

II The Festal Triodion

The Festal Triodion consists of the prayers that glorify the resurrection of Jesus Christ, and the events that are fulfilled after the resurrection of Christ. In it, first of all, is the order of services for the days of Pascha, during which the resurrection of Jesus Christ is glorified. But as the Lord, after His resurrection, "appearing to His disciples during forty days, and speaking to them of the kingdom of God" (Acts 1:3), that the resurrection of Christ (although even with a little solemnity) is hymned in the church services and after Bright Week until the fulfillment of the forty days, i.e. until the day of the Ascension of the Lord. This period, however, does not close the singing of the Festal Triodion. Celebrating the forty days of the resurrection of the Lord, the Holy Church during the same time prepares the believers to celebrate the Descent of the Holy Spirit on the Apostles and intends to celebrate special days for this purpose. From here, according to the features of the church services, the entire season of singing from the Festal Triodion can be divided into three parts: 1) Bright Week, 2) the Sunday after Pascha, that is from the Sunday of the Apostle Thomas until the Leave-taking of Pascha and 3) the Sunday after the Leave-taking of Pascha to the Sunday of All Saints. Such content explains the name, "Pentecostarion" (fifty days) and the understanding of the Festal (Flowery) Triodion. It is called flowery because it either is sometimes stated in the order of the services for Holy Week and Palm Sunday, and this latter Sunday is called Flower-bearing, or because the beginning of its use coincides with the beginning of spring, the time of flowers, which thus can serve a beautiful symbol for designating the spiritual beauty and grace of the hymns of the Flowery (Festal) Triodion. The hymns of the Festal Triodion like the hymns of the Lenten Triodion are essentially the product of many writers, the names of some have remained unknown, and the names that are known belong to the Fifth through Fourteenth centuries. The best-known hymns of the Festal Triodion belong to St. John of Damascus. The collection of the hymns into one book is attributed to the same persons who compiled the Lenten Triodion. The expansion and formation of the books may belong to the Fourteenth Century.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900) p. 0560
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