

# ORTHODOX INSIGHTS

Volume I



Archbishop Chrysostomos, Bishop Auxentios,  
and Archimandrite Akakios,

in collaboration with  
† Ioannes M. Fountoules

CENTER FOR TRADITIONALIST ORTHODOX STUDIES

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## Volume I

### A Collection of Short Questions and Answers on Liturgical Practice and Orthodox Worship

by

Archbishop Chrysostomos  
Bishop Auxentios  
and  
Archimandrite Akakios

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† Ioannes M. Fountoules



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## ABOUT THE AUTHORS AND COLLABORATOR

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† *Professor Ioannes M. Fountoules* (†2007) graduated *summa cum laude* from the School of Theology of the University of Athens and pursued graduate studies at the University of Louvain. He received his doctoral degree in theology at the University of Thessaloniki, where he taught theology from 1969–1996. Former director of the renowned Patriarchal Institute for Patristic Studies at the historic Vlatadon Monastery in Thessaloniki, he was considered one of the foremost contemporary liturgical scholars of the Orthodox world. Dr. Fountoules authored innumerable scholarly articles and books on the history of liturgy, on Orthodox worship, on the festal calendar, on the liturgical works of St. Symeon of Thessaloniki, and in the area of homiletics.

## **ACKNOWLEDGEMENTS**

We would like to thank Alexis Lukianov, a pious and faithful Orthodox Christian, for suggesting the concept and title for this series.

## INTRODUCTION

This is the first in a two-volume series of brief questions and answers, sermons, and selections from articles concerning liturgical matters in the Orthodox Church (Volume I) and about Orthodox theological, pastoral, and ecclesiastical concerns (Volume II). All of the materials used have appeared in various publications of the Center for Traditionalist Orthodox Studies, primarily in the pages of the triannual journal, *Orthodox Tradition*, which is at present in its twenty-sixth year of publication. The majority of the questions and answers in these volumes, submitted by readers, have been drawn from regular columns that appeared in the journal: “Liturgical Notes,” “Facts About the Faith,” and “Questions and Answers.” Both volumes are directed primarily to the Orthodox reader and presume some basic familiarity with the Eastern Orthodox Church. Nonetheless, they contain information and address subjects that will also be of interest to non-Orthodox readers and to those interested in gaining a deeper understanding of Eastern Orthodoxy.

The present volume presents diverse inquiries submitted between 1987 and 2000, by clergy and laity, to the “Liturgical Notes” column in *Orthodox Tradition* about liturgical practices in the Orthodox Church. The answers to these questions are those of the authors designated on the title page, as well as their learned collaborator, the late Professor Ioannes Fountoules. Some of the themes addressed may overlap with matters of worship that are also discussed in the companion volume in this series. The focus in these latter instances, however, is a general one, while here our concerns are the specific issues of *liturgical rubrics* and *ritual practice*. In addressing these aspects of liturgical worship, we have not followed any particular thematic arrangement, since the questions posed are so varied, despite some superficial commonalities here and there. Each question is introduced by a header, making the collection easy to scan. The index at the end of the volume will also provide a reference guide for the many subjects covered.

When responses to the liturgical inquiries contained in this book are the joint work of the authors and their collaborator, the source of the answer will not be designated. In most cases, these responses are the product of joint input—at least in the earlier years of our collaboration—from exchanges with I. Fountoules or from elaborations, approved by him, on his research notes. If an author or the collaborator is singly responsible for a reply, his name will follow it. Many of the inquiries and responses are, in fact, translations (primarily by the present writer) of questions from



Greek clergy and answers by Dr. Fountoules that appeared in his *Ἀπαντήσεις εἰς Λειτουργικὰς Ἀπορίες* (Answers to liturgical questions).<sup>\*</sup> He is identified as the author of all such responses (with any addenda by the translator in brackets).

I should note, too, that some of the questions presented here have been edited and sometimes differ from their original form. As well, not a few of our responses to questions have changed in the light of recent data and new information. A good scholar is, after all, one who is looking for truth and accuracy; therefore, we have not been hesitant to rectify past errors, in the light of new research, or to revise and restate our former views as new facts and more refined thinking demand. In that vein, I must say that my own experience is that amateur “students” of liturgical studies and self-styled experts of every sort often revile this particular rubric of scholarship. More often than not, with the rigidity that one might rightly apply to dogmatic matters, they hold their opinions about liturgical questions to be self-evidently true and immune to revision.

There will be, then, as there was when these questions and answers first appeared, some who will react with nothing short of choleric bombast and outrage at some of our positions and explanations. To these individuals, I would simply say that our purpose has not been to grind any personal axe, but simply to present traditional Orthodox liturgical scholarship in an objective, logical way. If, in so doing, we have unsettled the feathers of the few, we hope that the reaction of the majority of our readers will be one of joy in learning something new and of seeing worship in a more critical light. It would please us to provoke greater interest in this fascinating area of religious life, prompting others further to explore liturgics and perhaps to bring us to new corrections and insights by their own study and research.

*Archbishop Chrysostomos*

*\* This monumental work appeared in four volumes, published privately in Thessaloniki between 1973 and 1982 (which volumes we have used in this book) and in five volumes published by the Orthodox Church of Greece (Apostolike Diakonia), in Athens, which produced a fifth volume of liturgical questions and answers in 2003, a few years before Fountoules' death.*

## THE RESURRECTION SERVICE (*Anastasis*)

*Is it correct to hold the Resurrection Service during the later morning hours after midnight of Great Saturday (Sunday morning), in keeping with the Gospel (“When the Sabbath was past..., very early in the morning of the first day of the week..., at the rising of the sun”), thereby avoiding the abandonment of the Church by the faithful immediately after the Anastasis [i.e., before the Canon of Matins and the Divine Liturgy]?*

From the very first years of the Christian Church, a lengthy all-night service was held on the night of Pascha [as “Easter” should properly be called in the Orthodox Church], beginning Saturday evening and concluding Sunday morning. This is the most ancient Christian vigil. According to the Byzantine liturgical *Typikon* [the rule or order for the celebration of services, which may differ from monastic community to monastic community or from local Church to local Church], it included the Vespers of Great and Holy Saturday (during the chanting of which catechumens were Baptized), the Liturgy of St. Basil the Great, a long reading from the Acts of the Apostles, the Midnight Service for the Sunday of Pascha (in which the Canon for Great Saturday, “In the waves of the sea...,” is sung instead of the customary Canon to the Trinity), the Service of Matins, and the Resurrection Liturgy. For pastoral reasons, in parishes the long service came to be divided into two parts, with the Vespers and the Liturgy of St. Basil being transferred to Great Saturday morning, in order to facilitate the communion of the faithful. Catechumens were no longer Baptized, the lengthy reading from the Acts of the Apostles, which connected the Liturgy of St. Basil the Great with the Midnight Service, was no longer done [but was moved to Great Saturday evening], and the vigil was confined to the Midnight Service, Matins, and the Liturgy alone. In the liturgical framework of these services, the Resurrection Service was placed after the dismissal of the Midnight Service and at the beginning of Matins, for which it serves as a somewhat peculiar beginning. Precisely this liturgical setting indicates that the Resurrection Service was held during the first hours after midnight, that is to say, at the time that a normal Matins service would begin. Such is also expressly specified by various ancient *Typika* [plural of *Typikon*] with these characteristic phrases: “when the appropriate hour for Matins arrives, we go out,” etc., or “at

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*From the Introduction*

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