



Ustav: The Liturgical Order of Services for the year of the Incarnate Lord 2024

These rubrics follow the course for the old Julian Calendar, as it would be impossible for me with my workload to do both calendars. Please note that I do not “back my own horse” in this race and have not for many years. I have not been able to benefit from my own rubrics during those years as my parish has been new calendar for many years. So please no complaints to me personally on which calendar I have published, as I follow the official Consistory Calendar here. I can only do so much and even this is too much for me but I do it anyway that some may benefit. For those on the Revised Julian Calendar, in Ukrainian there is the OCU’s rubrics and in English St. Tikhon’s Monastery rubrics. If I will be instructed to shift the rubrics in upcoming years, I will do so. But we are in a state of fluctuation which requires a lot of prayer and conciliation, and so let us pray for these things. I have never been one for uniformity of parish praxis because there simply has never been such things, as I have read tens of thousands of pages over the years that show that even with dioceses of all kinds and in every place, praxis varies. But we still need a standard of praxis so that we do not vary from it beyond the boundaries of the Church, and that any fluctuation remains within the liturgical theology and standards of the Church and the Liturgical Tradition received down through the centuries, based upon the Apostolic Standard.

Fr. Haralampij Linsinbigler

For those who wish to review the Slavonic Typikon, an online edition can be found here:
<http://www.orthlib.info/Typikon/Typikon.html>

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Liturgical Vestment Colors

The Slavonic Typikon calls for either “bright” vestments or “dark” vestments (in older forms of St. Sabbas, however, it does specify white for Pascha). This generally can be interpreted to mean “bright/decorated” vs “dull/limited in decoration.”

In other words, if a darker shade of a color is greatly ornamented in a vestment, then it is considered “bright,” since bright does not necessarily mean “light in color.” This leaves the rest up to custom and local tradition.

One could assign meanings to the different colors: White for the pure light of God’s energy and the color of Resurrection; gold for the majesty of Christ and the richness of the gifts of the Holy Spirit; green as the color of life, for the Holy Spirit (and in some traditions the wood of the cross); deep red for Christ’s blood and the blood of the Cross; purple for the suffering of the majestic Christ (Messiah, Priest-King); red for the blood of the martyrs; blue for the Mother of God angels, and heavenly things (although white is also used for heavenly things as the light of God’s energy); and, and bright red for the fiery flame of the Spiritual Host.

The following basic pattern are only guidelines, and we find in works such as the *Nastol’naya Kniga Sviashchenno-sluzhitelia*, with variations:

1. White: As the color of Resurrection, the only actual color reported in Scripture itself for the Resurrection, white is used traditionally on
 - a. Pascha and all of Paschaltide (this could be decorative white with many patterns and ornamental colors as accents). It should be noted that the usage of red vestments rather than white for Pascha is an innovation that originated in Moscow over a century ago but has spread to other places. In Jerusalem the Patriarch wears white but the rest of the hierarchs and clergy wear red with white or just red. The usage of white (usually with gold or other colored ornaments) for Paschaltide was universal for the first 1800 years of Church history. Funerals, as a rule, are done in white vestments as funerals are resurrectionally oriented (if the priest does not have white, he wears gold). On days where there is a baptism the priest always wears white, regardless of the season and the day, as baptisms are always resurrectionally themed.
 - b. Ascension
 - c. Pentecost with green/gold accents, although it has become customary to go “all green” on Pentecost in recent centuries.
 - d. Theophany (in some places aqua color is used), with sometimes blue and gold coloring.
 - e. Transfiguration, the latter again because white is biblically the color of transfiguration just as it is the color of resurrection.
 - f. White with gold (or just gold) is also appropriate for Nativity (gold is sometimes worn from the second day of Nativity all the way until the eve of Theophany, although in many places gold or red or a combination of these is worn on the Great Feast itself and the afterfeast period).
 - g. The Annunciation (although some go with gold or blue or gold with blue for the latter two; see note under #2).

2. Gold of all shades is appropriate for Great Feasts of our Lord Jesus Christ, the Prophets, the Apostles and the Holy Hierarchs. Gold is the “default” color for any feast of the Lord, including Sundays. Because Sunday is the Lord’s Day and the weekly feast of the resurrection, gold or white or any combination with gold and/or white in it as a base color is never wrong for Sundays. Either gold and white or just gold with blue trim is appropriate for the feast of the Meeting of our Lord and the Annunciation, since these feasts are both feasts of the Lord and of the Mother of God.

3. Bright Blue (note, this does not necessarily mean “light” blue, but “bright”—may be a “deep” hue but shiny with bright trim): Feasts of the Most Holy Mother of God or other Virgin Saints, the Bodiless powers (some use white), or other heaven-themed feasts.

4. Blood red/Crimson/Burgundy (or reddish purple): Feasts of the Holy Cross and Holy Thursday.

5. Red: The Holy Martyrs, Nativity fast (red or dark red) and in some places Nativity (red, or highly ornamental burgundy).

6. Green: Palm Sunday, Holy Trinity (Pentecost) Sunday and the week following (sometimes until Holy Apostles or even beyond to Dormition fast, especially on the altar vestments), commemorations of the venerables (monastics and fools for Christ). In some traditions gold is worn on Palm Sunday and white (often with green and other “life-bearing” trim) for Pentecost.

7. During the Lenten periods, the vestment colors are: dark red, purple, dark blue, dark green, and black. Black vestment colors are an innovation of the mid-19th century Tsarist Russian Empire originating at the funeral of Tsar Peter II in 1821. In the places where black is used it is used for weekdays of Great Lent, and sometimes for Holy Week. During the first week of that Lent and on the weekdays of the following weeks, the vestment color is dark purple, dark red, or black, or a mixture. On Sundays and Feast days of this period, the vestments are of a gold color with purple/dark red trim, or a shiny purple with gold trim. For those who don’t have purple, red may be used instead.

When a Priest gives a blessing

There seems to be some, but not a lot, of confusion here. When a priest gives a blessing he is to arrange his hands so that they form the letters ICXC. The priest is to bless the person or persons first above, then below, then to his left (the person’s right—as they would cross themselves), then to his right (the person’s left, as they would also finalize their sign of the cross on themselves). The anomalous practice that we still witness today where a priest blesses *another person or persons* up, down, and then to their left and then their right (his right and then to his left) is incorrect and stemmed from the confusion of some jurisdictions that came back and forth from the Unia. **The blessing must always go from right to left of the recipient(s), that is, after up and down, going from the priest’s left to his right—their right to their left.** So a priest blesses himself as all

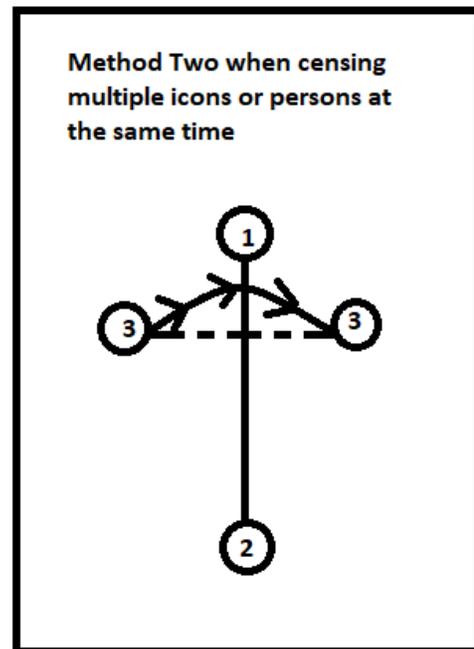
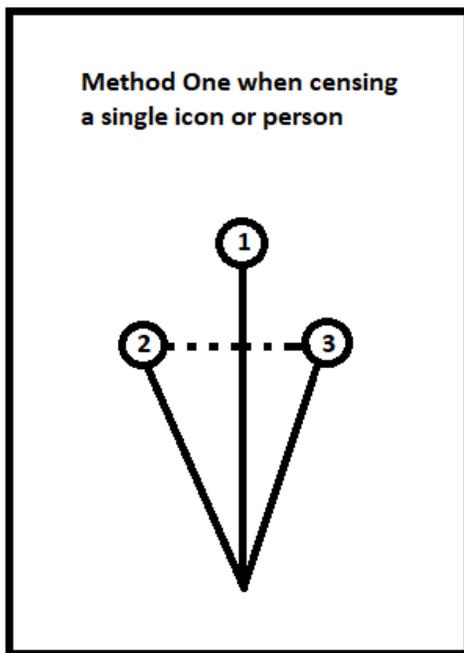
Orthodox Christians do: from right shoulder to left shoulder, but he blesses others from *their* right to *their* left.

Methods of Censing

Method of Censing in accord with the Slavonic Typikon

The Slavonic Typikon calls for censing to be made “in the form of the cross.” Specifically, it states that “he censes...lifting the censer before each one vertically and then across, making the cross.”

There are two methods to do this. I will first show the diagrams that I made to best show the two methods and then explain them with words.



One will notice that in diagram one, the cross form resembles icons of the cross where the lance and sponge go right and left. The censing resembles this. One will notice in diagram two that the third swing of the censor is a sweeping movement from the priest's left to his right (the icon or person's right to their left). The second method somewhat resembles a priest's motion when giving a blessing (up, down, his left to his right—the person's right then left). Method 2 can also be used with a single person or icon, and can even be used with a single up down motion followed by a single left right motion “making the sign of the cross” and still fulfills the rubric of the Typikon. It is best to use the two methods (well, the second one even has two forms) interchangeably based on number of clergy and people.

Order of Censing

It is important to understand the theology of the order of censing. All of the faithful bear not only the image of God and thus are icons (this is true even of others who are not

Orthodox), but are consecrated vessels sealed with Holy Chrism just as the Church building at its consecration. The image that they bear is that of the Lord Himself, so they are not inferior to written/painted icons, but are truly living icons of God Himself. There are many different methods of censuring that have come about in the Church and many variants of even local practice. However, this is provided for a singular guide of good order.

A Deacon or Priest who is censuring must, for his sake, keep in mind the purpose for his censuring while he is doing it, namely the sanctity of all that is being censured.

Great Censing at Vespers:

See the order below for “Prior to Divine Liturgy,” with one exception if . At Vespers, because more time is required for the hymns to be said, the Great Censing at “Lord I Cry” is done in the following manner: Do all things “because the doors are closed” as stated below. However, after censuring the Iconostas, cense the people first then go around the perimeter of the temple censing south-side icons (because it is the beginning of the Liturgical day) censing the icons in a clockwise manner, censing icons and people together in narthex, and then censing north side icons, then center, then Christ, then Incarnation (Birthgiver with Christ), then in and then cense Holy Table 3x.

Prior to Divine Liturgy:

*Note, this differs from the Great Censing at Vespers when censuring the temple which is longer because Lord I Call is longer, in which rubrically, you would cense the people from the Amvon before censuring the icons “around the perimeter.” Do not confuse the two.

Because the Holy Doors are closed (explanation further down), the following is the order of censuring:

Front side of HT 3x

South side of HT 3x

East side of HT 3x

North side of HT 3x

Proskomedia Table 3x

Upper Synthronon (i.e. the center East of the Temple behind holy table, where are often the bishop and presbyters chairs, but if they are not, you still cense there)

Icons on South side walls of Altar

Icons on North side walls of Altar

Icon above Holy Doors (if there is one)

When (because) the Holy Doors are closed, after the above censuring, cense everyone in altar (bishop 9x, priest 3x, deacon 3x, minor order 2x, other servers 1x, unless there are many and then do censuring method #2 above). Note, this is different than the order if the Holy Doors are opened, in which case the clergy censuring would wait until after censuring the iconostasis in order to cense clergy and servers in the altar. Also note, if there are more than one of any, it is most effective to use the “sweeping” method of censuring for them.

Then go out north deacon’s door to the center in front of closed Holy Doors, make a slight bow to the East, and cense the Holy Doors 3x.

After this cense:

The Icon of the Lord (on your right, the south side)
The Icon of the Incarnation (Theotokos and the Lord) on the left.
The rest of the icons on the south side (i.e. to the right of the icon of the Lord)
The rest of the icons on the north side (i.e. to the left of the icon of the Theotokos)
Then go down to cense the icon on the center stand or tetrapod
Then proceed to cense the nave to the south side (censing the temple “clockwise”) going to the narthex along the center aisle censing all the icons and people on the south side at once.
Once in the narthex cense the icons that are elevated on the walls and then cense people and any lower icons that may be behind them at once (all still “clockwise”).
Then proceed back out of the narthex into the nave along the center aisle censing all people and icons on the north side at once.
Go before the Holy Doors and cense 3x then to the south the Icon of the Lord 3x then to the north and the icon of the Theotokos (Incarnation icon).
Re-enter the Altar and cense the front of the Holy Table 3x (if a bishop is present you would cense him another 3x prior to finishing at the front of the altar).

Pre-Gospel Censing

The Typikon prescribes this as what we would call today a special “little censing.” While it has been expanded in practice in many places, the focus of it is to cense the Gospel on the altar prior to its being read, and to cense the area around which it is being read and to cense the people prior to hearing the Gospel. If you do “more” than this it is not “bad,” but it does obscure the purpose of this particular censing. The Typikon order is as follows:

Cense the Gospel upon the altar from the front of the Holy Table 3x

From the south of the HT 3x

From the East of the HT 3x

From the North of the HT 3x.

Cense the Proskomedia Table

Facing West: cense each of the opened Holy Doors, first the south then the north.

Turning around and facing East: Cense the central opening of the Holy Doors 3x.

Cense the Iconostas Icon of Christ to the right 3x then the Icon of the Theotokos to the left 3x. Cense the clergy if present 3x (but first the bishop if present, 9x), then those in the altar.

Then WAIT until the end of the reading and give the peace to the reader(s) and cense them 3x from the center of the Amvon. Then cense all others present from the center of the Amvon from south to north (from your left to your right). If the singers are in a separate place, for all censings you would cense them first, then the rest as prescribed.

After this, turn back toward the opening in the Holy Doors, cense the icon above the doors 3x then, moving into the altar, the Gospel (front of altar) once again 3x.

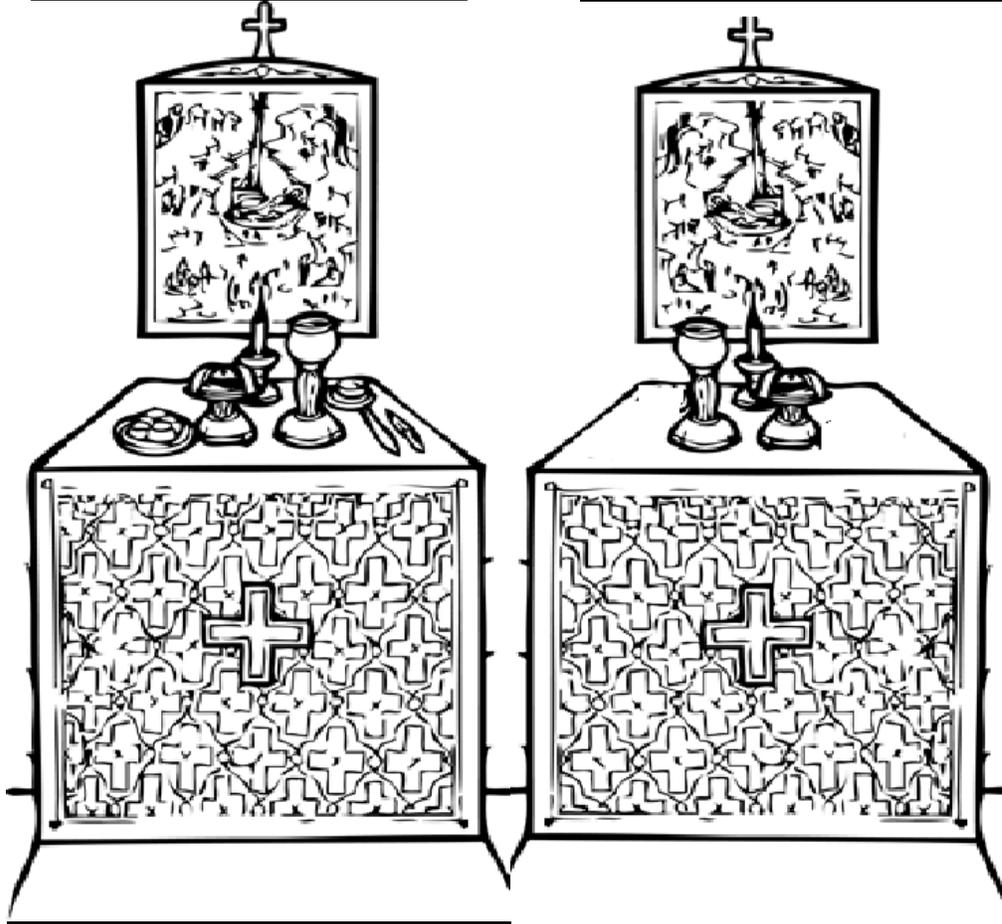
**Note, there are those who do a far more extensive “door open” censing, but this loses the purpose for this censing both in the logic of the Typikon and in the reason for the censing itself.*

Proskomedia Table Setup-Divine Liturgy and Presanctified Liturgy

While the Proskomedia Table should be set up with Paten (Diskos) on the left and Chalice on the right for Divine Liturgy, for Presanctified it is the opposite, since the Paten with Presanctified Lamb needs to be held in the Priest's right hand above the Chalice for the Presanctified Entrance. Below is a diagram to demonstrate this:

Proskomedia for Divine Liturgy

Proskomedia for Presanctified Liturgy



Duties of Subdeacons and Readers

It is popular today to think that the Subdeacon has no other role than at a hierarchical Liturgy, and that otherwise he is simply an altar-server. However, this is an inaccurate view of the Subdiaconate. We get some clues as to what his service is going to be from the prayer of his ordination:

Bishop: “Lord, our God, Who through the one and same Holy Spirit distribute gifts of grace to each one whom You have chosen; You Who have given to the Church different orders; and have established different degrees of ministry **therein for the service of Your holy, pure Mysteries**; and Who through Your ineffable foreknowledge have ordained this Your servant (name) worthy to serve in Your holy Church. Preserve him, Lord, uncondemned in all things.

Grant that he may love the beauty of Your house, **attending the doors of your holy temple, and lighting the lamps of the dwelling place of Your glory.** Plant him in Your holy Church like a fruitful olive tree bringing forth the fruits of righteousness. Make him **Your perfect servant** at the time of Your Second Coming, that he may receive the reward of those who are pleasing in Your sight.

For Yours is the kingdom, and the power, and the glory, of the Father, the Son, and of the Holy Spirit, now and always, and to the ages of ages.”

Here we see that that the Office of Subdeacon is:

1. For the service of the Lord’s Mysteries (to prepare, set in order, and properly clean the holy utensils, the preparation, the altar area, etc.). They secure the “external order” of the liturgical services, while the bishop, priest and deacon secure the “internal order” of the liturgical services.
2. To serve in the Holy Church as a “servant-minister” (hence the term sub-deacon or hypo-deacon) and “minister of order.”
3. To attend the doors of the temple (this refers to the fact that the Subdeacon is the “disciplinarian” during the divine services and the order-keeper among servers and others, but also refers to the fact that they by ordination are to open and close royal doors and holy doors during Liturgy, be it hierarchical or not).
4. To light the lamps of the dwelling place of Your glory. The subdeacon lights the lamps including those on the holy altar table and the oblation table (see below)

Duties of Ordained Subdeacons: “Subdeacons may do everything permitted to readers. In addition, they may touch the Holy Table if there is a necessity or direction to do so. For example, they may remove and place the trikerion and dikerion on the Table if the customary stand behind the Table is not provided. Subdeacons may prepare the Table of oblation. Subdeacons may open or close the Royal Doors when prescribed...” (Sokolov, *A Subdeacon’s Manuel*, p6).

"The Subdeacon's Duties"

(in Navaja Skrizhal—the New Tablet, Part 3, Chapter II, section 4, pp 288-289).

“To love the beauty of Thy house.” In what way ought a subdeacon to love and preserve the beauty of God's house or temple -- Symeon of Thessalonica explains this (in Chapter 194), enumerating the duties of his calling: 'He guards the holy doors, lest anyone of the unworthy enter into the Altar. He touches the sacred vessels and arranges them in such order as the Liturgy requires, so that the priests would have everything in preparedness at the time of the offering of the Gifts.

After the Great Entrance, when certain vessels or other appurtenances of the Liturgy become superfluous, the priests hand them over for safekeeping to the subdeacons, because none of the other lower ranks may touch them. One subdeacon leads the catechumens out of the temple when the deacon says: "Catechumens, depart!"; while another, during the performance of litias (Cross processions), precedes with the Cross. The subdeacons maintain the candlesticks on the divine Table in cleanliness, as well as the Altar's triple candlestick, and they light the candles on them; for this [reason], at every Liturgy, when it is necessary to serve a hierarch, they occupy the

place before the holy doors behind the deacons and are participants in the mysteries.' Neophytus of Rhodes says: 'The duty of the subdeacon consists in vesting the bishop and the priest, in preparing the offering, the chalice, the discos and the matter for the mystery, in maintaining the sacred coverings in cleanliness, and in reading the Apostolos [i.e. the Epistle].' These writers do not prohibit subdeacons from touching the empty vessels borne at the Proskomedia and at the Great Entry (that is, the chalice, the discos and the spoon), even though they are sacred, because the 21st Canon of the Council of Laodicaea permits subdeacons to touch the sacred vessels when they are not in use and are without the holy Gifts. Although it is said in the canon: 'Let a servant not touch the sacred vessels,' nonetheless, in the commentary to it there is mentioned: 'Let servants not touch the church vessels from the Master.' "Of the Master," that is, when the Body and Blood of the Lord Master are kept in them. In such a case and for such a reason, they are otherwise called divine vessels. But when they are without the holy Gifts, then they are not called "of the Master"... but simply sacred vessels; then the subdeacons may touch them without violating the canon of the council. Therefore, Blastaris in [his] explanation of the same 21st Canon of the Council of Laodicaea (letter v, chapter 4) says: 'To touch the empty sacred vessels, to prepare them for the Liturgy, and after the conclusion of the service to collect [them], to put [them] in their place in the temple, [and] to preserve them is most of all fitting for the subdeacons: for their ministry properly consists in this.'

The Duties of those in Minor Orders (By S. Bulhakov)

Tonsured Readers and Ordained Subdeacons, when serving or *reading*, should wear the vestments appropriate to their function. The garment of a Reader is the Sticharion; that of the Subdeacon is the Sticharion and Orarion worn crossed about the torso. The cassock (podriassnik, anderi, or undercassock) is not the garment or sign of a Reader or Subdeacon, but is a garment which is appropriately worn *under the sticharion*. Tonsured Readers may make ready the vestments in the Altar for the Sacred Servers and Church Servers before a service. They may prepare the censer, and carry lights, or fans, during processions and entrances, hold the holy water vessel and brush, hold the vessel with blessed oil or the dish with the blessed bread at Vigil, and they may cut up and otherwise prepare that blessed bread. They may themselves light the lights and lamps when prescribed by the ritual. They may prepare the vessels which contain wine and water and fill them before the Divine Liturgy, and they may operate the altar curtain according to the prescribe ritual. They may prepare the warm water and bear it to the Deacon or Priest during the Divine Liturgy. They may bear the episcopal staff, ascend the ambo to sing the trio at the Trisagion of the Divine Liturgy, bear and page the Bishop's Service Book, may secure the train of the Bishop's mantle, and may distribute the hierarchical Eagle-rugs. These privileges are all in addition to the assigned responsibility of reading in Church (not only in Church but from the Ambo, or on the raised "Vesting Place").

Ordained Subdeacons may do all those things permitted to Readers. In addition, they may touch the Holy Altar Table, when there is a necessity or direction to do so. For

example, a Subdeacon may remove the large cloth which covers the Holy Table and everything on it between services. He may prepare the Table of Oblation for Divine Liturgy. A Subdeacon may remove the Dikirion and/or Trikirion from the Holy Table, if these have been placed there (i.e., when there is no special stand for them behind the Holy Table). Subdeacons may open [and close] the Holy Doors...Subdeacons vest a hierarch in his holy vestments when there are not enough deacons to do so.

Untonsured Readers are a regular part of our Church life, and will continue to be so. Where there are many Readers, then they should read according to a (*fair*) schedule made up by the Senior Priest of the Cathedral or the person he appoints to do so. There is certainly no reason to exclude women from reading.

(S. V. Bulgakov, *Handbook for Church Servers*, 2nd ed., 1274 pp., (Kharkov, 1900) pp.682-5 Translated by Archpriest Eugene D. Tarris © 3/27/2001.)

Daily Commemorations (Prayers for the day found in Octoechos for a given week):

- 1. Sunday, the Lord's Day** – The Resurrection, the first day of the week
- 2. Monday** – Bodiless Powers of Heaven (the Angelic Hosts)
- 3. Tuesday** – John the Baptist and all the Holy Prophets
- 4. Wednesday** – Theotokos; Betrayal/Passion of Christ (Holy Cross)
- 5. Thursday** – Holy Apostles (Leaders, the 12, the 70, Equals to the Apostles) and Holy Hierarchs (particularly St. Nicholas of Myra) and saints.
- 6. Friday**-- Holy Cross/Crucifixion
- 7. Saturday**-- Departed; Saints: Theotokos, Holy Martyrs (Protomartyrs, Hieromartyrs, Great Martyrs, and all Martyrs), and All Saints. (Note: on Soul Saturday all departed faithful, on other Saturdays faithful according to their times of departure).

Abbreviations and meanings:

Glory=Glory to the Father and to the Son and to the Holy Spirit

N&E=Now and Ever and to the ages of ages. Amen.

PB=Prayer Book 3rd Edition (UOC of USA)

Res.=of the Resurrection, hymns from the Oktoichos in the tone of the week, i.e. if tropar then tropar in tone of week, if kondak then kondak in tone of the week, etc.

Sun.=of the particular Sunday/Lord's day. Sunday Tropar or Sunday Kondak, for example, simply indicate the resurrectional hymns in the tone of the week from the Oktoich.

LTr=Lenten Triodion

PTr=Paschal (Flowery) Triodion; Pentecostarion

Kathisma=Sidalon, Sitting hymn

Koinonikon=Communion hymn. *Note, even if not prescribed in the rubrics, as a general rule, whenever there is a *koinonikon* from the Menaion for the day, this may also be sung after "praise the Lord" on a Sunday. The Typikon notes that after the singing of the prescribed Koinonikon/Koinonika, while the clergy are preparing and partaking of communion, other approved texts, such as those from the Metalepsis (which were designed for the purpose of communion preparation), related readings, or other liturgical communion-related hymns may be used as the priest wishes.

Temple or Church=Generally interchangeable terms with regard to hymns, referring to the patronal hymns of the particular parish or monastery. In the case of Troparia and Kondakia to the temple (i.e the church it is sung in), it is to be known that a rubric with regard to a temple is only followed when the temple is dedicated to the Mother of God or to one of the Saints unless otherwise noted.

For the sake of consistency with regard to the readings there are 3 columns for most days, one for Prophecy (Old Testament) readings, one for the Epistle, and one for Gospel. The first column for prophecies remains even if there is no prophecy readings called for at any service.

Rubrics for 2024

Dec. 31/Dec. 18 Sunday before Nativity (fish wine and oil)

	Vespers	Liturgy Epistle	Liturgy Gospel
Sunday before Nativity	Gen 14.14-20 Deut 1.8-11, .15-17 Deut. 10.14-21	Hebrews composite: 11.9-10, 17-23, 32-40	Mt 1.1-25

Vespers: Blessed is the man is sung. Lord I Cry 10 Stykhyry: 6 of Res (tone of week), 4 of Fathers (first repeated); Glory...Fathers (*Daniel, the man of divine desires*).N&E dogmatic theotokion in tone of week. Entrance *O Joyful Light*, then Prokim of Day (i.e. for Lord's day in tone six: the Lord is king) and 3 OT readings.

Apostikha: 4 Res. from Oktoich, Glory, Doxastikon of the Fathers, N&E, res. theotokion. After Trisagion prayers: Tropar Res, Glory, Tropar Fathers, N&E, dismissal theotokion of the Resurrection.

Liturgy: After Entrance w/ Gospel: Troparia: Tropar Res. (Oktoich), Tropar of the Fathers, Glory N&E Kondak Fathers. Prokim of the Fathers Tone 4: Blessed art Thou Lord God of our Fathers/and praised and glorified is Your name forever. Verse: and you are just in all that You have done for us! Two Communion hymns: Praise the Lord & Rejoice in the Lord all you who are Righteous! Praise befits the just! Alleluia.

January 5/December 23 [Friday] **Forefeast of Nativity**

Royal Hours, are served in the morning (Typikon suggests beginning at 8am).

- Hebrews 1:1-2 Royal Hours - 1st Hour
- Matthew 1:18-25 Royal Hours - 1st Hour
- Galatians 3:23-29 Royal Hours – 3rd Hour
- Luke 2:1-20 Royal Hours – 3rd Hour
- Hebrews 1:10-2:3 Royal Hours – 6th Hour
- Matthew 2:1-12 Royal Hours – 6th Hour
- Hebrews 2:11-18 Royal Hours – 9th Hour
- Matthew 2:13-23 Royal Hours – 9th Hour

At all the hours the kondak of the forefeast is chanted. The Priest vested in Phelon, brings the Gospel Book out through the Holy Doors to the middle of the Church and sets it on an analogion. Blessed is our God, etc. The order is set out for the most part in the Menaion. During the reading of the psalms there is a censuring, beginning at the Gospel analogion: At 1st and 9th hours is full censuring, at 3rd and 6th is lesser censuring. The Psalms are read, then the forefeast tropar; special stykyry are read as appointed. At the 9th hour the final stykyr is sung solemnly, and during its finals words all the clergy and people make 3 bows, polycronion, Glory N&E then stykyr repeated. Deacon/Pr: Wisdom Let us attend! The Prokim is announced by the reader. The same reader reads

the Old Testament and Epistle readings. Thereafter the Gospel is read by the Priest. After this, the Gospel is taken into the altar and the Holy Doors and closed and the priest removes his phelon. The prayer of the 9th hour is said, the typika then begin immediately. The dismissal of the day is used.

Vespers are served later on Friday as listed below, on the eve (meaning evening liturgically beginning) of Jan. 6/Dec. 24

Jan. 6/Dec. 24 [Saturday] Forefeast of Nativity

Cf. *Prayer Book* pp. 301f. Nun-Martyr Eugenia of Rome

Vespers (served on Friday evening)

Vespers: 12th Kathisma. *Lord I Cry*, Tone 5, on 6: Forefeast: 3 (*O You Who are most perfect*); Nun-Martyr 3 (*Forsaking the beauty of the world*); G/N: Forefeast (*Behold, the time of our salvation has drawn near*). There is no entrance; Prokim is that of the day, Tone 5: *O God, in Your name save me. Vouchsafe, O Lord*; Litany: *Let us complete our evening prayer*. Aposticha: Forefeast (*Bearing gifts of frankincense, myrrh and gold*); G/N: Forefeast (*Hold festival, O Zion*). Troparia: Forefeast (*Once Mary, being with child by a seedless conception*). Litany: *Have mercy on us, O God*. Usual ending for daily vespers; Dismissal of the day.

Small Compline: Canon of the Forefeast (*Herod seeks to slay Him*).

After the Trisagion prayers, the Kontakion of the Forefeast (*Today the Virgin comes...*).

Matins: *God is the Lord*, Tone 4; Troparia: Forefeast, x2 G/N&E: Forefeast.

After each Kathisma: Small Litany, Sessional hymns Forefeast. Psalm 50.

Canon: Forefeast 8 Glory to You, our God, glory to You.

Nun-martyr 4 Venerable martyr Eugenia, pray to God for us.

Irmos: *Overwhelming power*, repeated twice.

Katavasia: The Irmos of the Canon of the Nun-martyr, after Odes 3, 6, 8, and 9 only.

After Ode 3, Sessional hymns of the Nun-martyr (*Confining yourself to feats of struggle*); G/N: Forefeast (*Today the earth has been shown forth as heaven for me*).

After Ode 6, Kontakion and Ikos of the Forefeast.

At Ode 9, More Honorable

Exapostilaria: Forefeast (*He Who dwells in light unapproachable*) Glory N&E: Forefeast (*O you faithful, let us offer hymnody to the Virgin Mary*). Praises: Forefeast 4 (*A Star out of Jacob has shone forth in the cave*); G: Forefeast (*Come, O Bethlehem*); N&E: Forefeast (*O blessed womb of the divine Maiden*). The Small Doxology is read; Litany: *Let us complete*; Aposticha: Forefeast (*You have been shown to be*); Glory N&E: Forefeast (*Glory to You, Father, Son and Spirit*). It is good; Trisagion; Troparion: Forefeast; Litany: *Have mercy on us*; Dismissal of the day.

The Divine Liturgy of St. John Chrysostom, served at its usual time is prescribed on the morning of the Day before Nativity whenever Nativity falls on a Saturday or a Sunday, and thus is NOT combined with Vespers as a vesperal liturgy.

After the entrance: Troparion of the Forefeast (*Once Mary, being with child by a seedless conception*); G/N: Forefeast (*Today the Virgin comes to the cave to give birth*).
 Prokimenon of Saturday, Tone 8: *Be glad in the Lord, and Rejoice all you righteous*.
 Epistle: Gal. 3:15-22 (§207). *Alleluia*, Tone 4. Gospel: Matt. 13:32-36 (§53).
 Communion Hymn: *Rejoice in the Lord, all you righteous*. Daily Dismissal.

Note: The day before Nativity is a strict fast day except when it falls on Saturday or Sunday, and thus after Liturgy when it falls such, one does not have to wait until the evening after vespers to partake of wine and oil.

Being a Saturday, Vespers is served later, in the afternoon (see below).

Jan. 7/Dec. 25 [Saturday] **The Nativity according to the Flesh of our Lord and Savior Jesus Christ**

Vespers	Gen 1.1-13; Num 24.2, 3, 5-9, 17, 18; Mic 4.6, 7; 5.2-4; Isa 11.1-10; Bar 3.36-4.4; Dan 2.31-36, 44, 45; Isa 9.6, 7; Isa 7.10-16, 8.1-4, 8-10;	Heb. 1.1-12	Lk 2.1-20
Vigil (Compline&Litiya)			See Matins
Vigil (Matins)			Matt. 1.18-25
Festal Liturgy of St. John Chrysostom		Gal 4.4-7	Mt 2.1-12

Vespers is served alone on Saturday Afternoon Blessed is the man is not sung. Lord I Cry: 8 feast, GloryN&E feast. Entrance is made with Gospel followed by Prokim of the day. The 8 readings are read. After the 3rd reading, the Holy Doors are opened and the reader intones the tropar: “You were born” with its verses, and the choir sings the refrains after each verse; at the end the reader chants the same refrain. The Holy Doors are closed and the readings proceed. After the 6th reading, Holy Doors are opened again and the reader intones the tropar “You have shone” with its verses, and the choir sings a refrain after each verse; at the end the reader chants the same refrain. The Holy Doors are closed and then the final 2 readings are read. Then the Holy Doors are opened and the deacon intones the little litany and priest says exclamation before the Trisagion: “For

Holy are You...” and then the Trisagion is sung. The Prokim in the 1st Tone “The Lord said to Me...” Epistle Heb. 1.1-12, Alleluia verses from Menaion in 5th tone, then Gospel Luke 2.1-20. “All of creation rejoices” is sung, the Communion hymn is “Praise the Lord” and the dismissal of the Feast is used. After the dismissal, a candle is lit on a candlestand and placed in the center of the church, and the singers come together in the middle of the temple and all sing the Nativity Tropar, Glory N&E and Nativity Kondak.

The Vigil of the Nativity is Served on Saturday Evening

Great Compline (with Litia): The curtain and the Holy Doors are opened. The Priest and Deacon cense the Holy Table and the entire altar. The Priest with censor and Deacon with candle come to their places before the Holy Table for the beginning, as the Deacon exclaims “Bless Master” and the Priest in Phelonion, making vertically the sign of the cross with the censor, exclaims: “Blessed is our God...” (or if served with Matins, “Glory to the Holy Consubstantial...”) and the People sing “Amen.” [*in the full order, especially if Matins is not combined for the Vigil, the Reader says “Glory to you our God” etc. and reads the extended beginning of Compline*] The Deacon with candle goes in front of the Priest as they do the great censuring of the entire temple and then shuts the Holy Doors until it is time for God is with us, at which time they are opened again.

The order of Great Compline continues with the singing of *God is with us* (The Holy Doors are opened during the singing of *God is with us*, and at the Troparion, and at the Kontakion; the curtain remains opened at all times during the Vigil).

After the first Trisagion: Troparion of the Feast (*Your Nativity, O Christ our God...*).

After the second Trisagion: Kontakion of the Feast (*Today the Virgin gives birth to the Transcendent one...*).

After the Doxology: Litia: Feast (Heaven and earth are glad today); Glory: Feast (*The Magi, kings of Persia*); N&E: Feast (*Today all the angels hold chorus in heaven*).

Aposticha: Feast (*A great and most glorious wonder is wrought today*); Glory: Feast (*Rejoice, O Jerusalem*); N&E: Feast (*You made your dwelling within a cave*).

Lord now you let Your servant, Trisagion to Our Father. Troparia: Feast x3. Blessing of the Bread. Blessed be the name of the Lord x3. Priest: The blessing of the Lord.

If Compline is served alone the ending is done, but if a combined Vigil with Matins, “Glory to God in the highest etc.” as we move to Matins with the reading of the Six Psalms.

Matins: God is the Lord, Tone 4; Troparia: Feast x2 G/N: Feast.

After each Kathisma: Sessional hymns of the Feast.

Polyeleos and Magnification of the Feast: ***We magnify You, O Christ, the Giver of life, Who for our sake now art born in the flesh of the unwedded and most pure Virgin Mary.*** Psalm verse: *Shout with jubilation unto the Lord all the earth; sing to His name, give glory in His praise.*

Sessional hymns of the Feast (*Come, O you faithful, let us behold where Christ was born*).

Hymns of Ascents, First Antiphon, Tone 4: *From my youth*.
Prokimenon of the Feast, Tone 4: *From the womb before the morning-star*.
Matins Gospel: Matt. 1:18-25 (§2).
Psalm 50; G: *All things are filled*; N: *All things have been filled; Have mercy on me, O God*; Sticheron of the Feast (*Glory to God in the highest*). “O God save Your People...”

Canon: Feast (both canons)

Irmoi: *Christ is born & Of old the Master* (Each Irmos is repeated twice).

Katavasia: The Irmoi of both canons.

After Ode 3, Hypakoe of the Feast (*The sky has brought the firstfruits*).

After Ode 6, Kontakion (*Today the Virgin*) and Ikos of the Feast.

At Ode 9, we do **not** sing *More Honorable*. We instead sing the refrains of the Feast, with the canon of the feast: ***Magnify, O my soul, she who is more honorable and more glorious than the hosts on high, the most pure Virgin Birthgiver of God***; and the others.

Exapostilarion: Feast (*From on high our Savior, the Dawning from the East*) x3.

Praises, Tone 4: Feast 4 (*Be glad, O you righteous*); G: Feast (*When the time arrived*); N:

Feast (*Today Christ is born of the Virgin in Bethlehem*). After the Great Doxology:

Troparion of the Feast; The two remaining Litanies, and the Festal Dismissal: ***May Christ our true God, Who was born in a cave, and lay in a manger for our salvation...***

First Hour.

Hours: Troparion: Feast; Kontakion: Feast.

Liturgy of St. Basil the Great

The festal antiphons are sung in place of the usual Typical Psalms and Beatitudes.

At the entrance, the deacon (or priest if there is no deacon) says the Festal Introit in place of the usual *O come let us worship: From the womb before the morning star have I begotten Thee. The Lord hath sworn and will not repent: Thou art a priest forever, after the order of Melchizedek*. And immediately the Troparion of the feast (*Your Nativity O Christ our God*), G/N: Kontakion of the feast (*Today the Virgin...*).

Instead of the Trisagion: *As many as have been baptized into Christ*.

Prokimen, Tone 8: *Let all the earth worship You and sing to You...*

Epistle: Gal. 4:4-7 (§209).

Alleluia, Tone 1.

Gospel: Matt. 2:1-12 (§3).

Instead of *It is right in truth*, we sing the refrain *Magnify, O my soul*, with the Irmos of the Ninth Ode, second canon (*Better would it be for us to keep silence in fear*).

Communion Hymn: *The Lord has sent redemption to His people*.

And the Festal Dismissal: ***May Christ our true God, Who was born in a cave, and lay in a manger for our salvation...***

Sunday Jan. 14/1 Circumcision [Naming] of our Lord, God

and Savior Jesus Christ; Feast of St. Basil the Great, Basil of Ancyra, St. Gregory the Elder, Bishop of Nazianzus and father of the Theologian; Fulgentius of Ruspe in North Africa,

Venerable Peter [Petro Mohyla], Metropolitan of Kyiv, Halycia and all Rus [1647], St. Theodosius of Tryglia, New martyr Peter of the Peloponnesus, St. Wistan of Mercia

	Prophecy (Vespers)	Epistle	Gospel
Readings for this day	1. Gen. 17.1-2, 4-7, 3, 9-12, 14 2. Prov. 8.22-30 3. Prov 10.31-11:12	Co. 2.8-12 (Circum) 1 Tim. 3:14-4 (St.Basil)	Lk 2.20-21;40-52 (Circum) Matt. 3.1-11 (St. Basil)

Cf. *Prayer Book* pp. 319ff.

Great Vespers (served Saturday evening)

The priest vested in epitrachilion, cuffs, and phelonion, opens the Holy Doors, censes (with the deacon) the Holy Table and Altar. The deacon, standing before the royal doors, exclaims: *Arise O Lord! Bless!* And the priest, making the sign of the Cross with the censer before the Holy Table exclaims: *Glory to the holy, and consubstantial, and life-creating, and undivided Trinity*, and then sings *Come let us worship*, and then completes the censuring of the whole temple, while the singers sing the 103rd Psalm (in either elaborate abbreviated form or the whole thing in simple chant): *Bless the Lord, O my soul*. After the censuring, the Holy Doors are closed, and exiting the altar, the priest reads the lamp lighting prayers before the Holy Doors. The litany of peace. *Blessed is the man. Lord I have Cried*, Tone 7: on 10: Octoechos 3; Feast 3 (*Descending unto the human race*); St. Basil 4 (*O father who art the namesake of kingship*); G: Hierarch (*As a lover of wisdom*); N: Sunday Dogmatic Theotokion in the tone of the week.

Entry; *O Joyful Light*; Prokimenon of the day, Tone 6: *The Lord is King*. 3 Old Testament Readings.

Litany: *Let us all say; Vouchsafe, O Lord*; Litany: *Let us complete our evening prayer*.

The servers process out to the Narthex. The icons and the people are censed.

Litia: Stichera of the Temple, and then of St. Basil (*Having caused Christ, the Well-spring of life*); G: Hierarch (*Grace was poured forth in thy lips*); N: Feast (*Descending unto the human race*).

Litany of the Litia: *O God save your people*; and the prayer: *O Master plenteous in mercy*.

Aposticha: Octoechos; G: Hierarch (*Receiving the grace of miracles from heaven*); N: Feast (*The all-good God was not ashamed*).

Lord now You let Your servant depart; Trisagion to *Our Father*; Troparia: Hierarch (*Your fame has gone forth into all the earth*) x2; *O Theotokos and Virgin* x1.

While the Troparia are sung, the deacon (or the priest, if there is no deacon) censes three times around the table on which are placed 5 loaves, wheat, wine, and oil. Prayer for the blessing of the loaves; *Blessed be the name of the Lord*, x3;

If Vespers is served alone, the ending of Vespers takes place, but if not, Matins begins at its usual place in Vigil (Glory to God in the highest etc.) and the reader begins the Six Psalms.

Matins: After the Six Psalms, the litany of peace.

God is the Lord, Tone 7; Troparia: Resurrection x2; Glory: Hierarch; N&E: Feast.

After each Kathisma: Small Litany; Sessional hymns from the Octoechos.

Polyeleos and Magnification of the Hierarch: *We magnify thee, O holy hierarch father Basil, and we honor thy holy memory, for thou dost pray for us to Christ our God*; The Evlogitaria (*The assembly of angels was amazed*).

Small litany; Hypakoe of the Tone; all the Sessional hymns of the Saint; G: Hierarch (*The grace of thy divine discourses*); N: Feast (*The Master and Creator of all*).
Hymns of Ascents, and Prokimenon, Tone 7.

Matins Gospel 10, John 21:1-14 (§66).

Having beheld the resurrection; Psalm 50; G: *Through the prayers of the apostles*;
N: *Through the prayers of the Theotokos; Have mercy on me, O God; Jesus having risen.*
O God save Your People...

<u>Canon:</u>	Resurrection	4	Glory to Thy Holy Resurrection, O Lord.
	Feast	4	Glory to Thee, our God, glory to Thee.
	Hierarch	6	Holy Hierarch, Father Basil, pray to God

for us.

Irmos of the Canon of the Resurrection, Tone 7.

Katavasia of Theophany: *The Lord mighty in battle... Israel passed through the storm-tossed deep.*

After Ode 3, Kontakion of the Feast (*The Lord of all undergoes circumcision*), Sessional hymn of the Hierarch (*Having learned the wisdom of the Word*); Glory N&E: Feast (*As You are an abyss of love for mankind*).

After Ode 6, Kontakion (*You proved to be an unshakable foundation*) and Ikos of the Hierarch

At Ode 9, *More Honorable*. The Festal refrains of the Feast and Hierarch are **not** sung. *Holy is the Lord, our God.*

Exapostilaria: Resurrection; G: Hierarch (*With the desire of love of wisdom*); N: Feast (*The Creator of the ages*).

Praises, Tone 7, on 8: Resurrection 4; Hierarch 4 (*Having become a child of God through grace – with the Doxasticon (Grace was poured forth in thy lips) and the final two psalm verses: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. & The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment*); G: Gospel Sticheron; N: *Most blessed art thou*. After the Great Doxology, the Troparion: *Today is salvation*; the two remaining Litanies and Resurrectional Dismissal: ***May Christ our True God, Who arose from the dead***; First Hour.

Hours: Troparia: Resurrection; G: Feast & Hierarch, alternating; Kontakion: Feast & Hierarch, alternating.**

Liturgy of St. Basil the Great: Beatitudes on 12: Octoechos 4; Feast 4, Ode 3; Hierarch 4, Ode 6.

After the entrance, *Come let us worship and bow down before Christ*, etc. Then the Troparion of the Resurrection; Feast; Hierarch; G: Kontakion of the Hierarch; N: Kontakion of the Feast.

Prokim for the Sunday before Theophany, Tone 6: *O Lord Save*, and of the Hierarch, Tone 1: *My mouth shall speak wisdom*.

Epistle: II Tim. 4:5-8 (§298); Col. 2:8-12 (§254).

Alleluia, Tone 8 (Sunday before Theophany & Feast).

Gospel: Mark 1:1-8 (§1); Luke 2:20-21,40-52 (§6).

Instead of *It is right in truth*, we sing *All of creation rejoices in you...*

Communion Hymn: *Praise the Lord in the heavens & In everlasting remembrance*. Resurrectional Dismissal.

“Enthroned on high upon a fiery throne with Your Father and Divine Spirit, You, O Jesus, willed to be born on earth of Your maiden Mother who knew not wedlock. On the eighth day You were circumcised. Praised be Your most noble decision; praised be Your plan of salvation; praised be Your condescension, O You Who are unique in Your love for mankind.” (Troparion of the feast of Circumcision)

“Your voice has permeated the entire world which has received your word wherewith you taught in a manner well pleasing unto God; You expounded the nature of existing things, and have adorned the customs of mankind. O royal Priest and sainted father, beseech Christ our God to save our souls.” (Troparion to St. Basil)

Jan 18/5 Day before Theophany:

This is a day of Strict Fast

The serving of the Royal Hours of Theophany is prescribed by the Typikon to take place at about 8am in the morning (in Church time the 2nd hour of the day), although they may be celebrated at their actual times provided that they are completed before the Vespereal Liturgy of St. Basil. The priest, vested in phelon, carries the Gospel through the Holy Doors to the center of the temple and places it on the analogion set up there. He exclaims “Blessed is our God...” and the Reader continues “Amen” and the full beginning (as are at “regular” 3rd and 9th hours) is said. At each Hour two special Psalms replace two of the customary Psalms of that Hour. During the reading of the Psalms, the Deacon (Priest) censens in the following manner: At the 1st and 9th Hours a complete censening of the temple; at the 3rd and 6th Hours a small censening only. At each Hour the prescribed order and readings are used according to the Lectionary. At the end of the 9th hour the Priest carries the Holy Gospel back into the Altar through the Holy Doors, closes the doors and removes his phelon. After the final prayer of the 9th hours, the Typikal Psalms without the creed and Kondakion of the forefeast.

Acts 13:25-33 Royal Hours: 1st Hour

Matthew 3:1-11 Royal Hours: 1st Hour

Acts 19:1-8 Royal Hours: 3rd Hour

Mark 1:1-8 Royal Hours: 3rd Hour

Romans 6:3-11 Royal Hours: 6th Hour

Mark 1:9-15 Royal Hours: 6th Hour

Titus 2:11-14; 3:4-7 Royal Hours: 9th Hour

Matthew 3:13-17 Royal Hours: 9th Hour

Vespereal Liturgy (see below)

Jan 19/6 [Friday] **Theophany**; the Epiphany and Baptism of Our Lord.
 Theophany is preceded by a 4-day pre-festive period; The celebration of the feast lasts for 8 days

	Prophecy (OT)	Apostle	Gospel
Vespers (with Liturgy)	Gen 1.1-13; Ex 14.15-18, 21-23, 27-29; Ex 15.22-27, 16.1; Jos 3.7, 8, 15-17; 2Ki 2.6-14; 2Ki 5.9-14; Isa 1.16-20; Gen 32.1-10; Ex 2.5-10; Jgs 6.36-40; 1Ki 18.30-39; 2Ki 2.19-22; Isa 49.8-15		
Liturgy (Vesperal)		1Cor 9.19-27	Lk 3.1-18
Blessing of Water	Isa 35.1-10; Isa 55.1-13; Isa 12.3-6	1Cor 10.1-4	Mk 1.9-11
Liturgy (Festal)		Tt 2.11-14, 3.4-7	Mt 3.13-17

Cf. *Prayer Book* pp. 321ff.

Great Vespers with Vigil Liturgy of St. Basil the Great (Served on the Eve): Most versions of the Typikon (Ustav) state that this service begin around 1pm (the 7th hour of the day), but one prescribes the service to begin around 11am. (*Note: With the exception of absolute necessity, Liturgy should begin no earlier than 10:30am, since the latter part of the service should clearly fall after noon, so that the sun is about at its waning point from the midsky, and thus it is “first evening” by Liturgical and Biblical definition. Thus we take care and ensure that prayers such as “let us complete our vesperal (i.e. afternoon/evening) prayer to the Lord” are not reduced to mere nonsense.*) **The Typikon prescribes that** (at either 11am or 1pm), “we signal to all on the great one (semandran, bell), heavily. And, having gathered together in the temple, we begin Vespers and sing the customary psalm.”

The Vesperal Liturgy begins with “Blessed is the Kingdom” and the customary beginning, Ps. 103, Bless the Lord O my soul”, Great Litany, Lord I Cry with 8 Stykhyry in tone 2 (all feast). Glory, N&E feast. The Priest performs the Proskomedie during the singing of the Stykhyry on Lord I Cry (unless by necessity it is done before Liturgy). The Entrance is made with the Gospel, followed by the Great Prokimenon “Our God is in heaven and on earth” and the 13 Readings (cf. Festal Menaion). After the Entrance with the Gospel, the prescribed 13 scriptural readings are taken. After the 3rd reading the Holy Doors are opened and the Troparion is sung (Tone5): “You Who created the world are revealed in the world to give light to those who sit in darkness. Glory to You Who loves

mankind!” The Holy Doors are closed for next 3 readings and reopened and people sing Troparion in 6th Tone: “In the abundance of Your mercy...”. The Holy Doors are closed and the final 7 readings are read, the Little Litany and Trisagion following. Epistle 1 Cor. 9.19-27 and Gospel Luke 3.1-18 and the rest of Liturgy of St. Basil. Instead of It is right in truth we sing **“All of creation rejoices in you...”** Koinonikon is “Praise the Lord from the Heavens.”

The Order of the **Great Sanctification of Water** takes place after the Amvon Prayer, and if possible, the people proceed to in the baptistry or to the Church well if it is open in formal procession (it is common nowadays to simply set up a special water vessel in the center of the temple). The Order of Sanctification begins with the chanting of: **“The voice of the Lord...”** followed by the order of sanctifying water on Theophany. The order concludes with the chanting of **“Blessed be the name of the Lord...3] and the prescribed dismissal. *This first sanctification of water serves as a reminder of the practice of baptizing at the evening Liturgy of Theophany Eve.*** The faithful drink of the blessed water. *This first sanctification of water serves as a reminder of the practice of baptizing at the evening Liturgy of Theophany Eve and thus bring the world to Christ.*

“When You O Lord were baptized in the Jordon, the worship of the Trinity was made manifest; for the voice of the Father bore witness to You, and called You His beloved Son, and the Spirit in the form of a dove confirmed the truth of His word. O Christ our God Who has revealed Yourself, and enlightened the world, glory to You.” (Troparion of Theophany)

There is no single set way for the blessing of homes and eating at Theophany. If the water is blessed on the Eve at the end of the Vespertal Liturgy of St. Basil, the following three are possible options for how home blessings might take place:

1. The Priest departs to first bless the rectory (if it is near the Church), and then to bless the homes of the faithful, and one of the first homes may honor him with the traditional meal, since he has been fasting.
2. Although having almost completely fallen into disuse in the diaspora, except for monasteries, the following is another option: All the faithful may gather in the church hall for a traditional common meal (“Theophany Holy Supper”), as the monks do (as the Typikon says: “..we light a candlestick in the middle of the temple, and after going to stand before it with the singers, they sing the Troparion of the Feast, Glory, both now, and the Kondakion. And we enter the Hall (Literally “Trapeza”), and we eat with tree-oil (olive oil) and also drink wine.”). The priest may then go and bless homes (the Rectory, if possible, should always be blessed first).
3. Ultimately, any local practice that serves the needs of the parish, the schedule of the Priest, and the cycle of services in the parish, should be followed.

Later that evening Great Compline may be sung and forms a Vigil with Matins as set forth in the Menaion (*please note, it has become customary in parishes, even when Compline is served, to drop the celebration of Matins altogether, but it is good if some of Matins may also be incorporated*).

Morning of Theophany:

Cf. Prayer Book pp. 322ff.

Divine Liturgy of St. John Chrysostom is served. Festal Antiphons are used.

Entrance: Wisdom let us attend! Blessed is He that comes in the name of the Lord! We bless You from the House of the Lord. God is the Lord and has revealed Himself to us! Tropar of Feast Glory N&E Kondak of Feast. Instead of Trisagion “As many as have been baptized” is used. Prokim: Blessed is He that comes in the name of the Lord. God is the Lord and has revealed Himself to us” Epistle Titus 2.11-14; 3.4-7 Gospel Matt. 3.13-17. Instead of “It is right in truth” we sing “Magnify O my soul” Irmos of the first festal canon (Ode 9). Communion hymn: The grace of God has appeared for the salvation of all. Alleluia....

After Prayer behind the Amvon, the clergy and faithful if possible process to a nearby body of water (well, river, lake, ice sculpture, etc.) and celebrate the Great Blessing of water. If not, it is blessed again in the Church. Then, upon return to Church “Blessed be the name of the Lord 3x and rest including festal dismissal “Me He who deigned...” All foods permitted. *The second blessing of water takes place, if possible, outdoors, for as the blessing of the previous evening symbolized bringing the world to Christ and His Church, today’s blessing signifies the bringing of Christ and His Church to the world.* **The order concludes with the chanting of “Blessed be the name of the Lord...3] and the prescribed dismissal.** The faithful drink of the blessed water.

January 21/8 Sunday after Theophany St. George the Chozebite

Afterfeast of Theophany		Eph. 4.7-13	Matt 4.12-17
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Cf. p. 208 of the Prayer Book

Great Vespers

Blessed is the man is sung

Lord I Cry, Tone 8, on 10: Octoechos 4; Feast 3 (*O my Jesus* – from the Vespers Aposticha); Saint 3 (*The assaults of evil thoughts*); Glory: Feast (*He Who clothes the heavens with clouds*); N&E: Sunday Dogmatikon in the tone of the week.

Entry; *O Joyful Light*; Prokimenon of the day, Tone 6: *The Lord is King*.

Aposticha: Octoechos; Glory N&E: Feast (*Seeing You coming to him at the River Jordan...*).

Troparia: *O Theotokos and Virgin* x2; Feast (*When You O Lord were baptized in the Jordan...*) x1.

Divine Liturgy of St. John Chrysostom is served. Following the Entrance, we sing Tropar Res., Trop Feast, Trop of Temple (if Birthgiver or Saints); then Kondak Res, Feast. Prokim in Tone 1 (Sunday after): *Let Your mercy Lord be upon us....* Epistle Eph. 4.7-13 and Gospel Matt. 4.12-17. Instead of “It is right in truth” we sing *Magnify*

O my soul and Irmos. Communion hymns are two: The grace of God has appeared for the salvation of all people and Praise the Lord from the heavens...Alleluia...

Jan 28/15 34th Sunday Tone 1: St. Paul of Thebes and John the Hut-dweller

Vespers: *Blessed is the man* is sung

Lord I Cry, Tone 1, on 10: Octoechos 4; St. Paul 3 (*O thrice blessed Paul*); St. John 3 (*When at the behest of God*); G: St. John (*Rejecting the world*); N: Sunday Dogmatikon in the tone of the week.

Entry; *O Gladsome Light*; Prokimenon of the day, Tone 6: *The Lord is King*.

Aposticha: Octoechos; G: St. Paul (O venerable father); N: Theotokion, Tone 6 (*Christ the Lord*).

Troparia: *O Theotokos and Virgin* x3.

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion, Glory Kondak Menaion, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

Communion hymn "Praise the Lord" followed by Koinonikon from the Menaion.

Sunday February 4/Jan 22

35th Sunday Tone 2

The Scripture Readings

Mark 16.1-8 (2nd Matins Gospel)

1 Timothy 1.15-17

Luke 18.35-43

Sunday February 11/Jan 29 St. Ignatius of Antioch (Translation of relics)

The Scripture Readings

Mark 16:9-20 (3rd Matins Gospel)

2 Corinthians 6:16-7:1

Matthew 15:21-28
 Hebrews 4:14-5:6 Hieromartyr Ignatius
 Mark 9:33-41 Hieromartyr Ignatius

Feb. 14/1 [Wednesday] Pre-feast the Meeting of our Lord in the Temple.

The liturgy is that of the Pre-feast and Martyr as prescribed in the Menaion. From this day until the Final Day of Meeting, daily liturgical services are taken from the Menaion and Triodion where applicable. Nothing from the Oktoichos is taken.

Feb. 15/2 [Thursday] The Great Feast of Meeting of our Lord in the Temple, The 40th day from our Lord’s Nativity

The Meeting of Our Lord and Savior Jesus Christ (2 February)	Prophecy (OT reading)	Apostle (Epistle)	Gospel
Vespers	Ex 12.51-13.3, 10-12, 14-16, 22-29; Lev 12.1-4, 6-8; Num 8.16, 17; Isa 6.1-12; Isa 19.1-5, 12, 16, 19-21		
Matins			Lk 2.25-32
Liturgy		Heb 7.7-17	Lk 2.22-40

Cf. *Prayer Book* pp. 332ff.

Vespers, Compline, Matins and Liturgy are celebrated as prescribed in the Menaion.

Great Vespers At Lord I Cry 8 Stykhyry in Tone 1 (All Feast). Glory N&E Feast. Entrance Prokim and 3 readings (Menaion). Litya All Feast. Apostikha: All Feast Glory N&E Feast. Blessing of Loaves—Tropar (Feast) 3x.

Matins Gospel: Luke 2.25-32. After God is the Lord (Tone 1) Tropar Feast (3x). Usual Kathismas, Festal Kathisma hymns. Poyeley and Magnification: (We magnify You Christ Giver of Life...). From my youth is sung, Prokim Tone 4, Let every breath, Gospel. Odes are all festal, Katavasia of the Meeting is sung (The sun once passed over...). Magnificat is not sung, but rather refrain “Virgin Mother of God Hope of all Christians...” Up to doxology all feast. Tropar: Feast. *Festal Dismissal* “**May He who willed to be carried in the arms fo the righteous Symeon for our salvation...**”

Divine Liturgy: The entrance hymn, “The Lord made His salvation known; He revealed His truth before the nations.” **Troparion:** “**Rejoice, O Mother of God, virgin full of grace! From you arose the Sun of Righteousness, Christ our God, shining upon those who are in darkness. Rejoice also, your righteous elder Symeon, for you cradled in your arms the Redeemer of our souls and Him who gave us resurrection.**” Prokim Tone 3 “My soul magnifies...” For alleluias Song of Symeon. Instead of “It is right in truth...” the “Virgin Mother of God...” is sung. Koinonikon: I will take the cup of salvation...”

Candle blessing. Festal Dismissal as at Matins.

***Candles are blessed upon this day with the services to be found in the Trebnik/Eucholgion after the Blessed be the name of the Lord. Also, the lesser blessing of waters may also be done upon this day, which would precede the blessing of candles, and then this water would be used to bless candles.*

Sunday February 18/5 St Agatha of Palermo; Zacchaeus Sunday,
Tone 4

The Scripture Readings

Luke 24:1-12 (4th Matins Gospel)

1 Timothy 4:9-15

Luke 19:1-10

Beginning of the Lenten Triodion, 2024

Sunday February Feb. 25/12 Sunday of the Publican
and the Pharisee, Tone 5

Beginning of fast-free week. St. Meletius of Antioch

	OT Reading (Vespers)	Epistle (Liturgy)	Gospel (Liturgy)
Tenth Sunday Before Pascha: Sunday of the Publican and Pharisee: Liturgy	(None Prescribed)	2 Tim 3.10-15	Lk 18.10-14

Cf. p. 208 of the Prayer Book

Vespers Blessed is the man is sung. At “Lord I Cry” 10 Stykhyry (7-Resurrection; 2 Triodion repeat 1st Brethren let us not...Glory Triod 8th tone Almighty Lord N&E Dogmatikon in tone of week).Entrance, Prokim of Lords Day (the Lord is King). Apostikha: Stykhyry of Resurrection; Glory Triodion. N&E Res. Theotokion.

Matins After God is the Lord we sing Sunday Tropar 2x, Glory...tropar from menaion, N&E then Theotokion. After Psalm 50 the Troparion “**Open unto me the doors of repentance....**” is sung at every Sunday Matin Service until the 5th Sunday of Great Lent, the rest for today as found in the Horologion and Triodion. Canons, Troparia: 2,2,&2 from Oktoich, 6 from Triodion with refrain “Have mercy on me O God, have mercy on me” Magnificat and 9th Ode. Exapostilaria—Holy is the Lord...The appointed exapostilarion of the resurrection. Glory...Triodion—“Let us flee”, N&E Theotokion from Triod—“The Maker of creation...” Praises, the stykhyry—4 Oktoich, 4 Triod; Glory Triod, N&E “Most blessed are you...”

Hours Troparia are resurrection in tone of week from Oktoich and Kondakia from the Triodion

Divine Liturgy

Following the Gospel Entrance:

Troparia:

If temple dedicated/commemorates a feast of the Lord: Res Tropar (in tone of week), Kondak from Triod.

If temple commemorates feast of Mother of God: Res Tropar (in tone of week), Tropar temple, Glory Kondak Triod, N&E Kondak Temple.

If temple commemorates another Saint: Res Tropar (in tone of week), Tropar temple, Glory, Kondak temple, N&E Kondak Triod.

March 3/Feb 19 Sunday of the Prodigal Son. Tone 6.

Sunday of the Prodigal Son: Liturgy		1Cor 6.12-20	Lk 15.11-32
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Supplemental material found on page 209 of the Prayer Book.

Vespers

At Lord I Cry, 10 stykhyry: 6 Oktoich, 2 Triod, repeating each (1st Tone “I was entrusted), Glory, Triodion (Tone 2: Of what great blessings), N&E, Dogmatikon in tone of week.

At Apostikha: Stykhyry from Oktoich, Glory, Triodon (Tone 6 “I have wasted”), N&E, Res Theotokion in tone 6.

Matins

Polyeleos with “By the waters of Babylon” (Ps. 134,135,136)

After Ps. 50 “The doors of repentance” and rest from Triodion&Horologion

Hours

Res Tropar and Triod Kondak

Liturgy

Troparia:

If temple dedicated/commemorates a feast of the Lord: Res Tropar (in tone of week), Kondak from Triod.

If temple commemorates feast of Mother of God: Res Tropar (in tone of week), Tropar temple, Glory Kondak Triod, N&E Kondak Temple.

If temple commemorates another Saint: Res Tropar (in tone of week), Tropar temple, Glory, Kondak temple, N&E Kondak Triod.

Epistle: 1 Corinthians 6.12-20

Gospel: Luke 15.11-32

Mar. 10/Feb 26 The Sunday of the Last Judgment Tone 7

Meatfare

Sunday of the Last Judgment Liturgy		1Cor 8.8-9.2	Mt 25.31-46
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Supplemental material found on page 211-212 of the Prayer Book.

NOTE: From the evening of Meatfare Sunday until Lazarus Friday, the Vespers and Matins stykhyry of the Oktoichos are replaced by stykhyry of the Lenten Triodion.

Vespers

At Lord I Cry, 10 stykhyry: 6 Oktoich, 4 Triod (Tone 6: “When You come...”) Glory, Triodion (Tone 8 “When the thrones”), N&E, Dogmatikon in tone of week.

At Apostikha: Stykhyry from Oktoich, Glory, Triodon (Tone 8 “Alas, black soul”), N&E, Res Theotokion in tone 8.

Matins

Polyeley with “**By the Waters of Babylon...**” Prokim in tone of week. “Open to me” is sung after Psalm 50. The Katavasia of the Triodion, “**My helper and protector...**” are sung. Magnificat is sung. Exapostilaria: from Gospel, Glory, , then from the Triodion, then N&E followed by that of the Feast.

Hours

Res Tropar and Triod Kondak

Liturgy

Troparia:

If temple dedicated/commemorates a feast of the Lord: Res Tropar (in tone of week), Kondak from Triod.

If temple commemorates feast of Mother of God: Res Tropar (in tone of week), Tropar temple, Glory Kondak Triod, N&E Kondak Temple.

If temple commemorates another Saint: Res Tropar (in tone of week), Tropar temple, Glory, Kondak temple, N&E Kondak Triod.

Epistle: 1 Cor. 8.8-9.2

Gospel: Matt. 25.31-46

March 17/4 The Sunday of Forgiveness, Tone 8

The expulsion of Adam and Eve from Paradise, Cheesefare

Vespers

At Lord I Cry, 10 stykhyry: 6 Oktoich, 4 Triod (Tone 6: “The Lord my Creator”) Glory, Triodion (Tone 6 “Adam sat before Paradise”), N&E, Dogmatikon in tone of week.

At Apostikha: Stykhyry from Oktoich, Glory, Triodon (Tone 6 “Adam was cast out”), N&E, Res Theotokion in tone 6.

Matins

Polyeleos with “By the waters of Babylon” (Ps. 134,135,136)

After Ps. 50 “The doors of repentance” and rest from Triodion & Horologion

In the Canons: Katavasia: “Crossing the deep on foot...”

At the Praises: 9 stykhyry: 5 Oktoich, 4 Triod, Glory, Triodion (The time is now at hand), N&E, “You are most blessed...”

Hours

Res Tropar and Triod Kondak

Divine Liturgy

Troparia:

If temple dedicated/commemorates a feast of the Lord: Res Tropar (in tone of week), Kondak from Triod.

If temple commemorates feast of Mother of God: Res Tropar (in tone of week), Tropar temple, Glory Kondak Triod, N&E Kondak Temple.

If temple commemorates another Saint: Res Tropar (in tone of week), Tropar temple, Glory, Kondak temple, N&E Kondak Triod.

Prokim: Tone 8: Make your vows...

Epistle: Romans 13.11-14.4

Gospel: Matthew 6.14-21

The Great Fast begins *Clean week, Pure Week*

PURE MONDAY March 18: The priest should take care that the rite of Forgiveness happens in the parish. If the people are not accustomed to come later on Sunday for Vespers, then let the rite be done at the end of Liturgy on Sunday. Forgiveness from the heart is to be strongly emphasized by all priests to their flocks. The Rite of forgiveness takes place as follows: After the dismissal at Vespers (or after Liturgy at the time when the people would normally come forward to venerate the cross), the priest stands beside the tetrapod or analogion (or before the amvon), and the faithful come up one by one to venerate the icon, after which each makes a metania before the priest saying, “forgive me a sinner.” The priest replies “God forgives and I forgive. Forgive me, a sinner,” and the person in turn replies to the priest “God forgives and I forgive” and receives a blessing from the priest with kiss of peace on the right cheek and then the left.

The Vespers Service, which brings the period of Pre-Lent to an end and inaugurates the period of Great Lent, is celebrated on the Eve of Pure Monday, that is, served on the eve that follows the Lord’s Day celebration (Sunday afternoon), although some do it at the end of the Divine Liturgy in abbreviated form. At Vespers the Prokimenon “**Turn not Your face...**” is sung. **On this evening and the next five evenings following the Sundays of Great Lent, until Palm Sunday, the Vesper Service calls for an entrance to be made.**

PRESANCTIFIEDS: During the weekdays of Lent, the liturgical services are celebrated as set forth in the Triodion and Menaion. On Days in which a Presanctified or a Vesperal Liturgy is held, the prescribed time is later than that of an ordinary Liturgy such as would be held on a non-fast day. Both services were designed so that they take place no earlier than midday and no later than “the first hour of the night” (7pm), the time of fasting before communion being lengthened from the ordinary time of regular liturgies held in ordinary time and on non-fast days. Of course, if a priest holds a parish, in a town where there were massive industries in which a majority of people worked from

11am to 9pm, for example, even this rule would bow to pastoral discretion, for the Sabbath was made for man, not man for the Sabbath.

The 40 days of Great Lent are days of abstinence from meat, eggs and cheese. Where people are not able to keep this for health or other reasons, the people are to be encouraged to still keep the fast in some manner, whether by the more ancient (lenient) customs, or by some dispensation. The priest must take into consideration the orders of a physician with regard to fasting of one of the faithful, for God does not wish us to destroy the body which is His temple, and must not withhold the graces of the Church from one who requires such nourishment and partakes in humility. It is evident from the various forms of *ustav* that we have received down to our day that Mondays, Wednesdays, and Fridays (until after evening Presanctified, but if this is not attended until after Saturday morning Liturgy) are more strict than the other days even during Great Lent.

Weddings: The celebration of Matrimonial Coronations [weddings] during Great Lent and Holy Week **ARE NOT PERMITTED**.

Memorials: As for memorials, the following apply as basic guidelines (again, pastoral considerations may require a departure). Chapter 49 of the *Typikon* regarding Great Lent: "It is appropriate to know that if a brother of ours departs unto the Lord during these holy days in the middle of the week, his third day is not marked until Friday evening; for then we perform his *panakhyda*, likewise also on Saturday his Liturgy. On the following Saturday his ninth day is marked whether it coincides or not [i.e. whether the ninth day actually falls on Saturday or not]. His fortieth day is marked when the number of his days is completed. Offerings and his memorial may begin from New Sunday [i.e. St. Thomas Sunday] even until the completion of 40 days." In other words, memorial services are not to be served during the weekdays of Great Lent, but only on Friday evenings and Saturdays (with the exception of Lazarus Saturday and its eve; and when possible, the eve of the Akathyst Saturday when this is observed).

On Monday, Tuesday and Wednesday and Thursday of the First Week of Lent, the Canon of St. Andrew of Crete is celebrated in conjunction with the Great Compline (Aftersupper) Service, with Presanctified being served on Wednesday and Friday

The Liturgy of St. John Chrysostom is celebrated on all Saturdays of Lent. The Liturgy of St. Basil the Great is celebrated on all (1, 2, 3, 4 and 5th) Sundays of Lent; but Palm Sunday, however, is the Liturgy of St. John.

READINGS FOR THE WEEK:

**Please note, the Isaiah reading is for the 6th Hour, and the other two are for Vespers/Presanctified for the afternoon/eve following.

First Week of Great Lent	Prophecies (OT)
Monday (eve of Tues)	Isa 1.1-20; Gen 1.1-13; Pr 1.1-20
Tuesday (eve of Wed.)	Isa 1.19-2.3; Gen 1.14-23; Pr 1.20-33
Wednesday (eve of Thurs)	Isa 2.3-11; Gen 1.24-2.3;

	Pr 2.1-22
Thursday (eve of Friday)	Isa 2.11-22; Gen 2.4-19; Pr 3.1-18
Friday (eve of Saturday)	Isa 3.1-14; Gen 2.20-3.20; Pr 3.19-34

Saturday March 23/10

First Saturday of Great Lent Commemoration of Great Martyr Theodore of Tyre.

Saturday		Heb 1.1-12 2 Tim 2.1-10 (St.)	Mk 2.23-3.5 John 15.17-16.2 (St.)
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Cf. *Prayer Book* pp. 214-216.

Presanctified (served on Friday): In monestaries, and in parishes where the rector so deems, at the conclusion of the Amvon Prayer at the Presanctified Liturgy of this, the First Saturday (sung on eve, i.e. Friday night) of Lent, the Moleben with Canon to St. Theodore of Tyre is sung and the blessing of Kollyva [sweetened boiled wheat] takes place, as is in the Trebnik/Euchologion/Book of needs.

Compline (Friday night) is sung with Canon for the Departed in tone of the week. (Note, although Great Compline is called for, it is now customary to serve Small Compline rather than Great Compline).

Matins as in Triodion.

The Divine Liturgy of St. John Chrysostom is celebrated in the morning and following the Liturgy, distribution of Kolyva [sweetened boiled wheat] takes place.

Sunday March 24/11

First Sunday of Great Lent: Triumph of Orthodoxy. Tone 1

First Sunday of Great Lent: Sunday of Orthodoxy: Liturgy		Heb 11.24-26, 32-12.2	Jn 1.43-51
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Cf. *Prayer Book* pp. 216-217.

Vespers:

At Lord I cry 10 stykhyry: 6 Res. (Oktoich) and 4 Triodion, 6th tone: “the prophets inspired”...Glory...Triodion 2nd tone (the grace of truth)... N&E dogmatikon in tone of week. Apostikha are all Oktoich in tone of week except post glory which is from Triod.

***The Liturgy of St. Basil is served on all Sundays from this day until St. Mary of Egypt.** Extra Lambs are prepared at Proskomedia and consecrated for any Presanctifieds that are served that week. Liturgical Services are celebrated as set forth in Oktoichos and Triodion. At the Liturgy of St. Basil the “**All of Creation rejoices in you....**” replaces the usual “It is right in truth (meet and right)...”

Vespers for the eve of Monday (Sunday afternoon), the Great Prokimenon, “**You have given an inheritance...**” is sung. Prescribed also is a Passion Service at which the Gospel pericope pertaining to the sufferings and crucifixion of Christ is read. The first of the readings is from St. Matthew chapters 26 and 27.

2nd Week of Great Lent

Second Week of Great Lent	Prophecy (OT)
Monday (eve of Tues)	Isa 4.2-6, 5.1-7; Gen 3.21-4.7; Pr 3.34-4.22
Tuesday (eve of Wed.)	Isa 5.7-16; Gen 4.8-15; Pr 5.1-15
Wednesday (eve of Thurs)	Isa 5.16-26; Gen 4.16-26; Pr 5.15-6.3
Thursday (eve of Friday)	Isa 6.1-12; Gen 5.1-24; Pr 6.3-20
Friday (eve of Saturday)	Isa 7.1-14; Gen 5.32-6.8; Pr 6.20-7.1

Saturday March 30

Second Memorial Sabbath (Saturday), also called “Parents Saturday,” Soul Saturday

Saturday		Heb 3.12-16 1 Thess. 4.13-17 (dep)	Mk 1.35-44 John 5.24-20 (dep)
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Cf. Prayer Book pp. 217-219.

Liturgical services are as prescribed in the Triodion and Menaion. Vespers (Friday Night) and Matins are those prescribed for the departed of blessed memory.

The Liturgy of Presanctified (sung on Friday) is served with usual beginning, 7th Kathisma. At “Lord I Cry” 10 Stykhyr: (4 Triodion 6 Martyrs). Glory...Triodion N&E Bohorodychnyj in 4th Tone, Entrance, Prokeim and Readings (Triodion) and rest in order.

Compline Canon for the departed in tone of week, and Canon of Holy 40 Martyrs.

Matins The Troparion to the Martyrs is chanted twice. "Glory...now..."Bohorodychnyj of the tone of the Troparion. Sidal'ni from the Lenten Triodion. The Velychannja is of the 40 Martyrs. The Prokimenon and Gospel reading is of the Martyrs [when Temple is dedicated to the 40 Martyrs]. The Canon is that prescribed for Martyrs. The Katavasia is “I will open my mouth...” The Second Song [Pisn’a druha] from Triodion. The 8th and 9th troparia--Menaion. At the “Praise the Lord...” the Stykhyr of the Martyrs are taken.

The Doxology is recited. At the Stykhyry na stykhovnax the stykhyry of the Triodion are taken, followed by “Glory...” of the Martyrs, “Now and ever...”, the Bohorodychnyj in Tone 2, “The impassible door...”. The “It is good to glorify the Lord....” is followed by the customary introductory prayers, followed by the Troparion to the Martyrs and the Bohorodychnyj in the tone of the Troparion. The Ektenia (Litany) “Have mercy on us....”

Divine Liturgy The Liturgy celebrated is that of St. John Chrysostom with Litany for Departed.

Sunday March 31

Second Sunday of Great Lent: St. Gregory Palamas. Tone 2

Second Sunday of Great Lent: Commemoration of St. Gregory Palamas: Liturgy		Heb 1.10-2.3 (day) Heb. 7.26-8.2 (saint)	Mk 2.1-12 (day) John 10.9-16 (saint)
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Cf. Prayer Book pp. 219-221. Liturgical services are celebrated as set for in the Oktoichos and Triodion.

Vespers At Lord I Cry 10 stykhyry (6-Res. 3-Triodion repeating 1st in 2nd Tone “What hymns of praise”) Glory...Triodion 6th tone (“Thrice blessed saint”) N&E Dogmatikon in Tone of week. Litya: Stykhyry of temple, Glory Triodion N&E resurrectional Bohorodychnyj from Apostikha in 6th Tone. Apostikha: Stykhyry of Res. with verses Glory Triodion, N&E resurrectional Bohorodychnyj from Apostikha in 8th Tone.

Matins the Katavasia “**I shall open my lips....**” is sung.

Divine Liturgy of St. Basil. Troparia: Res, Temple, St. Gregory (Triodion) Kondakia: St. Gregory, Triodion (If temple/church is of Birthgiver may substitute Kondakion of temple). Prokim in 5th Tone You Lord shall keep us and of saint in 1st Tone My mouth will speak wisdom. As with rest of Great Lent “All of Creation rejoices in You” takes the place of “it is right in truth.” Koinonikon: “Praise the Lord” and “In everlasting remembrance.”

Third Week of Great Lent	Prophecy
Monday (eve of Tues)	Isa 8.13-9.7; Gen 6.9-22; Pr 8.1-21
Tuesday (eve of Wed.)	Isa 9.9-10.4; Gen 7.1-5; Pr 8.32-9.11
Wednesday (eve of Thurs.)	Isa 10.12-20; Gen 7.6-9; Pr 9.12-18
Thursday (eve of Friday)	Isa 11.10-12.2; Gen 7.11-8.3; Pr 10.1-22

Friday (eve of Saturday)	Isa 13.2-13; Gen 8.4-21; Pr 10.31-11.12
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Saturday April 6 (March 24 oc)

Forefeast of the Annunciation

Readings: Heb. 10.32-38; Mark 2.14-17

Tropar for Forefeast of the Annunciation: Tone 4: **“Today the first-fruits of universal joy command us to chant hymnody of the forefeast; for, lo! Gabriel comes bearing an announcement to the Virgin, and he cries out to her: “Rejoice, you who are full of grace! The Lord is with you!”**

Kondak for the Forefeast Tone 8: **“In you we find the beginning of the salvation of all of us mortals Virgin Birthgiver of God; for Gabriel, the great supreme commander, the servant of God, being sent from heaven to stand before you, offered you gladsome joy. Therefore, we all cry out to you: Rejoice, unwedded Bride!**

Sunday April 7

Sunday of the Holy Cross; Holy Annunciation—the Conception of our Lord; the Third Sunday of Great Lent . Tone 3

Third Sunday of Great Lent Annunciation Veneration of the Holy Cross: Liturgy		Heb 4.14-5.6 Annunc: Heb. 2.11-18	Mk 8.34-9.1 Annunc: Lk 1.24-38
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Cf. Prayer Book pp. 222-223.

Vespers

Before the beginning of Vespers the Priest in phelon transfers the Precious Cross from the Table of Preparation to the Holy Table as prescribed. If Matins is to be done, it is transferred at the Doxology, censing 3x around Holy Table, the during slow singing of Holy God (slower than usual at end of Doxology) transferred to tetrapod by circumnavigating the Holy Table counterclockwise then out Holy Doors. Once on tetrapod (or analogion) the priest censes 3x around it while all sing Cross tropar 3x (O Lord save your people) and then they sing Before Your Cross 3x, and then all venerate the cross in order (celebrant 1st, then all others in order of position, doing small bows). If Matins is not served, prior to Liturgy, all that is done above except for doxology is done (from singing of Holy God onward).

At Lord I Cry 10 Stychyry: 5 Triodion and 5 Annunciation (first two stychyry are repeated), then Glory N&E, then the stych of the Annunciation (“The Archangel Gabriel...”). After the entrance, the appointed Old Testament Readings for the feast are read from the Menaion.

The **Liturgy of St. Basil** is to be served (not that of St. John Chrysostom, even though is feast of Annunciation). At Liturgy, after the stikhos of the entrance, we sing the

appointed Sunday (Res.) Tropar, Cross Tropar, Feast Tropar, Glory, Feast Kondak, N&E, Cross Kondak. Before Your Cross is taken for Trisagion. Festal Prokim “proclaim the good tidings from day to day” is taken in tone 4. Both readings for the Sunday and the Feast must be read. Instead of “it is right in truth” we sing that of the Annunciation (9th Ode Irmos). Resurrectional dismissal. The dismissal for all services from Sunday to Thursday of this week includes the addition: “by the power of the precious and life-giving Cross...”

Annunciation, Troparion, Tone 4 —

Today is the beginning of our salvation,/ the revelation of the Eternal Mystery!/
The Son of God becomes the Son of the Virgin,/ and Gabriel announces the coming of Grace./
Therefore, with him let us cry out to the Birthgiver of God:/ Rejoice Lady full of
grace//The Lord is with You!

Fourth Week of Great Lent (Holy Cross Week)

During this week, on Monday & Wednesday at the First Hour and on Friday after the dismissal of the Sixth Hour we venerate the Precious Cross according to the following order: The Priest in phelon preceded by the Deacon in sticharion with a candle and censer go out through the open Holy Gates to the Cross in the middle of the church. The Deacon gives the censer to the Priest, and then the Priest and the Deacon cense the Cross on all four sides, thrice. The Priest returns the censer to the Deacon, who censes the Priest 3x. Then the clergy sing “Before Thy Cross...” 3x, which is also repeated by the people 3x. Meanwhile, the Priest makes two prostrations in front of the Cross and kisses it, after which he makes a third prostration. The Cross is next venerated by the Deacon and then by all the Faithful, each making two prostrations before kissing the Cross and the third after. During the veneration, the people sing “Come Faithful...” and the other stichera appointed at the veneration of the Cross on the preceding Sunday.

Holy Cross Week	
Monday (eve of Tues)	Isa 14.24-32; Gen 8.21-97; Pr 11.19-12.6
Tuesday (eve of Wed)	Isa 25.1-9; Gen 9.8-17; Pr 12.8-22
Wednesday (eve of Thurs)	Isa 26.21-27.9; Gen 9.18-10.1; Pr 12.23-13.9
Thursday (eve of Friday)	Isa 28.14-22; Gen 10.32-11.9; Pr 13.20-14.6
Friday (eve of Saturday)	Isa 29.13-23; Gen 12.1-7; Pr 14.15-26

*Note From **Tuesday** of this week at the Presanctified Liturgy, the special petitions for those preparing for Baptism and Chrismation are intoned.

On Friday, the final day of Holy Cross Week, following the Sixth Hour, the Cross is incensed and transferred to the Sanctuary in the following manner: Immediately after the Veneration of the Cross after the dismissal of the 6th hour, the Deacon gives the censer to the Priest, and then the Priest and Deacon cense the Cross on all four sides, 3x. The Priest then returns the censer to the Deacon. During the singing of the Troparion of the Cross; Glory N&E..Kondakion of the Cross (the flaming sword), the Priest puts the Cross on his head, and preceded by the censuring Deacon with a candle, he brings it through the Holy Doors into the Alter and places it on the Holy Table. The Priest and Deacon cense on all 4 sides as is customary (Deacon with candle and Priest with censer) and then Priest hands censer to Deacon and Deacon censes Priest.

Saturday April 13

Memorial Sabbath

Saturday		Heb 6.9-12	Mk 7.31-37
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Cf. *Prayer Book* pp. 223. The Liturgy is that of St. John Chrysostom with memorial litany. The services are as set forth in the Triodion

Sunday April 14

4th Sunday. Venerable John of the Ladder (Lestvichnik, Klimakos)
Tone 4

Fourth Sunday of Great Lent: Commemoration of Saint John of the Ladder: Liturgy		Heb 6.13-20 (day)	Mk 9.17-31 (day)
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Cf. *Prayer Book* pp. 223-225. The service of Vespers and Matins are Oktoich and Triodion. The Sunday Liturgy is that of Saint Basil the Great.

Vespers, “Blessed is the man...” is sung. At “Lord, I Cry...” 10 stychyry: 7 Resurrection 3 Triodion. Glory....Triod, N&E Dogmatikon in tone of week. Litya: Stykhyry of temple Glory Triodion N&E Resurrectional Bohorodychnyj from Apostikha. Apostikha: Stykhyry of Res. w/verses. Glory, Triodion, *Let us honor* N&E Res. Bohorodychnyj.

Matins Troparia (following God is the Lord) Resurrection 2x, Glory... Triodion (Tone 1), N&E Bohorodychnyj. After Psalm 50 “Open the doors of repentance...” and rest as in Triodion (*also in Horologion*). Katavasia is “I will open my lips...” (Katavasia: Otverzu usta moya).

Divine Liturgy of St. Basil Tropar for Res., Tropar for temple, Kondak Triod. Prokimenon in tone of week and also for Saint (7th Tone “The Saints shall boast”). Koinonikon: “Praise the Lord” & “everlasting remembrance”

Prophet readings for the Fifth Week of Great Lent (note, the Isaiah readings are those of the 6th hour, the Genesis and Proverbs readings are for Vespers for the eve of the following day)

Monday (eve of Tues)	Isa 37.33-38.6; Gen 13.12-18; Pr 14.27-15.4
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Tuesday (eve of Wed.)	Isa 40.18-31; Gen 15.1-15; Pr 15.7-19
Wednesday (eve of Thurs)	Isa 41.4-14; Gen 17.1-9; Pr 15.20-16.9
Thursday (eve of Friday)	Isa 42.5-16 (6 th hr) 4 rdings for Feast at Vesperal Liturgy as in Apostol&Triod
Friday	6 th hr: Isa 45.11-17;

Saturday April 20

Laudation (Akathist) of the Mother of God Saturday

Saturday	Pres: Gen 22.1-18; Pr 17.17-18.5	Heb 9.24-28	Mk 8.27-31
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Cf. *Prayer Book* pp. 225-226.

Liturgy of the Presanctified Gifts (sung on Friday) Kathisma XVIII from Psalter, 3 stases; 10 Stykhyry, Glory N&E Bohorodychnyj (Theotokion) from Triodion in Tone 2. Entrance, 2 Prokimena, 2 Readings. The Communion hymn is “Taste and see...”

Matins (sung on Friday night) after the 1st and 2nd Kathisma and after the 3rd and 6th Songs, the Akathist to the Birthgiver of God is sung. The Great Doxology is read.

Liturgy is that of St. John Chrysostom served in the morning of Saturday at usual time. Tropar and Kondak of Saint.

Sunday April 21

Fifth Sunday of Great Lent, St. Mary of Egypt. Tone 5

Fifth Sunday of Great Lent: Commemoration of Saint Mary of Egypt: Liturgy		Heb 9.11-14 (day) Gal. 3.23-29 (saint)	Mk 10.32-45 (day) Lk 7.36-50 (saint)
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Cf. *Prayer Book* pp. 226-228. Liturgical services as prescribed in the Oktoich and Triod.

Vespers Lord I Cry 10 Stykhyry; (6-Res., 4-Triodion [repeating the 1st]) Glory Triodion N&E Dogmatikon in Tone of Week. Litya Stychyry of temple, Glory Triodion N&E Res. Bohorodychnyj from Apostikha. At the Apostikha: Stychyry Res. with verses, Glory Triodion 2nd tone, N&E Res. Bohorodychnyj from Apostikha of 2nd tone. Troparia: Sunday, Glory, Triod 8th tone, N&E, Bohorodychnyj (O loving Lord).

Matins After “God is the Lord” we sing the following troparia: Res 2x, Glory Triodion Tone 8, N&E Bohorodychnyj Tone 8. After each kathisma we read the sessional hymns from Oktoich. After 50th Psalm Glory... “Doors of repentance” and rest.

Divine Liturgy of St. Basil Prokim Tone of week and of saint. 2 Koinonika: “Praise the Lord...” & “The righteous shall be in everlasting remembrance.”

Monday (Vespers on Sunday)	Isa 48.17-49.4; Gen 27.1-41; Pr 19.16-25
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At Vespers (sung on Sunday), the Great Prokimenon, “You have given....” is sung.

The Rest of the 6th Week, “Lazarus Week”

Tuesday night (eve of Wed.)	Isa 49.6-10; Gen 31.3-16; Pr 21.3-21
Wednesday night	Isa 58.1-11; Gen 43.26-31; 45.1-16; Pr 21.23-22.4
Thursday night	Isa 65.8-16; Gen 46.1-7; Pr 23.15-24.5
Friday (6 th hour)	Isa 66.10-24

Saturday April 27 Lazarus Saturday

Vespers with Presanctified Liturgy (served on Friday afternoon/evening)

At Lord I Cry, 10 Stykhyry:

- The Idiomelon, Tone 8 (“Having completed”) 2x
- The martyrikon, same tone, “Martyrs of the Lord”
- 5 stykhyry of St. Lazarus, repeating the first two (6th tone): Lord, wishing to see...Glory...Standing before the tomb (8th tone)... N&E same tone, “Having completed...”

Entrance, Prokimena and readings from Triod and the rest of the Presanctified Liturgy, with dismissal referencing St. Lazarus.

Liturgy (Chrysostom--Saturday morning)

Tropar and Kondak of Feast from Triod. Instead of “Holy God” we sing “As many as have been baptized...” Prokim in 3rd tone “The Lord is my light...” Epistle Hebrews 12.28-13.8, Gospel John 11.1-45. Instead of “It is right in truth” we sing the irmos of the 9th Ode (“Let us honor, with all peoples...”). Koinonikon is “Out of the mouth of babes...”

From this day, the Menaion is not used until the Sunday of Thomas Week

Palm Sunday April 28

Great Feast of the Triumphal Entry of our Lord into Jerusalem

(Palm Sunday; Willow Sunday)

The Entry of the Lord into Jerusalem: Palm Sunday	OT Prophecy	Epistle	Gospel
Vespers	Gen 49.1, 2, 8-12; Zeph 3.14-19; Zech 9.9-15		
Matins			Mt 21.1-11, 15-17
Liturgy		Php 4.4-9	Jn 12.1-18

Cf. Prayer Book pp. 229-233. Vespers, Matins and Liturgy are celebrated as set forth in the Triodion.

Vespers “Blessed is the man...” is taken at Vespers.

Matins, the Velychannja, “We extol You, O life-giving Christ, and we sing ‘Hosanna in the highest’ to You. Blessed is he who comes in the name of the Lord.” “Having beheld the resurrection of Christ...” is **not** taken, but rather the 50th Psalm is taken immediately after the Matins Gospel reading.

Palms and budding willow branches are blessed after the reading of the Gospel of Matins or at the end of Matins, prior to Liturgy; otherwise the blessing occurs after the Amvon prayer of the Liturgy

Divine Liturgy of St. John Chrysostom, the festal Antiphons are sung: 1st –Psalm 114; 2nd Psalm 115, 3rd, Psalm 117. Tropar and Kondak are sung **Tropar: “Giving us before Your passion an assurance of the general resurrection, You have raised Lazarus, Christ our God. Therefore, like the children we also carry symbols of victory and cry out to You, the Conqueror of Death: “Hosanna in the highest, blessed is He who comes in the name of the Lord.”** (*Prayer Book 228; Kondakion also found on 228*) Entrance Hymn: “Blessed is He who comes in the name of the Lord: we bless you from the house of the Lord! God is the Lord and has revealed Himself to us.” Prokim “Blessed is He who comes...” Instead of “It is right in truth” we sing the imros of the 9th ode: “God is the Lord...” Koinonikon: “Blessed is He who comes in the Name of the Lord...”

Great and Holy Monday April 29

Holy Monday:	OT	Epistle	Gospel
Matins			Mt 21.18-43
Sixth Hour	Ezk 1.1-20		

Vespers (Sung on Sunday) Lord I Cry--6 stykhyry. The Vespers Entrance is made with the Censer. The Prokimenon is that prescribed for the evening following Sunday, “Now bless the Lord...” The Vespers Service concludes with the usual Lenten conclusion used at all Sunday evening Lenten Vesper Services with prayer of St. Ephraim (said once). The dismissal “May Christ our True God, who goes forth to His voluntary

passion...” NOTE: According to the service books of the Kyiv Caves Monastery, the Saints of the day and of the temple are not named at the dismissal during Holy Week.

Matins, the Troparion “Behold the bridegroom...” is chanted. Psalm 50 and the ektenia, “Save, O God...” follows the prescribed Gospel.

Great and Holy Tuesday April 30

Holy Tuesday:	OT Prophecy	Epistle	Gospel
Vespers	Ex 1.1-20; Job 1.1-12		
Liturgy of the Presanctified Gifts			Mt 24.3-35
Matins			Mt 22.15-23.39
Sixth Hour	Ezk 1.21-2.1		

Vespers with Presanctified Liturgy (Sung on Monday) Lord I Cry 10 stykhyry from Praises and Aposticha of Matins. Entrance with Gospel. Prokim 6th tone: “The Lord bless you...” The Gospel is read without accompanying Epistle or Alleluia. Then the remainder of the Presanctified according to its usual order with special dismissal for Holy Week: “May Christ our True God, who goes forth to His voluntary passion...”

Matins, the Troparion “Behold the bridegroom...” is chanted. Psalm 50 and the ektenia, “Save, O God...” follows the prescribed Gospel. At the Office of the Typica the dismissal is replaced by the prayer “Most merciful Master...” and the office of mutual forgiveness.

Great and Holy Wednesday May 1

Holy Wednesday:	OT Prophecy	Epistle	Gospel
Vespers	Ex 2.5-10; Job 1.13-22		
Liturgy of the Presanctified Gifts			Mt 24.36-26.2
Matins			Jn 12.17-50
Sixth Hour	Ezk 2.3-3.3		

Vespers with Presanctified Liturgy (Sung on Tuesday) All is as in rubrics for Tuesday with the following exceptions: Prokim 6th Tone “Arise, Lord into Thy rest...” the readings distinctive for today.

Matins, the Troparion “Behold the bridegroom...” is chanted. Psalm 50 and the ektenia, “Save, O God...” follows the prescribed Gospel.

Great and Holy Thursday May 2

Holy Thursday:	OT Prophecy	Epistle	Gospel
Vespers	Ex 2.11-22; Job 2.1-10		
Liturgy of the Presanctified Gifts			Mt 26.6-16
Matins			Lk 22.1-39
First Hour	Jer 11.18-12.5, 9-11, 14, 15		

According to the 49th Chapter of the Typikon, from Vespers-Presanctified on this day (served on Wednesday): “It is appropriate [for all] to know that the Litya for the reposed in the narthex is not served until Thomas Sunday.”

Vespers with Presanctified Liturgy (Served on Wednesday) Readings: Job 2.1-10 and Gospel Matthew 26.6-16 (the reading for the anointing of the Lord with oil). ***Note:*** *Because some of the Odes for Matins from Wednesday, and especially since Holy Thursday is inaugurated with the Vesperal entrance followed by the reading for the Gospel of the anointing of the Lord’s feet with oil, with mention of the anointing also being mentioned in Matins of Holy Thursday for the washing of the feet, so also it has been handed down to us to serve the Service of Anointing on Wednesday, sometimes in conjunction with Matins..*

Matins (sung on Wednesday night or Thursday morning) Because the Typikon prescribes Matins to begin at the 7th hour of the night (i.e. 1am in the morning), parishes may either move it to earlier in the night or somewhat later in the morning (but earlier than usual). At Matins, there are no Kathisms (Psalm readings), and there is no singing of the Magnificat. The exapostilarion Thy bridal chamber is sung 2x Glory N&E then 1x. Apostikha all Triodion.

The Hours: (Thursday morning) Are not sung with Lenten verses with prostrations but rather, at the First Hour the Tropar “The glorious disciples.” We use the Kondak form the Triodion “The Traiter takes the bread...” and likewise the appointed Troparia and Kondakia for the day at all the Hours.

Vesperal Liturgy of St. Basil (see below)

Great and Holy Friday May 3

Commemoration of the Offering, Sacrifice, Passion, Crucifixion, and Death of Our Lord and Savior Jesus Christ

<u>HOLY FRIDAY</u>	Prophecy (OT)	Epistle	Gospel

Vespers (Thursday afternoon) with Liturgy of St. Basil	Ex 19.10-19; Job 38.1-23, 42.1-5; Isa 50.4-11		
Liturgy of Saint Basil (Thursday Afternoon)		1Cor 11.23-32	Mt 26.1-20; Jn 13.3-17; Mt 26.21-39; Lk 22.43-45; Mt 26.40-27.2
Matins (Thursday night/early Friday morning) The Twelve Passion Gospels			1.) Jn 13.31-18.1 2.) Jn 18.1-28 3.) Mt 26.57-75 4.) Jn 18.28-19.16 5.) Mt 27.3-32 6.) Mk 15.16-32 7.) Mt 27.33-54 8.) Lk 23.32-49 9.) Jn 19.25-37 10.) Mk 15.43-47 11.) Jn 19.38-42 12.) Mt 27.62-66
The Royal Hours of Holy and Great Friday (below)			
First Hour (7am)	Zech 11.10-13	Gal 6.14-18	Mt 27.1-56
Third Hour (9am)	Isa 50.4-11	Rom 5.6-11	Mk 15.16-41
Sixth Hour (12 noon)	Isa 52.13-54.1	Heb 2.11-18	Lk 23.32-49
Ninth Hour (3pm)	Jer 11.18-23; 12.1-5, 9-11, 14, 15	Heb 10.19-31	Jn 18.28-19.37

Vesperal Liturgy of St. Basil the Great (commemorating the Mystical Supper)

(Served on Thursday) cf. Prayer Book pp233-235.

Time of Service: Prescribed by the *Typikon* to begin after 2pm (“the 8th hour of the day”) on Holy Thursday afternoon/eve of Good Friday. In ancient Rus, Constantinople, and old Jerusalem, it began as late as 6pm (*although it was always served at an earlier time than that of Holy Saturday, since the latter is the latest Vesperal Liturgy of the year*). As always, pastoral discretion is at hand for what is best for the parish. Despite the ordinance for its service in the afternoon, it is commonly served beginning in the late morning in our modern day, although in such a case it should begin late enough that the Liturgy ends in the afternoon. The first part of this service belongs to Holy Thursday and brings it to a Liturgical conclusion, whereas after the Prokeimenon, the inauguration of Holy Friday begins. As we know, the Mystical Supper itself took place after the evening light had appeared on Thursday, thus in terms of the Biblical Day, Friday had begun, making his offering of His Body and His Shedding of Blood in the Chalice the first act of sacrifice for Holy and Great Friday by our Lord. The order is as follows:

Order of Service: Blessed is the Kingdom, Come Let us worship... Ps. 103, Litany of Peace. **“Lord I Cry”** [***Proskomedia Note:** If possible, that is to say if there is a deacon or second priest to do the censuring, the Proskomedia is done during the “Lord I Cry,” but otherwise is done before the start of the service. At this Liturgy an additional Lamb “Ahneq” is prepared and consecrated for distribution to the sick during the year.*]

At **“Lord I Cry”** Stykhyry—5 from the preparatory Lauds at Matins (repeat 2x to make 10 total if Proskomedia is done at this time to give Priest enough time to complete), Glory N&E 6th Tone “Judas is truly to be numbered...” The Holy Gospel is carried at the Entrance. In place of the customary Cherubic hymn, the Troparion, **“Of Your Mystical Supper...”** is sung, usually with a distinct melody from that used on common Sundays. Instead of “All of Creation rejoices” we sing “Come faithful let us enjoy the Master’s hospitality: the banquet of immortality...” Koinonikon: “Of Your Mystical Supper” (special melody)

Dismissal **“May He who by His transcendent love** showed us the most excellent way of humility by washing the disciples’ feet and accepting the Cross and Burial, Christ our true God...” (Note: if Compline is said prior to Matins this is the dismissal that is also used for Compline).

Washing of Feet: *The washing of feet is prescribed to be performed, although it is often not done in modern practice. In parishes and monasteries, the “Office of the Divine and Sacred Washing” is used from the Great Trebnik. The rubrics are as follows “The Rector (i.e. ordained Priest) exits fully vested...responsible members of the brethren (in male monastery unordained monks, in convent nuns, in parish people) are chosen by the Rector to be washed, among whom must be the Warden (lit. “Doorkeeper”) and the Steward (equivalent to one of the senior “parish council officers” of our day).” The rubrics in the Trebnik refer to the service in a parish, where the Warden represents Peter. However, in a monastery, the Steward rather than the Warden ranks directly after the Superior, and thus, although in the parish the Warden represents Peter, in the monastery the Steward represents Peter. In Cathedral churches (or any church) where the Order of the Washing of feet is celebrated by the Diocesan Bishop, the “Office of the Divine and Sacred Washing when performed by a Bishop and Twelve Priests” may be used. The ancient Rusyn practice, as found in the Kyivan St. Sophia Typikon of St. Alexis Studite, reflecting the universal ancient practice of the whole Church, prescribes that the footwashing takes place before Liturgy (as was also the practice of the Great Church). Most versions of the Trebnik passed down to us today, however, being children of the Venetian texts and Nikonian reforms, have it prescribed following the prayer behind the Amvon at the end of Liturgy.*

Matins—the service of the 12 Passion Gospels

Time of service: In the two most current revisions of the Sabbas Typikon, this service is to begin “about the second hour of the night” (around 8pm), making it the earliest prescribed Matins of the year (of course, it assumes that it ends after midnight, that is to say in the morning). In ancient Rus, it was prescribed that “Matins is struck at the end of the third hour of the night” so that it might begin at the 4th hour of the night (i.e. 10pm, from St. Sophia Typikon 1136, 13th century). In 11th Century Constantinople, Matins was served at its usual time in the morning. On a pastoral level, it should begin no earlier than 7pm (“the first hour of the night”) and no later than 8am the following morning (“the second hour of the day”), unless there is great necessity to do so.

The order of service is as follows: Glory to the Holy Consubstantial..., Hexapsalmos, Litany, Alleluias with verses the tropar in 8th tone “The glorious disciples...” (2x) Glory N&E (3rd time). During the singing of the tropar the Priest, vested in Phelon brings the Gospel to the center of the church and censens the altar and the entire church. Candles may be distributed to the Faithful, and Matins proceeds as prescribed in the Menaion. If it be the custom at each reading a bell is rung as many times as there have been readings (i.e. after the 2nd Gospel is rang 2x, 3rd Gospel 3x, 12th Gospel 12x). Also, in some places, the color of Vestments is changed at each reading. In between the readings are the prescribed Antiphons, Litanies, sessional hymns and censings. The dismissal, “May He Who endured spitting and scourging, the Cross and Death, for the salvation of the world, Christ our true God...”

Friday Morning—The Royal Hours of the Crucifixion

The Royal Hours of our Lord’s Passion, attributed to St. Cyril of Alexandria, is prescribed to begin in the morning. The priest brings out the Gospel and places it on a stand before the Crucifix in the center of the church. After the Hours come to a close, the dismissal is given: “May He who endured fearful sufferings...” before the closed Holy Doors.

According to the Typikon, the Royal Hours if served all together, may be served after the calling via the ringing of the great one “about the 2nd hour of the day” (i.e. about 8am), but may begin any time up through midday. Why is 8am suggested? Assuming that the Hours are chanted slowly and solemnly, the First Hour would transpire from 8am to 9am. The 3rd Hour, which contains the reading from St. Mark, which states that Christ was crucified at about “the third hour of the day” (i.e. 9am), would actually take place at 9am or during the 9am hour. The entirety would end around midday and the monks (remember, the Sabbas Typikon was originally formulated for a monastery) would rest before Vespers and the long night ahead.

The Royal Hours may be served without aggregation at their appointed hours: 1st, 3rd, 6th and 9th hours (7am, 9am, noon, and 3pm). The ancient Ukrainian-Rusyn Typikon of St. Sophia (13th c.) prescribes the first Royal Hour may be read at the end of Matins and that “the other Hours are sung at their proper times” (i.e. at 9am, Noon, and 3pm). The Royal Hours were also read at their proper times in (non-monastic) Jerusalem practice.

In Jerusalem itself, in the modern day, the Royal Hours are served altogether beginning at 9:30am. There is a procession from the Praetorium (Convent of the imprisonment of Jesus) along the *via dolorosa* to the Church of the Resurrection (Holy Sepulchre) in which they ascend Golgotha and complete the Hours there. It ends in the afternoon followed by adoration of the cross at the place of crucifixion until the time of Vespers.

Vespers (see below)

Great and Holy Saturday May 4

The Great and Holy Sabbath

The commemoration of the Lord's Death, Burial and Harrowing of Hell for our Salvation

HOLY SATURDAY	Old Testament	Epistle	Gospel
Vespers	Ex 33.11-23; Job 42.12-16; Isa 52.13-54.1	1Cor 1.18-2.2	Mt 27.1-38; Lk 23.39-43; Mt 27.39-54; Jn 19.31-37; Mt 27.55-61
Matins	Ezk 37.1-14	1Cor 5.6-8; Gal 3.13, 14	Mt 27.62-66

Dark Vestments are to be worn in all services assigned to this day.

Vespers (served on Friday afternoon/evening) commemorating the death and removal from the Cross of our Savior is celebrated as set forth in the Lenten Triodion, on the eve of the Great and Holy Sabbath, and is celebrated about the 10th hour of the day (4pm). The Holy Shroud [Plaschanytsya, Epitaphios] prior to the service is placed on the Holy Table and on top of it the Book of the Gospels (later to be carried around the Temple in solemn procession and placed in the center of the Temple for veneration). Stikhera on 6 for the Lord I Cry: 3 Triodion and 3 Menaion, with the Glory and N&E corresponding. Entrance is made with the Gospel, the Prokimena (Tone 6) and Readings from the Triodion and the Menaion. Apostikha Triodion and Menaion (during which the priests get vested accordingly, with senior priest fully vested, and other priests in epitrachil and phelon). At "Joseph and Nicodemus" the Senior Priest censes the Shroud followed by the procession at "The Noble Joseph."

Compline with the Canon of the Lamentation is celebrated in monasteries and in large cathedrals following Vespers while the faithful are venerating the Holy Shroud. Compline is accomplished simply as prescribed for Holy Saturday in the Menaion. [Note, this service is *rarely* served in parish practice]

Matins The celebration of "Jerusalem" **Matins** (which is set in the Typikon for the middle of the night around 1am, may be celebrated after Vespers Friday night or on Saturday morning) commemorates the entombment of Our Savior. At the conclusion of the Great Doxology, "Glory to God in the highest..." the Holy Shroud is carried around the Temple in solemn procession during the singing of "Holy God..." The prescribed Prokimenon, and Readings from the Old and New Testaments and ending conclude the service.

Vesperal Liturgy of St. Basil (see below)

Pascha Sunday May 5

Holy Pascha: the Holy and Bright-beaming Day of the Resurrection of our Lord and Savior Jesus Christ: the Feast of Feasts; the Passover from death unto life, the Pascha of the Father, the Son, and the Holy Spirit

PASCHA	Prophecy (OT)	Epistle	Gospel
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Vespers (attached to St. Basil Liturgy)	Gen 1.1-13; Isa 60.1-16; Ex 12.1-11; Book of Jonah; Jos 5.10-15; Ex 13.20-15.19; Zeph 3.8-15; 1Ki 17.8-24; Isa 61.10-62.5; Gen 22.1-18; Isa 61.1-9; 2Ki 4.8-37; Isa 63.11-64.5; Jer 31.31-34; Dan 3.1-23 and the Song of the Holy Children .24-68 (Apocrypha)		
The Vespertine Liturgy of St. Basil for the Resurrection of Christ (first proclamation)		Rom 6.3-11	Mt 28.1-20
<i>Instead of Compline</i>		Acts (whole book)	
Festal Matins		(At beginning)	Mark 16.1-8* (has fallen away in certain parts of northern Slavic practice)
The Festal Liturgy for the Resurrection of Christ, the Passover (Pascha) of the Lord: Easter		Ac 1.1-8	Jn 1.1-17

For selections from the Vespertine Liturgy cf. Prayer Book pp235-237.

The Vespertine Liturgy of St. Basil the Great (sung on Saturday), also known as *the “first proclamation of the Resurrection” or simply “First Resurrection,”* is prescribed to begin by the Typikon sometime after 4pm. The Typikon reads as follows: "At the 10th hour of the day (4pm), we clap on the great one (great simandron or bell), [all leave their cells and make their way to the temple] and after we gather together into the Temple, the Priest and Deacon vest, and after the Priest has given the blessing, we begin Vespers, uttering, ‘O heavenly King.’” This would mean that the Vespertine Liturgy begins at about 4:30 or 5pm, given that the bell rings at 4pm, giving the Priest, Deacon, and brethren time to come forth from their cells, assemble in the temple, and giving the Priest and Deacon time to vest and prepare. [Note: ancient variations of the Typikon have the call to come to the service at beginning of the 11th hour (5pm), cf. The Rusyn Alexian Typikon of Novhorod-St. Sophia 1136, while others such as Evergetis have it “end of the 11th hour”--i.e. 6pm--and one of the ancient typika recommends that it begin at the very end of the day--the 1st hour of the night, which would begin at 7pm. Thus the broader Ordo of the Church has it beginning some time between 4pm and 7pm. In Jerusalem itself it begins after the Holy Fire, thus some time between 3pm and 6pm, depending on how late the fire comes. As we know, the modern tendency is to serve it earlier, beginning in the late morning or around noon].

Vestment colors: In common North-Slavic practice the service begins in dark (dark purple or black) and changes to white prior to the Great Prokimen “Arise O God” (sung instead of Alleluias). [In common “South-Slavic,” Greek, Middle-Eastern and African practice the service begins in white vestments.] The South Slavic/Greek practice recalls that in ancient times the baptism of the catechumens happened during the Old Testament readings of this Liturgy, whereas the north Slavic practice shows that the first part of the service belongs liturgically to Holy Saturday and brings it to the solemn close, whereas the second part of the service belongs to Pascha. It is interesting to note a “middle” practice from the 12th century in the (Sabbaites) Evergetis Typikon, where a few Priests who would be performing Baptisms during the readings would be vested in white, while the other Priests would vest in dark and all would be changed to white by the “Arise O God.”

Order of service: “Blessed is the Kingdom,” “Come let us worship,” Psalm 103, Great Litany. [Note: *Per the Typikon, if possible the Proskomedia is done at Lord I Cry, but otherwise before the service begins*]. 8 Stychyry at “Lord I Cry” then Glory, “The great Moses...” N&E Dogmatik in Tone 1: “Let us praise the Virgin...” The Gospel Book is carried and the Entrance is made. 15 Old Testament Readings follow the Entrance. In place of the usual “Holy God...” the Baptismal Troparion, “As many as have been baptized...” is sung. There are two Prokimenas at this Liturgy—one before the Epistle and the “Great Prokimenon of the Resurrection” (Arise O God) in place of the Alleluias. At this time the celebrant, if not having already done so, should re-vest in bright vestments, and rest for the Liturgy of St. Basil follows. The usual Cherubic hymn is replaced with “Let all mortal flesh keep silence...” The “Weep not for me, mother...” is sung instead of “It is truly right...” The Koinonikon: The Lord has awoken as if from sleep, and did rise saving us, Alleluia.” The blessing of 5 loaves of bread, figs and fruit follow the Amvon Prayer, but without oil.

Dismissal: The Typikon instructs that we use the dismissal “for the Lord’s Day,” i.e. **the Sunday resurrectional dismissal (“May He who is Risen from the dead, Christ our true God, through the intercessions...etc.)**. It is incorrect and is a modern innovation to use the daily dismissal “May Christ our true God” without mentioning the Resurrection in the dismissal (*although we do not add “trampling down death...” to it until the midnight Matins and Liturgy*). From this point until the end of the 40 days we add “by the Power of the precious and life creating cross” before appealing to the intercessions of the Holy Apostles. Notice the dismissal is “**May He who is Risen**” in the present tense, not “He who Rose” in the past tense. This is true throughout the year.

Notes: The Typikon states the following after the dismissal of the Vespertine Basil Liturgy: *After the Dismissal the blessed bread is distributed by the Priest. Then there takes place the blessing of bread, wine, and fruit. The Ecclesiarch should be careful that the Liturgy end by the second hour of the night (i.e. the 8pm hour). After the Dismissal we do not leave the Church, but sit in our places, and the Cellarer comes in and distributes to the Brethren a slice of bread and six dates or figs [or some sort of fruit of like kind] and a beaker of wine. When we have finished there begins the great reading of the Acts of the Apostles, which begins as such: The reader says “The Book of the Acts of the Holy and All-laudable Apostles” and the Priest says “Through the intercessions of our Fathers the Saints Lord Jesus Christ our God have mercy on us.” The people say Amen, and the Reader begins to*

*read, until it is time for Nocturnes. When we have reached the moment, the Lamplighter lights all the lamps of the Temple, and goes out and strikes the simandron. The reader stops and we begin the Pannychida [i.e. the Nocturne odes] as follows... [The modern Russian Typikon offers a different version where they exit to the Trapeza and eat there] It is important to realize that all Vespereal services, be they Presanctifieds or one of the three Vespereal Liturgies of St. Basil, are designed to take place *after noon* (if they are to begin in the morning, it should be late morning so that they at least end after noon). It is also important to realize that the modern practice of serving St. Basil Liturgy early on Saturday morning obscures the entire service and its place in the festal cycle, and contradicts the instructions of the Typikon. Although it begins at the Liturgical end of Holy Saturday, after the Prokimenon it is officially Pascha.*

[Strictly speaking, the Vespereal Liturgy of St. Basil is the beginning of an ancient Vigil that went from about 5pm to 1pm with a feast following, the “Trapeza occurring about midnight” (89th Canon of the 6th Council). St. Nikodemos reports that in his opinion this meant that the Liturgy began at midnight and that the actual end of Liturgy and cessation of fasting came about at the end, not the beginning, of the midnight hour: “about midnight, the sixth hour passing and the seventh beginning” (Rudder Interpretation of 89th of 6th Council). Most now tend to wait to begin Matins at midnight, thus making Liturgy begin later and the cessation of the fast around 2 or 3am.]

Antiapodeipnon—the Reading of the Book of the Acts of the Apostles begins a short time after the end of the St. Basil Liturgy (or if the Basil Liturgy is served earlier, at a later time at 8pm or after) and the Reader says “the reading from the Acts of the Holy and All Laudable Apostles” and the priest replies: “Through the prayers of the Holy and All Laudable Apostles O Lord Jesus Christ our God have mercy on us.”

Paschal Nocturnes: According to the Typikon, the Book of Acts should be read from the end of the St. Basil Liturgy “until the 4th hour of the night” (i.e. 10pm), and at that point Nocturnes (aka the Midnight office or Mesonyctics) is to begin. (**It should be noted that in modern practice many start the midnight office a little later, such as 11pm or even 11:30pm*). The Priest, according to the Typikon, is to be “vested in full bright (white or mostly white) vestments.” Within the midnight office, after the 3rd and 6th odes, Paschal readings are prescribed (this is often done in parish practice). [*Note: Middle Sabbas and Constantinopolitan practice was to not have any canon and to have the Paschal readings of the Fathers instead. Cf. in particular the Evergetis Synaxarion. Other than that, it was the Sunday Canon to the Trinity for Nocturnes, although since the time of the adoption of the Venetian texts of the Pentecostarian at the time of the printing press and subsequent Nikonian reforms to conform with them, it has been replaced by the Holy Saturday Matins Canon]*

Shroud removal: With regard to the Shroud removal (Plaschanitsya), the Typikon is silent, but based upon recorded approved practice throughout Rus in the last several centuries, the removal of the Shroud may take place at one of three times: 1. during the Jerusalem Matins at “Weep not for me.” This certainly predates the removal at Nocturnes. 2. at the “Weep not for me” when it is repeated at Nocturnes (which is the most common practice of the modern North Slavic practice); and 3. at the Liturgy (Entrance) of St. Basil, as was custom at the Great Lavra and several other churches of prominence throughout Rus for many years. Although Matins or the St. Basil Liturgy may be the “most appropriate place” for the moving of the shroud to the Altar, the

Russian practice (and Ukrainian adoption) of removing it at Paschal Nocturnes came about because of how poorly Matins and Basil were attended (particularly once Basil Liturgy in popular practice began to be celebrated in the morning rather than at its appointed time). In the case of the taking in at Nocturnes, the celebrant incenses the Holy Shroud, removes it from its tomb, carries it into the Holy of Holies via the Holy Doors, places it on the Holy Table and closes the Holy Doors. The Deacon may intone the triple ektenia.

Dismissal: “May He who is Risen from the dead, Christ our true God...” All lights are extinguished at this point, except one lamp in the sanctuary (unless new fire is to be sparked).

Directly following Nocturnes is the Procession, Matins, Paschal hours and the Festal Liturgy of Pascha with prayers of St. John Chrysostom.

The Paschal circumambulation of the temple begins immediately following Nocturnes “about the middle of the night,” with the chanting of “Your Resurrection, O Christ our Savior...”

Resurrection Matins: The Pentecostarion governs the service. The Troparion, “**Christ is risen.... bestowing life**” and its verses are chanted on the porch or in the narthex before closed central doors. The celebrant leads the congregation into the nave of the Church. The Paschal Canon, the work of St. John of Damascus is sung joyfully and concludes with a reading of the Paschal Homily of St. John Chrysostom, followed by the completion of Matins and the **Hours of Pascha**.

The Festal Liturgy of Pascha (cf. **Prayer Book pp. 238ff**) with prayers of St. John Chrysostom immediately follows the Paschal Matins and Hours with the order of service as follows: Blessed is the Kingdom, Christ is risen from the dead... 3x. The priest says the verses and the people respond by singing Tropar “Christ is Risen from the dead...” after each verse, finishing with Priest singing first half of Tropar, people 2nd half. Psalms 65, 66 and 67 comprise Paschal antiphons I, II and III. At Entrance Priest: “Wisdom Let us attend! Bless God the Lord in the Churches, O you who are of Israel’s fountain!” Paschal Troparion, Hypakoe, Glory N&E Kondak. “As many as have been baptized into Christ...” replaces “Holy God...” The readings as appointed. The Hymn to the Birthgiver “The Angel Cried” is sung. The Troparion “Christ is risen...” is sung in place of “Blessed is He...”, “We have seen...” “Let our mouths be filled...” and “Blessed is the name of the Lord...” Closing: Clergy: Christ is risen from the dead, trampling down death by death Response: “And upon those in the tombs bestowing life” Priest: May He who is Risen from the dead trampling...” then 3x “Christ is Risen response: “Indeed (truly) He is Risen! Then Troparion 3x then “And unto us he has granted eternal life, let us venerate His Resurrection on the 3rd day.” All the doors of the iconostas remain open through Bright week. At the completion of the Liturgy the Artos is blessed and distributed the following Saturday (it is used as the icon on the tetrapod through Bright week, and usually has an icon of the Resurrection for a cover), and following that there is the blessing and partaking of the Paschal food by the Faithful.

Agape Vespers (See below)

* ***In those instances when the Eucharistic Liturgy cannot be celebrated, the Obednitsa may be celebrated as follows: Blessed is our God....*** Christ is risen.... Thrice. “Having beheld the resurrection...” once, “When those who from Mary came...” Glory... Holy Spirit. “Even though...”, Now and ever... “Onlybegotten Son and Word of God...”, The Beatitudes (Some do 3rd Paschal Antiphon). After the Beatitudes the celebrant intones, Wisdom! The reader chants, “A reading from...” and then reads the appropriate Epistle reading. The celebrant then reads the Gospel. This is followed by “Remember us, O Lord... is then taken, followed by “The heavenly choir...” “I believe in one God...”, “Forgive, pardon and remit, O Lord...” At this point the “Our Father...” is taken, followed by the Kondak “Although You did descend...”, Glory...now and ever...” introduces the Bohorodychnyj-Theotokion, “Sanctified from on High....”, Lord, have mercy [40] followed by “One is holy, One is Lord, Jesus Christ, for the glory of God the Father. Amen. Instead of “Blessed be the name of the Lord....”, “Christ is risen...” is taken thrice, according to the Typikon, Psalm 33 is not read throughout Pascha, thus “Having beheld the Resurrection” with all the Paschal/Eucharistic verses.

*Note, in some places (in Ukraine, Russia and elsewhere) where there is a Priest and need, when the Liturgy has been celebrated at midnight, the more full version of “Pro-Liturgy” is celebrated later in the morning, but only provided that the Bishop gives his approval.

Resurrectional Bright Week

Cf. *Prayer Book* pp. 244ff.

Agape Vespers is served on Sunday afternoon with the Great Prokimenon: “Who is so great a God as our God?” **Bright Monday and the Rest of Bright week** the order of service is the same as that of Pascha. Matins begins in the sanctuary. The canons: 10 Troparia from canon of Pascha and 2 from canon of Theotokos (Myrrhbearers) found in PTr. Throughout Bright week the Hours are the same as on Pascha. The order of Liturgy with the exception of the Prokim, readings, and Alleluia is the same as on Pascha itself. Paschal Antiphons are taken at the Liturgy. “As many as have been baptized....” Replaces “Holy God...” The Zadostoynyk is that of Pascha (“The Angel cried”).

Readings for Bright Week

Bright Monday		Ac 1.12-17, 21-26	Jn 1.18-28
Bright Tuesday		Ac 2.14-21	Lk 24.12-35
Bright Wednesday		Ac 2.22-36	Jn 1.35-51
Bright Thursday		Ac 2.38-43	Jn 3.1-15
Bright Friday		Ac 3.1-8	Jn 2.12-22
The Life-Giving Spring of the Most Holy Birthgiver of God		Php 2.5-11	Lk 10.38-42; 11.27, 28
Bright Saturday		Ac 3.11-16	Jn 3.22-33

Saturday of Bright Week

At the Liturgy of Bright Saturday, the prayer prescribed for the breaking of the Artos is said following the Amvon prayer. The Artos is distributed following Liturgy. In ancient times not only the Holy Doors and Deacons’ doors on the Iconostas, but also the Royal doors from the Narthex to the Nave (i.e. not the Holy Doors into the Altar, but the Doors into the Nave) were left opened during this week. On Bright Saturday, the Royal Doors (from the narthex to the Nave) would be shut as well as the Deacon doors, but the

Holy Doors would remain opened until the Leavetaking. Later, with a confusion of the meaning of “Royal Doors” in certain of the Slavic Churches, it became practice to close all the doors of the Iconostas prior to the 9th Hour. Part of the reason for this is that many temples in the past few centuries were built without any Royal Doors altogether, and in some cases built without a narthex. Thus, the term was interpreted to mean “Holy Doors” and hence the confusion of meaning. However, it should be noted, that whenever a temple does not have Royal Doors from the narthex to the nave, that the central doors into the temple itself would function for this in the rubrics, such as on Pascha, the “Glory” of Matins would begin outside the Church before the doors of the temple.

Sunday May 12

The Second Sunday of Pascha; also called St. Thomas, Sunday of Renewal, New Sunday, and AntiPascha *Tone 1*

Second Sunday of Pascha		Acts 5.12-20	Jn 20.19-31
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Cf. *Prayer Book* pp. 245-247.

From this day until the final day of Pascha [Ascension eve] all services begin with “Christ is risen...” sung or recited thrice after the Blessed is our God..., Blessed is the kingdom...or Glory to the Holy.... The Troparion “Heavenly King...” **Is NOT sung or recited** until Pentecost. All services of this Paschal Period are governed by the PTr. The Menaion governs those feasts at which the Polyeley or vigil is prescribed.

Vespers “Glory to the Holy” Tropar 2.5 times by priest then response: “and upon those in the tombs bestowing life.” Ps. 103 Lord I Cry 10 Stykhyry from the PTr. Glory N&E “You came” (PTr.).

Matins 1st Resurrection Gospel Matthew 28:16-20. After the Gospel, the “Having beheld the resurrection...” Is taken thrice, and is taken thrice at every Sunday Matins Service until the leavetaking of Pascha [Ascension Eve]. The Paschal Zadostoynyk, “The Angel...” with “Shine, Shine...” are taken daily and with the exception of Mid-Pentecost (which instead is “Virginity is alien”), until the final day of Pascha.

Liturgy “Christ is Risen...” replaces “We have seen the true light...” and is sung thrice prior to the dismissal prayer. These particulars remain standard until the final day of Pascha.

“Christ our life, You rose from the tomb after it had been sealed. And while the doors remained closed, You stood among Your disciples renewing a righteous spirit in them. Our God, the resurrection of all, You are most merciful.” (Troparion, Tone 7)

At the Vespers Service in the afternoon following the Entrance is made, followed by the Great Prokimenon, **“Who is so great....”**

*Note, from today, memorials may once again be served.

Sunday May 19

*Third Sunday of Pascha. Sunday of the Myrrh-bearing Women.
Tone 2*

Third Sunday of Pascha: Sunday of the Myrrhbearing Women and Sunday of Joseph of Arimathea and Nicodemus		Ac 6.17	Mk 15.43-16.8
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Cf. *Prayer Book* pp. 247ff.

Vespers Lord I Cry 10 stychyry: 7 Res. And 3 Sunday from PTr. Glory...doxast fr/ PTr 9”the myrrh-bearing women...”); N&E and dogmatikon in tone of week (“The shadow of the law”). The Apostikha are those of the Sunday and Pascha, followed by “Glory...” You who clothed yourself with light...” and “Now and ever...” “This is the day of resurrection...” The hymn “More honorable...” is not sung. The Velychannja in honor of the Holy Myrrbearers is only sung when the Temple is dedicated to them.

Matins 3rd Matins Gospel: Mark 16:9-20. After God is the Lord we sing “When You descended...” 2x then Glory, “The noble Joseph...” N&E and the Troparion in Tone 2: “The angel came to the Myrrhbearing...” **“The angel came to the Myrrh-bearing women at the tomb and said: “Myrrh is appropriate for the dead, but Christ has revealed Himself to be a stranger to corruption. ‘So proclaim: The Lord is risen, granting the world great mercy.’”** Canons: 6 Troparia from the canon of Pascha, 8 from canon in PTr. Appointed Katavasia is sung.

Divine Liturgy Troparia and Kondakia: “When you fell asleep...” then “The Noble Joseph...” Kondak from PTr. then Kondak of Pascha.

Sunday May 26

Fourth Sunday of Pascha—Sunday of the Paralytic Tone 3

Fourth Sunday of Pascha: Sunday of the Paralytic		Ac 9.32-42	Jn 5.1-15
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Cf. *Prayer Book* pp. 249ff. *Vespers, Matins, and Liturgy are as prescribed in the PTr.*

Vespers Lord I Cry 10 Stychyry: 7 Res. And 3 Feast (Paralytic) from PTr. Litya: Stykhyry PTr. Apostika 1 Stykh Res. in tone of week and then stykhyry of Pascha Let God arise and verses Glory...doxast fr/ PTr; N&E “It is the day of resurrection” & “Christ is risen...” 1x.

Matins Res. Gospel 4, Luke 24.1-12. Canons: 6 Troparia from canon of Pascha (includes the Irmos and 2 Bohorod), 8 Troparia from canon in Pentecostarion; appointed Katavasia.

Divine Liturgy Sunday tropar, Kondak PTr., Kondak Pascha.

“Lord, as You once raised the Paralytic, now through Your divine intercession raise my soul paralyzed by sins and thoughtless actions. So that being saved I may chant to You: Glory to Your might, Bountiful Christ.” (Kondakion, Tone 3)

Wednesday May 29

Mid-Pentecost, Prepolovenie; Tone 3

Cf. *Prayer Book* pp. 251ff. Readings: Acts 14.6-18; John 7.14-30

Liturgical services are governed by the PTr. and Menaion. At the Vesper Service an entrance is called for. At Matins, “Having beheld the resurrection of Christ...” Precedes Psalm 50. Two Canons are taken, one written by St. Theophan and the other by St. Andrew of Crete. “More honorable... is not sung. The Great Doxology is sung followed by the Troparion of Mid-Pentecost.

At the Liturgy, the Antiphons are the usual “Bless the Lord, O my soul.... Praise the Lord, O my soul.... The Paschal “The Angel...” and “Shine Shine...” Is replaced with the Irmos from the Matins Service, “It is foreign for mothers...” which is sung until the Final Day of Mid-Pentecost. “Whoever eats my flesh...” is the Communion Hymn. **Water is sanctified after the Liturgy according to the Lesser Blessing of Water.**

This day is called mid-Pentecost because the entirety of the 50 days from Pascha to Pentecost is called the season of Pentecost. The first 40 days of this we call the 40 days of Pascha, or Paschaltide. Thus, you will often see in the Fathers St. Thomas Sunday referred to as “the second Sunday of Pentecost,” and equally it is termed “the Second Sunday of Pascha” because the first 40 days of the 50 days is referred to thusly. But it is important to realize when the Fathers speak of the “50 days” or the “days of Pentecost,” quite frequently they are referring, not to the days after Pentecost, but the 50 days in between Pascha and Holy Trinity, which the Day of Pentecost (the 50th day) is the crown and completion.

Sunday June 2

Fifth Sunday of Pascha; Sunday of the Samaritan Woman at the well (St. Photini); Mid-Pentecost Sunday Tone 4

Fifth Sunday of Pascha: Sunday of the Samaritan Woman		Ac 11.19-26, 29-30	Jn 4.5-42
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Cf. *Prayer Book* pp. 253ff.

Vespers “Lord I Cry...” we sing 10 stychiry Tone 4: 4--Res, 3—Feast and 3 PTr (Sam.) and Glory—doxastikon from PTr, N&E...Dogmatikon in 4th Tone. Troparia: “Rejoice Virgin” 2x and Midfeast 1x

Matins: Christ is Risen 3x and Great Litany. After God is the Lord Sunday Trop. Res. 2x; GloryN&E midfeast. **Prokim Tone 4 “Arise Lord help us...” Canons: 6 from Paschal Canon with Bohorod.; 4 of Midfeast, 4 of Feast (i.e. Samaritan Woman) fr/ PTr.**

1st Hour: Troparion of Sunday, Kondakion fr/ PTr.

The Liturgy is that of Pascha, and the Samaritan Woman. Res. Tropar, Midfeast Tropar, Feast (Sam.wom.) Kondak, Midfeast Kondak. The Prokimenon is “Sing praises to our God...” “The Angel Cried...” is sung.

“The Samaritan woman came to the well in faith. She saw you, the Water of wisdom, and drank abundantly. She inherited the Kingdom on high and is ever glorified.” (Kondakion, Tone 8)

Wednesday June 5

Final Day of Mid-Pentecost *Apodosis of Prepolovenie* Tone 4

The PTr (Pentecostarion) governs the liturgical order. At Vesper there is no Entrance and Scriptural Reading are not called for. The Canon at Matins is, “You made firm the sea...” The Great Doxology is sung. At the Liturgy, the Zadostojnyk, “Virginity is foreign to mothers...” Is taken. The Communion Hymn is “He who eats my flesh...”

“Savior, in the middle of the feast, fill my thirsting soul with the waters of piety, as You cried out to all: “If anyone thirsts, come to me and drink!” Christ God, fountain of our life, glory to You.” (Troparion of mid-Pentecost.)

Sunday June 9

Sixth Sunday of Pascha. Sunday of the Man born blind. Tone 5

Sixth Sunday of Pascha: Sunday of the Blind Man		Ac 16.16-34	Jn 9.1-38
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Cf. *Prayer Book* pp. 255ff. *The liturgical services are governed by the PTr.*

Vespers “Lord I Cry” 10 Stykhyry: 7 of Res. and 3 of Blind Man (from PTr.). Glory Doxastikon from PTr.; N&E Dogmatikon in tone of week (Tone 5).

Matins Res. Gospel 8, John 20.11-18. Canons: 8 of Pascha with Bohorod. and 6 of the Feast of the Blind Man (PTr.). Irmos of Pascha but Katavasia of Ascension.

Liturgy Tropar of Res., Kondak of Feast (Blind Man); Kondak—Pascha. The Prokimenon is in Tone 8, “Pray and make vows...” “The Angel cried” is sung.

“Christ, I come to You blind in my spiritual eyes, and call to You in repentance: You are the most radiant light for those in darkness.” (Kondakion, Tone 4)

Wednesday June 12 Leavetaking of Pascha

The Final Day of the 40 days of Pascha--Apodosis or Leavetaking of Pascha
Tone 5

Matins Gospel John 21.15-25

Readings for Liturgy: Acts 18.22-28, John 12.36-47

All liturgical services commence with the Paschal Introduction, “Christ is risen...” w/ verses as on Pascha. The dismissal at Vespers and Matins is “Risen from the dead trampling...” The Liturgy concludes as per the order prescribed for Pascha.

Ascension Thursday June 13

*The Great Feast of the Ascension of Our Lord, God and Savior
Jesus Christ*

Thursday: The Ascension of Our Lord	Prophecy (OT)	Apostle (Epistle)	Gospel
Vespers	Isa 2.1-3; Isa 62.10-63.9; Zech 14.1, 4, 8-11		
Matins			Mk 16.9-20
Liturgy		Ac 1.1-12	Lk 24.36-53

Cf. *Prayer Book* pp. 257ff.

Vespers “Blessed is the man...” is not sung. The Prokimenon of the day is taken.

Matins, the Velychannja “We magnify You, O Life-giving Christ and honor your glorious Ascension into heaven:” is sung. The Gospel is followed by “Having beheld the resurrection of Christ...” sung once. The Katavasia “By Your divine protection...” is taken. “More honorable than the Cherubim...” is replaced by the 9thth Irmos.

Liturgy the Festal Antiphons Psalms 46, 47 and 48 are taken. The Ascension Entrance Hymn is sung (God went up with a shout...), followed by the Troparion and Kondakion of the feast. From this day until the final day of Ascension, the “It is right in truth...” is replaced by the “Magnify O, my soul...” of Ascension. The “We have seen the true light...” is replaced by the Troparion of Ascension, sung until the Final Day of Ascension.

“You ascended in glory, Christ our God, having made your disciples joyful by the promise of the Holy Spirit. Through the blessing they were assured, that You are the Son of God, the Redeemer of the world.” (Troparion, Tone 4)

Vespers in the afternoon following, an Entrance is prescribed as is the chanting of the Great Prokimenon: “Our God is in Heaven and on earth; all things that He has willed He has accomplished.”

Liturgical note: This Major Feast of Our Lord is celebrated until the Thursday before Pentecost.

Sunday June 16

Sunday Afterfeast of the Ascension; Commemoration of the Holy Fathers of the First Ecumenical Council; Seventh Sunday of Pentecost. Tone 6

	Prophecy (Vespers)	Apostle (Lit.)	Gospel (Lit.)
Ascension Sunday and Fathers	Gen. 14.14-20; Deut. 1.8-11, 15-17; Deut. 10.14-21	Ac 20.16-18, 28-36	Jn 17.1-13

Cf. *Prayer Book* pp. 262ff. All liturgical services are governed by the PTR.

On this the first Lord's day after the Ascension we remember the words of St. Leo the Great that, beginning with the Ascension, all visible aspects of the Resurrected Christ have passed into the Sacraments.

Vespers “Lord I Cry” 10 Stykhyry: 3 of Res., 3 of Feast (Ascen.) and 4 of the Fathers Glory dox. of Fathers, N&E Dogmatikon in tone of week (6).

Matins, “More honorable...” is sung.

Divine Liturgy the order pertaining to the Troparia is such: Res. Troparion, Troparion of Ascension, Troparion of the Fathers, Kondak of the Fathers, Kondak of Ascension.

“You are most glorious, Christ our God. You have established the Holy Fathers as lights on earth. Through them You have guided us to the true Faith. Greatly Compassionate One, glory to You.” (Troparion, Tone 8)

Friday June 21

The Final day (Leavetaking) of Ascension.

All liturgical services are those of Ascension. At Vespers there are no scriptural readings. The Antiphons at the Liturgy are the customary Antiphons. “More honorable...” Is replaced by the verse of the 9th Irmos. At the Liturgy, the Troparion and Kondak are of Ascension as are the Prokimenon and Communion Hymn. The Epistle and Gospel are that of the day.

Saturday June 22

Pentecost Saturday – Memorial Saturday (Soul Saturday)

Cf. Prayer Book pp. 265-66.

“Only Creator, in the depths of Your wisdom, You lovingly govern and do what is best for all. Now give rest to the souls of Your servants, for they have placed their hope in You, our Creator, Maker and God.” (Troparion, Tone 8)

At Vespers for the departed, the Prokimenon is replaced by “Alleluia...” with requiem verses. At Matins, the “God this Lord... is replaced by the aforementioned “Alleluia” and verses. The Canon at Matins is taken from the PTr. At the Liturgy, Litany for the departed. The “We have seen the true light...” is replaced by the Requiem Troparion, “In the depth of wisdom...”

Pentecost Sunday June 23 The Holy Trinity

Trinity Sunday; the Descent of the Holy Spirit on the Church

PENTECOST			
Holy Trinity	Prophecy (OT)	Apostle (Epistle)	Gospel
Vespers	Num 11.16, 17, 24-29; Joel 2.23-32; Ezk 36.24-28		

Matins			Jn 20.19-23
Liturgy		Ac 2.1-11	Jn 7.37-52; 8.12

Cf. *Prayer Book* pp. 266ff.

The PTR governs the order of services.

Vespers “Glory to the Holy Consubstantial...Come let us worship, Ps. 102, Litany of Peace, after which we sing “Blessed is the man...” At “Lord I Cry....” We sing 10 stychyry of the feast all in the 1st Tone: “We celebrate Pentecost”...Glory...N&E...of the feat in 8th tone... “Come O you Peoples.” Entrance, 3 readings as listed above. Apostikha all feast.

Matins, “Having beheld the resurrection of Christ....” is not sung. “Holy is the Lord...” is also not sung.

Liturgy, the festal Antiphons, Psalms 18, 19 and 20 are taken. “Come, let us worship...” is replaced by the Pentecost Entrance Hymn. “As many as have been baptized in Christ....” replaces the usual Trisagion.

“Blessed are You, O Christ our God, Who revealed the fishermen to be most wise, by sending upon them the Holy Spirit, and thereby catching the universe in Your net. Christ our God, Who loves mankind, glory to You.” [Troparion, Tone 8].

Monday June 24 Second Day of the Holy Trinity, honoring the Holy Spirit

Monday: Day of the Holy Spirit		Eph 5.9-19	Mt 18.10-20
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Cf. *Prayer Book* pp. 270ff.

Vespers (served on Sunday) Although Vespers is prescribed, as usual, for the afternoon/evening, nonetheless it has become custom to serve them at the conclusion of the Liturgy. In either case the Holy Doors are closed as the 9th Hour of Prayer is celebrated and the Vespers Service containing the Kneeling Prayers. The Great Prokimenon is sung in the 7th Tone following the Entrance.

The PTR governs all the liturgical services. The Synaxarion of the Holy Spirit may be read. The Synodikon of the Holy Spirit may be read.

Divine Liturgy, the customary “Holy God...” is sung. “Rejoice, O Queen...” is sung until the Final Day of the feast.

Tuesday June 25 Third Day of the Holy Trinity and days following (fast-free)

Week of Pentecost	Prophecy (OT)	Epistle	Gospel
Tuesday (3 rd Holy Trinity)		Rom 1.1-7, 13-17	Mt 4.25-5.13
Wednesday		Rom 1.18-27	Mt 5.20-26
Thursday		Rom 1.28-2.9	Mt 5.27-32
Friday		Rom 2.14-29	Mt 5.33-41
Saturday (Leavetaking)		Rom 1.7-12	Mt 5.42-48

Saturday June 29 Saturday Apodosis (Leavetaking, final day) of Pentecost, Trinity Saturday

Reading as listed above in chart. The PTr governs the liturgical order of all services. “More honorable...” at Matins is replaced with the Pentecost Matins’ 9th Irmos and verse. The Great Doxology is sung.

Sunday June 30

Sunday of All Saints Tone 8

First Sunday after Pentecost: Sunday of All Saints	Prophecy (OT)	Apostles (Epistle)	Gospel
Vespers	Isa 43.9-14; Wis 3.1-9; Wis 5.15-6.3		
Liturgy		Heb 11.33-12.2	Mt 10.32, 33, 37, 38; 19.27-30

Cf. *Prayer Book* pp. 272ff.

Vespers At “Lord I Cry” we sing ten stykhyry: six resurrection and four All Saints; Glory...doxastikon of All Saints; N&E...dogmatikon Tone 8. At the Apostikha stykhyry of the resurrection; Glory doxastikon of All Saints; N&E... Bohorodychnyj.

Matins From this day until 1 September, the Katavasia “I will open my mouth...” is sung at festive Matins.

Divine Liturgy of this Sunday concludes the period of the PTr.

Troparion: **“With fine porphyry and royal purple, Your Church has been adorned with the blood of the martyrs shed throughout the world. Christ God, she cries out to You; Send Your goodness to Your people, grant peace to Your world and great mercy to our souls.” (Troparion, Tone 4)**

The Penitential Season of the Holy Apostles begins in the evening, the first full day being Monday. The Oktoichos and Menaion govern daily services.

Week of All Saints	Prophecy (OT)	Apostle	Gospel
Monday		Rom 2.28-3.18	Mt 6.31-34; 7.9-11
Tuesday		Rom 4.4-12	Mt 7.15-21
Wednesday		Rom 4.13-25	Mt 7.21-23
Thursday		Rom 5.10-16	Mt 8.23-27
Friday		Rom 5.17-6.2	Mt 9.14-17
Saturday		Rom 3.19-26	Mt 7.1-8

Sunday July 7

Second Sunday after Pentecost Tone 1

Nativity of St. John the Forerunner; Sunday of all Saints of Mt. Athos; Sunday of all Saints who have shown forth in missionary lands; Sunday of All Saints of Rus-Ukraine; Sunday of All Saints of America

Second Sunday after Pentecost: Liturgy		Rom 2.10-16	Mt 4.18-23
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Cf. *Prayer Book* pp. 274ff..

Service for the Forerunner takes precedence.

Vespers

Lord I Cry 10 Stykhyry: 4 Oktoich, 6 Menaion, Glory, Doxastikon from Menaion, N&E Res. Dogmatikon in tone of week.

After Entrance: 3 Readings

Apostikha: Stykhyry of Oktoich, Glory, Doxastikon from Menaion, N&E Theotokion (in same tone as Doxastikon).

Troporia

Rejoice Virgin Birthgiver...2x then Tropar of Holy Forerunner 1x

Matins: At Matins, the “**We extol You, O saints canonized in the land of Rus - Ukraine, and we honor your holy memory, for you pray to Christ our God for us.**”

Hours

Troparia: Sunday, Glory, Menaion, N&E, Theotokion from Horologion
Kondakia: 1st and 6th Hours Menaion; 3rd and 9th Hours, Sunday Kondak

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)
Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion
Communion hymn “Praise the Lord” followed by koinonikon from the Menaion for St. John.

Troparion: “As a beautiful fruit of the salvation You have sown, Lord, the land of Rus-Ukraine offers You the saints who have shone in her land. By their intercessions and through the prayers of the Birthgiver of God, preserve the Church and our land in profound peace, greatly merciful One.” (Troparion Tone 8)

2 nd Week after Pentecost			
The weekdays following:			
Monday		Rom 7.1-13	Mt 9.36-10.8

Tuesday		Rom 7.14-8.2	Mt 10.9-15
Wednesday		Rom 8.1-13	Mt 10.16-22
Thursday		Rom 8.22-27	Mt 10.23-31
Friday		Rom 9.6-19	Mt 10.32-36; 11.1
Saturday		Rom 3.28-4.3	Mt 7.24-8.4

July 12/June 29 Synaxis of the Holy Leaders among the Apostles Peter and Paul

The Holy, Glorious and All-Praised Leaders of the Apostles, Peter and Paul	Prophecy (OT)	Apostle (Epistle)	Gospel
Vespers	(Apostle instead)	1Pt 1.3-9; 1Pt 1.13-19; 1Pt 2.11-24	
Matins			Jn 21.15-25
Liturgy		2Cor 11.21-12.9	Mt 16.13-19

Vespers (served on the eve): “Blessed is the man...” Ektenia, Again and again...”Lord, I Cry...” and 8 stykhyry, tone 2, “ With what laudatory crowns...” Glory... tone 4, “With the triple...” Now and ever, “For you sake...”. Entrance, Prokimenon of the day, followed by three readings from the Book of Epistles, Catholic Epistle of St. Peter “Brethren! Blessed is the Lord and Father of our Lord...”, Catholic Epistle of Saint Peter “Beloved, having girded your loins...” Catholic Epistle of Saint Peter “ Beloved I entreat you...”, “Deign, O Lord...”, “Let us complete our evening prayer...” Lytia hymns, Ektenia “Save, O God...”, Apostikha, tone 1. Glory..., tone 6 “A feast of joy...” .now and ever..., “ God, the Creator and Savior...” “ At the blessing of bread, wheat, wine and oil, the Tropar to John the Baptist is sung twice followed by “Rejoice, O Virgin Birth-giver of God...” sung once.

Liturgy: At the “Beatitudes” hymn 3 of the Canon to St. Peter is sung, as is hymn 6 of the Canon to St. Paul. After the Entrance, the Tropar to Saint Peter and Paul, Glory, Kondak to Saints Peter and Paul. Now and ever... the hymn Med. of Christians... The Prokimenon in Tone 8, Their voice...” The reading is from the 2nd Epistle of St. Paul to the Corinthians. The Alleluia is sung in tone 1. Gospel reading Matthew. The Communion hymn, “Their voice...” Note: Should this feast occur on Sunday, the Resurrection theme takes precedent.

Tone 4, Troparion to Peter and Paul. You filled the highest seats of honor in the ranks of the Apostles and were teachers of the universe. Intercede with the Master of all, asking Him to grant the world peace and great mercy to our souls.

July 13/June 30 Synaxis of the Holy Glorious and All-Laudable 12 Apostles: Peter, Andrew, James, John, Philip, Bartholomew, Thomas,

Matthew, James son of Alphaeus, Jude the brother of James, Simon Zealotes, and Matthias.

12 Apostles: Liturgy		Rom. 15.17-29	Matt. 12.46-13.3
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Synaxis of the 12 Holy, Glorious & All-Praised Apostles, Troparion, Tone 4 —

O first enthroned among the apostles/ and teachers of the whole world;/ entreat the Master of all,/ that He grant peace to the world// and great mercy to our souls.

Kondak, Tone 2, "Seeking the highest..." —

Christ the Rock radiantly glorifies the rock of Faith,/ the most excellent of His disciples,/ as He does Paul and the synaxis of the twelve today;/ and, faithfully celebrating their memory,// we glorify Him Who glorified them.

Sunday July 14

3rd Sunday after Pentecost Tone 2

Cosmas and Damien, Sunday of All Saints Regional (eg. of Halychyna, Sunday of All Saints of the Land of Poltava, ...Volhynia, etc.); Sunday of all Saints of the lands of Belorus, Sunday of the Holy New Martyrs of Constantinople

Third Sunday after Pentecost: Liturgy		Rom 5.1-10	Mt 6.22-33
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Matins 3rd Res. Mark 16:9-20

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday July 21 Tone 3 Procopius

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday July 28 Tone 4 St. Volodymyr

Vespers

Lord I Cry 10 Stykhyry: 6 Oktoich, 4 Menaion, Glory, Doxastikon from Menaion, N&E Res. Dogmatikon in tone of week.

Apostikha: Stykhyry of Oktoich, Glory, Doxastikon from Menaion, N&E Theotokion (in same tone as Doxastikon).

Troparia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar. (or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x)

Hours

Troparia: Sunday, Glory, Menaion, N&E, Theotokion from Horologion

Kondakia: 1st and 6th Hours Menaion; 3rd and 9th Hours, Sunday Kondak in tone of week

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

Communion hymn "Praise the Lord" followed by koinonikon from the Menaion.

Sunday August 4 Tone 5 St. Mary Magdalene

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, "You are Most Blessed..."

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday August 11 Tone 6 St. Kallinikos

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stychyry (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday August 18 Tone 7 St. Eusignius Martyr, Forefeast of Transfiguration

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 6 from Oktoich and 3 from Menaion (Transf. Forefeast).

Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E

Theotokion

Troparia: Sunday Tropar, Glory... Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E,

Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stychyry (in back of Oktoich), N&E, "You are Most Blessed..."

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Troparia: *Sunday and Forefeast*

Communion Hymn: "Praise the Lord from the heavens..."

Monday August 19/6 Holy Transfiguration of Our Lord

The Holy Transfiguration of Our Lord God and Savior Jesus Christ (6 August)	Prophecy (OT)	Apostle (Epistle)	Gospel
Vespers	Ex 24.12-18; Ex 33.11-23; 34.4-6, 8; 1Ki 19.3-9, 11-13, 15, 16		
Matins			Lk 9.28-36
Liturgy		2Pt 1.10-19	Mt 17.1-9

The services are celebrated according to the Menaion—As a Great Feast of the Lord all things are Festal. **At Great Vespers (served on Sunday)** the continuous psalmody “Blessed is the man...” is NOT sung. At “Lord I Cry...” 8 stykhyry are sung in Tone 4 (all feast). Glory N&E; in Tone 6 “prefiguring Christ our God...”; Entrance with censer; the Evening Prokimenon for the day is taken plus the 3 Old Testament Reading prescribed for the feast; Litanies; Litya: in 2nd Tone all verses taken to feast; Glory—Tone 5 “Come let us go up”; N&E same tone “Moses who saw God...”; Apostikha—Tone 1 all feast; Glory N&E—in Tone 6 “On Mount Tabor, Lord...”; Prayer of St. Symeon; Trisagion; blessing of the Loaves Troparion Tone 7 “you were Transfigured...” 3x.

At Matins, “God is the Lord...” in Tone 7 Tropar to feast in Tone 7 “You were transfigured...” (3x) Polielely is sung; Magnification: “We extol You, O Life-giving Christ, and we honor the glorious Transfiguration of Your Most Holy Body.” After Polielely: Kathisma hymns: Feast 1st Antiphon in 4th, “From my youth...” Prokimenon Tone 4. Let every thing that has breath... Gospel, Ps. 50, stichera Glory..Today..Christ is transfigured.. N&E (repeat). Have mercy on me and then stychyry of the feast “God God save Thy people...” Canons: 1 of Feast in 6, 2nd of Feast in 8 In place of the Magnificat, the festal verse of the 9th Ode is sung “Magnify O my soul...” After 9th Ode exapostilarion of the feast 3x. Praises Tone 4 on 4: all feast. Great Dox. Tropar of the Feast. Usual Litanies and Festal Dismissal: “May He who was transfigured in glory before His disciples on Mt. Tabor for our salvation, Christ our True God...” etc.

Hours: Trop. and Kond. all feast. During the entire post-festive period, the Katavasia, “The people of Israel...” is sung.

At the Liturgy, Festal Antiphons are sung. The Entrance Hymn is “Lord, send forth Your light and Your truth, let them guide and lead me to Your Holy Mountain.” In place of “It is right in truth (It is truly meet)...” the prescribed, “Magnify O my soul...” is sung. At the conclusion of the Amvon Prayer, grapes, and other fruits are blessed from the prayer in the Great Book of Needs (Trebnik II).

Typikon note: *In some places ancient Rusyn and Constantinopolitan practice provides for the singing of “As many as have been baptized” instead of the Trisagion. The ancient Typikon of the Monastery of St. Nicholas, prescribes the singing of “As many as have been baptized into Christ” on the feast of Transfiguration. The Typikon of the Monastery of the Venerable Nil Gratoferatta prescribes this for the feast of Transfiguration, for all of Bright Week and every day during the postfestive period. The new Typikon of Constantinople prescribes the same, although the Jerusalem Typikon (St. Sabbas) has no such mention of this practice.*

Note: Fish, wine and oil are permitted on Holy Transfiguration (even when it falls upon a Wednesday or a Friday).

Sunday August 25 Tone 8 St. Photius Martyr

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stychyry (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Wednesday August 28 (Aug. 15) The Dormition and Translation of the Mother of God

Vespers	Gen 28.10-17; Ezk 43.27-44.4; Pr 9.1-11		
Matins			Lk 1.39-49, 56
Liturgy		Php 2.5-11	Lk 10.38-42; 11.27, 28

Festal portions found in Menaion

Great Vespers (sung on Tuesday): “Blessed is the man” (1st Antiphon). At “Lord, I Cry....,” Stykhyry on 8, Tone 1: All Feast. Glory..., N&E...Feast. Entrance, Prokimenon, and 3 readings. Litya: All Feast. Apostikha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After “God is the Lord...” (Tone 1), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polielely and the Magnification: “We magnify You O Immaculate Mother of Christ our God, and we glorify Your All-glorious Dormition.” After Polielely: Kathisma Hymns: Feast. 1st Antihpon of the 4th Tone, “From my youth...” Prokimenon, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stychyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me.... And the Stychyron to

the Birthgiver of God. “O God save Thy people...” Canons 1st of Feast—8; 2nd of Feast—6. Irmos: 1st Canon. Katavasia: Both Irmosi of the feast. After 3rd Ode: Hypakoe—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “All generations call you blessed...” And the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 4 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Promimenon Tone 3 (Song of Birthgiver of God): “My soul magnifies the Lord/and my spirit rejoices in God my Savior. Vs. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me blessed. Instead of “It is right in truth (It is truly meet)” we sing “Magnify O my soul...” and the Irmos of Ode 9 of the Canon (this is sung until the Leavetaking). Communion: I will take the cup of salvation and call on the Name of the Lord. Alleluia.

On this day it is custom to bless fragrant herbs and flowers (cf. Book of Needs).

Sunday September 1 Tone 1 Andrew Stratelates

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday September 8 Tone 2 Sts Adrian and Natalia

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday September 15 Tone 3 Martyr Mamas

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sept. 21/8 Nativity of our Most Holy Lady the Mother of God

Vespers	Gen 28.10-17; Ezk 43.27-44.4; Pr 9.1-11		
Matins			Lk 1.39-49, 56
Liturgy		Php 2.5-11	Lk 10.38-42; 11.27, 28

Cf. *Prayer Book* pp. 278ff. Services as in Menaion

Great Vespers (served on the eve): “Blessed is the man” (1st Antiphon). At “Lord, I call....,” Stykhyry on 8, Tone 6: All Feast. Glory., N&E...Feast. Entrance, Prokimenon, and 3 readings. Litya: All Feast. Aposticha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After “God is the Lord...” (Tone 1), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polielei and the Magnification: “We magnify you O Most Holy Virgin, and we honor your holy parents and exalt your All-glorious Nativity.” After Polielei: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth...” Prokim, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stykhyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me.... And the Stykhyron to Theotokos. “O God save Your people...” Canons 1st of Feast—8; 2nd of Feast—6. Irmos: 1st Canon. Katavasia, Fst. After 3rd Ode: Hypakoe—feast.

After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “All generations call you blessed...” And the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 1 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Prokim Tone 3 (Song of Theotokos): “My soul magnifies the Lord/and my spirit rejoices in God my Savior. Vs. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me blessed. Instead of “It is right in truth (It is truly meet)” we sing “Magnify O my soul...” and the Irmos of Ode 9 of the Canon (this is sung until the Leavetaking). Communion: I will take the cup of salvation and call on the Name of the Lord. Alleluia.

Sunday September 22 Tone 4 Sts Joachim and Anna

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Friday September 27(14) Exaltation of the Precious and Life-Creating Cross of the Lord

Vespers	Ex 15.22-27; Pr 3.11-18; Isa 60.11-16		
Matins			Jn 12.28-36
Liturgy		1Cor 1.18-24	Jn 19.6-11, 13-20, 25-28, 30-35

Cf. *Prayer Book* pp. 281ff.

Before the beginning of Vespers the Priest in phelon transfers the Precious Cross from the Table of Preparation to the Holy Table as prescribed.

At Great Vespers [Sung on Thursday] no Kathisma; at “Lord, I Cry...” stykhyry on 8, Tone 6 all feast. Glory..., N&E...Feast. Entrance, Prokimenon, and 3 readings. Litya: All Feast. Apostikha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After “God is the Lord...” (Tone 1), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polielely and the Magnification: “We magnify you O Christ the Giver of Life, and we honor Your Holy Cross, by which You have saved us from the slavery of the enemy.” After Polielely: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth...” Prokimenon, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After Gospel Stykhyry: (As on the Lord’s Day. After “Have mercy on me....” we sing the hymn to the Feast “O God save Your People...” *The faithful do not come to be anointed at this time.* Canons Feast—14; Irmos: Feast. Katavasia: Feast. After 3rd Ode: Kathisma—Feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “Magnify O My Soul...” And Irmos of the Canon and the rest of Ode 9. After 9th Ode, the Exapostilaria of the Feast. The priest vests in all his vestments. Praises Tone 8 on 4: All Feast. Great Doxology. The Cross is brought out (see 3rd Sunday in Lent—cf. *Festal Menaion* pp.154-55). Veneration of the Precious Cross followed by usual Litanies and Dismissal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Instead of “Holy God” we sing “Before Your Cross.” Prokimenon (same as Entrance verse) Extol the Lord our God, worship at His footstool for it is Holy!” vs. The Lord is King; the the peoples tremble. Instead of “It is right in truth (It is truly meet)” we sing “Magnify O my soul...” and the Irmos of Ode 9 of the Canon. Communion: “The Light of Your Countenance is signed upon us Lord. Alleluia.”

Sunday September 29 Tone 5 Gr.Martyr Euphemia, Sunday after Ex. Of Holy Cross

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 4 from Oktoich and 3 from Menaion for first saint, three from Menaion for second saint. Glory, Doxastikon from Menaion, N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar in tone of week, Glory... Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar once, Tropar to the first saint; Glory... Tropar to the second saint, N&E, Theotokion.

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The Canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

2 Troparia from the canon to the Theotokos (Oktoich)

Four Troparia from the canon of the first saint (Menaion)

Four Troparia from the canon of the second saint (Menaion)

Appointed katavasia are sung after each ode.

After Ode 3: Kondak and Ikos of the first saint (found at ode 6) and then those of the second saint (found at ode 3), then the sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat (My soul magnifies the Lord)

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, "You are Most Blessed..."

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week (Kondakia from Menaion are not read)

Liturgy

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion (first saint), Tropar (second saint), Kondak of the first saint, Glory Kondak second saint, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion (first saint), Tropar second saint, Sunday Kondak, Kondak first saint, Glory, Kondak second saint, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion (first saint), Tropar second saint, Sunday Kondak, Kondak Temple, Kondak first saint, Glory, Kondak second saint, N&E, Protection of Christians.

Communion Hymn: "Praise the Lord from the heavens..." followed by Menaion koinonikon.

Sunday October 6 Tone 6 Conception of John the Baptist and Forerunner

Vespers

Lord I Cry 10 Stykhyry: 6 Oktoich, 4 Menaion, Glory, Doxastikon from Menaion, N&E
Res. Dogmatikon in tone of week.

Apostikha: Stykhyry of Oktoich, Glory, Doxastikon from Menaion, N&E Theotokion
(in same tone as Doxastikon).

Troporia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar.
(or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x)

Hours

Troparia: Sunday, Glory, Menaion, N&E, Theotokion from Horologion

Kondakia: 1st and 6th Hours Menaion; 3rd and 9th Hours, Sunday Kondak in tone of week

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

Communion hymn "Praise the Lord" followed by koinonikon from the Menaion.

Sunday October 13 Tone 7 St. Gregory of Armenia

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from
Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E
Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is
served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E,
Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are
sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E,
"You are Most Blessed..."

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from
Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Monday October 14 (1) Protection of the Most Holy Mother of God

Protection (Pokrova)		Heb. 9.1-7	Luke 10.38-42; 11.27-28
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Vespers Blessed is the man is sung. Lord I Call 8 Stykhyry Tone 1 (All Birthgiver of God). Glory N&E Mother of God (Tone 8). Entrance, Prokim and 3 readings. Litya and Apostikha are all feast (Birthgiver of God). Tropar at blessing: feast (Birthgiver of God).

Matins: Gospel Luke 1.39-49, .56.

Divine Liturgy: Tropar and Kondak to Mother of God as follows: Tropar Glory N&E Kondak. Koinonikon: I will take the cup of salvation...

Sunday October 20 Tone 8 Martyr Sergius

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday October 27 Tone 1 Martyr Nazarius

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stychyry (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday November 3 Tone 2 Hilarion the Great

Vespers

Lord I Cry 10 Stykhyry: 6 Oktoich, 4 Menaion, Glory, Doxastikon from Menaion, N&E Res. Dogmatikon in tone of week.

Apostikha: Stykhyry of Oktoich, Glory, Doxastikon from Menaion, N&E Theotokion (in same tone as Doxastikon).

Troporia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar.
(or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x)

Hours

Troparia: Sunday, Glory, Menaion, N&E, Theotokion from Horologion

Kondakia: 1st and 6th Hours Menaion; 3rd and 9th Hours, Sunday Kondak in tone of week

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion, Glory Kondak Menaion, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

Communion hymn "Praise the Lord" followed by Koinonikon from the Menaion.

Sunday November 10 Tone 3 Great Martyr Paraskeva

Vespers

Lord I Cry 10 Stykhyry: 6 Oktoich, 4 Menaion, Glory, Doxastikon from Menaion, N&E Res. Dogmatikon in tone of week.

Apostikha: Stykhyry of Oktoich, Glory, Doxastikon from Menaion, N&E Theotokion (in same tone as Doxastikon).

Troporia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar.
(or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x)

Hours

Troparia: Sunday, Glory, Menaion, N&E, Theotokion from Horologion

Kondakia: 1st and 6th Hours Menaion; 3rd and 9th Hours, Sunday Kondak in tone of week

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion, Glory Kondak Menaion, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

Communion hymn “Praise the Lord” followed by Koinonikon from the Menaion.

Sunday November 17 Tone 4 Ven Ioannikios

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Communion Hymn: “Praise the Lord from the heavens...”

**Thursday November 21 (8) Bodiless Powers of Heaven:
Michael, Gabriel, and all Angelic Hosts**

Archangels (8 November)		Heb 2.2-10	Lk 10.16-21 or Mt 13.24-30, 36, 43
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Cf. *Prayer Book* pp. 291f.

Vespers: Blessed is the man is sung. At Lord I Cry 8 Stykhyry Tone 4 (All festal). Glory Feast N&E Bohorodychnyj Tone 6. Entrance, Prokim, 3 readings. Litya and Apostikha: All Feast. Blessing of Loaves Tropar: Feast 2x and “Rejoice O Virgin” 1x.

Matins: After “God si the Lord” Tropar of fest 2x Glory N&E REs. Bohorodychnyj Tone 4. Gospel Matt. 13.24-30, 36-43.

Divine Liturgy: Tropar: Temple and feast, Glory Kondak—Feast, N&E Kondak of Temple. Prokim Tone 4 “He makes His Angels spirits..” (*This Prokim minus the verses is also the Koinonikon for the day*).

Sunday November 24 Tone 5 Gr. Martyr Menas

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stychyry (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion, Glory Kondak Menaion, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday December 1 Tone 6 Martyr Plato(n)

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion, Glory Kondak Menaion, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.

Communion Hymn: “Praise the Lord from the heavens...”

Wednesday December 4 (Nov. 21) Entrance of the Mother of God into the Temple

Vespers	Ex 40.1-5, 9, 10, 16, 34, 35; 1Ki 7.51, 8.1, 3-7, 9-11; Ezk 43.27-44.4		
Matins			Lk 1.39-49, 56
Liturgy		Heb 9.1-7	Lk 10.38-42, 11.27, 28

Cf. *Prayer Book* pp. 292ff. Services as in Menaion *Note: From Nov. 21- Dec. 31 (“old” Church reckoning) according to Chapter 19 of the Typikon the Katavasia are the irmosoi of the 1st Canon of Nativity.*

Great Vespers (sung on Tuesday): “Blessed is the man” (1st Antiphon). At “Lord, I Cry.....” 8 Stykhyry, Tone 1 All Feast. Glory..., N&E...Feast. Entrance, Prokimenon, and 3 readings. Litya: All Feast. Apostikha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After “God is the Lord...” (Tone 4), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polieley and the Magnification: “We magnify you O Most Holy Virgin, Maiden chosen by God, and we honor your entrance into the Temple of the Lord.” After Polieley: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth...” Prokimenon, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stykhyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me...” And the Stykhyr to Mother of God. “O God save Thy people...” Canons Feast—14; Irmos: 1st Canon. Katavasia: “Christ is Born...” (from Nativity of the Lord Canon) After 3rd Ode: Kathisma—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “The Angels beheld the Entrance....” And Irmos of the Canon and the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 1 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Promimenon Tone 3 (Song of Theotokos): “My soul magnifies the Lord/and my spirit rejoices in God my Savior. Vs. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me blessed.” Instead of “It is right in truth (It is truly meet)” we sing “”The Angels beheld the Entrance...” and the Irmos of Ode 9 of the Canon (1st Festal Canon--this is sung until the Leavetaking). Communion: I will take the cup of salvation and call on the Name of the Lord. Alleluia.

Sunday December 8 Tone 7 Hieromartyr Clement of Rome,

Apodosis of the Entrance of the Mother of God

Vespers

Lord I Cry 10 Stykhyry: 6 Oktoich, 4 Menaion, Glory, Doxastikon from Menaion, N&E Res. Dogmatikon in tone of week.

Apostikha: Stykhyry of Oktoich, Glory, Doxastikon from Menaion, N&E Theotokion (in same tone as Doxastikon).

Troporia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar.
(or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x)

Hours

Troparia: Sunday, Glory, Menaion, N&E, Theotokion from Horologion

Kondakia: 1st and 6th Hours Menaion; 3rd and 9th Hours, Sunday Kondak in tone of week

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion, Glory Kondak Menaion, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

Communion hymn “Praise the Lord” followed by Koinonikon from the Menaion.

Sunday December 15 Tone 8 Prophet Habakkuk

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyry: 7 from Oktoich and 3 from Menaion. Doxastikon from Menaion, Glory N&E, Dogmatikon in tone of the week.

Apostikha Stykhyry from the Oktoich, Glory..., Doxastikon (Menaion), N&E Theotokion

Troparia: Sunday Tropar, Glory...Tropar from Menaion, N&E, Theotokion [if Vigil is served, however, Rejoice Virgin Birthgiver is prescribed to be done thrice]

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion

After each kathisma we read the sessional hymns from the Oktoich

After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)

3 Troparia of the canon of the Cross and Resurrection in the Oktoich

After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

Troparia: Sunday in tone of week, Glory, Menaion, N&E, Theotokion in tone from Horologion

Kondakion: Sunday in tone of week

Liturgy

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion, Glory Kondak Menaion, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.

Communion Hymn: “Praise the Lord from the heavens...”

Sunday December 22 Tone 1 Conception of Mother of God

Vespers

Lord I Cry 10 Stykhyry: 6 Oktoich, 4 Menaion, Glory, Doxastikon from Menaion, N&E Res. Dogmatikon in tone of week.

Apostikha: Stykhyry of Oktoich, Glory, Doxastikon from Menaion, N&E Theotokion (in same tone as Doxastikon).

Troporia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar. (or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x)

Hours

Troparia: Sunday, Glory, Menaion, N&E, Theotokion from Horologion

Kondakia: 1st and 6th Hours Menaion; 3rd and 9th Hours, Sunday Kondak in tone of week

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)

Troparia:

If Temple commemorates a feast of our Lord: Sunday Tropar, Tropar Menaion, Glory Kondak Menaion, N&E Sunday Kondak

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple

If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion
Communion hymn “Praise the Lord” followed by Koinonikon from the Menaion.

Sunday December 29 Tone 2 Forefathers, Prophet Haggai

Holy Forefathers, Holy Prophet Daniel and the Three Holy Youths: Ananias, Azarias and Misael

	Prophecy (Vespers)	Apostle (Epistle)	Gospel
Readings for this day		Col. 3.4-11	Luke 14.16-24

5th Matins Gospel

Vespers

Lord I Cry 10 Stykhyry: 6 Oktoich, 4 Menaion, Glory, Doxastikon from Menaion, N&E Res. Dogmatikon in tone of week.

Apostikha: Stykhyry of Oktoich, Glory, Doxastikon from Menaion, N&E Theotokion (in same tone as Doxastikon).

Troporia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar. (or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x) (See below)

Hours

Troparia: Sunday, Glory, Menaion, N&E, Theotokion from Horologion

Kondakia: 1st and 6th Hours Menaion; 3rd and 9th Hours, Sunday Kondak in tone of week

Divine Liturgy

Beatitudes: 6 Res and 4 Menaion (from Ode 3 of the Matins Canon)

Tropar and Kondak order special, see below

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

Communion hymn “Praise the Lord” followed by koinonikon from the Menaion.

Sunday of the Holy Forefathers, Troparion, Tone 2 —

Through faith You justified the Forefathers,/ betrothing through them the Church of the gentiles./ These saints exult in glory/ for from their seed came forth a glorious fruit:/ She who bore You without seed.// So by their prayers, O Christ God, have mercy upon us.

Kontakion, Tone 6 —

You did not worship the graven idol/ O thrice-blessed ones,/ but armed with the immaterial Essence of God,/ you were glorified in a trial by fire./ From the midst of the unbearable flames you called upon God crying:/ Hasten O Compassionate One!/ Speedily come to our aid,// for You are merciful and able to do as You will.

Holy Prophet Daniel & Three Holy Youths, Ananias, Azarias'and Misail;

Troparion, Tone 2 —

Great are the accomplishments of faith!/ In the fountain of flame, as in refreshing water,

the three holy children rejoiced;/ and the Prophet Daniel/ was shown to be a shepherd of lions, as of sheep.// By their prayers, O Christ God; save our souls.

Glory...

Kontakion of the Prophet, Tone 3 "Today the Virgin" —

Enlightened by the Spirit,/ Your pure heart became the receptacle of most splendid prophecy:/ for You beheld far-off things as though they were present,/ and, cast into the pit, tamed the lions.// Wherefore, we honor You, O blessed and glorious Prophet Daniel.

N&E..

Kontakion of the Youths, Tone 6 —

O thrice-blessed ones, who did not honor an image wrought by hands,/ but were defended by the indescribable Essence,/ you were glorified in your ordeal by fire,/ and standing in the midst of unbearable flame, you called upon God, saying;/ Speed and make haste to our aid, O Compassionate One,/ in that You are merciful;// for what You will you can do!

End of Rubrics for the year 2024

General Lectionary for other days of the Menaion:

OTHER SPECIAL AND GENERAL FEASTDAYS	Prophecy	Epistle	Gospel (Liturgy)
Most Holy Mother of God			
Matins			Lk 1.39-49, 56
Liturgy		Php 2.5-11 or Heb 9.1-7	Lk 10.38-42; 11.27, 28
Apostles		1Cor 4.9-16	Lk 10.1-15 or Lk 10.16-21
Holy Monks		Gal 5.22-6.2	Mt 11.27-30 or Lk 6.17-23 (St. Basil 1-14 January) or Mt 7.12-21 (St. Andrew of Crete 4-17 July)
Holy Nuns		Gal 3.23-29	Mt 25.1-13 or Lk 7.36-50
Holy Confessors		Eph 6.10-17	Lk 12.8-12
Holy Martyr		2Tim 2.1-10 or Ac 12.1-11	Lk 12.1-12 or Jn 15.17-16.2
Holy Martyrs		Rom 8.28-39	Mt 10.16-22 or Lk 21.12-19
Hieromartyr		Heb 13.7-16	Lk 12.32-40
Hieromartyrs		Heb 5.4-10 or Php 3.20-4.3	Lk 6.17-23 or Lk 10.22-24 or Lk 14.25-35

Monk Martyr		1Tim 1.8-18	Mk 8.34-9.1
Monk Martyrs		Rom 8.28-39	Mt 10.32, 33, 37, 38, 19.27-30 or Lk 12.8-12
Female Martyrs		2Cor 6.1-10 or Gal 3.23-29	Mt 15.21-28 or Mk 5.24
Holy Unmercenary Healers		1Cor 12.27-13.8	Mt 10.1, 5-8
Prophets		1Cor 14.20-25; Heb 6.13-20 or Jas 5.10-20	Mt 23.29-39 or Lk 11.47-54
Commemoration of the Departed			
Monday		Rom 16.6-9	Jn 5.17-24
Tuesday		1Cor 15.39-57	Jn 5.24-30
Wednesday		2Cor 5.1-10	Jn 6.35-39
Thursday		1Cor 15.20-28	Jn 6.40-44
Friday		1Cor 15.47-57	Jn 6.48-54
Saturday		1Th 4.13-17	Jn 5.24-30