



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

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

Fr. Haralampij Linsinbigler

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

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Liturgical Vestment Colors

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

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

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

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

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

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

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

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

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

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

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

When a Priest gives a blessing

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

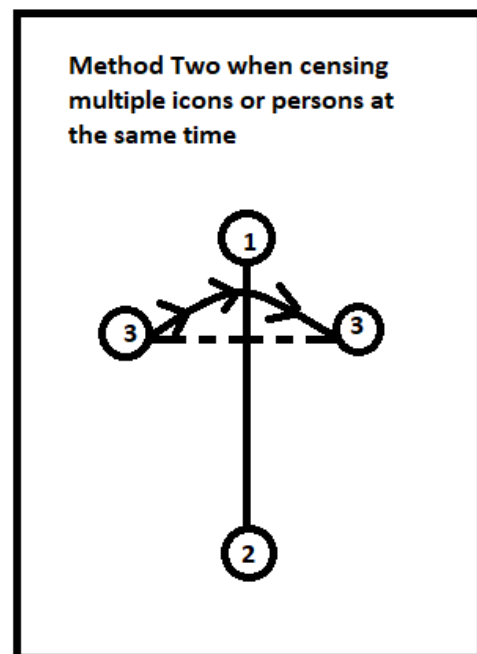
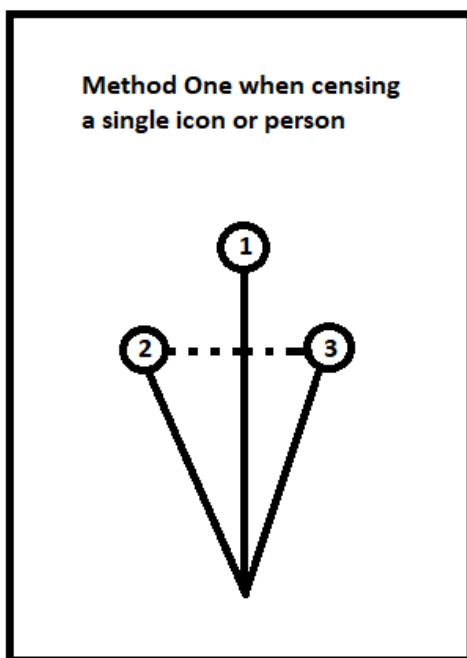
Orthodox Christians do: from right shoulder to left shoulder, but he blesses others from *their* right to *their* left.

Methods of Censing

Method of Censing in accord with the Slavonic Typikon

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

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



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

Order of Censing

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

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

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

Great Censing at Vespers:

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

Prior to Divine Liturgy:

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

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

Front side of HT 3x

South side of HT 3x

East side of HT 3x

North side of HT 3x

Proskomedia Table 3x

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

Icons on South side walls of Altar

Icons on North side walls of Altar

Icon above Holy Doors (if there is one)

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

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

After this cense:

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

Pre-Gospel Censing

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

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

From the south of the HT 3x

From the East of the HT 3x

From the North of the HT 3x.

Cense the Proskomedia Table

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

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

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

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

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

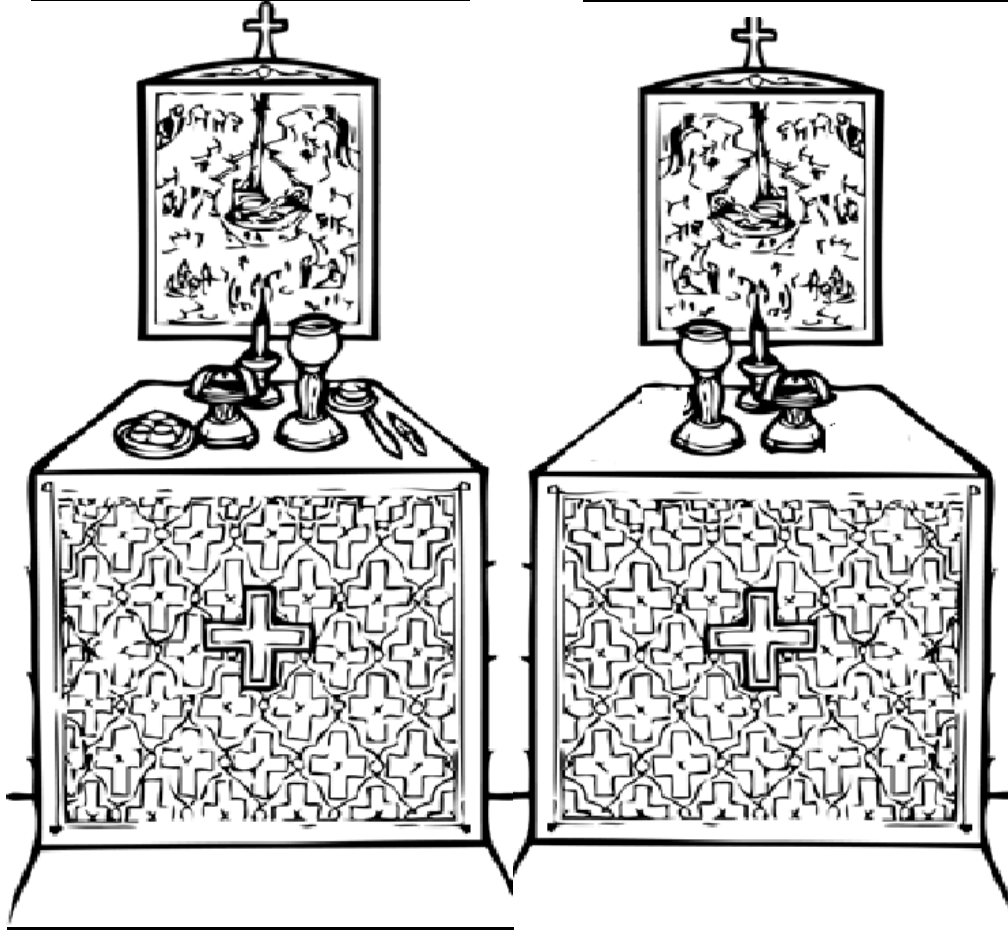
**Note, there are those who do a far more extensive “door open” censing, but this loses the purpose for this censing both in the logic of the Typikon and in the reason for the censing itself.*

Proskomedia Table Setup-Divine Liturgy and Presanctified Liturgy

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

Proskomedia for Divine Liturgy

Proskomedia for Presanctified Liturgy



Duties of Subdeacons and Readers

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

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

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

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

Here we see that that the Office of Subdeacon is:

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

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

"The Subdeacon's Duties"

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

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

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

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

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

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

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

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

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

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

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

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

Abbreviations and meanings:

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

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

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

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

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

LTr=Lenten Triodion

PTr=Paschal (Flowery) Triodion; Pentecostarion

Kathisma=Sidalon, Sitting hymn

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

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

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

Rubrics for 2024

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

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

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

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

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

January 5/December 23 [Friday] Forefeast of Nativity

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

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

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

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

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

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

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

Vespers (served on Friday evening)

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

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

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

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

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

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

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

Irmos: *Overwhelming power*, repeated twice.

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

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

After Ode 6, Kontakion and Ikos of the Forefeast.

At Ode 9, More Honorable

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

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

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

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

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

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

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

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

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

The Vigil of the Nativity is Served on Saturday Evening

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

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

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

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

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

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

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

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

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

After each Kathisma: Sessional hymns of the Feast.

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

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

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

Canon: Feast (both canons)

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

Katavasia: The Irmoi of both canons.

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

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

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

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

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

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

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

First Hour.

Hours: Troparion: Feast; Kontakion: Feast.

Liturgy of St. Basil the Great

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

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

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

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

Epistle: Gal. 4:4-7 (§209).

Alleluia, Tone 1.

Gospel: Matt. 2:1-12 (§3).

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

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

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

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

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

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

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

Cf. *Prayer Book* pp. 319ff.

Great Vespers (served Saturday evening)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Matins Gospel 10, John 21:1-14 (§66).

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

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

for us.

Irmos of the Canon of the Resurrection, Tone 7.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jan 18/5 Day before Theophany:

This is a day of Strict Fast

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

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

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

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

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

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

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

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

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

Vespereal Liturgy (see below)

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

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

Cf. *Prayer Book* pp. 321ff.

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

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

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

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

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

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

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

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

Morning of Theophany:

Cf. Prayer Book pp. 322ff.

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

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

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

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

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

Great Vespers

Blessed is the man is sung

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

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

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

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

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

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

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

Vespers: *Blessed is the man* is sung

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

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

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

Troparia: *O Theotokos and Virgin* x3.

Divine Liturgy

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

Troparia:

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

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

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday February 4/Jan 22

35th Sunday Tone 2

The Scripture Readings

Mark 16.1-8 (2nd Matins Gospel)

1 Timothy 1.15-17

Luke 18.35-43

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

The Scripture Readings

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

2 Corinthians 6:16-7:1

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

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

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

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

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

Cf. *Prayer Book* pp. 332ff.

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

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

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

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

Candle blessing. Festal Dismissal as at Matins.

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

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

The Scripture Readings

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

1 Timothy 4:9-15

Luke 19:1-10

Beginning of the Lenten Triodion, 2024

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

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

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

Cf. p. 208 of the Prayer Book

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

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

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

Divine Liturgy

Following the Gospel Entrance:

Troparia:

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

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

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

Troparion of the Feast: “Teachers of the universe, in that you share in the ways of the Apostles, entreat the Master of all, that He grant peace to the world and great mercy to our souls.”

Feb. 12/Jan. 30 Sunday of the Prodigal Son. Tone 6.

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

Great Vespers Blessed is the man is sung. At “Lord I Cry” 3 Resurrection from Oktoich, 4 from Triodion, 3 from Menaion, Glory Doxastikon from Menaion, N&E Dogmatikon in tone of week. Entrance, Prokim of day, 3 Old Testament Readings.

Litya: Stykh of Temple, Stykh Menaion, and from the Triodion from lauds of Matins. Glory..Triodion; N&E-Menaion.

Apostikha: Resurrection from Oktoich, Glory Triodion, N&E Menaion.

“Rejoice Virgin...” 2x and Troparion of Hierarchs 1x

Matins, Polyeley with “**By the waters of Babylon...**” After Psalm 50 the Troparion “Open unto me the doors of repentance....” Exapostilaria: Matins Gospel, Glory, Menaion, N&E, Hierarchs.

Divine Liturgy Following the Entrance: Troparion of the Resurrection, Tropar Hierarchs; Kondak Triod, Kondak Hierarchs. Koinonikon both Res. and from Menaion.