

The 23rd Day of August

Leavetaking of the Dormition of the Most Holy Theotokos; Commemoration of the Martyr Lupus, the slave of St. Demetrius of Thessaloniki.

Note: On this day, it being the Leavetaking of the Feast of the Dormition, *everything is taken of the Feast itself.*

Vespers begin with the usual Kathisma. At “**Lord, I call...**,” 6 stichera of the Feast; Glory..., now and ever..., of the Feast. (If it be **Friday evening** however, then Glory..., of the Feast; Now and ever..., the Dogmatic Theotokion in the Tone of the week). The Prokeimenon of the Day (we omit the Entrance and the Parameia readings), etc. The Aposticha, all Feast; and the Troparion is of the Feast. And the rest of Vespers, as usual.

At **Matins**, we omit the Polyeley and Gospel.

At the **Divine Liturgy**, the Prokeimenon, Alleluia and Communion Hymn are all of the Feast. The Epistle and Gospels are first to the Day and then of the Feast.

However, if it be a Sunday, at the **Great Evening Service (All-night Vigil)** on Saturday evening, we begin with the usual Kathisma. At “**Lord, I call...**,” 10 stichera: 4 of the Resurrection and 6 of the Feast; Glory..., of the Feast; Now and ever..., the Dogmatic Theotokion in the Tone of the Week. The Entrance and Prokeimenon of the Day, as usual. The Litya, all Feast; the **Aposticha**, all Resurrection. Glory..., now and ever..., of the Feast. At the Blessing of the Loaves, Troparia: “Rejoice, O Virgin Theotokos...” (*twice*) and that of the Feast (*once*).

At **Matins**, after “**God is the Lord...**,” the Troparion of the Resurrection (*twice*); Glory..., now and ever... that of the feast. Usual Kathismas. **Kathisma Hymns**, all Resurrection. The Polyeley is not sung. “**Blessèd art Thou, O Lord...**,” and the rest, as usual. **Ypakoe and Antiphons**: Resurrection. Prokeimenon in the Tone of the Week. “Let every breath,” and the **regular Matins Gospel**. “Having beheld the Resurrection of Christ,” Psalm 50, and the rest as usual. **The Canon** of the Resurrection, with 4 Troparia; that of the Theotokos, with 2 Troparia; and both Canons of the Feast, with 8 Troparia. The Irmosi are of the Resurrection, and the Katavasia, from the 1st Canon of the Feast, “Thy sacred and renowned memorial...” After the **Third Ode**, the Kontakion, Ikos and Ypakoe are of the Feast. After the **Sixth Ode**, the Kontakion and Ikos are of the Resurrection. The **Magnificat** is sung. After the **Ninth Ode**, “Holy is the Lord...” The **Exapostilaria**: one of the Resurrection; Glory..., now and ever..., that of the Feast. The **Praises**: 4 stichera of the Resurrection; 4 of the Feast (including Glory with verses); Glory..., the appointed Gospel sticheron; Now and ever..., “Thou art most blessèd, O Theotokos...” (as usual). The **Great Doxology**, and the usual

23 AUGUST

Troparia of the Resurrection. Usual Litanies and Dismissal.

At the **Hours**, the Troparia: Resurrection. Glory... Feast. Kontakia: Feast and Resurrection (to be said alternately).

At the **Divine Liturgy**, the Beatitudes with six Troparia of the Resurrection, and four Troparia from the Fourth Ode of the First Canon of the Feast. **After the Entrance**, Troparia: of the Resurrection and the Feast; Kontakia: Resurrection; Glory..., Resurrection; Now and ever..., Feast. **The Prokeimena, Apostol readings, Alleluias, and Gospel readings** are of the Day and the Feast. Instead of **“It is truly meet...,”** we sing the Irmos of the Ninth Ode of the First Canon of the Feast. The **Communion Hymns**: Praise the Lord from the heavens..., and that of the Feast: “I will receive the cup of salvation...”

The service to St. Lupus is sung on a day before because of the Leavetaking.

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