



These rubrics for 2012 represent the most comprehensive set of Rubrics we have ever put out. If you have any questions regarding the Ustav or the Liturgical order for the year, please feel free to contact me by email or by phone. *Priest Haralampij Linsinbigler*

Abbreviations and meanings:

N&E=Now and Ever

PB=Prayer Book 3rd Edition (UOC of USA, 2004)

Res.=of the Resurrection, hymns from the Oktoich 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

LTr=Lenten Triodion

PTr=Paschal (Flowery) Triodion; Pentecostarion

Stychyry=Stichera, verses

Kathisma=Sessional 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.

Dates of Note in the Triodion and Pentecostarion period:

Sunday February 5 Sunday of the Publican and the Pharisee

Saturday February 18 Saturday First Saturday of Souls

Sunday February 19 Sunday of the Last Judgment (Meatfare)

Saturday February 25 2nd Saturday of Souls

Sunday February 26 Forgiveness Sunday (Cheesefare)

Monday February 27 Pure Monday, First Day of Great Lent

Saturday March 3 St. Theodore Saturday, 3rd Saturday of Souls

Sunday March 4 Sunday of Orthodoxy, First Sunday in Great Lent

Saturday April 7 Lazarus Saturday

Sunday April 8 Palm Sunday

Friday April 13 Holy and Great Friday

Saturday April 14 Holy and Great Saturday

Sunday April 15 Holy Paskha, the Brightbeaming Festival of the Resurrection of our Lord and Savior, the Festival of festivals

Thursday May 24 The Great Feast of the Ascension

Saturday June 2 Festal Saturday of Souls

Sunday June 3 The Great Feast of Pentecost, the Sunday of the Holy Trinity, Descent of the Holy Spirit

Sunday June 10 All Saints Day

Apostle's Fast (penitential period) begins Monday, 11 June, 2012.

Rubrics for 2012

Sunday January 1 (oc Dec. 19, 2011)

29th Sunday after Pentecost Tone 4

Sunday before the Nativity of our Lord

Martyr Boniface of Tarsus in Cilicia (290) and Righteous Aglaida of Rome

Ven. Elias of Murom, wonderworker of the Kyiv Caves (1188)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Heb. 11.9-10, 17-23, 32-40	Matthew 1.1-25
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7th Matins Gospel John 20.1-10

Troparion of the Sunday, Tone 4 —

When the women disciples of the Lord learned from the angel / the joyous message of Thy resurrection, / they cast away the ancestral curse / and elatedly told the Apostles: / Death is overthrown! / Christ God is risen, / granting the world great mercy!

Hymn to the Theotokos, Tone 4 —

The mystery of all eternity, / unknown even by angels, / through you, O Theotokos, is revealed to those on earth: / God incarnate, by union without confusion. / He voluntarily accepted the cross for us, / by which He resurrected the first-created man, / saving our souls from death.

Kontakion of the Sunday, Tone 4 —

My Savior and Redeemer as God rose from the tomb and delivered the earthborn from their chains. He has shattered the gates of hell, and as Master, He has risen on the third day!

Sunday Before the Nativity of the Savior, Troparion, Tone 2 —

Great are the accomplishments of faith, / for the Three Youths rejoiced in the fountain of flames as though in the waters of rest; / and the prophet Daniel appeared / a shepherd to the lions as though they were sheep. // So by their prayers O Christ God save our souls

Kontakion, Tone 4 —

You did not worship the graven image, / O thrice-blessed ones, / but armed with the immaterial Essence of God, / you were glorified glorified in a trial by fire. / From the midst of unbearable flames you called on God, crying: / Hasten, O compassionate One! / Speedily come to our aid, // for You are merciful and able to do as You will.

Kontakion, St. Boniface Tone 4 "You have appeared" —

Of your own will you brought yourself as an unblemished sacred offering / to Him Who was born of the Virgin for your sake, // O all-wise Boniface, holy crown-bearer.

Friday January 6, 2012 (December 24, 2011)

Day before Nativity, Day of strict Fast

Cf. *Prayer Book* pp. 301f.

Vespers (served on Thursday evening)

Vespers: 12th Kathisma. *Lord I Cry*, 6, Forefeast: (*O You Who are most perfect, etc.*); G/N: Forefeast (*Behold, the time of our salvation hath drawn nigh*). 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 seeketh to slay Him*).
After the Trisagion prayers, the Kontakion of the Forefeast (*Today the Virgin cometh*).

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:

After Ode 6, Kontakion and Ikos of the Forefeast.

At Ode 9, *More Honorable*

Exapostilaria: Forefeast (*He Who dwelleth in light unapproachable*) G/N&E: Forefeast (*O you faithful, let us offer hymnody to the Virgin Mary*). Praises: Forefeast 4 (*A Star out of Jacob hath 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 hast been shown to be*); G/N&E: Forefeast (*Glory to You, O Father, O Son and Spirit*). It is good; Trisagion; Troparion: Forefeast; Litany: *Have mercy on us*; Dismissal of the day.

The first hour is NOT sung at the end of Matins since the Royal Hours are served on this day

Royal Hours, are served in the morning (Typikon suggests 8am) of this day.

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 censing, beginning at the Gospel analogion: At 1st and 9th hours is full censing, at 3rd and 6th is lesser censing. 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.

Vesperal Liturgy (See below)

For those who can bear it in good health, this is a day of strict fast, that is, not eating anything until the afternoon (i.e. until after the breaking of the fast with Communion at the Vespereal Liturgy), which is manifest primarily in the Holy Supper. Of course, there is the continuance of the ascetical fast (from meat, etc.) until after the reception of Communion at the post-matinal festal Liturgy (of John Chrysostom). It should be noted that, although commonly we find the whole day being called the “eve,” that technically the “eve” of Nativity begins with the announcement of its arrival at the Prokeimenon of Vespers.

Saturday January 7, 2012 (oc December 25, 2011)

The Nativity according to the Flesh of our Lord

Vespers with Divine Liturgy of St. Basil (served on Friday):	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

**See note below for more information on the time and structure of services*

Vespers with the Liturgy of St. Basil the Great (served on Friday, prescribed by the Typikon to begin after 1pm*)

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.

Great Compline (Aftersupper) with Litiya and Matins is prescribed, although it has become common in parishes to serve only Compline, and that often in abbreviated form. The entire service is as set forth in the Menaion.

The Festal Divine Liturgy of St. John Chrysostom

The Antiphons of the Feast are sung. At the entrance, the Deacon or Priest says the Introit of the Feast. Tropar-Feast, Glory N&E, Kondak of the Feast. Instead of Trisagion: “As many as have been baptized...” is sung. The Prokim, Epistle, Alleluia, Gospel, and Communion Hymn are of the Feast. Instead of “It is right in truth” we sing the irmos of the second canon of the 9th Ode.

***A note on the time and structure of Nativity services:** Although it is common practice today to serve the Vespertal Liturgy in the morning on the day before Nativity for pastoral reasons, the time given by the Typikon for this service to start is after 1pm in the afternoon (that is one reason why it is a vespertal Liturgy, and not an ordinary morning Liturgy). It prescribes, for those in good health, a total fast through the morning of the day before Nativity into the afternoon until one partakes of Communion at the Vespertal Liturgy, thus making the fast longer than it would be for an ordinary Liturgy on a non-fast day which would break in the morning.

The Typikon presents the maximalist structure of these services as it was practiced in the monasteries of the Sabbas tradition: Royal Hours in the morning, a slight break to rest (the monks would nap), then be awakened by the “great one” at 1pm, wash up, go to the Church with the Vespertal Liturgy beginning by 2pm and lasting several hours, partake of Communion, directly after Liturgy going to the trapeza and eating a more complete meal yet still with all foods of abstention (the Holy Supper), rest a short while, then thereafter to go to Compline (which means the “After-Supper”), followed by Matins, followed by the festal Liturgy, which if done in full, meant that Liturgy was in the early morning of Nativity. [The Holy Supper thus traditionally takes place in between the Basil Liturgy and the Compline of the Nativity, compline being precisely the “after-supper” thanksgiving of what was just partaken]. Of course such maximalist liturgical rigor is not intended for parish practice.

In parish practice, generally at minimum parishes do Compline in the evening and the Liturgy of St. John Chrysostom in the morning. For the time of services, pastoral and practical matters have to be taken into consideration. Likewise with the holy supper when eaten communally, practical considerations have to be taken into account.

The time of the beginning of the Liturgy of St John Chrysostom varies greatly in different places, for example in Ukraine can be served anywhere from shortly after midnight until 10am in the morning. In the west it tends to be served later in the morning, beginning anywhere from 7am to 10am. If served later in the morning should be served early enough that it ends before midday so that there is an earlier breaking of the strict fast as is fit for feast days. In Bethlehem it begins only 5 minutes later than the Liturgy of Pascha, and in Jerusalem 15 minutes later.

In Bethlehem itself, the times can vary by year, as there is “shared space.” But Nativity takes place roughly as follows (the times of service for 2011): On January 6 the Patriarch (of Jerusalem) arrives in manger square at 12 noon, a procession takes place followed by Vespers with Liturgy of St. Basil. It ends around 4:30pm after which people go to their homes to eat the Holy Supper. They make sure to end their supper by 8pm and begin fasting once more. They return to the Church at around 10pm, and Compline and Matins is served beginning around 10:30pm, after which immediately begins the Divine Liturgy of St. John Chrysostom, this Liturgy ending about 3:30am.

Sunday January 8, 2012 (oc December 26, 2011)

30th Sunday after Pentecost Tone 5

Sunday Post-Feast of the Nativity, Synaxis of the Theotokos, Holy Righteous Ancestors of Christ (Righteous Joseph, David, James the brother of the Lord). Hieromartyr Euthymius of Sardis.

	Prophecy (Vespers)	Apostle (Epistle)	Gospel
Readings for this day		Col. 3.12-16 Gal. 1.11-19	Luke 18.35-43 Matthew 2.13-23

8th Matins Gospel John 20.11-18

Cf. *Prayer Book* pp. 312ff

Great Vespers: Blessed is the man... At Lord I Cry 10 Stykhyry in Tone 6 (3 Res.; 4 Feast; 3 Righteous Ones). Glory...Righteous Ones; N&E...Feast. Entrance and Prokimenon of the Day. Litya: Stykhyry of the Feast. Apostikha: All Resurrection. Glory...Righteous Ones...N&E Feast. Troparia: Rejoice Virgin Birthgiver (2x) and Righteous Ones (1x).

Matins: After “God is the Lord...” (Tone 4, Troparia: Res. (2x); Glory...Righteous Ones; N&E...Feast. Usual Kathismy. Kathisma Hymns: Resurrection. Polielely and the rest (as usual). After Polielely: Ypakoe and Antiphony: Res.

Hours: Troparia: Res. Glory...Feast and Right Ones (said alternately); N&E...Kondake (Feast and Right. Ones)

Divine Liturgy (*In ordinary practice, the Liturgy with prayers of St. John Chrysostom is served***): Although most prescribe Typika and Beatitudes, some sing antiphons, as provided in the back of the Apostol. Post-Entrance: Troparia: Res, Feast and Right. Ones; Glory...Kondak to Holy Ones; N&E...Kondakion of Feast. Prokimenon Tone 8 Let all the earth worship Thee and Praise Thee. Instead of "It is right in truth" we sing Theotokion Of the Feast: "Magnify O my soul..."

*[**The Jerusalem ordo calls for the celebration of the Divine Liturgy of St. James upon this day (i.e. the Sunday afterfeast of the Nativity), and this is what is served at Jerusalem to this day on the Sunday after Nativity, as well as a limited number of other places. For the most part, however, the common liturgy served on this day is the Liturgy of St. John Chrysostom as it became deemed too confusing for the people in ordinary parishes and their priests to serve the Liturgy of St. James on the Sunday after Nativity (although, it has become quite common in the old world nations as well as in the "new world" to celebrate the Liturgy of St. James upon October the 23rd)].*

Troparion of the Sunday, Tone 5 —

Let us, the faithful, praise and worship the Word, / Co-eternal with the Father and the Spirit, / born for our salvation from the Virgin, / for He willed to be lifted up on the cross in the flesh, / to endure death / and to raise the dead by His glorious resurrection.

Hymn to the Theotokos, Tone 5 —

Rejoice, O impassable gate of the Lord! / Rejoice, O wall and protection of those who run to you! / Rejoice, O unshakable refuge! / Rejoice, O Virgin Mother of your God and Creator! / Do not cease praying for those who praise you and worship your Son. (1x) Blessed be the name of the Lord, henceforth and forever more.

Kontakion of the Sunday, Tone 5 —

Thou didst descend into hell, O my Savior, / shattering its gates as almighty; / resurrecting the dead as Creator, / and destroying the sting of death. / Thou hast delivered Adam from the curse, O Lover of Man, / and we all cry to Thee: "O Lord, save us!"

Troparion of Righteous David, Joseph and James. Tone 2 —

Proclaim the wonder, O Joseph, / to David, the ancestor of God: / you saw a Virgin great with Child, / you gave glory with the shepherds, / you worshipped with the Magi, / you received the news from the angel. / Pray to Christ God to save our souls!

Kontakion of Righteous David, Joseph and James. Tone 3 —

Today godly David is filled with joy; / Joseph and James offer praise. / The glorious crown of their kinship with Christ fills them with great joy. / They sing praises to the One ineffably born on earth, / and they cry out: "O Compassionate One, save those who honor You!"

Synaxis of the All-Holy Theotokos; Troparion of Nativity, Tone 4 —

Thy nativity, O Christ our God, / hath shone forth the light of knowledge upon the world; / for therein those who worship the stars / have been taught by a star to worship Thee, / the Sun of righteousness, / and to know Thee the Orient from on high. // O Lord, glory be to Thee!

Kontakion of the Feast, Tone 3 —

Today the Virgin giveth birth unto the Transcendent One, / and the earth offereth a cave to the unapproachable One. / Angels and shepherds give glory, / the magi journey with the star. // For unto us a Child is born, the preeternal God.

Kontakion of the Synaxis, Tone 6 —

He Who was born of the Father without mother before the morning star / hath today become incarnate of thee on earth without father; / wherefore, the star announceth glad tidings to the magi, // and the angels and shepherds hymn thine ineffable birthgiving, O thou who art full of grace.

Saturday January 14 (oc January 1, 2012)

31st Week after Pentecost, Tone 5 Sviatki, Fast free.

The Circumcision [Naming] of our Lord Jesus Christ, Saturday After-Feast of the Nativity, Sat. before Theophany; St. Basil the Great; St. Basil the elder bishop of Ancyra with his wife the episcopa St. Emelia (parents of Sts. Macrina, Basil the Great and Gregory of Nyssa). St. Gregory the elder bishop of Nazianzus and his wife episcopa St. Nonna, parents of St. Gregory the Theologian, St. Peter of Kyiv.

Prophecy (Vespers) Apostle (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)
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Cf. *Prayer Book* pp. 319ff.

Great Vespers (Served on Friday) At Lord I Cry Stykhyry on 8, Tone 8 (Circumcision 4, St. Basil 4), Glory, St. Basil, N&E Circumcision. Entrance, Prokim of Day+ 3 Readings (see chart above). [If Litya: 1 Stykyr (of temple), and rest St. Basil; Glory St. Basil (Tone 6), N&E Circumcision (Tone 8)]. Apostikha All St. Basil Glory St. Basil (Tone 6) N&E Circumcision (Tone 8). [If blessing of loaves Tropar St. Basil 2x and Circumcision 1x—Priest censes tetrapod with 5 loaves wheat wine and oil]. Blessed be the name of the Lord 3x. Pr.: Blessing of the Lord then dismissal (unless serving Matins then immediately Six Psalms).

*Note, in some places the Moleban for New Year is served after Vespers or Matins (Vigil), in others, it is served after Liturgy.

At Matins the “**God is the Lord...**” (Tone 6) is followed by the chanting of the Troparion of Resurrection 2x, followed by “Glory...” to St. Basil and “Now and ever...” of the Circumcision [2] .and the Troparion to Saint Basil, once. The Polyeley is followed by the Magnification (Velychannja) to St. Basil. Then “Blessed art Thou O Lord...” Kathismas all St. Basil, Glory (Polyeley), N&E..Circumcision. Canons as in Menaion.

The Liturgy of St. Basil the Great is served at its normal hour, the customary Antiphons are taken and the customary order of Troparia, Kondakia, Prokimena and Scriptural readings are observed: After Entrance: Tropar Circumcision, Tropar St. Basil; Glory Kondak St. Basil, N&E Kondak Circumcision. “**All of creation rejoices in you....**” is sung in place of “It is right in truth...”

From now until the final day of the feast of Theophany, the Katavasia “**You have opened the depths...**” is chanted.

“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)

Sunday January 15 (January 2 oc)

31st Sunday after Pentecost. Tone 6

Sunday before Theophany, Forefeast of the Theophany, St. Sylvester of Rome (335), St. Sylvester of the Kyiv Caves

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		2 nd Timothy 4.5-8 Gal. 5.22-6.2	Mark 1.1-8 Luke 6.17-23
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9th Matins Gospel John 20.19-31

Vespers (served on Saturday evening): Blessed is the man At Lord I Cry Stykyry on 10: 3 of Resurrection (Tone 7), 3 of Forefeast; 2 of 1st saint, 2 of 2nd saint. Glory...Forefeast, N&E...Dogmatik in Tone 6. Entrance and Prokeim of the Day. Apostikha: All Resurrection. Glory N&E...Forefeast.

The Tropar for the Sunday before Theophany “Make ready Zebulon” is sung.

Divine Liturgy (St. John Chrysostom): After Entrance: Troparia: Resurrection, Forefeast, Temple (if of Saints); Kondakia: Resurrection, Glory... Temple (if of Saints), N&E Forefeast. Prokim Tone 7 Lord save your people. Communion hymn: Praise the Lord from the heavens.

Forefeast of the Theophany, Troparion, Tone IV —

Make ready, O Zebulon!/ Adorn thyself, O Nephthali!/ O River Jordan, leaping up,/ receive thou the Master Who cometh to be Baptized!/ Rejoice, O Adam, with our first mother!/ Hide not yourselves as ye did before in paradise;/ for He that beheld you naked hath appeared,/ that He may clothe you in your primal raiment.// Christ hath appeared, desiring to make all creation new!

Kontakion of the Forefeast, Tone IV, "Thou hast appeared today" —

In the streams of the Jordan the Lord crieth out to John today:/ Fear not to baptize Me,// for I have come to save Adam the first-created!

Wednesday Jan 18 (January 5 oc) 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 somewhat later or at their actual times. 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

Vesperal Liturgy (see below)

Thursday January 19 (January 6 oc)

Holy 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	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 Wednesday): The *Ustav* (*Typikon*) in majority text prescribes that this service begin around 1pm (the 7th hour of the Day), although on version prescribes that it may begin as early as 11am. 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.”

(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 Vesperal Liturgy begins with “Blessed is the Kingdom” and the customary beginning;

1. Ps. 103 (Bless the Lord O my soul)
2. Great Litany
3. 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).*
4. The Entrance is made with the Gospel, followed by the Great Prokimenon “Our God is in heaven and on earth”
5. The 13 Readings (found in Prophetologion or in Festal Menaion). 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.
6. Epistle 1 Cor. 9.19-27 ‘
7. Gospel Luke 3.1-18
8. 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 Vespers 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.

Sunday January 22 (January 9 oc)

32nd Sunday after Pentecost. Tone 7

Sunday After-Feast of Theophany

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Eph. 4.7-13 Heb. 13.17-21	Matt. 4.12-17 John 10.9-16
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10th Matins Gospel: John 21.1-14

Vespers (served on Saturday):

At Lord I Cry, 10 Stykhyr: 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.

Katavasia of Theophany (“Lord mighty in battles...”)

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...”

Liturgy

Alleluia is that for Sunday after Theophany Tone 5: “Of Your mercies, Lord, I will forever sing. From generation to generation I will declare Your truth with my mouth.” Verse: “Mercy shall be built up forever. In the heavens shall Your truth be established.”

Instead it is right in truth sing 1st refrain of Ode 9 of Canon 1 of Theophany and irmos of Ode 9 of Canon 2 of Theophany

Two Communion Hymns: “Praise the Lord from the heavens...” followed by that of Theophany.

Sunday January 29 (January 16 oc)

33rd Sunday after Pentecost. Tone 8 Zacchaeus Sunday

Holy and all-glorious Apostle Peter--Veneration of the Chains (Doxology-ranked)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		1 Timothy 4.9-15 Acts 12.1-11	Luke 19.1-10 John 21.15-25
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11th Matins Gospel John 21.15-25

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.

The Veneration of the Precious Chains of the Holy Pre-eminent Apostle Peter, Troparion, Tone 4 Without leaving Rome you come to us in the precious chains which thou didst bear, O first-enthroned of the apostles; and, bowing down before them with faith we pray: through your supplications unto God grant us great mercy!

Kontakion, Tone 2, "Seeking the highest" —

Christ the Rock most splendidly glorifies the rock of faith, the first-enthroned of His disciples; for He summons all to celebrate the wonders of your precious chains, O Peter, and grants forgiveness of offenses.

And this Kontakion, Tone 2, "The Theotokos who is ever-vigilant in prayer" —

Let us praise the great Peter, the chief and first among the apostles, the divine disciple of the Truth, and with faith let us kiss his chains, by his intercessions receiving release from our transgressions

Beginning of the Lenten Triodion, 2012

Sunday February 5 (January 23 OC)

Sunday of the Publican and the Pharisee, Tone 1

Hieromartyr Clement of Ancyra and Marthyr Agathangelus (296)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		2 Timothy 3.10-15	Luke 18.10-14
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1st Matins Gospel: Matthew 28.16-20

Cf. p. 208 of the Prayer Book

Vespers

Lord I Cry—10 Stykhyry: 7 Oktoich, 2 Triodion (repeat 1st, 1st tone "Brethren, let us not..." Glory...Triod 8th tone "Almighty Lord"... N&E...Dogmatikon in tone of week.

Apostikha: Stykhyry—all Oktoich, Glory, Triod 5th Tone "My eyes are weighed..." N&E...res bohorod. form Apostikha of 5th tone.

Matins

By the waters of Babylon is sung

Hours

Tropar Res (in tone of week), Kondak from Triod

Liturgy

Instead of Res. Kondak is Kondak from Triod.

Sunday February 12 (January 30 OC)

Sunday of the Prodigal Son. Tone 2

Synaxis of the Three Holy Hierarchs (Vigil-Ranked combined with Triodion)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		1 Cor. 6.12-20 Heb. 13.7-16	Luke 15.11-32 Matt. 5.14-19
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2nd Matins Gospel: Mark 16.1-8

Supplemental material found on page 209 of the Prayer Book.

Vespers

At Lord I Cry—10 Stykhyry: 3 Oktoich, 3 Triod (first is repeated), 4 of the Hierarchs (the 4th being doxastikon “Let us praise today”). Glory, Doxastikon from Triod, N&E, dogmatic Bohorod. in tone of week.

Apostikha Stykhyry: 4 Res (i.e. from Oktoich in tone of week) with psalm verses. Glory... Doxastikon of the Hierarchs from Menaion (“Today are the souls...”). N&E. Stykyr from Triod.

Matins

At God is the Lord, Res Tropar 2x, Glory, Tropar Hierarchs (1x), N&E, Res. Bohorod. from Okt. but in tone of Tropar of the Hierarchs.

Polyeleos and magnification of the hierarchs with its selected psalm verses.

After final psalm verse and repetition of magnification, do not sing Glory N&E Alleluia, but rather immediately sing the Resurrection Evlogitaria.

After Little Litany chant Hypakoe of Res from Oktoich and then the sessional hymns of the Hierarchs.

After Ps. 50 sing Glory...”The Doors of repentance...” and the rest as indicated in Triod (also in Horologion).

Praises: 8 stykhyry: 4 Oktoich and 4 Hierarchs. Dual Epistle and Gospel readings.

Communion hymn: “Praise the Lord” and then koinonikon of the Hierarchs.

Hours

At each Hour, Res Tropar from Oktoich, Glory, Tropar Hierarchs, N&E...Bohorod. of the Hour

After Trisagion at 1st and 6th Hour, read kondak of Hierarchs; and 3rd and 9th Hour, read kondak from Triod.

Liturgy

If Beatitude verses are read in practice of parish: 12 troparia: 4 Res, 4 fr/ Ode 2 of Triod canon, 4 from Ode 6 of Canon 1 of Hierarchs.

Instead of res kondak sing kondak from Triod. (i.e Tropar Res, Tropar Hierarchs, Kondak Hierarchs, Kondak Triod)

Prokim and Alleliua both Oktoich and Hierarchs

Three Holy Hierarchs, Troparion, Tone 4 —

In that ye share in the ways of the apostles, O teachers of the whole world, entreat the Master of all, that He grant peace to the world and great mercy to our souls.

Kontakion, Tone 2, "The steadfast" —

The sacred and divinely eloquent preachers, the foremost among the teachers, O Lord, hast Thou received into the delight of Thy good things and into rest; for Thou hast accepted their pangs and labors as greater than any wholeburnt offering, O Thou Who alone dost glorify Thy saints

Tuesday Feb. 14/1 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.

Wednesday February 15 (February 2 OC)

Meeting of our Lord, God and Savior Jesus Christ, 40th Day after 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.

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

Matins After God is the Lord (Tone 1) Tropar Feast (3x). Usual Kathismas, Festal Kathisma hymns. Polyeley 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. Magnificat is not sung, but rather refrain “Virgin Mother of God Hope of all Christians...” Up to doxology all feast. Tropar: Feast. Usual Litanies and *Festal Dismissal* “**May He who willed to be carried in the arms fo the righteous Symeon for our salvation...**”

***On this day candles are blessed (cf. Trebnik/Eucholgion) either at the end of Matins (before Liturgy) or after the Blessed be the name of the Lord at the end of Liturgy. 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.*

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 Justice, Christ our God, shining upon those who are in darkness. Rejoice also, your righteous elder Simeon, 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.

Saturday February 18 (Feb. 5 oc)

Saturday of the Last Judgment. First Saturday commemoration those who reposed in the Lord. (Soul Saturday)

Saturday of the Last Judgment Liturgy		1Cor 10.23-28 Departed: 1Th 4.13-17	Lk 21.8, 9, 25-27, 33-36 Departed: Jn 5.24-30
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Supplemental material found on pp. 209-211 of the Prayer Book. Liturgical services are celebrated as prescribed by the Oktoich and Lenten Triod.

Vespers (celebrated on Friday), the Requiem Alleluia w/verse replaces the prescribed Prokim.

Matins "Alleluia..." replaces the "God is the Lord..." Kathisma 17 is divided into two sections. The Canon and Katavasia of the Lenten Triodion is chanted.

Divine Liturgy with Litany for the Departed

Sunday February 19 (February 6 oc)

The Sunday of the Last Judgment, Meatfare, Meeting Post-feast Tone 3

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		1 Cor. 8.8-9.2	Matt. 25.31-46
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3rd Matins Gospel: Mark 16.9-20

Supplemental material found on page 211-212 of the Prayer Book.

Vespers Blessed is the man is sung. At "Lord I Cry" 10 Stykhyry in Tone of week (4-Resurrection; 3-Triodion 3-Feast) Glory Feast N&E Dogmatikon in Tone of week. Entrance, Prokim of day, Litya: Stykhyry of the Feast) from the Apostikha of Vespers, aof the Triodion from lauds of Matins). Glory..Triodion; N&E-Feast. Apostikha: Resurrection; Glory Triodion N&E Feast. At blessing of loaves Troparia "Rejoice Virgin..." 2x and Feast (i.e. Meeting) 1x.

Matins, Polyeleos with "By the waters of Babylon..." After Psalm 50 the Troparion "Open unto me the doors of repentance...." Canons: 4-Resurrection, 2 Birthgiver, 4 Triodion and 4 Feast (Meeting). Katavasia is from the Feast.

Divine Liturgy Following the Entrance: Troparia of the Resurrection and Feast (Meeting), Kondakia: Triodion and Feast. Instead of "it is right in truth" we sing "Virgin Birthgiver of God..."

Sunday February 26 (February 13 oc)

Sunday of Forgiveness Tone 4 Cheese fare

Day of recalling the Expulsion of Adam and Eve, the fall of creation, the sinfulness of man and the need for forgiveness.

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Rom. 13.11-14.4	Matt. 6.14-21
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4th Matins Gospel: Luke 24.1-12

Supplemental materials found on pp213-214 of Prayer Book.

Liturgical services are celebrated as prescribed in the Oktoich and Triod.

Vespers Blessed is the man is sung. At Lord I Cry 10 Stykyry in Tone 4 (4 of Resurrection; 3 Triodion)

Matins Psalm 136 “By the waters” is sung for the final time. From this Sunday up until the Leavetaking of the Feast of the Elevation of the Cross, it is customary only to sing Polyeleiy when there is a feast for which it is prescribed.

Divine Liturgy *At the Proskomedia of this, and subsequent Lenten Sundays, Eucharistic Lambs, as many as required, are prepared for the week’s Presanctified Liturgies.*

After the Entrance: Tropar—Resurrection, Church (temple if MOG or Saint) Kondak—Triodion, Church. Prokim (Tone 8) “Pray and make vows before the Lord...”

Note: The rite of Forgiveness should be done in all parishes (see notes immediately below). If not done at Vespers, the let it be done immediately after Liturgy before the people depart, that the stain of disdain for another may be given up before we begin our Lenten journey.

Great Lent begins

PURE MONDAY February 27 (February 14 oc): The priest should take care that the rite of Forgiveness happens in the parish. If the people are not accustomed to come later, then let it 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 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 factories or 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.

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 1.14-2.3; 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 3 (February 19 oc)

First Saturday of Great Lent Commemoration of The 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): 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 Molieben 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 on the eve of Saturday in Great Lent).

Matins as in Triodion.

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

Sunday March 4 (February 20 oc)

First Sunday of Great Lent: Triumph of Orthodoxy. Tone 5

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

Vespers:

At Lord I cry 10 stykhyry: 6 from 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 10 (Feb. 26 oc)

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 Stykhyry: (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 Stykhyry 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 11 (Feb. 27 oc)

Second Sunday of Great Lent: St. Gregory Palamas. Tone 6

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

Sunday March 18 (March 5 oc)

Sunday of the Holy Cross; the Third Sunday of Great Lent . Tone 7

Third Sunday of Great Lent: Adoration of the Holy Cross: Liturgy		Heb 4.14-5.6	Mk 8.34-9.1
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Cf. *Prayer Book* pp. 222-223.

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

Vespers “**Lord, I Cry...**” 10 stykhyry (Res. 6, Triodion 4 in 5th Tone). The “**Glory...**” introduces a stykhyra to the Cross “O, Christ our God...”, then “**Now and ever...**” Dogmatikon Tone of week. Apostikha is all Resurrection. Glory N&E is from Triodion. *Troparion (Apolytikion)*: “**Lord, save Your people and bless Your inheritance. Grant Victory to Orthodox Christians over their enemies. And by Your Cross preserve Your Community.**”

Note: *Where Matins are not celebrated, the cross is brought out at Vespers in the following manner: The celebrant incenses the Cross during the chanting of “Lord Now You Let Your Servant depart...” and the introductory prayers; He then carries the Holy Cross in solemn procession to the center of the church, intones, “Wisdom! Let us be attentive,” and places the Holy Cross on the Tetrapod during the singing of “O Lord Save Your people...; The celebrant then incenses the Holy Cross and venerates it during the singing of “Before Your cross...” Vespers are then concluded with the prescribed great dismissal.*

Matins, after the “God is the Lord...”, the Resurrection Troparion for the Sunday is sung twice, followed by “Glory...” O Lord Save Your people...” and “Now and ever...” and Resurrectional Bohorodychnyj. Blessed art Thou and the rest as usual. After the Great Doxology, at the singing of the final, “Holy God...”, the Priest, fully vested carries the Cross to the Center of the Church and places it on the tetrapod (or analoj), where it is venerated. During the veneration of the Cross, the choir sings the appointed hymns from the Triodion.

Divine Liturgy of St. Basil the Great. Troparia: Resurrection in tone of week, Cross, Glory N&E Cross. Instead of the usual Trisagion: “Before Your Cross we bow down, Master and Your Holy Resurrection we glorify.” The Prokimenon is: “O Lord Save Your people and bless Your inheritance.” Koinonikon: “The light of Your countenance.” 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...”

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 March 24 (March 11 oc)

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 March 25 (March 12 oc)

4th Sunday. Venerable John of the Ladder (Lestvichnik, Klimakos) Tone 8

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 moyu).

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”

Prophetic 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
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; Gen 18.20-33; Pr 16.17-17.17
Friday	Isa 45.11-17; Gen 22.1-18; Pr 17.17-18.5

Saturday March 31 (March 18 oc)

Laudation (Akathist) of the Mother of God Saturday, St. Cyril of Jerusalem

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 Prokimenas, 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 1 (March 19 oc)

Fifth Sunday of Great Lent, St. Mary of Egypt. Tone 1

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 Stykhyr of temple, Glory Triodion N&E Res. Bohorodychnyj from Apostikha. At the Apostikha: Stykhyr 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 April 2/March 20

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

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

Friday April 6 (March 24 oc)

Forefeast of the Annunciation

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: **“You are the beginning of the salvation for 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!**

For Presanctified instructions see below for feast itself.

Saturday April 7 (March 25 oc)

Lazarus Saturday

The Great Feast of the Annunciation of the Incarnation of Our Lord to the Most Holy Mother of God and Ever-Virgin Mary by the Archangel Gabriel

Annunciation	Presanct. (eve): Triod. Rdngs: Gen. 17.1-9, Prov.	Heb 2.11-18	Luke 1.24-38 (Annunc)
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	15.20-16.9 & <i>Annun.</i> <i>Readings:</i> Gen. 28.10-17, Ez. 43.27-44.4, and Prov. 9.1-11 <i>6th Hour:</i> Is. 49.6-10 <i>Liturgy:</i> Gen. 31.3-16, Prov. 21.3-12, Ex. 3.1-8, Prov. 8.22-30		John 11.1-45 (Lazarus)
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Matins Gospel Luke 1.39-49, 56

Cf. Prayer Book pp. 228-229.

Great Vespers with Liturgy of Presanctified (served on Friday): Usual beginning. No Kathisma. At Lord I Cry 10 Stychyry (5 Triodion, 5 of the Feast) Glory N&E Feast. Entrance 1st Prokim, 1st readings, 2nd Prok. 2nd reading, then the other readings specifically for the Annunciation. Rest of Presanctified in order. Wine and Olive Oil may be partaken of in meal following Presanctified.

This marks the completion of the Holy Forty-Day Fast and the beginning of the fasting or “vigil” portion of the Flowery Period, which consists of Lazarus Saturday and Holy Week. From this point on we set aside the Oktoich and also set aside the use of the Menaion until the Monday after Antipascha (i.e. from the afternoon/time of vespers of St. Thomas Sunday), the only exceptions being patronal feast of a church, and Annunciation on years in which it happens to fall in this period.

Up until the 17th century adoption of the mass-produced Venetian texts which removed Lazarus Saturday and Holy Week from the Flowery Triodion and placed them inside the Lenten Triodion, the Lenten Triodion ended on the eve of Lazarus Saturday, and the Flowering Triodion (Pentecostarian) began. The Venetian texts were first adopted in the Mediterranean lands where they, being the only mass-produced texts of the time, replaced the older hand-written texts, and subsequently by the rest of the Church, and in the northern lands via the Nikonian reforms. Currently, the Old Believers and those who follow the older “Ruthenian” rescension are the only ones who still maintain the older structure of the Triodion.

Great Compline: Festal Menaion & Triod Canon of Lazarus

Divine Liturgy Instead of “It is right in truth” we sing “As you are a living Temple of God...” Communion hymn: The Lord has chosen Zion, He has desired it for his habitation Alleluia. *Following this Liturgy, fish wine and oil are eaten in the trapeza/hall or at home, as the place of eating may be.*

Lazarus Saturday, Troparion, Tone 1 —

Thou didst give a pledge of the general resurrection before Thy Passion, O Christ our God, by raising Lazarus from the dead. Therefore, we too, like the children, carry the symbols of victory and cry to Thee, the Vanquisher of death: Hosanna in the Heights! Blessed is He Who comes in the Name of the Lord.

Kontakion, Tone 2 —

Christ, the joy of all, the truth, the light, the life, the resurrection of the world, in His goodness appeared to those on earth, and He became an image of the Resurrection and grants to all divine forgiveness.

Annunciation, Troparion, Tone 4 —

Today is the crown of our salvation,/ and the revelation of the mystery which is from before the ages!/ The Son of God becometh the Son of the Virgin,/ and Gabriel announceth the glad tidings of grace./ Wherefore, with him let us cry out to the Theotokos:/ Rejoice, O thou who art full of grace!// The Lord is with thee!

Kontakion, Tone 8 Automelon —

To thee, the Champion Leader, we, thy servants, dedicate a feast of victory and of thanksgiving,/ as ones rescued out of sufferings, O Theotokos:/ but as thou art one with might which is invincible,/ from all dangers that can be do thou deliver us, that we may cry to thee:// Rejoice, thou Bride unwedded!

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

Great and Holy Week

Sunday April 8 (March 26 oc)

Great Feast of the Triumphal Entry of our Lord into Jerusalem

(Palm Sunday; Willow Sunday); After-Feast of the Annunciation of the Incarnation of our Lord (St. Gabriel Synaxis)

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...”

Monday April 9 (Mar. 27 oc)

Great and Holy Monday.

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.

Tuesday April 10 (March 28 oc)

Great and Holy Tuesday

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.

Wednesday April 11 (March 29 oc)

Great and Holy Wednesday

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.

Thursday April 12 (March 30 oc)

Great and Holy Thursday

Holy Thursday:	OT Prophecy	Epistle	Gospel
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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 Vespereal 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 Kathysmy (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.

Vespereal Liturgy of St. Basil (see below)

Friday April 13 (March 31 oc)

Great and Holy Friday; 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 (Eve-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 to begin after 2pm in the afternoon. The Sabbas Typikon prescribes that the call to Vesperal Liturgy begin around 2pm (“the 8th hour of the day”) on Holy Thursday afternoon/eve of Good Friday (which means it begins between 2 and 3pm), although 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, making it 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”**

[Proskomedie Note: *If possible, that is to say if there is a deacon or second priest to do the censing, the Proskomedie 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 Proskomedie 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 Wardon (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 Wardon represents Peter. However, in a monastery, the Steward rather than the Wardon ranks directly after the Superior, and thus, although in the parish the Wardon 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: Slava Sviati, 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 censes the altar and the entire church. Candles may be distributed to the Faithful, and Matins proceeds as prescribed. 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 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 a severely neglected service in our day. 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)

Saturday April 14/1

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) 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 epitrichil 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 while the faithful are venerating the Holy Shroud, especially in monasteries or in very large parishes. Compline is accomplished simply as prescribed for Holy Saturday yet with the Kondakion and Prokimenon of the Annunciation. [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 the Triple Ektenia conclude the service.

Vesperal Liturgy of St. Basil (see below)

Sunday April 15 (April 2 oc)

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 Vesperal 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 Vesperal Liturgy cf. Prayer Book pp235-237.

The Vesperal 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 in the late afternoon. 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 Vesperal 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 (Sabbaite) 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: 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 Prokimenena 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 Vespereal 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 (i.e. 1pm) 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.]

The Reading of the Book of the Acts of the Apostles is prescribed to begin a short time after the end of the St. Basil Liturgy (8pm or later) 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: Interestingly enough, 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 normal Sunday Canon for Nocturnes, although since the time of the adoption of the Venetian texts of the Pentecostarian at the time of the printing press, it has been replaced by a repetition of 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.

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 Troparion, “**Christ is risen.... bestowing life**” and its verses are chanted on the porch or in the narthex. 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 April 16/3 and days following

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 April 22 (April 9 oc)

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 Polyelely 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 April 29 (April 16 oc)

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 Myrrhbearers 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 6 (April 23 oc)

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 Stykhyry: 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 9 (April 26 oc)

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 May 13 (April 30 oc)

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 stychyry 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 May 16 (May 3 oc)

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 May 20 (May 7 oc)

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 May 23 (May 10 oc)

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.

Thursday May 24 (May 11 oc)

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 9th 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 May 27 (May 14 oc)

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 1 (May 19 oc)

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 2 (May 20 oc)

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...”

Sunday June 3 (May 21 oc)

Holy Pentecost– 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 4 (May 22) 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 the 9th Hour of Prayer is celebrated as is 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 5 (May 23) 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 9/May 27 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 10 (May 28 oc)

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 June 17 (June 4 oc)

Second Sunday after Pentecost Tone 1

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..

Matins: 2nd Resurrection Gospel: Mark 16.1-8. The services are celebrated as set forth in the Oktoichos. 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.**”

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

Sunday June 24 (June 11 OC)

3rd Sunday after Pentecost Tone 2

Apostles Bartholomew and Barnabas; 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 1 (June 18 OC)

4th Sunday after Pentecost Tone 3

Fourth Sunday after Pentecost		Rom 6.18-23	Mt 8.5-13
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Matins 4th Res. Luke 24.1-12

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...”

Saturday July 7 (June 24 oc)

Nativity of St. John the Baptist, Forerunner and Prophet of the Lord

Vespers	Gen 17.15-17, 19, 18.11-14; 21.1-8; Jgs 13.2-8, 13, 14, 17, 18, 21; Isa 40.1-3, 9, 41.17, 18, 45.8, 48.20, 21, 54.1		
Matins			Lk 1.24, 25, 57-68, 76, 80
Liturgy		Rom 13.11-14.4	Lk 1.1-15, 57-68, 76, 80

Vespers: “Blessed is the man...” Ektenia, Again and again...”Lord, I Cry...” and 8 stykhyry, tone 4, Glory...tone 6, “Today, the the candlestand of the Light...” Now and ever, tone 6, “Elisabeth conceived the Forerunner. Entrance, Prokimenon of the day, followed by three Scriptural readings from, Exodus, Judges and Isaiah. Ektenia, “Let us say..”, “Deign, O Lord...”, “Let us complete our evening prayer...”Litya hymns, Ektenia “Save, O God...”, Apostikha “A prophet of prophets...” Glory..., tone 8 .. N&E..., tone 8 “Elisabeth, behold...” 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 first Canon is sung, as is hymn 6 of the second Canon. After the Entrance, the Troparion to John the Baptist, Glory, Kondakion to John the Baptist. Now and ever... the hymn Mediatrix of Christians...The Prokimenon in Tone 7, The righteous one shall rejoice... The Alleluia is sung according to tone 1. The Communion hymn, “The memory...”

Sunday July 8 (June 25 OC)

5th Sunday after Pentecost Tone 4

Fifth Sunday after Pentecost: Liturgy		Rom 10.1-10	Mt 8.28-9.1
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Matins 5th: Luke 24:12-35

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 July 12 (June 29 oc)

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 (celebrated on Monday): “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.

Friday July 13 (June 30 oc)

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 15 (July 2 OC)

6th Sunday after Pentecost Tone 5 *Robe of Mother of God*

Sixth Sunday after Pentecost: Liturgy		Rom 12.6-14	Mt 9.1-8
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Matins 6th: Luke 24:36-53

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 stychyr (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...”, “I will take the cup...”

Sunday July 22 (July 9 OC)

7th Sunday after Pentecost Tone 6

Seventh Sunday after Pentecost: Liturgy		Rom. 15.1-7	Mt 9.27-35
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MATINS 7th: John 20:1-10

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 stychyr (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...”

Saturday July 28 (July 15 oc)

Holy Equal to the Apostles Great Prince Volodymyr (Vladimir)

St. Volodymyr		Romans 14:6-9	Matthew 15:32-39
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Cf. *Prayer Book* for Troparion and Kondakion

Vespers Blessed is the man is sung. Lord I Cry in Tone 4 (6 verses all Saint); Glory; Saint Tone 8, N&E “The King of heaven...”. Entrance with censer; Prokim in Tone 5 “Save me, God...”; 3 readings. Litya 1st verse to patron of Temple and rest to the Saint (Volodymyr). Apostikha all Saint. At blessing of loaves Tropar to St. Vlad 2x and “Rejoice O Virgin Birthgiver...”

Matins: John 10.9-16

Divine Liturgy: “It is right in truth” is sung. Koinonikon “The righteous will be remembered forever”

Sunday July 29 (July 16 OC)

8th Sunday after Pentecost Tone 7

Eighth Sunday after Pentecost: Liturgy		ICor 1.10-18	Mt 14.14-22
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MATINS 8th: John 20:11-18

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 5 (July 23 OC)

9th Sunday after Pentecost Tone 8

Ninth Sunday after Pentecost: Liturgy		1Cor 3.9-17	Mt 14.22-34
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MATINS 9th: John 20:19-31

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 stychyr (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 12 (July 30 oc)

10th Sunday after Pentecost Tone 1

Tenth Sunday after Pentecost: Liturgy		1Cor 4.9-16	Mt 17.14-23
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MATINS 10th Gospel: Jn 21.1-14

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 19 (August 6 oc)

11th Sunday after Pentecost, Tone 2

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; IKi 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.

Great Vespers (served on Saturday) 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) Polieley is sung; Magnification: “We extol You, O Life-giving Christ, and we honor the glorious Transfiguration of Your Most Holy Body.” After Polieley: 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: Tropar and Kondak--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.” Festal Tropar and Festal Kondak. 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.*

Sunday August 26 (August 13 oc)

12th Sunday after Pentecost; Tone 3

Apodosis of Transfiguration

Twelfth Sunday after Pentecost: Liturgy		1 Cor. 15.1-11	Matt. 19.16-26
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1st Matins Gospel: Matt. 28.16-20

Vespers

Lord I Cry 10 Stichera: 4 Oktoich and 6 Feast, Glory, stich of Feast, N&E, stich of Feast.

Apostikha: Stichera Oktoich, Glory N&E, sticheron of Feast

Troparia at end: Sunday Tropar, Glory N&E, Feast Tropar (unless is vigil and then Rejoice Virgin Birthgiver 2x and Tropar of Feast 1x).

Matins

After God is the Lord, Sunday Tropar 2x Glory N&E, Feast Tropar.

Praises: 4 Oktoich and 4 Feast, including doxastikon with refrains, Glory, gospel sticheron, N&E, You are most blessed...

Hours

Sunday Tropar and Tropar of the Feast.

Kondakia: At 1st and 6th Hours Kondak of Feast, at 3rd and 9th Hours Sunday Kondak.

Divine Liturgy

If the Typika are done for the Antiphons, and it is the custom to read verses for the Beatitudes, the following is the case: Beatitudes 10 tropar—6 Resurrection and 4 from Ode 9 of the Feast.

*According to a variation permitted by the Typikon and the back of the Apostol, the festal Antiphons may be sung instead of the Typika on a Sunday Apodosi of one of the 12 Great Feasts.

Troparia and Kondakia:

Sunday Tropar

Feast Tropar

Sunday Kondak

N&E Feast Kondak

*The Typikon in its 19th chapter as well as the back of the Slavonic Apostol provide for variations in Antiphony for Sunday Apodosi. In the local practice in some places, either two or three festals are sung. In such a case, for the second antiphon, the response would be, for the Lord as for the feast, and for the 3rd also feast.

Tuesday August 28 (August 15 oc)

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: “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 the 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 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 Stykhyron 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: Tropar: Feast, Glory N&E, Kondak Feast. Prokim 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 2 (August 20)

13th Sunday after Pentecost Tone 4
Sunday Afterfeast of Dormition, Prophet Samuel

Thirteenth Sunday after Pentecost: Liturgy		1Cor 16.13-24	Mt 21.33-42
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2nd Matins Gospel: Mark. 16.1-8

Vespers

Lord I Cry: 10 Stykhyry: 6 Oktoich, 4 Meneion, Glory N&E doxastikon of the Feast
 Apostikha: Stykhyry of the Feast, Glory N&E, Feast
 Troparia: *If vigil*, of the Feast 3x. *If without vigil*, Sunday Tropar, Glory N&E, Feast Tropar

Hours

Troparia: Sunday, Glory, Feast (Menaion), N&E, theotokion from Horologion
 Kondakia: Sunday Kondak at 1st & 6th Hours, and Feast Kondak at 3rd and 9th Hours.

Divine Liturgy

If Beatitudes with Troparia: 10 altogether, 6 Resurrection and 4 Menaion

Troparia:

Full: Sunday Tropar, Feast Tropar, Glory, Sunday Kondak, N&E, Feast Kondak
 Simple: Sunday Tropar, Feast Tropar, Feast Kondak

Prokim, Epistle, Alleluia and Gospel, for Sunday and Menaion

Communion Hymns: “Praise the Lord...” and, “I will take the cup...”

Sunday September 9 (August 27 OC)

14th Sunday after Pentecost Tone 5

Fourteenth Sunday after Pentecost: Liturgy		2Cor 1.21-2.4	Mt 22.1-14
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3rd Matins Gospel: Mk 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 stychyr (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 16 (September 3 OC)

15th Sunday after Pentecost. Tone 6

Hieromartyr Anthimus

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		2 Cor. 4.6-15	Matt. 22.35-46
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4th Matins Gospel: Luke 24.1-12

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 stychyr (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 21 (September 8 oc)

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: “Blessed is the man” (1st Antiphon). At “Lord, I Cry....,” 8 Stykhyry (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. Polielely and the Magnification: “We magnify you O Most Holy Virgin, and we honor your holy parents and exalt your All-glorious Nativity.” After Polielely: 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 Stykhyr to Theotokos. “O God save Thy 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: Tropar: Feast, Glory N&E, Kondak 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 23 (September 10 OC)

16th Sunday after Pentecost. Tone 7

Sunday before the Universal Elevation of the Precious and Life-Creating Cross of the Lord, Afterfeast of Birth of Mother of God

	Prophecy (Vespers)	Apostle (Epistle)	Gospel
Readings for this day		2 Cor. 6.1-10 Gal. 6.11-18 (Cross)	Matt. 25.14-30 John 3.13-17 (Cross)

5th Matins Gospel: Luke 24.12-35

Vespers

Lord I Cry: 4 Oktoich, 3 Feast and 3 of (first) Saint from Menaion; Glory, doxastikon from Menaion, N&E dogmatikon in tone of week

Apostikha: Stykhyry Oktoich, Glory, doxastikon from Menaion...N&E...stykhry of the feast

Troparia:

If vigil is served: Rejoice 2x and Feast 1x

If vigil not served: Res. Tropar, Glory, Saint Tropar, N&E, Feast Tropar

Matins

After God is the Lord: Res. Trop 2x, Glory...Tropar Saint, N&E...Tropar Feast

At the Praises: 8 stykhyry, 4 from Oktoich, 4 of Saint (or alternately 4 of Feast)

Hours

1st & 6th: Res. Tropar and Tropar of Feast, Kondakion of Feast

3rd and 9th: Res Tropar and Tropar of Saint. Sunday Kondak

Divine Liturgy

Prokim: Sunday and Feast

Epistle: Sunday

Alleluia: Sunday and Feast

Gospel: Sunday

Instead of it is Right in Truth: "Magnify My Soul" of Nativity of MoG (Irmos fr/Ode 9)

Communion hymn: Praise the Lord... and I will take the Cup...

Sunday September 30 (September 17 OC)

17th Sunday after Pentecost. Tone 8

Sunday After-Feast of Elevation of the Holy Cross; Martyrs Sophia and three daughters Faith Hope and Love

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		2 Cor. 6.16-7.1 Gal. 2.16-20 (Cross)	Matt. 15.21-28 Mark 8.34-9.1 (Cross)
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6th Matins Gospel: Luke 24.36-53

Vespers

Lord I Cry: 4 Oktoich, 3 Feast and 3 of (first) Saint from Menaion; Glory, doxastikon from Menaion, N&E dogmatikon in tone of week

Apostikha: Stykhyry Oktoich, Glory, doxastikon from Menaion...N&E...stykhry of the feast

Troparia:

If vigil is served: Rejoice 2x and Feast 1x

If vigil not served: Res. Tropar, Glory, Saint Tropar, N&E, Feast Tropar

Matins

After God is the Lord: Res. Trop 2x, Glory...Tropar Saint, N&E...Tropar Feast

At the Praises: 8 stykhyry, 4 from Oktoich, 4 of Saint (or alternately 4 of Feast)

Hours

1st & 6th: Res. Tropar and Tropar of Feast, Kondakion of Feast

3rd and 9th: Res Tropar and Tropar of Saint. Sunday Kondak

Divine Liturgy

Prokim: Sunday and Feast

Epistle: Sunday

Alleluia: Sunday and Feast

Gospel: Sunday

Instead of it is Right in Truth: Magnification from Irmos Ode 9 of Canon

Communion hymn: Praise the Lord... and Saints

Sunday October 7 (September 24 OC)

18th Sunday after Pentecost. Tone 1

Holy Protomartyr and Equal to the Apostles Thekla of Iconium (Doxology ranked)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		2 Cor. 9.6-11	Luke 5.1-11
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7th Matins Gospel: John 20.1-10

Vespers

Lord I Cry 10 Stykhyry: 6 Oktoich, 4 Menaion (i.e. Saint), 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.

Holy Protomartyr and Equal of the Apostles Thekla, Troparion in Tone 4 —

Taught by the words of Paul, O Thekla, bride of God,/ and confirmed through faith by Peter, O divinely called one,/ thou wast shown to be the protomartyr and first sufferer among women./ Thou didst enter the flame as it were a place abloom with flowers,/ and the wild beasts and bulls stood in awe of thee,/ for thou didst arm thyself with the Cross.// Wherefore, O most lauded one, entreat Christ, that our souls be saved.

Kontakion in Tone 8 "As firstfruits" —

In the beauty of thy virginity didst thou shine forth,/ and thou wast adorned with the crown of martyrdom;/ as one all-glorious, O virgin, thou didst entrust thyself to the Apostle Paul,/ and didst transform the flame of the fire into dew;// and by thy supplication, O thou who wast the first among women to suffer, thou didst quell the raging of the bull.

Kontakion, Tone 2 "Seeking the highest" —

Having wounded thy heart with the love of Christ, O good virgin,/ thou didst spurn a transient betrothed as of no account;/ and didst brave the fire and shut the mouths of the wild beasts.// And, saved from them, O Thekla, first among women to suffer, thou didst take care to seek out Paul.

Sunday October 14 (October 1)

19th Sunday after Pentecost. Tone 2

Protection of our Most Holy Lady the Mother of God

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day	Genesis 28:10-17 Ezekiel 43:27-44:4 Proverbs 9:1-11	2 Cor. 11.31-12.9 Hebrews 9.1-7 (Theot)	Luke 6.31-36 Luke 10.38-42; 11.27-28 (Theot.)
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Matins: Luke 1.39-49, 56 and 8th Res. Gospel

Vespers

Lord I Cry: 10 Stykhyry: 4 Oktoich, 6 Menaion, Glory N&E doxastikon of the Feast

After entrance 3 readings from the Menaion (Old Testament)

Apostikha: Stykhyry of the Feast, Glory N&E, Feast

Troparia: *If vigil*, of the Feast 3x. *If without vigil*, Sunday Tropar, Glory N&E, Feast Tropar

Hours

Troparia: Sunday, Glory, Feast (Menaion), N&E, theotokion from Horologion

Kondakia: Sunday Kondak at 1st & 6th Hours, and Feast Kondak at 3rd and 9th Hours.

Divine Liturgy

If Beatitudes with Troparia: 10 altogether, 6 Resurrection and 4 Menaion

Troparia:

Full: Sunday Tropar, Feast Tropar, Glory, Sunday Kondak, N&E, Feast Kondak

Simple: Sunday Tropar, Feast Tropar, Feast Kondak

*The Typikon in its 19th chapter as well as the back of the Slavonic Apostol provide for variations in Antiphony for Feast of Birthgiver. Some local practice yields first two festal with 3rd Beatitudes, while other do all three festal. However, if Birthgiver, 2nd antiphon response is resurrectional and 3rd is Sunday Tropar, with festal Troparia sung after entrance.

Prokim, Epistle, Alleluia and Gospel, for Sunday and Menaion

Communion Hymns: Praise the Lord... and I will take the cup...

Sunday October 21 (October 8 OC)

20th Sunday after Pentecost. Tone 3

Holy Fathers of the 7th Ecumenical Council

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Galatians 1.11-19	Luke 7.11-16
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9th Matins Gospel: John 20.19-31

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 28 (October 15 OC)

21st Sunday after Pentecost. Tone 4.

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Gal. 2.16-20	Luke 8.5-15
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10th Matins Gospel: John 21.1-14

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 4 (October 22 OC)

22nd Sunday after Pentecost. Tone 5

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Gal. 6.11-18	Luke 16.19-31
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11th Matins Gospel: John 21.15-25

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 prokime 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 November 11 (October 29 OC)

23rd Sunday after Pentecost. Tone 6

Virgin Martyr Anastasia of Rome, St. Abramius

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Eph. 2.4-10 Gal. 5.22-6.2	Luke 8.26-39 Matt. 11.27-30 (St.)
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1st Matins Gospel: Matthew 28.16-20

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

Sunday November 18 (November 5 oc)

24th Sunday after Pentecost. Tone 7

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Eph. 2.14-22	Luke 8.41-56
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2nd Matins Gospel: Mark 16.1-8

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 November 25 (November 12 oc)

25th Sunday after Pentecost. Tone 8

St. John the Merciful, Pope of Alexandria (Doxology ranked)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Eph. 4.1-6	Luke 10.25-37
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3rd Matins Gospel: Mark 16.9-20

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.

St. John the Almsgiver, Patriarch of Alexandria, Troparion, Tone 8 —

In thy patience, O venerable father, thou didst acquire thy reward,/ having endured in prayers without ceasing, and loved the poor and provided for them.// Beseech Christ God, O blessed almsgiver John, that our souls be saved.

Kontakion to the hierarch, Tone 2 —

Thou didst distribute thy wealth to the destitute,/ and hast now received heavenly riches, O John most wise./ Wherefore, celebrating thy memory,// we all honor thee, O namesake of almsgiving.

Sunday December 2 (November 19 oc)

26th Sunday after Pentecost. Tone 1

Prophet Obadiah, Venerable Sts. Barlaam and Ioasaph, prince of India, and St Abenner the King, father of St. Ioasaph (4th century) Doxology ranked

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Eph. 5.9-19	Luke 12.16-21
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4th Matins Gospel: Luke 24.1-12

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)

Matins

Praises 4 stykhyry form Oktoich and 4 Menaion

Reading from the Synaxarion on Sts. Barlaam and Ioasaph of India

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.

Tuesday December 4 (November 21 oc)

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: “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), Tropar: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polielely 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 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: “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 Dismisal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Tropar: Feast, Glory N&E, Kondak Feast. Promimenon Tone 3 (Magnificat): “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” 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 9 (November 26 oc)

27th Sunday after Pentecost. Tone 2

St. Alypius; St. George (dedication of Church of St. George in Kyiv)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Eph. 6.10-17	Luke 13.10-17
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5th Matins Gospel: Luke 24.12-35

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 December 16 (December 3 oc)

28th Sunday after Pentecost. Tone 3

Prophet Zephaniah (Sophonias)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Col. 1.12-18	Luke 18.18-27
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6th Matins Gospel: Luke 24.36-53

Holy Prophet Zephaniah, Troparion, Tone 2 —

Celebrating the memory/ of Thy prophet Zephaniah O Lord, // through him do we entreat Thee, save Thou our souls.

Kontakion, Tone 4 "Thou hast given a sign" —

Thou wast shown to be brilliant by the divine Spirit, O Prophet Zephaniah, / proclaiming the coming of God: / Rejoice exceedingly, O daughter of Zion! / Proclaim Him, O Jerusalem! // Behold, thy King cometh to save mankind!

Sunday December 23 (December 10 oc)

29th Sunday after Pentecost. Tone 4

Martyrs Menas the melodius, Hermogenes and Eugephus of Alexandria (310)

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Co. 2.12-16 Eph 6.10-17 (M)	Luke 17.12-19 Luke 21.12-19 (M)
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7th Matins Gospel: John 20.1-10

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 December 30 (December 17 oc)

30th Sunday after Pentecost. Tone 5

Holy Forefathers, Holy Prophet Daniel and the Three Holy Youths: Ananias, Azarias and Misael

Doxology ranked

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		Col. 3.4-11 Heb. 11.33-12.2 (P)	Luke 14.16-24 Luke 11.47-12.1 (P)
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8th Matins Gospel: John 20.11-18

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)

Trop and Kond order with 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 Thou hast 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 Thee without seed.// So by their prayers, O Christ God, have mercy upon us.

Kontakion, Tone 6 —

You did not worship the graven image/ 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 Thou art merciful and able to do as Thou willest.

Holy Prophet Daniel & Three Holy Youths, Ananias, Azarias'and Mishail; 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 Thou our souls.

Kontakion of the Prophet, Tone 3 "Today the Virgin" —

Enlightened by the Spirit,/ thy pure heart became the receptacle of most splendid prophecy:/ for thou beheldest far-off things as though they were present,/ and, cast into the pit, didst tame the lions.// Wherefore, we honor thee, O blessed and glorious Prophet Daniel.

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,/ ye were glorified in your ordeal by fire,/ and standing in the midst of unbearable flame, ye called upon God, saying:/ Speed Thou and make haste to our aid, O Compassionate One,/ in that Thou art merciful;// for what Thou wiliest, Thou canst do!

End of Rubrics for the year 2012

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