.

### The principles of the present translation

As was noted before, TAS-OCS is divided into two unequal sections:

- the liturgical section (or Synaxarion), which regulates services of the Lenten-Paschal and fixed circles;
- the ktetorikon section (or Typikon — in a narrow sense), which determines the organization of monastic life.

Readers are encouraged to see the translation of the initial part of the liturgical section of TAS-OCS covering the preparatory week for Great Lent (the publication is hopefully to be continued).

We chose Robert Jordan's translation of the Evergetis Typikon (see above) as the methodological sample of the translation and publication, since the Evergetis Synaxarion (as was shown by A. M. Pentkovsky) is in direct proportion to the Studite Synaxarion<sup>23</sup>, and in this regard one can identify a lot of similarities to the descriptions and expressions in both statutes.

TAS-OCS is published in the English translation; incipits of stichera, troparia, hirmoi, patristic readings, etc. are given in Greek, for which work on the identification of analogies in the Greek liturgical books was conducted.

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### The Synaxarion, that is, the Statute

contains all-year regulations relevant to the divine service, chanting the psalms, kanons and the holidays free of common work, as well as celebrating memories of the saints. It also contains some other rules about the divine service attributed to our father and confessor Theodore and preserved not in written form, but in the form of oral tradition, and now are diligently collected and recorded by us, so for a long time not a single one of them will lose prominence and so they will be not covered with deep darkness of oblivion because of neglect in the study of these rules.

### SUNDAY OF THE PUBLICAN AND THE PHARISEE

**On Saturday at Vespers**, after the recitation of continuous psalmody: *Μακάριος ἄνθρωπος*,

at *Κύριε ἐκέκραξα* we intercalate nine times and chant:

[1.] 3 resurrection stichera of the mode, once

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<sup>23</sup> *Пентковский А. М. Студийский устав и уставы студийской традиции. С. 73.*

The Service of the Preparatory Weeks to Great Lent according to the Typikon...

[2.] and other: idiomela about the Publican and the Pharisee in mode 8:

*Τὴν ὑψηλόφρονα γνώμιν*<sup>24</sup>,

*Ἀτενίσαι τὸ ὄμμα*<sup>25</sup>,

*Μεγαλορρήμων Φαρισαῖος*<sup>26</sup>,

[3.] other 3: stichera of the saint of the day.

[4.] *Glory... both now...*, the first theotokion dogmatikon of the mode.

Then entrance and prokeimenon follow.

Next stichera *at the stichos* chant

[1.] [the resurrection stichera] twice

[2.] and about the Publican and the Pharisee in mode 6 *Ἀρίστην ὁδὸν*<sup>27</sup>.

[3.] *Glory... both now...*, theotokion,

Apolytikia *Βαπτιστὰ τοῦ Χριστοῦ* according to custom.

If it happens to be a feast of the Lord or of a great saint, there is neither recession at Vespers and at Orthros nor is the catechesis read; **at Orthros** after the psalmody and the rest of the Sunday service, two kanons are chanted: resurrection [kanon] and that of the saint, while the other one about the Publican and the Pharisee is not chanted.

Exaposteilarion: *Ἅγιος Κύριος Θεός.*

*At Αἰνεῖτε τὸν Κύριον*

[1.] the resurrection stichera twice

[2.] and the theotokion in the same mode.

Stichera *at the stichos*

[1.] [the resurrection] twice

[2.] and the one about the Publican and the Pharisee idiomelon of mode

1 *Μὴ προσενξώμεθα φαρισαϊκῶς*<sup>28</sup>.

[3.] *Glory... both now...*, theotokion.

The resurrection apolytikion.

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<sup>24</sup> Now: idiomelon at the ainoi on Sunday of the Third Week, mode 8.

<sup>25</sup> Now: idiomelon at the stichos at Vespers on Sunday of the Third Week, mode 8.

<sup>26</sup> Now: idiomelon at the stichos at Vespers on Monday of the Forth Week, mode 8.

<sup>27</sup> Now: idiomelon at the stichos at Orthros on Monday of the Forth Week, mode 6.

<sup>28</sup> Now: the first sticheron at *Κύριε ἐκέκραξα* in the same service, mode 1.

**At the Liturgy:**

prokeimenon *Γένοιτο, Κύριε*<sup>29</sup>, stichos *Ἀγαλλιᾶσθε*<sup>30</sup>.

Apostle to Timothy *Τέκνον Τιμόθεε, πιστὸς ὁ λόγος*. The end: *ἀμήν*<sup>31</sup>.

*Alleluia* in mode 8. *Δεῦτε ἀγαλλιασώμεθα*<sup>32</sup>.

Gospel according to Luke *Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωποι δύο ἀνέβησαν*<sup>33</sup>.

**SUNDAY OF THE PRODIGAL**

**On Saturday at Vespers**, after the recitation of continuous psalmody [*Μακάριος ἀνὴρ*],

at *Κύριε ἐκέκραξα* we intercalate nine times and chant

[1.] resurrection [1<sup>r</sup>] stichera twice

[2.] and about the Prodigal other stichera idiomela in mode 2 once:

*Πάτερ ἀγαθέ*<sup>34</sup>,

*Πατέρα σε τὸν Κτίστην, ἐπιγράφεσθαι*<sup>35</sup>,

*Ἐν τιμῇ ὧν υἰότητος*<sup>36</sup>,

[3.] *Glory... both now...*, the first theotokion of the mode.

Then entrance and prokeimenon follow.

Stichera *at the stichos* chant

[1.] the resurrection sticheron twice

[2.] and that of the Prodigal, mode 6 *Τῆς υἰοθεσίας*<sup>37</sup>,

[3.] *Glory... both now...*, theotokion.

*Βαπτιστὰ τοῦ Χριστοῦ* and the rest according to custom.

If on this Sunday some feast (with the exemption from work) happens, on Saturday at Vespers its troparion is chanted, but neither *Βαπτιστὰ τοῦ Χριστοῦ*

<sup>29</sup> Ps 32. 22.

<sup>30</sup> Ps 32. 1.

<sup>31</sup> 1 Tim 1. 15–17 (fragm. 280 from the middle). Now this fragment serves as a reading for the Sunday 31 after the Pentecost, and on this place another passage is read — 2 Tim 3. 10–15 (fragm. 296).

<sup>32</sup> Ps 94. 1.

<sup>33</sup> Lk 18. 10–14 (fragm. 89).

<sup>34</sup> Now: idiomelon at the stichos at Vespers on Monday of the Third Week, mode 2.

<sup>35</sup> Now: idiomelon at the stichos at Vespers on Tuesday of the Third Week, mode 2.

<sup>36</sup> Now: idiomelon at the stichos at Orthros on Wednesday of the Third Week, mode 2.

<sup>37</sup> Now: idiomelon at the stichos at Orthros on Thursday of the Third Week, mode 6.



The Service of the Preparatory Weeks to Great Lent according to the Typikon...

is chanted nor is recession made from the church; on Sunday at Orthros the recession is not made either, but the catechesis is read after the Orthros.

On Sunday of the Prodigal at **Orthros** after the [Exa]psalmos, the continuous psalmody and the other Sunday service we chant three kanons:

[1.] the one of the resurrection,

[2.] and another one about the Prodigal in mode 2 *Τὴν Μωσέως ᾠδὴν*<sup>38</sup>,

[3.] and that of the saint,

and the homily of [St. John] Chrysostom is read: *Ἄει μὲν, ἀδελφοί, τὴν τοῦ Θεοῦ φιλανθρωπίαν*<sup>39</sup>. [Before the kanon,] after the psalmody [1<sup>v</sup>] the usual hypakoes are chanted, and after the third ode — a poetic kathisma of the saint, and after the sixth ode — the kontakion about the Prodigal: *Ἀγκάλας πατρικάς*<sup>40</sup>...

At the *Αἰνεῖτε τὸν Κύριον*

[1.] the resurrection stichera once

[2.] and that of the saint,

[3.] *Glory... both now...*, theotokion of the mode,

Stichera at the *stichos*

[1.] that of the resurrection twice

[2.] and that about the Prodigal mode 6, *Τῆς πατρικῆς δωρεὰς*<sup>41</sup>,

[3.] *Glory... both now...*, theotokion,

the resurrection apolytikion.

Walk out to the porch and chant the troparion for the ktetor.

The catechesis is read as well, unless it is the great feast.

**And at the Divine Liturgy:**

prokeimenon *Σῶσον, Κύριε*<sup>42</sup>, stichos *Πρός σέ, Κύριε*<sup>43</sup>,

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<sup>38</sup> As currently.

<sup>39</sup> = CPG. № 4577 (inc.: Ἄει μὲν, ἀδελφοί, τὴν τοῦ Θεοῦ φιλανθρωπίαν; publ.: PG 59. Col. 515–522 [spuria]).

<sup>40</sup> Now: the poetic kathisma after the third ode of the kanon, mode 1.

<sup>41</sup> Now: the sticheron at *Glory* at the stichos at Vespers in the same service, mode 6. The idiomelon at the stichos at Orthros on Friday of the Third Week, mode 6, has the same incipit.

<sup>42</sup> Ps 27. 9.

<sup>43</sup> Ps 27. 1.

Apostle Ἀδελφοί, πάντα μοι ἔξεστιν<sup>44</sup>,

*Alleluia* Ἐλέησόν με, ὁ Θεός<sup>45</sup>,

Gospel according to Luke Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις<sup>46</sup>.

## ON THE FRIDAY OF APOKREOS

at **Vespers** at *Κύριε ἐκέκραξα* we intercalate six times and chant

[1.] first of all, 3 martyr stichera of the current mode,

[2.] and the other 3 stichera on those who have fallen asleep, which are written in the Triodion to Ὁ ἐν Ἐδέμ Παράδεισος:

*Τῶν ἀπ' αἰῶνος σήμερον*<sup>47</sup>

and the other ones, once,

[3.] *Glory... both now...*, the first theotokion dogmatikon of the mode.

The prokeimenon [2<sup>r</sup>] is *Alleluia*.

At the *stichos*, stichera:

[1.] martyricon one

[2.] and two stichera of the dead

[3.] *Glory... both now...*, theotokion,

The apolytikion is not chanted, but after the customary ektene, when deacon recites: *Σοφία*, there is apolysis.

It is necessary to realize that on the Saturday of Apokreos a sticheron or a kanon to a saint is chanted neither during the Vespers nor the Orthros, unless it is the feast of the Lord or that of a great saint.

**At Orthros** of this Saturday after the [Exa]psalmos we chant: *Alleluia* in mode 8, troparion Ὁ βάθει σοφίας<sup>48</sup> and the theotokion, which is followed by one kathisma of psalmody, *Μακάριοι οἱ ἄμωμοι*<sup>49</sup> for the dead and the poetic martyr kathisma and poetic kathisma for the dead from the Oktoechos of the current mode and the theotokion. The Homily of St. Andrew [archbishop of Crete] concerning the dead is read: its beginning is *Οὐδὲν ὡς ἀληθῶς*<sup>50</sup>.

<sup>44</sup> 1 Co 6. 12–20 (fragm. 135).

<sup>45</sup> Ps 50. 3, or 55. 2, or 56. 2.

<sup>46</sup> Lk 15. 11–32 (fragm. 79).

<sup>47</sup> As currently.

<sup>48</sup> As currently.

<sup>49</sup> Ps 118.

<sup>50</sup> = CPG. № 8192 (inc.: Οὐδὲν ὡς ἀληθῶς τῶν ἐν ἀνθρώποις ἔχοι; publ.: PG 97.

Then Ἐλέησόν με, ὁ Θεός, after this we chant:

[1.] one kanon in the Oktoechos, mode 6: Ὡς ἐν ἠπειρῷ πεζεύσας, Ἐν οὐρανίοις θαλάμοις<sup>51</sup>,

[2.] another one in the Triodion, composed by Kyr Theodore [the Studite], mode 8 Ἄισμα ἀναπέμψωμεν<sup>52</sup> [2<sup>v</sup>]

After the third ode — the poetic kathisma for the dead Ἀληθῶς ματαιότης τὰ σύμπαντα<sup>53</sup> follows, whereas the sixth ode is followed by the kontakion Μετὰ τῶν Ἁγίων ἀνάπαυσσον<sup>54</sup>. After the end of the ninth ode, we begin to chant the exaposteilarion Ἡ μνήμη τῶν κεκοιμημένων, Κύριε<sup>55</sup>, go out through the main doors<sup>56</sup> and down to the tombs of our brothers and fathers, and staying there chant Αἰνεῖτε τὸν Κύριον, intercalate six times and chant

[1.] the martyr stichera 3 of the current mode once

[2.] and the other three of the mode 8, aforementioned, to Ὁ ἐν Ἐδέμ Παράδεισος:

Τῶν ἀπ' αἰῶνος σήμερον<sup>57</sup>

and the two similar ones.

[3.] And we chant other stichera in the Oktoechos: Ἀμέτρητος ὑπάρχει<sup>58</sup> and similar ones, adding a stichos from the Psalter: ἐν εἰρήνῃ ἐπὶ τὸ αὐτὸ κοιμηθήσομαι, up to κατώκισάς με<sup>59</sup>.

[4.] *Glory...* we recite the eighth sticheron,

[5.] *both now...*, theotokion.

And after Αἰνεῖτε τὸν Κύριον, at the stichos:

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Col. 1268–1301).

<sup>51</sup> Now this kanon isn't chanted here. It is located after the Vespers on Friday of the 7<sup>th</sup> week after the Easter.

<sup>52</sup> Maintains its position to this day.

<sup>53</sup> Now: the poetic kathisma after the third ode of the kanon for the dead after the Vespers on Friday of the 7<sup>th</sup> week after the Easter.

<sup>54</sup> As currently.

<sup>55</sup> Τριώδιον κατανοκτικόν... Ἐν Ῥώμῃ, 1879. S. 779.

<sup>56</sup> Literally: "royal doors".

<sup>57</sup> See at Κύριε ἐκέκραξα.

<sup>58</sup> Now: 4<sup>th</sup> sticheron (for the dead) in the Oktoechos at the ainoi on Saturday at Orthros, mode 8. See: *Rothe H.* Incipitarius liturgischer Hymnen in ostslavischen Handschriften des 11. bis 13. Jahrhunderts. Paderborn, 2008. 481.

<sup>59</sup> Ps 4. 9.

[1.] one martyr sticheron once

[2.] and the one [sticheron] in the Triodion of mode 8, to: *Δεῦτε, ἅπαντες πιστοὶ*<sup>60</sup>.

[2.] And then stichera in the Oktoechos for the dead, mode 6 *Ἀρχή μοι καὶ ὑπόστασις*<sup>61</sup> and similar ones.

Other stichoi are added as well: [3<sup>r</sup>]

- stichos 1 — *Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς*<sup>62</sup>,
- stichos 2 — *Αἱ ψυχαὶ αὐτῶν ἐν ἀγαθοῖς*,
- stichos 3 — *Μακάριοι οὓς ἐξελέξω ... up to: ἐν ταῖς ἀνυλαῖς σου Κύριε*<sup>63</sup>.

*Apolytikion Μετὰ τῶν Ἁγίων ἀνάπαυσον, or Ἀληθῶς ματαιότης, or Μνήσθητι Κύριε, ὡς ἀγαθός*<sup>64</sup>,

After this the deacon recites the ektene: *Ἐλέησον ἡμᾶς*, and we chant *Κύριε ἐλέησον* thrice, then the diacon recites: *Ἐτι δεόμεθα ὑπὲρ τῶν προκεκοιμημένων πατέρων καὶ ἀδελφῶν ἡμῶν (ἅπαντας κατ' ὄνόματα), ὑπὲρ ἀναπαύσεως, ἡσυχίας, μακαρίας μνήμης αὐτῶν καὶ ὑπὲρ τοῦ συγχωρηθῆναι αὐτοῖς πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, εἴπωμεν πάντες ἐκτενῶς*, and the brothers voice intensively: *Κύριε ἐλέησον* 40 [times], and then *Σοφία*, and apolysis.

### At the Divine Liturgy

we chant the typika psalms: *Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον*, and at the *makarismoi* [the troparia] from the kanon by Kyr Theodore [the Studite], [from] the 4<sup>th</sup> ode,

prokeimenon *Αἱ ψυχαὶ αὐτῶν*<sup>65</sup>, stichos *Πρὸς σὲ Κύριε*<sup>66</sup>,

Apostle *Ἀδελφοί, πάντα μοι ἔξεστιν*<sup>67</sup>,

*Alleluia* in mode 6 *Μακάριοι οὓς ἐξελέξω*<sup>68</sup>,

Gospel according to Luke *Εἶπεν ὁ Κύριος: [3<sup>v</sup>] Βλέπετε μὴ πλανηθῆτε*<sup>69</sup>,

<sup>60</sup> *Rothe H. Incipitarium...* 15133.

<sup>61</sup> Now: the sticheron at stichos at *Glory...* at Vespers in the same service, mode 6.

<sup>62</sup> Ps 23. 1.

<sup>63</sup> Now: *Μακάριοι, οὓς ἐξελέξω, καὶ προσελάβου Κύριε.*

<sup>64</sup> Now: the third poetic kathisma in the Oktoechos on Saturday at Orthros, mode 2.

<sup>65</sup> Ps 24. 13.

<sup>66</sup> Ps 24. 1.

<sup>67</sup> 1 Cor 10. 23–28 (fragm. 146).

<sup>68</sup> Ps 64. 5.

<sup>69</sup> Lk 21. 8–9, 25–27, 33–36 (fragm. 105).

The Service of the Preparatory Weeks to Great Lent according to the Typikon...

koinonikon *Μακάριοι οὐς ἐξελέξω*<sup>70</sup>, and another one — *Μνήμην τῶν Δικαίων*<sup>71</sup>. Complete rest for everybody.

The same pattern is observed invariably on Saturday before Pentecost as well, except the reading at Orthros, because at that time the homily of Chrysostom concerning the dead from the Commentary to the Epistle to the Thessalonians is read: the part is: *Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας*<sup>72</sup>.

### SUNDAY OF APOKREOS

**On Saturday at Vespers** after the recitation of continuous psalmody *Μακάριος ἀνὴρ*,

at *Κύριε ἐκέκραξα* we intercalate nine times and chant

[1.] three resurrection stichera of the current mode once

[2.] and the other three idiomela stichera of Apokreos, mode 6, twice:

*Ἐννοῶ τὴν ἡμέραν ἐκείνην*<sup>73</sup>,

*ᾠ ποία ὥρα τότε*<sup>74</sup>,

*Ὅταν ἔλθῃς ἐν δόξῃ*<sup>75</sup>,

[3.] *Gloria... both now...*, the first theotokion of the current mode.

Entrance and prokeimenon follow.

*At the stichos*, stichera:

[1.] the resurrection [sticheron] twice [4<sup>r</sup>]

[2.] and that of Apokreos, mode 8: *Ὅταν τίθωνται θρόνοι*<sup>76</sup>,

[3.] *Gloria... both now...*, the theotokion.

The apolytikion is not recited, but after the customary ektene, when deacon recites: *Σοφία*, there is apolysis.

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<sup>70</sup> Ps 64. 5.

<sup>71</sup> There isn't accordance in the contemporary liturgical books.

<sup>72</sup> The 8<sup>th</sup> Homily from the Commentary of the Epistle to the Thessalonians. PG 62. Col. 439–446.

<sup>73</sup> Now: the first sticheron at the ainoi at Orthros, mode 6.

<sup>74</sup> Now: the second sticheron at the ainoi at Orthros, mode 6.

<sup>75</sup> Now, probably: the second idiomelon at the stichos at Orthros on Great Tuesday, mode 6.

<sup>76</sup> Now: the sticheron at *Gloria...* at *Κύριε ἐκέκραξα*, mode 8.

On Sunday of Apokreos at **Orthros** at Θεὸς Κύριος — the resurrection troparion of the current mode with the theotokion, and then we chant the second kathisma of psalmody, and after chanting of one kathisma we chant the resurrection hypakoe of the current mode. And we read the homily of St. Ephrem about the Second Advent<sup>77</sup>.

And after next kathisma we chant the hypakoe of Apokreos in mode 6: Ὅταν θρόνοι εἰς κρίσιν<sup>78</sup>, and continue to read the aforementioned homily. Then the anabathmoi and the Gospel follow.

Two kanons are chanted:

[1.] resurrection [kanon]

[2.] and the one about the Second Advent, mode 6: Βοηθός<sup>79</sup>, by Kyr Theodore.

After the third ode — the poetic kathisma in the Oktoechos, mode 6: Ἐννοῶ τὴν ἡμέραν τὴν φοβεράν<sup>80</sup>. And after the sixth ode — kontakion, mode 1: Ὅταν ἔλθῃς ὁ Θεός<sup>81</sup>. Exapostelaron: Ἅγιος Κύριος.

At Αἰνεῖτε τὸν Κύριον we intercalate six times and chant

[1.] the resurrection 3 stichera once [4<sup>v</sup>]

[2.] and 3 stichera about the Second Advent, mode 6 to Τὴν πᾶσαν ἐλπίδα,

[3.] *Glory... both now...*, theotokion of the current mode.

And at the stichos we chant

[1.] the resurrection [sticheron] twice

[2.] and that in the Triodion idiomelon, mode 1: Προκαθάρωμεν ἐαυτούς, ἀδελφοί<sup>82</sup>,

[3.] *Glory... both now...*, theotokion.

There is no recession to the narthex either on this Sunday, or on Sunday of Tyrophagos, but after the chanting of the resurrection apolytikion there is the apolysis and the katechesis is read.

<sup>77</sup> = CPG. № 3944 (Ἀδελφοί μου φιλόχριστοι, ἀκούσατε περὶ τῆς δευτέρας καὶ φοβεράς παρουσίας, starting with the words: ἡ ἀποταγὴ τὴν ἐπὶ τοῦ ἁγίου βαπτίσματος; publ.: *Assemani. Sancti Patris nostri Ephraem Syri Opera omnia quae exstant graece, syriake, latine, in sex tomos distribute. Romae, 1732–1746. Tomus graecus II, 1743. P. 192–209*).

<sup>78</sup> There isn't accordance in the contemporary liturgical books.

<sup>79</sup> As currently.

<sup>80</sup> As currently.

<sup>81</sup> As currently.

<sup>82</sup> Now: the sticheron at *Glory...* at the ainoi at Orthros, mode 1.

The Service of the Preparatory Weeks to Great Lent according to the Typikon...

### At the Divine Liturgy

With the resurrection makarismoι we chant [troparia] from the kanon about the Second Advent, from the third ode.

Prokeimenon in mode 3: *Μέγας ὁ Κύριος ἡμῶν*<sup>83</sup>, stichos *Αἰνεῖτε τὸν Κύριον*<sup>84</sup>, Apostle: *Ἀδελφοί, βρῶμα ἡμᾶς οὐ παρίστησι*<sup>85</sup>, *Alleluia* in mode 8 *Ἄγαθὸν τὸ ἐξομολογεῖσθαι*<sup>86</sup>, another one: *Δεῦτε ἀγαλλιασώμεθα*<sup>87</sup>.

Gospel according to Matthew *Εἶπεν ὁ Κύριος· Ὅταν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου*<sup>88</sup>. Then the rest of the service follows.

[It is necessary to] realize, that on this Sunday as well as on Sunday of Tyrophagos we chant neither the kanon, nor the stichera of the saint, unless it is the feast of the Lord or of a great saint.

### [THE WEEK OF TYROPHAGOS]

On Sunday of Apokreos at Vespers at *Κύριε ἐκέκραξα* we chant the stichera of both saints:

- [1.] both of that whose service was omitted [5<sup>r</sup>] on Sunday,
- [2.] and stichera of that from Monday.

At the stichos we chant

- [1.] idiomelon in mode 8: *Λιχνευσάμενοι, τὴν πρώτην ὑπέστημεν*<sup>89</sup>,
- [2.] and the martyrikon of the same mode.

[It is necessary to] realize, that from this day to Easter the stichera from the Oktoechos are omitted, except the resurrection ones and penitential ones, which are at Vespers; they are chanted on Saturdays and Sundays.

During the whole week of Tyrophagos at Orthros at the stichos and at Vespers (after the prokeimenon) idiomelon stichera are chanted twice with the martyrikon of the same mode and with the theotokion.

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<sup>83</sup> Ps 146. 5.

<sup>84</sup> Ps 146. 1.

<sup>85</sup> 1 Cor 8. 8 — 9. 2 (fragm. 140).

<sup>86</sup> Ps 91. 2.

<sup>87</sup> Ps 94. 1.

<sup>88</sup> Mt 25. 31–41 (fragm. 106).

<sup>89</sup> As currently.

Every Sunday from the Sunday of Tyrophagos to the fifth Week of the Fast we intercalate six times at *Κύριε ἐκέκραξα* and chant

[1.] the penitential stichera in the Oktoechos, regardless of their number, without the martyrikon (because the martyrikon, as was aforementioned, is chanted with the idiomelon),

[2.] *Glory... both now...*, theotokion.

Then entrance and prokeimenon follow. The entrance is performed until the Palm Sunday.

Until Palm Sunday we chant *at the stichos*:

[1.] in the Triodion the sticheron by Kyr [Theodore the Studite], once,

[2.] then idiomelon [5<sup>v</sup>] twice,

[3.] *Glory...* martyrikon,

[4.] *both now...* theotokion.

And the stichera at the stichos at Orthros in the same way until the Friday of the Sixth Week is chanted.

**On Monday of Tyrophagos at Orthros** we read the homily of [St. Gregory] the Theologian concerning charity<sup>90</sup>, and the rest of it is read on Tuesday.

**On Monday, Tuesday and Thursday of the Week of Tyrophagos** we chant the Hours with 3 psalms without the kathisma, and at Vespers on Tuesday and Thursday the Psalter is not chanted, at Orthros the Psalter is also not chanted on Monday, Wednesday and Thursday.

**On Wednesday of Tyrophagos** after the recitation of the first kathisma we chant the poetic kathisma from the Oktoechos and read the homily of [St. Gregory] the Theologian about the decay from the hail<sup>91</sup>. After the next kathisma we recite the troparion of the prophecy, mode 3: *Βασιλεῦ ἄγιε παντοδύναμε*<sup>92</sup>. Then the rest of the aforementioned homily is read. And Psalm 50 follows. Then we chant:

[1-2.] two kanons in the Oktoechos,

[3.] and the third — of the daily saint.

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<sup>90</sup> Homily 14<sup>th</sup> = PG 35. Col. 857–910, inc.: Περὶ φιλοπτωχίας ἄνδρες ἀδελφοὶ καὶ συμπήνητες. Now it is read on Sunday of Apokreos.

<sup>91</sup> Homily 16<sup>th</sup> = PG 35. Col. 933–964, inc.: Εἰς τὸν πατέρα σιωπῶντα διὰ τὴν πληγὴν τῆς χαλάζης. Τί λύτετε τάξιν ἐπαινουμένην.

<sup>92</sup> As currently.



The Service of the Preparatory Weeks to Great Lent according to the Typikon...

After the third ode we chant the poetic kathisma in the Oktoechos, and after the sixth ode the poetic kathisma of the daily saint.

The First Hour is chanted after the end of the Orthros without the recitation of continuous psalmody [6<sup>r</sup>], but the Psalter is chanted at the remaining hours. At the beginning of the Third Hour the signal is given for the Third Hour, and at the beginning of the Forth Hour — for the Sixth Hour. At the Sixth Hour we read the prophecy of Joel with its prokeimena. And after the end of the Fifth Hour [the signal is given] for the Ninth Hour.

After the end of makarismoi the signal is given for the **Vespers** immediately, but there is no recitation of continuous psalmody, and at *Κύριε ἐκέκραξα* we intercalate six times and chant

[1.] the idiomelon sticheron twice, mode 3 *Ἀνέτειλε τὸ ἕαρ*<sup>93</sup>,

[2.] and [three] stichera of the daily saint.

[3.] And at the excess stichos — the martyrikon in Oktoechos in the mode of the aforementioned stichera.

[4.] *Glory... both now...*, theotokion.

Then entrance, daily prokeimenon and the reading of the prophecy of Joel, and in place of *κατευθυνθήτω ἡ προσευχή μου* we continue— *ἐλπιάτω Ἰσραὴλ ἐπὶ τὸν Κύριον*, stichos 1: *Κύριε, οὐχ ὑψώθη ἡ καρδία μου* up to: ... *ὑπὲρ ἐμέ*, and the rest follows.

The Divine Liturgy is lenten.

The same pattern is used **on Friday** of this week. However, at **Orthros** on that day, after the second kathisma we chant the troparion [6<sup>v</sup>] in mode 5: *Δὸς ἡμῖν βοήθειαν*<sup>94</sup>, and read the homily of St. Chrysostom concerning Lent: *Φαιδρὰ σήμερον*<sup>95</sup>.

**On Friday of Tyrophagos at Vespers** there is no recitation of continuous psalmody; at *Κύριε ἐκέκραξα* we intercalate six times and chant:

[1.] the idiomelon sticheron twice

[2.] and three stichera of the saintly Fathers in the Triodion, mode 8:

*Δεῦτε ἅπαντες πιστοί*<sup>96</sup>, once,

<sup>93</sup> Now: the sticheron at stichos on Wednesday on Vespers, mode 3.

<sup>94</sup> As currently.

<sup>95</sup> = CPG. № 4333. The Fifth Homily about repentance (inc.: *Φαιδρὰ σήμερον ἡμῖν*; publ.: PG 49. Col. 303–314).

<sup>96</sup> Now: the first sticheron at *Κύριε ἐκέκραξα*, mode 8.

[3.] And at the excess stichos we chant the sticheron of the dead of the same mode: *Θρηνηῶ καὶ ὀδύρομαι*<sup>97</sup>,

[4.] *Glory... both now...*, theotokion,

And the rest of service as is aforementioned for Wednesday.

It is necessary to realize that during Lent (except Friday and Saturday) we do not chant kanons either from the Oktoechos or from the Menaion of the saint. However, kanons of the saints are not omitted completely — they must be chanted before, after the celebration of Lights [and before Lent].

**On Saturday of Tyrophagos at Orthros** we chant *Θεὸς Κύριος* mode 4, troparion *Ὁ Θεὸς τῶν Πατέρων ἡμῶν*<sup>98</sup>, which at the [7<sup>r</sup>] end of the Orthros is repeated, and after the recitation of 16<sup>th</sup> kathisma *Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου* we chant the poetic martyrikon kathisma and read the homily of [St. John of] Damascus concerning the dead, the beginning of which is *Τὰ τῶν βρωμάτων ἡδέα...*<sup>99</sup> Then we chant *Μακάριοι οἱ ἄμωμοι* for the dead, because on that day it is the remembrance of dead, and after the end of *Μακάριοι οἱ ἄμωμοι* we chant the poetic martyrikon kathisma and [poetic kathisma] of the current mode for the dead. And we chant two kanons:

[1.] of the holy fathers, mode 8, in the Triodion, by Kyr [Theodore] *Ἄισμα ἀναπέμψωμεν*<sup>100</sup>,

[2.] and that for the dead in the Oktoechos in the same mode: *Θανάτω τὸν θάνατον τοῦ Χριστοῦ*<sup>101</sup>.

After the third ode — the poetic kathisma for the dead, mode 5: *Ἀνάπαυσον Σωτήρ*<sup>102</sup>, and after the sixth ode — kontakion *Μετὰ τῶν Ἁγίων ἀνάπαυσον*<sup>103</sup>.

Exapostellarion: *Ὁ οὐρανὸν τοῖς ἄστροις*.

At *Αἰνεῖτε τὸν Κύριον* we intercalate three times and chant

[1.] the martyrikon stichera once,

[2.] *Glory... both now...*, the first theotokion.

<sup>97</sup> Now: the second sticheron at the stichos from the Oktoechos mode 8 on Friday at Vespers, for the dead.

<sup>98</sup> As currently.

<sup>99</sup> = CPG. № 8112 (inc.: *Τὰ τῶν βρωμάτων ἡδέα καὶ τίμια προτιθέμενα πολλάκις*; publ.: PG 95. Col. 248–277).

<sup>100</sup> Maintains its position to this day.

<sup>101</sup> The kanon for the dead from the Oktoechos, mode 8.

<sup>102</sup> Now: the poetic kathisma, which is chanted before the kanon on Friday of Apokreos.

<sup>103</sup> Now it is chanted on Friday of Apokreos.

The Service of the Preparatory Weeks to Great Lent according to the Typikon...

At the stichos

- [1.] the martyrikon
- [2.] and two [stichera] for the dead
- [3.] and the second theotokion of the current mode.

On this day, the brothers have the complete rest.

**At the Divine Liturgy:**

prokeimenon *Εὐφράνθητε ἐπὶ Κύριον*<sup>104</sup>, stichos *Μακάριοι ὧν ἀφέθησαν*<sup>105</sup>.

apostle: *Ἀδελφοί, [7<sup>v</sup>] τὰ τῆς εἰρήνης διώκωμεν*<sup>106</sup>,

*Alleluia Μακάριοι οὓς ἐξελέξω*<sup>107</sup>,

Gospel according to Matthew *Εἶπεν ὁ Κύριος· Προσέχετε τὴν ἐλεημοσύνην*<sup>108</sup>.

## SUNDAY OF TYROPHAGOS

**On Saturday at Vespers:** *Μακάριος ἀνὴρ*. On *Κύριε ἐκέκραξα* we intercalate nine times and chant

- [1.] three resurrection stichera of the current mode once
- [2.] and three other stichera of the Sunday of Tyrophagos, mode 6, idiomelon, twice.

*Ἀδὰμ τοῦ Παραδείσου διώκεται*<sup>109</sup>,

*Ἥλιος ἀκτῖνας ἔκρυσεν*<sup>110</sup>,

*Ἐξεβλήθη Ἀδὰμ*<sup>111</sup>,

- [3.] *Glory... both now...*, the first theotokion of the current mode.

At the stichos

- [1.] the resurrection sticheron twice
- [2.] and of the Sunday of Tyrophagos, idiomelon, mode 5 *Οἴμοι! ὁ*

*Ἀδὰμ*<sup>112</sup>,

- [3.] *Glory... both now...*, the first theotokion.

<sup>104</sup> Ps 31. 11.

<sup>105</sup> Ps 31. 1.

<sup>106</sup> Rom 14. 19–26 (fragm. 115).

<sup>107</sup> Ps 64. 5.

<sup>108</sup> Mt 6. 1–13 (fragm. 16).

<sup>109</sup> Now: the third sticheron at the ainoi, mode 6.

<sup>110</sup> Now: the sticheron on *Glory...* on the litany, mode 6.

<sup>111</sup> Now: the sticheron on *Glory...* at the stichos at Vespers, mode 6.

<sup>112</sup> Now: the first sticheron at the ainoi, mode 5.

The apolytikion is not chanted, but when the deacon recites: *Σοφία*, there is an apolysis.

**On Sunday of Tyrophagos at Orthros** we chant *Θεὸς Κύριος*, the resurrection troparion of the current mode with the theotokion. After the recitation of the first kathisma we chant the resurrection hypakoe of the current mode and read the homily of St. Basil concerning the Lent, the beginning of which is *Σαλπίζατε*<sup>113</sup>.

After the next kathisma there is the hypakoe of Tyrophagos, mode 6<sup>114</sup>. [8<sup>r</sup>] And on this day we read both homilies of St. Basil concerning fasting: [the first,] *Σαλπίζατε*, and the next one, which is read after the next kathisma, the beginning of which is *Παρακαλεῖτε*<sup>115</sup>.

After the anabathmoi, the Gospel and the rest, we chant two kanona:

[1.] the resurrection [kanon]

[2.] and the one on the Week of the Tyrophagos, which sticha are sung twice.

After the third ode — the penitential poetic kathisma from the Oktoechos: *Εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος*<sup>116</sup>, and after the sixth one — kontakion, mode 6 *Τῆς σοφίας ὁδηγέ*<sup>117</sup>. Exaposteilarion: *Ἅγιος Κύριος Θεός*.

At *Αἰνεῖτε τὸν Κύριον* we chant

[1.] three resurrection stichera of the current mode twice,

[2.] *Glory... both now...*, the second theotokion.

At the stichos

[1.] the resurrection [sticheron] once

[2.] and in the Triodion idiomelon twice,

[3.] *Glory... both now...*, theotokion.

The resurrection apolytikion follows.

As is customary, the catechesis is read and the brothers do not go out on-to the porch.

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<sup>113</sup> (Ps 80. 4) = CPG. № 2845. The First Homily about the Lent (inc.: *Σαλπίζατε, φησίν, ἐν νεομηνίᾳ*; publ.: PG 31. Col. 164–184). Now it is read on Friday of Tyrophagos.

<sup>114</sup> The incipit is: “The soul which are brought...” There isn’t accordance in the contemporary liturgical books.

<sup>115</sup> (Is 40. 1) = CPG. № 2846. The Second Homily about the Lent (inc.: *Παρακαλεῖτε, φησίν, ἱερεῖς*; publ.: PG 31. Col. 185–197). Now it is read on Wednesday of Tyrophagos.

<sup>116</sup> Now: the second poetic kathisma after the third ode on Sunday of Apokreos.

<sup>117</sup> As currently.

### At the Divine Liturgy

with the resurrection makarismoι we chant [troparia] from the kanon from the Triodion, the third ode.

Prokeimenon in mode 8: *Εὔξασθε*<sup>118</sup>, stichos: *Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός*<sup>119</sup>.

Apostle: *Ἀδελφοί, νῦν ἐγγύτερον ἡμῶν ἡ σωτηρία*<sup>120</sup>.

*Alleluia*: *Ἀγαθὸν τὸ ἐξομολογεῖσθαι*<sup>121</sup> [8<sup>v</sup>], stichos: *Τοῦ ἀναγγέλλειν τῷ πρωτῷ*<sup>122</sup>.

Gospel according to Matthew *Εἶπεν ὁ Κύριος· Ἐὰν ἀφῆτε τοῖς ἀνθρώποις*<sup>123</sup>.

koinonikon: *Ἀγαλλιᾶσθε*<sup>124</sup>.

### The features of TAS-OCS

Now one can identify the following features of TAS-OCS as compared with the current Jerusalem Typikon:

The **common** features of TAS-OCS are following:

1. TAS-OCS does not know the all-night vigil. Vespers, compline, midnight service and Matins were served at the time. Accordingly, there is no litany at Vespers.

2. The end of Matins, even on Sundays, is following: after stichera of the lauds and the reading of the great doxology the stichera at the stichos are chanted, and the service ends in the everyday way (except the Matins of the Great Saturday and Easter, as will be shown in the following publications).

3. The number of stichera on “Lord I have cried” is less that it is now (six, and on Sunday — nine). The number of stichera of the lauds is no more than six.

4. Kanons are used primarily of Studite authorship<sup>125</sup>.

5. The number of kanons during the Matins is less that it is now (two or three). In weeks, as a rule, the kanons of the Sunday and the Triodion are chanted, although one kanon of the saint may also be preserved (in the week of the Prodigal).

<sup>118</sup> Ps 75. 12.

<sup>119</sup> Ps 75. 2.

<sup>120</sup> Ro 13. 11–14. 4 (fragm. 112).

<sup>121</sup> Ps 91. 2.

<sup>122</sup> Ps 91. 3.

<sup>123</sup> Mt 6. 14–21.

<sup>124</sup> Mt 32. 1.

<sup>125</sup> *Одинцов Н. Ф. Порядок общественного и частного богослужения в Древней России до XVI века. СПб., 1881. С. 36–37.*

6. “Baptist of Christ” may be chanted at the end of Vespers (except for major holidays): for example, in the week of the Publican and the Pharisee or that of the Prodigal. It is interesting that in this case, the end of the service seems similar to the ending of the modern everyday service with “Alleluia”.

However, no troparion may be chanted at the end of Vespers, and the dismissal follows directly after the “Wisdom”, for example, on Saturday of Apokreos, on Sunday of Apokreos, on Sunday of Tyrophagos.

7. The litany is performed after the Matins with the chanting of the troparion to the creator of the temple, and St. Theodore’s announcement is read (except for major holidays). On Sunday of Apokreos and on Sunday of Tyrophagos, and in case of a holiday, the recession does not take place, but the announcement is nonetheless read after the dismissal.

One can also note the following **particular** features:

1. It is interesting that the stichera of the Publican and the Pharisee, which TAS-OCS prescribes at Vespers on this day, do not comply with the current ones (prescribed by the Jerusalem Typikon): they are now in different places during the 4<sup>th</sup> week of Lent (the theme of which is just the memory of the Publican and the Pharisee).

2. Similarly, the stichera of the Prodigal prescribed on this day also do not correspond to the present: they are now in different places during the 3<sup>rd</sup> week of Lent (which commemorates the story of the Prodigal, and at Matins of the 2<sup>nd</sup> Sunday corresponding kanon is prescribed)<sup>126</sup>.

3. The Apostolic fragment used nowadays as an ordinary reading of the 31<sup>st</sup> week after Pentecost (fragm. 280 from the middle, 1 Tim 1. 15–17), is read according to TAS-OCS at the Liturgy for the week of the Publican and the Pharisee.

4. There is the following custom on Saturday of Apokreos: at the Matins after the ninth ode, the brethren begin to chant exaposteilarion going down to the tombs, and stay there chanting “Praise the Lord” and the memorial stichera of the lauds and at the stichos. Then memorial ektene follows, which commemorates the names of the deceased brethren; dismissal follows.

5. On Monday, Tuesday and Thursday of the week of Tyrophagos there are hours “without the chanting of psalms”, and on Wednesday and Friday of this week — the Liturgy of the Presanctified Gifts.

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<sup>126</sup> See also: *Bertonnière G.* The Sundays of Lent in the Triodion: The Sundays Without a Commemoration. Pontificio Instituto Orientale, 1997. P. 65–78.

The Service of the Preparatory Weeks to Great Lent according to the Typikon...

6. Regarding the patristic reading, it can be noted that the reading of the announcements of the St. Theodore the Studite was the most common (it is interesting that their weekly reading also begins, according to the modern Typikon, in the week of the Publican and Pharisee). In addition, certain days are assigned for the reading of the sermons of the following authors: St. Andrew of Crete, St. Ephraim the Syrian, St. Gregory the Theologian, St. John of Damascus, St. Basil the Great (henceforth publishing the list of holy Fathers is to be continued). The modern Typikon offers another set of readings. However, it is interesting that St. Gregory's sermon about the decay from the hail, proposed by TAS-OCS on Wednesday of Tyrophagos, now is read on Sunday of Tyrophagos; but St. Basil's sermons about fasting, proposed by TAS-OCS on Sunday of Tyrophagos, on the contrary, are read respectively on Friday and Wednesday of Tyrophagos<sup>127</sup>.

As a general conclusion we can say that the service according to TAS-OCS was shorter than that according to the Jerusalem Typikon. It was less solemn, with the predominance of reading (not singing), and therefore it was similar to modern everyday services.

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<sup>127</sup> See also: Виноградов В. П. Уставные чтения (проповедь книги): историко-гомилетическое исследование. Вып. 1: Уставная регламентация чтений в Греческой Церкви. Сергиев Посад, 1914. С. 37–79.

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## БОГОСЛУЖЕНИЕ ПОДГОТОВИТЕЛЬНЫХ НЕДЕЛЬ К ВЕЛИКОМУ ПОСТУ ПО СТУДИЙСКО-АЛЕКСИЕВСКОМУ УСТАВУ

Настоящая статья представляет собой попытку ввести в более широкий научный оборот текст Студийско-Алексиевского устава — одного из ключевых памятников по истории византийского богослужения. Этот памятник сохранился только в древнерусском переводе, и по этой причине его текст известен ученым, особенно зарубежным, в гораздо меньшей степени, чем он того заслуживает. В данной публикации мы предлагаем ознакомиться с фрагментом русского перевода памятника.

**Ключевые слова:** *Типикон, Студийский синаксарь, патриарх Алексей Студит, Студийско-Алексиевский устав, прп. Феодосий Печерский, древнерусское богослужение.*

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