Vigil Divine Liturgy, January 30*

THE THREE HOLY HIERARCHS: BASIL THE GREAT, GREGORY THE THEOLOGIAN, AND JOHN CHRYSOSTOM. All three of these saints have their own feast days. This celebration began in 1100 in the days of the Emperor Alexis Comnenus. A great quarrel arose in Constantinople as to which of these three was the greatest theologian. They appeared in a dream to then Patriarch John and told him that they were equal before God, and each had his special gifts and talents. John chose January 30 to commemorate all three of them together, and composed the office.

Supplement for The Divine Liturgies of our holy fathers John Chrysostom and Basil the Great, 2006

The Vigil Divine Liturgy begins on page 104 in the Divine Liturgies book. The beginning verses of the Lamp-lighting Psalms ("O Lord, I have cried") are sung in Tone 4 (page 138). At the Psalm verse "on 3" toward the bottom of page 116, continue as follows:

Cantor

(on 3)

Be - cause with the Lord there is mercy and fullness of redemp-tion,

Is - rael indeed he will re-deem from all its in - i - qui - ty.

Stichera of the Three Holy Hierarchs - Tone 4 samohlasen

Let us glorify the three great preachers of the Trin-i - ty, the instruments of grace and harps of the Spir - it, re - nowned trumpets of di-vine preach - ing

who thun-dered awe-some wonders which were re-vealed from on high. John, Ba-sil

* to be sung on the evening of January 29
and Gregory made known the glory of God to the ends of the earth.

Praise the Lord, all you nations, acclaim him all you peoples!

Let us worthily venerate the defenders of the Trinity. They are the three apostles added to the Twelve. They are rivers which overflowed living waters out of Eden.

They nourished the face of the earth with life-giving divine waters.

They are the basic elements of nature, fashioning not creation

but the true faith.

Strong is the love of the Lord for us; he is faithful forever.

The prophet spoke of them, saying: No one who lives or speaks has not...
heard their voices, for the famous and excellent work of these sublime and wise teachers has spread through all the earth and sea. By their divine laws the ends of the earth are joined together and preserved in the one true faith.

Tone 6 samohlasen

Cantor

Glo-ry to the Fa-ther, and to the Son, and to the Holy Spir-it, now and ev-er and for-ev-er. A-men.

Doxastikon of the Three Holy Hierarchs - Tone 6 samohlasen

Let us ex-tol today those mystical trumpets of the Spir-it, the God-man-tled Fa-thers, who, speak-ing of di-verse things, sang a u-nifying hymn in the midst of the Church: teach-ing that the Trin-i-ty is One,
not differing in substance or Godhead; refuting Arius
and contending for the true faith; and who always intercede with the Lord
to have mercy on our souls.

As the doxastikon is sung, the clergy enter the Holy Place with the gospel book and censer.

The service continues on page 117 with the singing of the Hymn of the Evening, "O Joyful Light". The prokeimenon of the day of the week is sung (pages 120-121), and the following readings may be chanted:

Readings: Deuteronomy 1: 8-11, 15-17 (EOT 301)
          Deuteronomy 10: 14-21 (EOT 301)
          Wisdom 3: 1 - 9 (EOT 315-316)

After the Small Litany (page 122), the Divine Liturgy continues with the Thrice-Holy Hymn ("Holy God") on page 27 of the Divine Liturgies book.

Prokeimenon of the Three Holy Hierarchs - Tone 8 (Psalm 18:5,2):

Verse: The heavens declare the glory of God, and the firmament proclaims his handiwork.
Alleluia of the Three Holy Hierarchs - Tone 1 (Psalm 88:6,8):

Verse: The heavens declare your wonders, O Lord, and your truth in the assembly of the holy.
Verse: God is glorified in the council of the holy, great and awesome above all who surround him.

Communion Hymn (Psalm 32:1):

The following hymn may be sung at the end of the Divine Liturgy if desired, either after the Ambon Prayer (if bread is blessed) or after the dismissal.

Troparion of the Three Holy Hierarchs - Tone 4

Teachers of the world, of one mind with the apostles, intercede with the Lord of all to grant peace to the world, and abundant mercy to our souls.