



Ustav: The Liturgical Order of Services for the year of the Incarnate Lord 2019

If you have any questions regarding the Ustav for the year 2019, please feel free to contact me by email or by phone. *Fr. Haralampij Linsinbigler*

For those who wish to review the Slavonic Typikon, an online edition can be found here:

<http://www.orthlib.info/Typikon/Typikon.html>

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Liturgical Vestments

The Slavonic Typikon calls for either “light/bright” vestments or “dark” vestments (in older forms of St. Sabbas, however, it does specify white for Pascha). This leaves the rest up to custom and local tradition.

One could assign meanings to the different colors: white for the pure light of God’s energy; green, the color of life, for the Holy Spirit and the wood of the cross; purple for the suffering of Christ; deep red for the blood on the Cross, blood of the martyrs; blue for the Mother of God, angels, and heavenly things; and gold for the richness of the gifts of the Holy Spirit, and bright red for the fiery flame of the Spiritual Host. Black is traditionally the color of death and mourning in the West, but in the East white is the color of funerals as it is the color of resurrection. None of this is written down in the rules, and different colors obviously have different meanings for different peoples.

The following basic pattern we find in works such as the *Nastol’naya Kniga Sviashchenno-sluzhitelia*:

1. White: Pascha and all of Paschaltide, Theophany, and Transfiguration. White is also appropriate for Nativity (although in many places gold or red or a combination of these is worn

on Nativity), for the 40th day from Nativity (the Meeting or Encounter of our Lord), and for the Annunciation.

2. Gold of all shades is appropriate for Great Feasts of our Lord Jesus Christ, the Prophets, the Apostles and the Holy Hierarchs. Gold is the “default” color for any feast.
3. Bright Blue (note, this does not mean “light” blue, but “bright”—may be darker hue but shiny with bright trim): Feasts of the Most Holy Mother of God or other Virgin Saints, the Bodiless powers (some use white), or other heaven-themed feasts.
4. Purple or dark red: Feasts of the Holy Cross and Holy Thursday. Vestment color: Purple or dark red.
5. Red: The Holy Martyrs, and in some places Nativity and afterfeast, Meeting (Presentation) and afterfeast, and Annunciation and afterfeast [treating them as feasts of the Incarnation—symbolizing that Christ became flesh and blood]
6. Green: Holy Trinity (Pentecost) Sunday and the week following, Palm Sunday, commemorations of the venerables (monastics and fools for Christ), although in some places gold is worn for Palm Sunday.
7. During the Lenten periods, the vestment colors are: Dark red, purple, dark blue, dark green, and black. This last color is used essentially for the days of Great Lent. During the first week of that Lent and on the weekdays of the following weeks, the vestment color is dark purple, black, or dark red. On Sundays and Feast days of this period, the vestments are of a dark color with gold or colored ornaments. Funerals, as a rule, are done in white vestments.

However, a more express explanation is also beneficial:

Colors According to Various Local Customs

White Pascha and Paschaltide, Theophany through its apodosis, and Transfiguration through its Apodosis. In antiquity, Christmas and Epiphany were celebrated as one feast, Theophany of the Lord, so, in some places, white is worn on Christmas day, but gold is worn from the second day of Christmas until Epiphany.

In Ukrainian, Carpatho-Russian, traditional Russian, and most other local traditions, in the Paschal season, white, exclusively, is worn. In some places, white is worn from Ascension to Pentecost, but in other places, gold is worn for those days. * [Note: although largely Russian practice agrees with that above, in modern Muscovite custom, the Church and the vestments of the priest are changed to white at the prokeimenon of the Holy Saturday Liturgy. And then white is worn until the end of Paschal Matins, and bright red is worn at the Paschal Liturgy and throughout the Paschal season]. Some also use white on the holy table at the Liturgy on Holy Thursday to represent the linen tablecloth at the Last Supper.

White, the color of the Resurrection is worn at funerals and memorial services.

Green is worn for Pentecost and its post-feast, feasts of prophets, and angels. In some places, green is worn for the Elevation of the Cross in September. In some Ukrainian and Carpatho-Russian practice, green is worn from Pentecost until the Saints Peter and Paul fast. Green is also commonly worn for Palm Sunday.

Gold Gold may be worn when no other color is specified or when the customary color is not available, although there are often many variations. Gold with white is often worn for Nativity, and gold is often worn from Christmas to Theophany. In some traditions, gold is worn on all

Sundays (except when white is worn), including even the Sundays in all the fasting periods. In Carpatho-Russian style, gold is worn from the eve of Ascension to the eve of Pentecost.

Red, especially dark red or ‘blood red’, is worn for the Saints Peter and Paul fast, the Nativity fast, Elevation of the Cross (Sept 15), and for all feasts of martyrs. Red would be worn for Saints Peter and Paul feast, and for the Angels. In some places red and gold are worn for Nativity. In some places it is worn for part of the Paschal services.

Blue is worn for all feasts of the Virgin, Presentation of the Lord, Annunciation (some do white, gold, or even red for Annunciation as a feast of the Incarnation), and sometimes on the fifth Friday of Lent (Akathist). In some Ukrainian and Carpatho-Russian parishes, blue is worn for the Dormition fast and feast, and then is worn until the Elevation of the Cross, sometimes even until the Nativity fast (especially if the temple is dedicated to the Mother of God). Blue is also used in many places as trim to Paschal vestments.

Purple, Crimson & Black in Great Lent

There three options:

1. Light purple on Saturday/Sunday and Dark purple on weekdays
2. Gold (or Silver or White with purple or crimson trim) on weekends and purple/crimson on weekdays
3. Purple on weekends and black on weekdays (this is the least ancient practice)

According to the Ustav, up until recent centuries, crimson or dark purple vestments were exclusively worn on weekdays of Great Lent. Black as a *vestment* color came in much later, and is still used in much of the northern Slavic tradition. The practice of wearing black vestments came about in 1821 when matching black vestments were made for all clergy in St. Petersburg to wear during the funeral of Tsar Peter II. The traditional color in Orthodoxy for a funeral is white, the color of Resurrection.

Orange (including gold-orange and rust)

Orange is not a necessary liturgical color. However, where it is used, there are two practices:

1. Where Green is worn only on the week following Pentecost, Orange is worn for the Apostle’s fast.
2. Where Green is worn all the way from Pentecost until the Feast of the Apostles, orange (or orange tinted gold) is worn from the Feast of Sts. Peter and Paul up until Transfiguration.

Altar Decor

In some places gold, crimson, or patterned white is used all the year long. In many parishes the covering on the altar and other tables, other cloths and hangings, the curtain behind the Holy Doors, and even the glass containers for the vigil candles are changed to the liturgical color of the season. Thus, during the 50 days from Pascha to Pentecost, white. From the day of Pentecost until the feast of the Apostles (or sometimes until August), green (or a mixture of gold and green or white and green), with gold or orange-gold thereafter. From Dormition to St. Philip (or to the entrance of the Mother of God), blue. During the Nativity fast and even through Nativity: Red (note, this may remain the altar décor until the Meeting of the Lord or until Great

Lent). Dark red can remain through great Lent where there is no purple, but generally speaking the altar décor should be purple or deep red through Great Lent.

It is never wrong to have gold, white or red for the vigil candles and curtain and other decor. It is never wrong to have blue in temples dedicated to the Mother of God.

In much of Orthodox Mediterranean tradition, it is customary for the vigil glasses and curtain behind the Holy Doors to remain red in color at all times. Because of the association of the Gospel story of the curtain in the temple being ‘torn in two’ at the time of the earthquake when our Lord was crucified, and the story of the eggs carried by Pontius Pilate’s wife all turning red (and our use of red eggs at Pascha) the custom is for the curtain behind the Royal Doors to remain red. Remember that this rich deep reddish color is also an ancient color of royalty, and for that reason, it is used behind the Holy Doors and as a drapery on the Golgotha and in other places associated with our Lord and His Mother.

RUBRICAL NOTE ON THE HOLY CURTAIN

Question:

How can the deacon, *being on the center of the solea*, follow the rubrics to stand before the holy doors and exclaim “let us be attentive” when he “sees” the priest reaching out to take the Lamb, when the curtain is closed? It is physically impossible for any deacon to see this. Are the doors and curtain both supposed to be opened at that point? If so, why does it say “before the doors,” or does this just mean standing before the opening whether the doors are shut or not?

Answer:

The answer to this is simple, but not pleasant: because some rubrics of many modern Sluzhebnyki are in error and keep getting reprinted. Of course, in this case, the errors stem from the fact that in some editions of the Slavonic service books the rubrical placement/wording is obscure. This is because editors often look simply at editions preceding and go based on those. That being said, the error in this rubric is evident not only from a review of earlier Sluzhebnyki, but also simply by looking at the Typikon itself in all its redactions. Some of them have removed reference to the deacon “seeing” the priest reaching to elevate the Lamb.

In Chapter 23 of the Typikon, we read the following “On the Curtain (Veil) of the Holy Doors,” where it instructs that “after the Entrance it (the curtain) is closed until the priest or deacon says ‘The doors! The doors! In wisdom let us be attentive.’ Then it is opened and stays open until the exclamation ‘The Holy for the holy’, ***after which it is closed again***. Following the communion [of the clergy] the curtain is opened again and stays open until the end of the Divine Liturgy. After the dismissal of the Liturgy it is closed again.”

I put in bolded italics the pertinent part here. While the doors are *already shut*, the curtain is not closed until AFTER the elevation of the Lamb with “the Holy Things for the Holy.” Again, unfortunately, there is now the longstanding practice to the contrary since the error was never fixed in the subsequent texts of the sluzhebnyki. The hesitance to correct service books, not bad “of itself” unless it is full of unnecessary errata, is the result of the 1666 Moscow synod that mandated that no service book changes were to be made henceforth (even if they were errors and contradictions of the typikon and of the prototypical sluzhebnyki that preceded).

Therefore, the doors are closed prior to “Holy Things,” but the curtain *is not closed until after it*. The purpose of this is so that the elevated gifts are ***the only things clearly seen*** when they are elevated, the focus is the Lamb. Recall that the Holy Doors in days of old were by design lower in the center to focus on the gifts or the Gospel at certain times (i.e. the only thing that could

be seen with doors closed but curtain opened is sitting in the center of the Holy Table, which is “framed” by the doors). Fortunately, Ukraine preserved in many of its temples these lower gates, whereas in the Russian empire, the holy doors “grew upward.”

Again, the function of the elevation of the Lamb is so that the people focus on *the Lamb* at the words “The Holy Things for the holy.” The purpose for drawing the curtain right after this is so that people are not distracted by the preparation of Communion. There are arguments for and against this line of thinking. As we know, in ancient Rus-Ukraine, the doors were opened throughout the entire Liturgy. It was not until the “monasticizing” redactions of Patriarch Philotheos and adoption of the Sabbaitic typikon (suppression of the Cathedral rite) that the Sabbaitic monastic practice of opening and closing doors and curtains during Liturgy began and was solidified in the Nikonian reforms.

Abbreviations and meanings:

N&E=Now and Ever

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

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

Sun.=of the particular Sunday/Lord’s day

LTr=Lenten Triodion

PTr=Paschal (Flowery) Triodion; Pentecostarion

Kathisma=Sidalon, Sitting hymn

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

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

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

Rubrics for 2019

Sunday January 6 (JC Dec. 24) Sun. 32 after Pent. Tone 7

Day before Nativity, St. Eugenia

**As the Feast of the Nativity falls on the Monday, the Liturgy of St. John Chrysostom is served on Sunday Morning, and that of St. Basil on Monday morning, neither of which are connected with Vespers since there is no paramony, and thus no strict fast for which to hold the vesperal liturgy.*

	Prophecy (OT)	Epistle	Gospel
Sunday Before Nativity: Sunday of the Holy Fathers: Liturgy		Heb 11.9-10, 17-23, 32-40	Mt 1.1-25

Cf. Prayer Book pp. 301f.

Vespers (Saturday evening) “Lord, I Cry....” Is followed by 10 Stykhyry: 6 of the Fathers (each stykh is repeated), 4 of the Forefeast, “Glory...” Then the doxastikon of the Fathers: “Daniel, a person of desires...” and “Now and ever...” Stykh of the forefeast (“Splendidly adorn yourself, o cave”). Entrance with censor, daily prokimen, 3 OT readings. Following Trisagion prayers, tropar of the Fathers “Great are the accomplishments...” 2x, then the troparion of the forefeast “Once Mary, bearing in her womb” 1x. **Divine Liturgy** of St John Chrysostom at its normal time for Sunday. The Entrance Hymn is followed by the Sunday Troparion, then the tropar of the Fathers, then the tropar of the forefeast (Once Mary bearing in her womb)... “Glory ...” Kondak Fathers (“Be glad, O Bethlemen”), “Now and ever...” Kondak Forefeast (“Today the Virgin...”). The Prokimen, Epistle, Alleluia w/ verses, Gospel and Communion Hymn are of the Sunday and the Holy Fathers. The Communion Hymns are those prescribed for the Sunday of the Holy Forefathers.

The day before Nativity is a day of abstinence from meat and dairy products. It is also normally a day of strict fast (eating nothing) until after vespers (i.e. until after the breaking of the fast with Communion at the Vesperal Liturgy). However, because it is Sunday, and the Liturgy is post-matinal rather than vesperal(afternoon/evening), the people eat directly after Liturgy in the morning. The ascetic fast is lightened according to the usual order for Sundays, since Sunday is always a feast.

Monday January 7 (Dec. 25 JC) The Nativity of our Lord

Vespers (Sunday):	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;	Gal. 3.15-22 (when Vespers are sung separately from Lit.)	Lk 2.1-20 (<i>alternate Matt. 13.31-36</i>)
Vigil (Compline&Litiya)			See Matins
Vigil (Matins)			Matt. 1.18-25

Liturgy		Gal 4.4-7	Mt 2.1-12
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Vespers (sung on Sunday). Although the Typikon calls for Vespers to be served at 1pm (the 7th hour of the day), it has become customary in some places when Nativity falls on Monday to serve it at the conclusion of the Sunday Liturgy of St. John Chrysostom, that is, the 9th Hour is celebrated followed by Great Vespers. “Blessed is the man...” is sung. However, this custom seems to violate to some degree the rule that after Communion on any Sunday, even within the context of a fasting period, one ought to partake of food and return later to do any services since the feast of Sunday has commenced. Order of service: “Blessed is the man...” is sung. The Entrance is made with the Gospel Book. After the Scriptural Readings, the Lesser Ektenia is taken. The Trisagion is not taken. The Epistle and Gospel of the Eve are taken. After the dismissal, the Troparion and Kondakion of the Nativity are sung in the middle of the Temple.

In either case, the Typikon prescribes the following for the eve: “At the 7th hour of the day, the great campanile is struck, and heavily on all (bells): and, having gathered in the temple, we begin Vespers as usual.” (Here the seventh hour of the day means the 7th hour after “dawn,” i.e., 1:00 p.m.). At the end of the directions for Divine Liturgy, after the singing of the Troparion and Kondakion before a lighted candle in the center of the Church, we are instructed: “And we go to the Trapeza, and we eat boiled (wheat) with oil, but we do not eat fish. But we do drink wine, thanking God.” Because Nativity falls on Monday, and a Sunday can never be a day of strict fast, the strict fast is moved to the Friday before, and accompanied by the Royal Hours of the Nativity. The St. Basil Liturgy is not combined with Vespers, but rather is served as the completion Liturgy after all other services for the liturgical day are served. Nonetheless, the instructions with regard to the order of eating nonetheless apply. The Holy Supper is designed to be eaten after Vespers and before the Great Compline service, Vespers being the before-supper service, and Compline being the after-supper service (although, strangely enough, in many places it has become custom to hold the meal after the aftersupper service!). In parishes where the Holy Supper is eaten at home, it important to remind the faithful to invite the widows, orphans, and more lonely members of the parish to their homes for Holy Supper.

Great Compline (Aftersupper) with Litiya and Matins is prescribed, although it has become common in parishes to serve only Compline. The entire service is as set forth in the Menaion. *It should be noted that in modern Greek practice, Compline is done away with when the day falls on Monday. This is because in Greek practice, because there is no Holy Supper, Great Compline is seen as a liturgical indication that a strict fast was broken, which is not the case when Nativity falls on Sunday or Monday. However, in Slavic practice, because there is always Holy Supper (even if on these two days it is not a breaking of the strict fast), and Compline is the aftersupper thanksgiving for this Holy Supper, Great Compline is always served, being an integral part of Nativity and Theophany no matter whether there is strict fast or not.*

The Festal Divine Liturgy with prayers of St. Basil is served (note, it is usually with prayers of Chrysostom, but not in this case because it is a Monday) and festal antiphons (Cf. *Prayer Book* pp. 301 and 304ff.). The customary “Holy God...” is replaced with “As many as have been baptized...” The Zadoshtoynyk of Nativity is sung at all Liturgies until the leavetaking of the feast.

Jan. 8 2nd Day of Nativity, Synaxis of the Mother of God

Cf. *Prayer Book* pp.308ff

Vespers (Monday afternoon) Usual beginning, no Kathisma hymns (sessional hymns) At Lord I Cry Stikhyry on 6, Tone 2: All Feast Glory N&E...Feast. Entrance and Great Prokem Tone 7: Who is so great a God as our God...Litany of Supplication. Vouchsafe O Lord (read) Evening Litany Apostokha—All Feast. Festal Dismissal

Matins: as in Festal Menaion

Hours: Tropar: Feast Kondak: Mother of God

Divine Liturgy: St. John Chrysostom Come Let us worship...O Son of God born of the Virgin, save us who sing to Thee: Alleluia! (Sunday on the rest of weekdays until the Leavetaking). Tropar of Feast. Glory N&E Kondak—Mother of God. Prokeim in Tone 3 (Song of the Theotokos) My soul magnifies the Lord...

Jan 9 Third day of Feast of Nativity, Protomartyr Stephen; Ven. Theodore Graptus.

Cf. Prayer Book pp. 308ff

Vespers (served Tuesday) Usual beginning and kathisma. Lord I Cry 6 verses in in Tone 4. How divided: 3 verses to the Apostle; 3 to Confessor, Glory, Tone 2 Apostle, N&E “A grand and spectacular...” NO entrance Prokim in Tone 8: “See now bless the Lord...” etc. Troparia: Apostle, Glory, Confessor, N&E, Nativity Feast (Your Nativity...). Festal dismissal.

Divine Liturgy: “Magnify O My Soul” is sung. Koinonikon: “The Lord has sent redemption to His People.”

Sunday January 13 (Dec. 31) Tone 8 Sunday Nativity Afterfeast and Leavetaking (33rd Sunday) Holy Righteous Ones: Joseph the Betrothed, David the King, James the Brother of the Lord.

Sunday after Nativity		Gal 1.11-19	Mt 2.13-23
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Cf. Prayer Book pp. 312ff

Great Vespers: Blessed is the man... At Lord I Cry 10 Stykhyry in Tone 4 (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 (Hail) O 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 Antiphons: Res.

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

Divine Liturgy The Liturgy of St. John Chrysostom (*or, far less commonly, the Liturgy of St. James**--see note below*). While Typika with Beatitudes is standard, the festal antiphons may be sung. 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--the only other day being the feast of St. James, October 23rd), and this is what is served at Jerusalem and in many other places on the Sunday after Nativity. However, most simply serve the Liturgy of St. John Chrysostom, as it was, in common practice eventually 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 it upon the 23rd).*]

Jan. 14/1 [Monday] Circumcision [Naming] of our Lord, God and Savior Jesus Christ; Feast of St. Basil the Great, Basil of Ancyra, St. Gregory the Elder, Bishop of Nazianzus and father of the Theologian;

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

	Prophecy (Vespers) Epistle	Gospel	
Readings for this day*	1. Gen. 17.1-2, 4-7, 3, 9-12, 14 2. Prov. 8.22-30 3. Prov 10.31-11:12	2Tim 4.5-8 (Sun. Before Theophany*) Co. 2.8-12 (Circum) 1 Tim. 3:14-4 (St.Basil)	Mk 1.1-8 (Sun bef*) Lk 2.20-21;40-52 (Circum) Matt. 3.1-11 (St. Basil)

**Note, due to where Nativity and Theophany fall this year, because there was only one Sunday between the Nativity of Christ and the Theophany of Christ, the readings for the Sunday before the Theophany are read on Monday January 1/14. They are NOT doubled up on the preceding Sunday.*

Cf. *Prayer Book* pp. 319ff.

Great Vespers Blessed is the man (1st Kathisma) is sung. Lord I Cry Stykhyry on 10, Tone 6---Resurrection-3, Circumcision-3, St. Basil—4, Glory, St. Basil, N&E..Dogmatikon (Tone 6). Entrance w/ censer, Prokimenon, followed by **3 Scriptural readings for Circumcision/St. Basil.** Apostica all Resurrection, Glory, St. Basil (Tone 6), N&E Circumcision (Tone 8). .After, **“Lord now let Your Servant...”** the Troparion to St. Basil is chanted twice and that of the Circumcision is taken once.

Great 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. Kathisma hymns: Resurrection. The Polyeley is followed by the Magnification (Velychannja) to St. Basil. Then “Blessed art Thou O Lord...” and Ypakoh for the Resurrection, Kathismas all St. Basil, Glory (Polyeley), N&E..Circumcision. Antiphons Resurrection. The Prokimenon in Tone 6; Let every breath, Gospel #9 John 20.19-31, Having Beheld the Resurrection, Ps 50, After Gospel Stickher (tone 6); Glory through the prayers of the Holy Apostles, N&E Through the prayers of the Theotokos...haver mercy on me....Jesus having risen from the tomb,...O God save Your people...” Canons: Resurrection-4; Circumcision—4; St. Basil 6. Irmos: Resurrection. Katavasia: Irmosi of both Canons of Theophany. A Moleban for the New Year is served after Matins (although, in some places, where Matins is not celebrated, it has become custom to celebrate after Liturgy.).

The Divine Liturgy with prayers of St. Basil is served. The customary Antiphons are taken and the customary order of Troparia, Kondakia, Prokimenena and Scriptural readings are observed: After the Entrance Troparia: Resur., Circ. And St. Basil; Glory...Kondak—St. Basil...N&E 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.

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

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

“Your voice has permeated the entire world which has received your word wherewith you taught in a manner well pleasing unto God; You expounded the nature of existing things, and have

adorned the customs of mankind. O royal Priest and sainted father, beseech Christ our God to save our souls.” (Troparion to St. Basil)

Jan. 15/2 [Tuesday] Pre-feast of Theophany. Our father among the saints, Sylvester, bishop of Rome [+335]; Venerable Sylvester of Pechersk.

From now until January 5/18, the triple song is chanted at Compline. Nothing from the Oktoichos is taken during daily services until the leave-taking of Theophany. According to Chapter 19 of the Typikon, Jan. 2nd to the 14th the Katavasia are the irmosoi of the 1st Theophany canon. Thus at the festive Matins service the Katavasia “You have opened the depths...” is chanted until the Leavetaking of the Feast.

“Today the Lord was in the streams of the Jordan [river] and cried out to John: Be not afraid to baptize me, for I have come to save Adam who was fashioned first.” (Kondakion of the Pre-feast.)

Jan. 18/5 [Friday] Day before Theophany. The celebration of the Royal Hours of Theophany is prescribed by the Typikon to take place at about 8am in the morning (in Church time the 2nd hour of the day), although they may be celebrated at their actual times. 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.

Vesperal Divine Liturgy, *see below*.

Saturday Jan 19/6 Holy Theophany; Baptism of Our Lord and Manifestation (Epiphany) of the Holy Trinity in the Jordan. The feast of 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 (Sung on Friday): Most versions of the **Typikon (Ustav)** state that this service begin around 1pm (the 7th hour of the day). (Note: With the exception of absolute necessity, Liturgy should begin no earlier than 11am, since the second half of the services should clearly fall after noon, so that the sun is about at its waning point from the midsky, and thus it is evening by Liturgical and Biblical definition. Thus we take care and ensure that prayers such as “let us complete our vesperal (i.e. afternoon/evening) prayer to the Lord” are not reduced to mere nonsense). **The Typikon prescribes that** “we signal to all on the great one (semandran, bell), heavily. And, having gathered together in the temple, we begin Vespers and sing the customary psalm.”

The Vesperal Liturgy begins with “Blessed is the Kingdom” and the customary beginning, Ps. 103, Bless the Lord O my soul”, Great Litany, Lord I Cry with 8 Stykhyry in tone 2 (all feast). Glory, N&E feast. The Priest performs the Proskomedia during the singing of the Stykhyry on Lord I Cry (unless by necessity it is done before Liturgy). The Entrance is made with the Gospel, followed by the Great Prokimenon “Our God is in heaven and on earth” and the 13 Readings (cf. Festal Menaion). After the Entrance with the Gospel, the prescribed 13 scriptural readings are taken. After the 3rd reading the Holy Doors are opened and the Troparion is sung (Tone5): “You Who created the world are revealed in the world to give light to those who sit in darkness. Glory to You Who loves mankind!” The Holy Doors are closed for next 3 readings and reopened and people sing Troparion in 6th Tone: “In the abundance of Your mercy...”. The Holy Doors are closed and the final 7 readings are read, the Little Litany and Trisagion following. Epistl 1 Cor. 9.19-27 and Gospel Luke 3.1-18 and the rest of Liturgy of St. Basil. Instead of It is right in truth (It is truly meet) 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.

The following are two traditional customs following Liturgy in a parish setting (obviously there are other customs as well, and each is to do as is the local custom):

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 holy meal, since he has been fasting.
2. All the faithful may gather in the church hall for a traditional common 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).

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*).

Festal Liturgy of Theophany

Cf. *Prayer Book* pp. 322ff.

The Festal Liturgy with prayers of St. John Chrysostom, is sung with Festal Antiphons, Entrance Hymn, and Baptismal Trisagion, “**As many as have been baptized into Christ...**”, and “**Magnify, O my soul...**”. The Amvon Prayer is followed by the Sanctification of water which begins with the Troparia “**The voice of the Lord...**”.

“When You, O Lord were baptized in the Jordan, 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. Christ our God Who has revealed Yourself, and enlightened the world, glory to You.” (Troparion of Theophany)

The Second blessing of water takes place, if possible, outdoors, and, as the night before symbolized bringing the world to Christ and His Church, today’s blessing signifies the bringing of Christ and His Church to the world.

Jan. 20/7 Sunday afterfeast of Theophany: Synaxis of St. John the Baptist Tone 1

Synaxis of St. John the Baptist		Eph. 4.7-13 Acts 19.1-8	Matt 4.12-17 John 1.29-34
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Cf. *Prayer Book* pp. 326ff.

Vespers Blessed is the Man is sung. At “Lord I Cry” 10 Stykyry (3 of Resurrection, 4 of Feast, 3 of Forerunner; Glory, Forerunner, N&E Dogmatik in Tone 4.

Matins, After “God is the Lord” (Tone 5) Troparia: Resurrection 2x; Glory, Forerunner, N&E, Feast (i.e. Theophany). The usual is done, including Polielely, the Hypakoi and Antiphons of the Resurrection. Prokim in Tone 5 (Arise Lord...) Let every thing that has breath” is sung, Gospel (Resurrection). Canons: 4 of Resurrection, 6 of Feast, 4 of Forerunner. Irmos Res and Katavasia Feast. After the 3rd Ode Kondak and Ikos---Feast; Kathisma Hymns: Forerunner (2x) Glory N&E Feast. Following 6th ode Kondak and Ikos of the Forerunner. The Magnificat “More honorable... is sung and the Great **Doxology** is sung. At the Liturgy the following order is observed: The Prokimenon of the Afterfeast and that of Saint John the Baptist is chanted. The Epistle and Gospel readings are that of the Sunday after Theophany followed by that prescribed for the Baptist. In place of “It is proper...” The “Magnify, O my soul...” Is sung. The dismissal is that of Sunday.

Hours: Troparia: Resurrection; Glory Feast and Forerunner; Kondakia: Forerunner N&E Feast

Divine Liturgy: After the Entrance: Troparia: Resurrection, Feast and Forerunner; Kondakia: Forerunner and Feast. Prokim in Tone 1 (Let Thy mercy) and also in Tone 7 for Foreunner (The righteous one shall rejoice). Koinonika: “The grace of God has appeared” and “the Righteous shall be in everlasting remembrance.” *Note, in some traditions, the festal Antiphons are taken.

Sunday Jan. 27/14 35th after Pentecost; Leavetaking of Theophany; Tone 2

Theophany Leavetaking		1 Timothy 1.15-17	Luke 18.35-43
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Cf. *Prayer Book* pp. 329ff.

Vespers: Blessed is the man is sung. At “Lord I Cry” 10 Stykyry (4 Res, 6 Feast and Glory Feast N&E Dogmatikon in Tone of week). Entrance and Prokim of the day. Litiya Feast (Theophany). Apostikha Res GloryN&E Feast. Blessing of Loaves: Troparia: Rejoice O Virgin 2x and Feast 1x

Matins, “More honorable... is chanted and the Great **Doxology** is sung.

Divine Liturgy Following the Entrance: Troparia—Resurrection Feast; Kondakia—Resurrection Feast. The Prokimenon of the Sunday after Theophany. In place of “It is right in truth...” the “Magnify, O my soul...” is chanted. The dismissal is that of Sunday. *Note, in some traditions, the festal antiphons are taken on the Apodosis

From Sunday, Jan. 28/15 to the prefeast of Meeting, the Oktoichos is used for the daily services. At festive and Sunday Matins celebrated until the Final Day of Encounter, the seasonal Katavasia “The ground which gives profound life....”

Sunday February 3, 36th Sunday, Tone 3 St. Maximus the Confessor

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 February 10 37th Sunday, Tone 4 Zacchaeus Sunday

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

Sunday Tropar and Kondak in tone of week.

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

Prophecy (Vespers) Apostle (Epistle) Gospel

Readings for this day		1 Timothy 4.9-15	Luke 19.1-10
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Thursday 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.

Friday Feb. 15/2 The Feast of Meeting of our Lord in the Temple,

"Presentation," the 40th day after our Lord's Nativity.

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

Cf. *Prayer Book* pp. 332ff.

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

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. Polyeyey and Maginification: (We magnify You Christ Giver of Life...). From my youth is sung, Prokim Tone 4, Let every breath, Gospel. Odes are all festal. Magificat 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...**”

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.

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

Triodion Begins

Sunday February 17 Tone 5 Publican and Pharisee, Afterfeast of Meeting

	Prophecy (Vespers)	Apostle (Epistle)	Gospel
Readings for this day		2 Timothy 3.10-15	Luke 18.10-14

5th Matins Gospel: Luke 24.12-35

Cf. p. 208 of the Prayer Book

Vespers

Lord I Cry—10 Stychyry: 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.

In addition to Sunday troparion, instead of Res. Kondak, Kondak from Triod is sung, also tropar and Kondak for Meeting are sung.

At Liturgy instead of “It is right in truth,” sing the festal hymn for the Meeting.

Sunday February 24 Tone 6 Sunday of the Prodigal

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

Vespers: Blessed is the man is sung. At Lord I Cry 10 Stikhyry (6-Resurrection, 4-Triodion); Glory Triodion, N&E Dogmatikon Res. Entrance, Prokim of day. Litya: Stykhyry of the temple, Glory...Triodion; Now and ever Resurrectional Bohorodychnyj (Tone 4) Apostikha: All Resurrection; Glory..Triodion; N&E Resurrectional Bohorodychnyj (Tone 6).

Matins, Polyeley and “By the waters of Babylon...” (also sung on Meatfare and Cheesehare Sundays). The Katavasia, “The song of Moses...” is sung.

Liturgy: Following the Entrance Troparia Resurrection, Church (if temple dedicated to Birthgiver or Saint) Kondakia: Triodion and Church.

Saturday March 2 Saturday of the Last Judgment. First 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 March 3 Tone 7 Sunday of the Last Judgment

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

Vespers Blessed is the Man is sung. At “Lord I Cry” 10 Stykhyry (6 of Resurrection, 4 of Triodion) then Glory Triodion; N&E Dogmatikon Res. Entrance, Prokim, Litya: Stykhyry of temple. Glory...Triodion N&E Triodion. Apostikha: All Resurrection. Glory....Triodion; N&E Resurrectional Bohorodychnyj (Tone 8). Tropar: “Rejoice Virgin...” 3x. From the evening of Meatfare Sunday until Lazarus Friday, the Vespers and Matins stykhyry of the Oktoichos are replaced by stykhyry of the Lenten Triodion.

Matins Polyeley, “By the Waters...” Prokim in tone of week. Open to me is sung after Psalm 50. The Katavasia of the Triodion, “**My helper and protector...**” is sung. Magnificat is sung. **John 20:1-10** (7th Matins Gospel)

Divine Liturgy After the Entrance: Tropar: Resurrection and Church (i.e. temple, if Mother of God or Saint) Kondakia Triodion and Church. Prokim 3rd tone “Our Lord is Great.” Koinonikon “Praise the Lord from the Heavens...” and “Rejoice in the Lord”

Sunday March 10, Sunday of Forgiveness Tone 8 (Cheesefare)

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

8th Matins Gospel

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 Stykhyry (6 of Resurrection; 4 Triodion) Glory (Triod) 6th tone “Adam sat before Paradise” N&E dogmatikon Res.

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 Polyeley 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 your vows before the Lord our God”

Note: The rite of Forgiveness should be done in all parishes (see notes immediately below). If not done at Vespers, 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 March 18: The priest should take care that the rite of Forgiveness happens in the parish. If the people are not accustomed to come later, 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 1.14-23; Pr 1.20-33
Wednesday (eve of Thurs)	Isa 2.3-11; Gen 1.24-2.3; Pr 2.1-22
Thursday (eve of Friday)	Isa 2.11-22; Gen 2.4-19; Pr 3.1-18
Friday (eve of Saturday)	Isa 3.1-14; Gen 2.20-3.20; Pr 3.19-34

Saturday March 16

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 Molioben 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 17

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

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

Vespers:

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

***The Liturgy of St. Basil is served on all Sundays from this day until St. Mary of Egypt.**

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

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

2nd Week of Great Lent

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

Saturday March 23

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 24

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

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

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

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

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

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

Friday (eve of Saturday)	Isa 13.2-13; Gen 8.4-21; Pr 10.31-11.12
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Sunday March 31

Holy Cross Veneration, Third Sunday of Great Lent . Tone 3

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

The **Liturgy of St. Basil** is to be served. “Before Your Cross” is sung instead of Trisagion hymn. 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 censing Deacon with a candle, he brings it through the Holy Doors into the Alter and places it on the Holy Table. The Priest and Deacon cense on all 4 sides as is customary (Deacon with candle and Priest with censer) and then Priest hands censer to Deacon and Deacon censes Priest.

Saturday April 6 (March 24 jc)

Forefeast of the Annunciation

NO MEMORIAL SERVICE ON THIS DAY BECAUSE OF THE FOREFEAST

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

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

Kondak for the Forefeast Tone 8: **“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!**

Sunday April 7

Sunday of St. John of the Ladder of Divine Ascent;

Holy Annunciation; the Fourth Sunday of Great Lent . Tone 4

Fourth Sunday of Great Lent Annunciation Adoration of the Holy Cross: Liturgy		Heb 6.13-20 Annunc: Heb. 2.11-18	Mk 9.17-31 Annunc: Lk 1.24-38
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Cf. *Prayer Book* pp. 223-225. The service of Vespers and Matins are taken from the Menaion, Oktoich and Triodion. The Sunday Liturgy is that of Saint Basil the Great.

Great Vespers At Lord I Cry 10 Stykhyry: 6 Triodion, 4 Annunciation (1st is repeated), Glory, stykh from Triod (an awesome and marvelous mystery), N&E, stykh of Annunciation. Entrance is made with Gospel, followed by OT readings for Annunciation, beginning with Gen. 28.10-17. At Apostikha 4 stykhyry from Triod, Glory, Annunciation from Menaion (“Today is the joy of the annunciation...”), N&E, Triod.

At **Matins** the Polyeleos and Magnification of the Annunciation with psalm verses is appointed. The Prokim and Gospel are of Annunciation.

The **Liturgy of St. Basil** is to be served (not that of St. John Chrysostom, even though is feast of Annunciation). At Liturgy, after the stikhos of the entrance, we sing the Res. Tropar in Tone of Week, Tropar Triod, Tropar Feast, Triod Kondak, Feast Kondak. If taking only one set, Prokim is of the Feast “proclaim the good tidings from day to day” in tone 4 (if taking both, then Feast first, then Resurrection from Oktoich), but the readings of both sets must be read, with those of the Annunciation being read first. Instead of “it is right in truth” we sing that of the Annunciation (9th Ode Irmos). Resurrectional dismissal.

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 becomes the Son of the Virgin,/ and Gabriel announces the glad tidings of grace./
Therefore, with him let us cry out to the Birthgiver of God:/ Hail You who are full of grace//The Lord is with You!

Kontakion, Tone 8 Automelon —

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

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

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

Saturday April 20

Laudation (Akathist) of the Mother of God Saturday

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

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

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

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

Sunday April 14

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

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

Vespers Lord I Cry 10 Stykhyry; (6-Res., 4-Triodion [repeating the 1st]) Glory Triodion N&E Dogmatikon in Tone of Week. Litya 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 (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
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Wednesday night	Isa 58.1-11; Gen 43.26-31; 45.1-16; Pr 21.23-22.4
Thursday night	Isa 65.8-16; Gen 46.1-7; Pr 23.15-24.5
Friday (6 th hour)	Isa 66.10-24

Saturday April 20 Lazarus Saturday

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

At Lord I Cry, 10 Stykhyry:

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

Entrance with censer

Prokimenena and readings from Triod and the rest of the Presanctified Liturgy as usual, with dismissal referencing St. Lazarus.

Liturgy (Chrysostom--Saturday morning)

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

Lazarus Saturday, Troparion, Tone 1 —You didst give a pledge of the general resurrection before Your 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 You, 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.

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

Palm Sunday April 21

Great Feast of the Triumphal Entry of our Lord into Jerusalem

(Palm Sunday; Willow Sunday)

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

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

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

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

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

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

Great and Holy Monday April 22

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

Vespers (Sung on Sunday) Lord I Cry--6 stykhyry. The Vespers Entrance is made with the Censer. The Prokimenon is that prescribed for the evening following Sunday, “Now bless the Lord...” The Vespers Service concludes with the usual Lenten conclusion used at all Sunday evening Lenten Vesper Services with prayer of St. Ephraim (said once). The dismissal “May Christ our True God, who goes forth to His voluntary passion...” NOTE: According to the service books of the Kyiv Caves Monastery, the Saints of the day and of the temple are not named at the dismissal during Holy Week.

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

Great and Holy Tuesday April 23

Holy Tuesday:	OT Prophecy	Epistle	Gospel

Vespers	Ex 1.1-20; Job 1.1-12		
Liturgy of the Presanctified Gifts			Mt 24.3-35
Matins			Mt 22.15-23.39
Sixth Hour	Ezk 1.21-2.1		

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

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

Great and Holy Wednesday April 24

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

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

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

Great and Holy Thursday April 25

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

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

Vespers with Presanctified Liturgy (Served on Wednesday) Readings: Job 2.1-10 and Gospel Matthew 26.6-16 (the reading for the anointing of the Lord with oil). **Note:** *Because some of the Odes for Matins from Wednesday, and especially since Holy Thursday is inaugurated with the 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.

While the Vespereal Liturgy of St. Basil is commonly served on Thursday morning, its original place is Thursday afternoon/evening, as it belongs liturgically to Great Friday.

Vespereal Liturgy of St. Basil (see below)

Great and Holy Friday April 26

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

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

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

Time of Service: Prescribed by the *Typikon* to begin after 2pm (“the 8th hour of the day”) on Holy Thursday afternoon/eve of Good Friday, so that if served in full from the texts it ends by 7pm. 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 Vespereal Liturgy of the year*). As always, pastoral discession 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 liturgically the first act of sacrifice for Holy and Great Friday by our Lord. The order is as follows:

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

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

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

Washing of Feet: *The washing of feet is prescribed to be performed, although it is often not done in modern practice. In parishes and monasteries, the “Office of the Divine and Sacred Washing” is used from the Great Trebnik. The rubrics are as follows “The Rector (i.e. ordained Priest) exits fully vested...responsible members of the brethren (in male monastery unordained monks, in convent nuns, in*

parish people) are chosen by the Rector to be washed, among whom must be the Warden (lit. “Doorkeeper”) and the Steward (equivalent to one of the senior “parish council officers” of our day).” The rubrics in the Trebnik refer to the service in a parish, where the Warden represents Peter. However, in a monastery, the Steward rather than the Warden ranks directly after the Superior, and thus, although in the parish the Warden represents Peter, in the monastery the Steward represents Peter. In Cathedral churches (or any church) where the Order of the Washing of feet is celebrated by the Diocesan Bishop, the “Office of the Divine and Sacred Washing when performed by a Bishop and Twelve Priests” may be used. The ancient Rusyn practice, as found in the Kyivan St. Sophia Typikon of St. Alexis Studite, reflecting the universal ancient practice of the whole Church, prescribes that the footwashing takes place before Liturgy (as was also the practice of the Great Church). Most versions of the Trebnik passed down to us today, however, being children of the Venetian texts and Nikonian reforms, have it prescribed following the prayer behind the Amvon at the end of Liturgy.

Matins—the service of the 12 Passion Gospels

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

The order of service is as follows: Slava Sviati (Glory to the Holy...), Hexapsalmos (for a parish, can be representational), 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)

Great and Holy Saturday April 27

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. [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)

Pascha Sunday April 28

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
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 sometime after 4pm. The Typikon reads as follows: "At the 10th hour of the day (4pm), we clap on the great one (great simandron or bell), [all leave their cells and make their way to the

temple] and after we gather together into the Temple, the Priest and Deacon vest, and after the Priest has given the blessing, we begin Vespers, uttering, ‘O heavenly King.’” This would mean that the Vespertal 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 its 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 (Sabbaitic) 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 Prokimenas at this Liturgy—one before the Epistle and the “Great Prokimenon of the Resurrection” (Arise O God) in place of the Alleluias. At this time the celebrant, if not having already done so, should re-vest in bright vestments, and rest for the Liturgy of St. Basil follows. The usual Cherubic hymn is replaced with “Let all mortal flesh keep silence...” The “Weep not for me, mother...” is sung instead of “It is truly right...” The Koinonikon: The Lord has awoken as if from sleep, and did rise saving us, Alleluia.” The blessing of 5 loaves of bread, figs and fruit follow the Amvon Prayer, but without oil.

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

Notes: The Typikon states the following after the dismissal of the Vespertal Basil Liturgy: *After the Dismissal the blessed bread is distributed by the Priest. Then there takes place the blessing of bread, wine, and fruit. The Ecclesiarch should be careful that the Liturgy end by the second hour of the night*

(i.e. the 8pm hour). After the Dismissal we do not leave the Church, but sit in our places, and the Cellarer comes in and distributes to the Brethren a slice of bread and six dates or figs [or some sort of fruit of like kind] and a beaker of wine. When we have finished there begins the great reading of the Acts of the Apostles, which begins as such: The reader says “The Book of the Acts of the Holy and All-laudable Apostles” and the Priest says “Through the intercessions of our Fathers the Saints Lord Jesus Christ our God have mercy on us.” The people say Amen, and the Reader begins to read, until it is time for Nocturnes. When we have reached the moment, the Lamplighter lights all the lamps of the Temple, and goes out and strikes the simandron. The reader stops and we begin the Pannychida [i.e. the Nocturne odes] as follows... [The modern Russian Typikon offers a different version where they exit to the Trapeza and eat there] It is important to realize that all Vespereal services, be they Presanctifieds or one of the three Vespereal Liturgies of St. Basil, are designed to take place *after noon* (if they are to begin in the morning, it should be late morning so that they at least end after noon). It is also important to realize that the modern practice of serving St. Basil Liturgy early on Saturday morning obscures the entire service and its place in the festal cycle, and contradicts the instructions of the Typikon. Although it begins at the Liturgical end of Holy Saturday, after the Prokimenon it is officially Pascha.

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

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

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

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

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

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

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

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

Resurrection Matins: The 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

Cf. *Prayer Book* pp. 244ff.

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

Readings for Bright Week

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

Saturday of Bright Week

At the Liturgy of Bright Saturday, the prayer prescribed for the breaking of the Artos is said following the Amvon prayer. The Artos is distributed following Liturgy. In ancient times not only the Holy Doors and Deacons’ doors on the Iconostas, but also the Royal doors from the Narthex to the Nave (i.e. not the Holy Doors into the Altar, but the Doors into the Nave) were left opened during this week. On Bright Saturday, the Royal Doors (from the narthex to the Nave) would be shut as well as the Deacon doors, but the Holy Doors would remain opened until the Leavetaking. Later, with a confusion of the meaning of “Royal Doors” in certain of the Slavic Churches, it became practice to close all the doors of the Iconostas prior to the 9th Hour. Part of the reason for this is that many temples in the past few centuries were built without any Royal Doors altogether, and in some cases built without a narthex. Thus, the term was interpreted to mean “Holy Doors” and hence the confusion of meaning. However, it should be noted, that

whenever a temple does not have Royal Doors from the narthex to the nave, that the central doors into the temple itself would function for this in the rubrics, such as on Pascha, the “Glory” of Matins would begin outside the Church before the doors of the temple.

Sunday May 5

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 Sunday. All services of this Paschal Period are governed by the PTr. The Menaion governs those feasts at which the Polyeley or vigil is prescribed.

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

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

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

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

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

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

Sunday May 12

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 19

Fourth Sunday of Pascha—Sunday of the Paralytic Tone 3

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

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

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

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

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

Wednesday May 22

Mid-Pentecost, Prepolovinnia; 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 26

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 29

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

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

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

Sunday June 2

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

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

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

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

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

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

Wednesday June 5 Leavetaking of Pascha

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

Matins Gospel John 21.15-25

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

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

Ascension Thursday June 6

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

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

Cf. *Prayer Book* pp. 257ff.

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

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

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

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

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

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

Sunday June 9

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 14

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 15

Pentecost Saturday – Memorial Saturday (Soul Saturday)

Cf. *Prayer Book* pp. 265-66.

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

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

Pentecost Sunday June 16

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 17 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 18 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 22 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 23

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 30

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: 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
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Sunday July 7

3rd Sunday after Pentecost Tone 2

Nativity of St. John the Baptist and Forerunner of Christ, Sunday of All Saints Regional (eg. of Halychyna, Sunday of All Saints of the Land of Poltava, ...Volhynia, Odessa etc.)

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):

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

After Entrance: 3 Readings

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

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

Troparia:

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday July 14 Tone 3 Cosmas and Damian

Vespers (served on Saturday):

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

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

Sunday July 21 Tone 4 St. Procopius of Caesarea

Vespers

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

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

Troporia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar.

(or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x)

Hours

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

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

Divine Liturgy

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

Troparia:

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

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple
If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.
Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion
Communion hymn “Praise the Lord” followed by koinonikon from the Menaion.

Sunday July 28 Tone 5 St. Volodymyr (Vladimir)

Vespers

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Troparia:

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday August 4 Tone 6 St. Mary Magdalene

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich
After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Troparia:

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

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

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

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

Sunday August 11 Tone 7 St. Kallinikos

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

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

Sunday August 18 Tone 8 St. Eusignius Martyr, Forefeast of Transfiguration

Vespers (served on Saturday):

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

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Troparia: Sunday and Forefeast

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

Monday August 19/6 Holy Transfiguration of Our Lord;

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

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

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

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

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

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

Sunday August 25 Tone 1 Martyrs Aniketos and Photius

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

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

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

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

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

Matins: After “God is the Lord...” (Tone 1), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polielely and the Magnification: “We magnify You O Immaculate Mother of

Christ our God, and we glorify Your All-glorious Dormition.” After Polielely: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth...” Prokimenon, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stychyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me.... And the Stychyron to the Birthgiver of God. “O God save Thy people...” Canons 1st of Feast—8; 2nd of Feast—6. Irmos: 1st Canon. Katavasia: Both Irmosi of the feast. After 3rd Ode: Hypakoe—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “All generations call you blessed...” And the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 4 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

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

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

Sunday September 1 Tone 2 Martyrs Andrew Stratelates & 2593

Soldiers

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 September 8 Tone 3 Sts Adrian and Natalia

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

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

Sunday September 15 Tone 4 Martyr Mamas

Vespers (served on Saturday):

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

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

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

Matins:

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

After each *kathisma* we read the sessional hymns from the Oktoich
 After *evlogitaria* and *litany* the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

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

Saturday September 21 (September 8 jc)

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 22 Tone 5 Sts Joachim and Anna

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel 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...”

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

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

Cf. *Prayer Book* pp. 281ff.

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

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

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

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

Troparion: “**Lord, save Your people and bless Your inheritance. Grant Victory to Orthodox Christians over their enemies. And by Your Cross preserve Your Community.**”

“**Before Your Cross we bow down, Master and Your Holy Resurrection we glorify**” (Trisagion Hymn of the Cross).

Sunday September 29 Tone 6 Gr.Martyr Euphemia, Sunday after Ex. Of Holy Cross

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...stykhyr 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 of Ode 9 of Canon

Communion hymn: Praise the Lord... and Koinonikon from Menaion

Scripture readings:

2 Corinthians 1:21-2:4

Matthew 22:1-14

Galatians 2:16-20 Sunday after the Universal Exaltation

Mark 8:34-9:1 Sunday after the Universal Exaltation

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

Vespers (served on Saturday)

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Troparia:

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

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple
If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians. Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion
 Communion hymn “Praise the Lord” followed by koinonikon from the Menaion.

Sunday October 13 Tone 7 Gregory of Armenia

Vespers (Served on Saturday)

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Troparia:

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

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

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

Matins: Gospel Luke 1.39-49, .56.

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

Sunday October 20 Tone 8 Martyr Sergius

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel 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

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday October 27 Tone 1 Martyr Nazarius

Vespers (served on Saturday):

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

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

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

Matins:

After God is the Lord, Sunday Tropar 2x, Glory, Tropar from Menaion, N&E, Theotokion
After each kathisma we read the sessional hymns from the Oktoich
After evlogitaria and litany the hypakoe is read and the Hymns of ascent and prokim are sung in the tone of the week.

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel 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

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday November 3 Tone 2 Hilarion the Great

Vespers

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

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

Troporia

Res. Trop., Glory..., Menaion, N&E dismiss. Bohorod. In tone of last tropar.

(or, if vigil, Rejoice Virgin Birthgiver 2x, Saint 1x)

Hours

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

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

Divine Liturgy

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

Troparia:

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

If Temple commemorates feast of Mother of God: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Glory, Kondak from Menaion, N&E, Kondak of Temple
If Temple commemorates a Saint: Sunday Tropar, Tropar of Temple, Tropar from Menaion, Sunday Kondak, Kondak Temple, Glory, Kondak Menaion, N&E, Protection of Christians.
Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion
Communion hymn “Praise the Lord” followed by Koinonikon from the Menaion.

Sunday November 10 Tone 3 Great Martyr Paraskevi

Vespers (served on Saturday)

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Troparia:

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday November 17 Tone 4 Ven Ioannikios

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel 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...”

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

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

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

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

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

Sunday November 24 Tone 5 Gr.Martyr Menas

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Troparia:

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

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

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

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

Sunday December 1 Tone 6 Martyr Plato(n)

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Liturgy

Troparia:

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

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

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

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

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

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

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

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

Matins: After “God is the Lord...” (Tone 4), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. 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 Stychyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me...” And the Stychyry to Mother of God. “O God save Thy people...” Canons Feast—14; Irmos: 1st Canon. Katavasia: “Christ is Born...” (from Nativity of the Lord Canon) After 3rd Ode: Kathisma—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “The Angels beheld the Entrance...” And Irmos of the Canon and the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 1 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Promimenon Tone 3 (Song of Theotokos): “My soul magnifies the Lord/and my spirit rejoices in God my Savior. Vs. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me blessed.” Instead of “It is right in truth (It is truly meet)” we sing “”The Angels

beheld the Entrance...” and the Irmos of Ode 9 of the Canon (1st Festal Canon--this is sung until the Leavetaking). Communion: I will take the cup of salvation and call on the Name of the Lord. Alleluia.

Sunday December 8 Tone 7 Hieromartyr Clement of Rome

**Due to it being the Leavetaking of the Entrance, the services are doxology-ranked, reflected in the rubrics below.*

Vespers

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Troparia:

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday December 15 Tone 8 Prophet Habakkuk

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

Irmos, 2 Troparia, and Theotokion of canon of the Resurrection (from Oktoich)
3 Troparia of the canon of the Cross and Resurrection in the Oktoich
After Ode 3: Kondak and Ikos are chanted and sessional hymns from the menaion.
After Ode 6: Kondak and Ikos of the Resurrection
After Ode 8: Magnificat
Praises: 8 Stykhyry from Oktoich, Glory, Gospel stykhyr (in back of Oktoich), N&E, “You are Most Blessed...”

Hours

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

Liturgy

Troparia:

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

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

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

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

Sunday December 22 Tone 1 Conception of Mother of God

Vespers

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Troparia:

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion
Communion hymn “Praise the Lord” followed by Koinonikon from the Menaion.

Sunday December 29 Tone 2 Forefathers, Prophet Haggai

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

	Prophecy (Vespers)	Apostle (Epistle)	Gospel
Readings for this day		Col. 3.4-11	Luke 14.16-24

Vespers (served on Saturday)

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, Forefathers 1x)

Hours

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

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

Divine Liturgy

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

Troparia:

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion
Communion hymn “Praise the Lord” followed by Koinonikon from the Menaion.

Sunday 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 Misail; Troparion, Tone 2 —
Great are the accomplishments of faith!// In the fountain of flame, as in refreshing water, the three holy children rejoiced;/ and the Prophet Daniel/ was shown to be a shepherd of lions, as of sheep.// By their prayers, O Christ God; save 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 wilt, Thou canst do!

End of Rubrics for the year 2019

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