

562 Fulfilling the will of the Father, Jesus Christ—the Lamb of God who takes upon himself the sin of the world (*see Jn 1:29*)—willingly accepts death on the Cross, and through the Cross conquers death. This is why Friday is the memorial of Christ's saving crucifixion. The liturgical meaning of Saturday is expressed in the kontakion "O Lord, Maker of nature, the world offers you the godly martyrs as the first-fruits of nature." In the services of Saturday, the Church embraces the entirety of the history of salvation, rendering praise to all the saints: "Apostles, prophets, martyrs, bishops, venerable and righteous ones, [you] finished the fight well and kept the faith."³⁹¹ On Saturday the Church also prays for the deceased. It does so in the faith and hope that they will find rest with the saints: "To the souls of your servants, O Christ, grant rest among the saints, where there is no pain, no sorrow, no mourning, but only life without end."³⁹²

c. The Order of Tones in the Octoechos

563 be prayers and hymns of the weekly cycle are incorporated into the Divine Liturgy and the services of the daily cycle. These prayers are chanted according to one of the designated tones (in Greek, *ethos*, meaning sound or echo), which occur in succession. The tradition of church singing according to eight tones flows from the Paschal event—the Eighth Day. The full cycle of eight tones lasts eight weeks. Collected together, the prayers of the eight tones comprise the liturgical book called the *Octoechos* (from the Greek meaning eight tones).

564 The eight-tone cycle of the weekly services forms a column, the base of which is the first tone and the crown is the eighth tone. This crown in turn becomes the foundation for the first tone, which is sung on the following Sunday. In this way, the tones resemble the rungs of a spiritual ladder which joins the present time to the Day of the Lord's coming. Each year the building of this ladder begins on Thomas Sunday and concludes on Palm Sunday. Thus, the Paschal time of the weekly cycles encompasses, as it were, historical time and allows us to accept all of life in the light of Paschal joy.

3. The Yearly Cycle of Services

565 The services of the liturgical year, or Church year, are built upon the immoveable and movable cycles. The former is linked to the fixed dates of the year, and the latter—to the movable date of Pascha. The liturgi-

³⁹¹ Horologion, Saturday propers, troparion for All Saints,

³⁹² Horologion, Saturday propers, kontakion for the deceased.

cal year is joined to the astronomical year in such a way that the year is crowned with the goodness of God.³⁹³ This is accomplished by commemorating, rendering present, and experiencing all the major events of salvation history in the Divine Services.

566 The immoveable cycle of the Church Year begins on September 1; according to the Old (Julian) Calendar calculation, this occurs on September 14. The two calculations of the liturgical calendar (new and old) result from the fact that eventually it was noticed that every 128 years the civil calendar (in use since Julius Caesar) differed by one day from the actual astronomical cycles. In 1582, in order to renew the correspondence between the calendar year and the astronomical cycles, Gregory XIII, Pope of Rome, ordered a calendar reform, cancelling ten days from the calendar of the time. The reformed calendar was called the New or Gregorian calendar, while the unreformed remained the Old or Julian calendar. Since the time of the calendar reform, the difference between the two calendars has grown to thirteen days and will continue to grow. A result of the different calculations is also the different dates for Pascha (Easter) and, consequently, of the feasts of the moveable cycle. Sometimes the date of Pascha coincides, but sometimes the difference between the Gregorian and Julian Calendar dates can reach five weeks.

a. The Movable Cycle (Lenten and Floral Triodia)

567 The centre and pivotal point of the liturgical year's movable cycle of feasts is Pascha. The date of its celebration falls on the first Sunday after the full moon after the vernal equinox. This means that every year the date of Pascha will move, falling on different calendar dates. Thus, on the Gregorian calendar it can fall as early as March 22 and as late as April 25; and on the Julian calendar, as early as April 4 and as late as May 10. Accordingly, the dates of the beginning of Great Lent, and of the feasts of the Lord's Entrance into Jerusalem, Ascension, and Pentecost will also move. During this period, the Church accompanies the faithful with the services of the Lenten and Floral Triodia (from the Greek, meaning a three-canticle hymnic composition). The Lenten Triodion contains the services for the four Sundays before Great Lent and for Great Lent itself; the Floral Triodion for the period from Lazarus Saturday to the Sunday of All Saints. [The Floral Triodion is also called the Pentecostarion.]

³⁹³ See Liturgicon, Divine Liturgy of our Holy Father Basil the Great, Anaphora