



Ustav: The Liturgical Order of Services for the year of the Incarnate Lord 2018

If you have any questions regarding the Ustav or the Liturgical order for the year 2018, please feel free to contact me by email or by phone. *Protopriest 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 of St. Sabbas of Jerusalem 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, red 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].

White, the color of the Resurrection is worn at funerals and memorial services. Also, interestingly, in Russian and in some other places, at liturgy on Holy Thursday, a white altar cover is used to represent the linen tablecloth of the Last Supper [the priest wears dark red, and the church remains in black until after the liturgy, when the priest’s vestments return to black].

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. Gold is often worn from Christmas to Epiphany, and in some places, during the Nativity fast. 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 is worn for Nativity, while in others it is worn for Pascha, and in a few it is worn for both.

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 vestments, that is, dark red (some more purple in tone), were exclusively worn on weekdays of Great Lent. Black came in much later, and is still used in much of the northern Slavic tradition. The practice of wearing black vestments to funerals did not come into liturgical existence until it was suggested in 1821 that the clergy of St. Petersburg wear black vestments to participate in 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 many parishes the covering on the altar and other tables, other cloths and hangings, the curtain behind the Royal 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, and 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 purple color is also the 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.

A Note About Sundays

Often it is said that every Sunday is a “little Pascha.” However, there is nothing “little” about Sunday. We find that in forefeasts and afterfeasts of the Great Feasts when they fall on Sunday, *the Resurrectional troparia and other elements always take precedence*, making the weekly feast have prominence except for when the Great feast of the Lord falls directly on a Sunday. As the Deacon’s verses (read at every Sunday Liturgy, and during Paschal Matins) note, *Christ is Pascha*. Sunday is “the Lord’s Day.” It is Christ’s Day because it is the day of His Resurrection, which means “standing again.” Instead of saying, therefore, that every Sunday is “little Resurrection” and that Great Pascha is “Resurrection,” we should be saying that every Sunday is *weekly* Resurrection and Great Pascha is the *annual* Greatest Feast of Resurrection, and renewal of the weekly cycle, and thus is the great and annual “Feast of feasts,” that is to say, Feast of the Resurrection feasts, of which there are 51 others. The canons emphasize that no one is to kneel on any Sunday throughout the year, nor on any of the 40 days of Paschaltide (including Fridays).

Rubrics for 2018

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.

Friday January 5, 2018 (Julian December 23, 2017)

***Day of Strict Fast, Forefeast—Nativity**

A day of strict fast is one in which, if possible, the faithful don't eat anything until afternoon/evening in preparation for a Great Feast. Because there is no strict fast allowed on Saturday or Sunday, when the feast of the Nativity falls on Sunday or Monday we observe the strict fast in preparation for Nativity, marked by the Royal Hours, on the Friday preceding. The purpose for the Royal Hours is to fill the time of the strict fast with vigil, prayer and contemplation. The Royal Hours should not be moved to Saturday, as that negates the purpose of the service and its proper placement. Rather, the Canon in preparation for the Nativity (a beautiful service rarely heard) may be done on Saturday.

Royal Hours:

1st Hour: **Micah 5:2-4; Heb 1:1-12; Mt 1:18-25;** (Royal Hours);
3rd Hour: **Baruch 3:36-4:4; Gal 3:23-29; Lk 2:1-20;** (Royal Hours);
6th Hour: **Isa 7:10-16a, 8:1-4, 8b-10; Heb 1:10-2:3; Mt 2:1-12;** (Royal Hours);
9th Hour: **Isa 9:6-7; Heb 2:11-18; Mt 2:13-23;** (Royal Hours);

Time of Royal Hours: The Typikon prescribes the Royal Hours begin at about 8 o'clock (the second hour of the day according to the ecclesiastical time), but it may be served as needed sometime after 7am and before 3:30pm. They also may be served individually at their times.

Order of Service: The priest, vested in a phelonion, brings out the Gospel through the Royal Doors and sets it upon an analogion in the middle of the Church. Priest: *Blessed is our God.* Reader: *Amen. O Heavenly King; Trisagion to Our Father; Lord, have mercy x12; G/N: O come let us worship.*

Psalms of each hour (At each hour there are two special psalms and one that is usually read). During the reading of the Psalms there is a censuring, beginning at the analogion on which the Gospel was placed. At the First Hour, there is a full censuring (i.e. the altar and the whole temple), which is done by the priest; at the Third and Sixth Hour there is a lesser censuring, done by the deacon; and at the Ninth Hour there is a full censuring done by the priest. After the psalms, troparion of the forefeast (*Once Mary, being with child by a seedless conception*), the usual Theotokion, and then the special stichera (troparia with refrains). *Let us attend; Prokimenon* and the Old Testament Reading; Epistle reading.

After the reading of the Epistle: Priest: *Peace be unto You.* Reader: *And to Your spirit.* Deacon: *Wisdom! Aright! Let us hear the Holy Gospel.* Priest: *Peace be unto all.* Choir: *And to Your spirit.* Priest: *The Reading is from the Holy Gospel according to St. N.* Choir: *Glory to You, O Lord, glory to You.* Deacon: *Let us attend.* And the Gospel is read by the priest; then we continue with the reading of the hour (i.e., at the First Hour we read: *Direct my steps*; at the Third Hour: *Blessed is the Lord God*; etc).

At all the hours, we chant the Kontakion of the Forefeast (*Today the Virgin comes*). At the Ninth Hour, the last sticheron (*Today He Who in essence is God intangible*) is first chanted solemnly, and during its last words the priest, reader and people make three bows from the waist; G/N: and the same sticheron again (*Today He Who in essence is God intangible*). After the completion of the reading of the Gospel at the Ninth Hour, it is taken into the altar. Then the holy doors are closed, and the priest removes his phelonion. After the prayer of the Ninth Hour (*Master, Lord Jesus Christ our God*) we begin Typika with Psalm 102 (*Bless the Lord, o my soul*) and Psalm 145 (*Praise the Lord, O my soul*), and the rest according to the usual order.

After *The choir of Holy angels and archangels*, at Both now... we read: *Remit, pardon, forgive.**

Our Father; Kontakion: Forefeast; Lord, have mercy (40x); Most Holy Trinity.

Priest: *Wisdom!*

Choir: *It is right in truth to glorify you, the Birthgiver of God...* (making a bow from the waist).

Priest: *Most holy Birthgiver of God, save us.*

Choir: *More honorable than the Cherubim.*

Priest: *Glory to You, O Christ God, our Hope, glory to You.*

Choir: G/N: *Lord, have mercy x3; Father (Master), Bless.*

And the priest gives the lesser dismissal.

Saturday January 6—Day Before Nativity, Great Martyr Eugenia

Vespers (served on Friday evening): Kathisma 15.

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 hath drawn nigh*). There is no entrance; *O Gladsome Light*; Prokimenon of the day, Tone 6: *My help cometh from the Lord*.

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: Forefeast.

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

After Ode 3, Nun-Martyr, 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*) G/N: Forefeast (*O 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: 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*); G/N: Forefeast (*Glory to You, Father, Son and Spirit*).

It is good; Trisagion; Troparion: Forefeast; Litany: *Have mercy on us*; Dismissal of the day.

Divine Liturgy:

The Liturgy of St. John Chrysostom is served in the morning, with Vespers being served separately later in the afternoon or early evening.

Entrance: “Come let us worship...O Son of God who is wondrous in the saints...”

After Entrance:

Tropar forefeast, G/N, Kondak forefeast

Prokeimenon of Saturday (Tone 8): Be glad in the Lord and rejoice, you righteous. Verse: Blessed are those whose iniquities are forgiven and whose sins are covered.

Epistle: Galation 3.15-22

Gospel: Matt. 13.32-26

Commuion: Rejoice in the Lord, you righteous, praise befits the just!

Sunday January 7, 2018 (Julian December 25, 2017)

THE NATIVITY OR OUR LORD GOD AND SAVIOR JESUS CHRIST

The Adoration of the Magi: Melchior, Caspar, and Balthasar

Vespers (*served Saturday evening*)

Great Vespers is prescribed to begin earlier than usual, at about 1pm (the liturgical 7th Hour of the day), although some notes have it prescribed to begin after 3pm when the Eve falls on a Saturday or Sunday. Because the Eve falls on Saturday, Vespers is not tied to Liturgy, and the service begins as follows:

“Blessed is our God...”, Come Let us worship (3x). Psalm 103, Great Litany. Kathisma 1, Lord I Cry 8 stykhry of the feast, Glory N&E, doxastikon of the feat. Entrance with the Gospel, Prokeimenon of the day (Sunday—The Lord is King...). (In olden times the Great Prokeimenon “Who is so great a God as our God” was sung at this point, but the current practice is only to do it when the Eve falls on a Friday).

8 Old Testament readings with special troparia as appointed in the Menaion:

Gen 1:1-13; Num 24:2b-3a, 5-9, 17b-18; Micah 4:6-7, 5:2-4; Isa 11:1-10; Baruch 3:36-4:4; Dan 2:31-36, 44-45; Isa 9:6-7; Isa 7:10-16a, 8:1-4, 8b-10.

Little Litany with exclamation “For You are Holy”

Prokimen Tone 1: The Lord said to me...

Epistle from Hebrews 1.1-20

Alleluia

Gospel from Luke 2.1-20

Augmented Litany

Vouchsafe

Evening Litany (Let us complete our evening prayer)

Wisdom

Father Bless

Christ our God the Existing One is blessed...

Confirm O God the Holy Orthodox Faith...

Most Holy Birthgiver

More honorable

Glory to You O Christ God...

Glory N&E, Lord have mercy (3x) Father bless!

The Priest gives the festal dismissal (May He Who was born in a cave...)

The candle is set in the middle of the church and the chanters, coming together, sing the tropar of the Nativity

The Vigil (Festal Compline&Matins), served Saturday night:

Great Compline (with Litia): The Priest in Phelonion exclaims: *Blessed is our God*, and censures the entire church. Reader: *Amen*. And 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).

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*).

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

Aposticha: Feast (*A great and most glorious wonder is wrought today*); G: Feast (*Rejoice, O Jerusalem*); N: Feast (*You madest Thine abode within a cave*).

Now lettest You Your servant, Trisagion to *Our Father*. Troparia: Feast x3. Blessing of the Bread. *Blessed be the name of the Lord* x3. Psalm 33: to *...but they that seek the Lord shall not be deprived of any good thing*. Priest: *The blessing of the Lord*. And the reader begins the Six Psalms.

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

0After 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 are born in the flesh of the unwedded and most pure Virgin Mary***. Psalm verse: *Shout with jubilation unto the Lord all the earth; sing unto His name, give glory in praise of Him*.

Sessional hymns of the Feast (*Come, 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*). God save Your people

Canon: Feast (both canons) 12 Glory to You, our God, glory to You.

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, her who is more honorable and more glorious than the hosts on high, the most pure Virgin Birthgiver***; and the others.

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

Praises, Tone 4: Feast 4 (*Be glad, 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.

Festal Liturgy of St. Basil, which is served early due to the labor of the vigil (*note, in parish practice, it is often served at normal time)

The festal Antiphons are sung

At the entrance, the deacon (or priest if there is no deacon) says the Festal Introit: ***From the womb before the morning star have I begotten You. The Lord hath sworn and will not change His mind: You are a priest forever, after the order of Melchizedek***, then the Troparion of the feast (*Your nativity*), G/N: Kontakion of the feast (*Today the Virgin*).
 Instead of the Trisagion: *As many as have been baptized into Christ*.
 Prokimenon, Tone 8: *Let all the earth worship You and sing to You*.
 Epistle: Gal. 4:4-7
 Alleluia, Tone 1.
 Gospel: Matt. 2:1-12
 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 unto 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 January 14, 2018 (Julian January 1, 2018)

Circumcision [Naming] of our Lord, God and Savior Jesus Christ; 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	<u>1.</u> Gen. 17.1-2, 4-7, 3, 9-12, 14 <u>2.</u> Prov. 8.22-30 <u>3.</u> 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 on Eve) At Lord I Cry 10 Stykhyry, 3 Res (Oktoich), 3 Circumcision (menaion), 4 St. Basil. Glory, St. Basil, N&E, Circumcision.

Entrance, Prokim of Day+ 3 Readings (see chart above).

Apostikha: 4 Res, Glory, St. Basil (Tone 6) N&E Circumcision (Tone 8). [If blessing of loaves Tropar Circumcision 1x, St. Basil 1x and Rejoice Birthgiver 1x—Priest censes tetrapod with 5 loaves wheat wine and oil]. Blessed be the name of the Lord 3x. Pr.: Blessing of the Lord then dismissal (unless serving Matins then immediately Six Psalms).

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

The Liturgy of St. Basil the Great is served at its normal hour, the customary Antiphons are taken and the customary order of Troparia, Kondakia, Prokimena and Scriptural readings are observed: After Entrance: Tropar Res, Tropar Circumcision, Tropar St. Basil; Glory

Kondak St. Basil, N&E Kondak Circumcision. “All of creation rejoices in you....” is sung in place of “It is right in truth...”

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

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

Friday January 19 (Julian Jan 6) Theophany

The Epiphany (Manifestation) of the Trinity and Baptism of Our Lord.

Theophany is preceded by a 4-day pre-festive period; The celebration of the feast lasts for 8 days

	Prophecy (OT)	Apostle	Gospel
Vespers	Gen 1.1-13; Ex 14.15-18, 21-23, 27-29; Ex 15.22-27, 16.1; Jos 3.7, 8, 15-17; 2Ki 2.6-14; 2Ki 5.9-14; Isa 1.16-20; Gen 32.1-10; Ex 2.5-10; Jgs 6.36-40; 1Ki 18.30-39; 2Ki 2.19-22; Isa 49.8-15		
Liturgy (Vesperial)		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 on the Eve of the Feast, January 5, this service begin between 1pm and 2pm (the 7th hour of the day), anticipating it taking many hours end ending in the evening when it gets dark, while another prescribes the service to begin around 11am (5th hour). However, in parish practice, the Liturgy does not last that long. Thus, the window for serving this service is anywhere from late morning to early evening. (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 1pm, “we signal to all on the great one (semandran, bell), heavily. And, once we have 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 (*Note, today it is common to do it 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 Vesperal 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 (partial breaking of the fast with wine and oil), 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*).

January 19/6, Morning of Theophany:

Cf. Prayer Book pp. 322ff.

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

Entrance: Wisdom let us attend! Blessed is He that comes in the name of the Lord! We bless You from the House of the Lord. God is the Lord and has revealed Himself to us!

Tropar of Feast Glory N&E Kondak of Feast. Instead of Trisagion “As many as have been baptized” is used. Prokim: Blessed is He that comes in the name of the Lord. God is the Lord and has revealed Himself to us” Epistle Titus 2.11-14; 3.4-7 Gospel Matt. 3.13-17. Instead of “It is right in truth” we sing “Magnify O my soul” Irmos of the first festal canon (Ode 9).

Communion hymn: The grace of God has appeared for the salvation of all. Alleluia....

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

Sunday January 21 (Julian Jan 9) **Sunday after Theophany,**

Zacchaeus Sunday, 33rd Sunday after Pentecost Tone 8

John 21:15-25 (11th Matins Gospel)

1 Timothy 4:9-15

Luke 19:1-10

Ephesians 4:7-13 Sunday After

Matthew 4:12-17 Sunday After

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

Readings from Menaion are taken

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 Feast from Menaion

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 after Theophany

Alleluia: Sunday and Feast

Gospel: Sunday after Theophany

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

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

Triodion Begins

Sunday January 28 Publican and Pharisee (Fast free week)

Tone 1

Vespers

Lord I Cry: 10 Stychyry: 7 Oktoich, 2 Triod (repeat, first), Tone 1 “Brethren let us not”

Glory, Triodion (tone 8 “Almighty Lord”), N&E... the dogmatikon in tone of week

Apostikha: stychyry from Oktoich, Glory, Triodion 5th tone “My eyes are weighed”..N&E, resurrectional Theotokion (5th tone)

Matins

Ps. 118 is chanted. After Ps. 50 “The doors of repentance” is sung (and the rest as found in the Triodion and Horologion). At the Praises sing 8 stykhyry: 4 from Oktoich, 4 Triodion (2 from Lord I Cry at Vespers, doxastikon from Litya, and one printed at the Matins section of the Triodion for the praises of this day.

Hours

Res Tropar and Kondak from Triod

Liturgy

Troparia:

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

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

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

Epistle: 2 Tim 3.10-15

Gospel: Luke 18.10-14

Sunday February 4 Prodigal Son Tone 2

Vespers

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

Matins

Polyeleos with “By the waters of Babylon” (Ps. 134,135,136)
After Ps. 50 “The doors of repentance” and rest from Triodion&Horologion

Hours

Res Tropar and Triod Kondak

Liturgy

Troparia:

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

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

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

Epistle: 1 Corinthians 6.12-20

Gospel: Luke 15.11-32

Saturday February 10, Saturday of the Last Judgment. Commemoration of all the faithful 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 is taken

Sunday February 11 Sunday of the Last Judgement (Meatfare) Tone 3

Vespers

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

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

Matins

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

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

Hours

Res Tropar and Triod Kondak

Liturgy

Troparia:

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

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

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

Epistle: 1 Cor. 8.8-9.2

Gospel: Matt. 25.31-46

Thursday Feb. 15/2 The 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.

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

Matins After God is the Lord (Tone 1) Tropar Feast (3x). Usual Kathismas, Festal Kathisma hymns. Polyeley and 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. Also, the lesser blessing of waters may also be done upon this day (representing the “closing” of the Nativity/Theophany season, with the blessed waters of Theophany theoretically all distributed and more needed), which would precede the blessing of candles, and then this water would be used to bless candles.*

Sunday February 18 Sunday of Forgiveness, Afterfeast of Meeting of the Lord Tone 4

Vespers

At Lord I Cry, 10 stykhyry: 4 Oktoich, 3 Triod, 3 Feast (from Menaion). Glory, Triod (Tone 6 “Adam sat before Paradise”), N&E, dogmatikon in tone of week.

At Apostikha: 4 Oktoich w/ Psalm verses, Glory, Triodon (Tone 6 “Adam was cast out”), N&E, Res Theotokion in tone of week.

Matins

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

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

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

At the Praises: 4 Oktoich, 3 Feast, Glory, Feast, N&E, Triod: “You are most blessed...”

Hours

Tropar Res, Glory, Tropar Feast (Menaion), N&E Bohod of the Hour. At 1st and 3rd Hour: Kondak Feast. At 3rd and 9th Hour: Kondak Triod.

Liturgy

Troparia:

Tropar Res, Tropar Feast, Glory, Kondak fr/ Triod, N&E Kondak of the Feast (from Menaion)

Prokim: Oktoich and Menaion for feast

The Great Fast begins

PURE MONDAY February 19: The priest should take care that the rite of Forgiveness happens in the parish. If the people are not accustomed to come later for Vespers, then let the rite be done at the end of Liturgy on Sunday. Forgiveness from the heart is to be strongly emphasized by all priests to their flocks. The Rite of forgiveness takes place as follows: After the dismissal at Vespers (or after Liturgy during the Veneration of the Cross), the priest stands beside the tetrapod or analogion (or before the amvon), and the faithful come up one by one to venerate the icon, after which each makes a metania before the priest saying, “forgive me a

sinner.” The priest replies “God forgives and I forgive. Forgive me, a sinner,” and the person in turn replies to the priest “God forgives and I forgive” and receives a blessing from the priest.

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, with Presanctified being served on Wednesday and Friday

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

READINGS FOR THE WEEK:

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

First Week of Great Lent	Prophecies (OT)
Monday (eve of Tues)	Isa 1.1-20; Gen 1.1-13; Pr 1.1-20
Tuesday (eve of Wed.)	Isa 1.19-2.3; Gen 1.14-23; Pr 1.20-33
Wednesday (eve of Thurs)	Isa 2.3-11; Gen 1.24-2.3; Pr 2.1-22
Thursday (eve of Friday)	Isa 2.11-22; Gen 2.4-19; Pr 3.1-18
Friday (eve of Saturday)	Isa 3.1-14; Gen 2.20-3.20; Pr 3.19-34

Saturday February 24

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

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

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

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

Matins as in Triodion.

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

Sunday February 25

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

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 from Oktoich (in tone of week) and 4 Triodion: “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 through 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 3

Second Memorial Sabbath (Saturday), also called “Parents 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 (served on Friday) is served with usual beginning, 7th Kathisma. Entrance, Prokeim and Readings (Triodion) and rest in order.

Compline (Friday night) Canon for the departed in tone of week, and Canon of Holy 40 Martyrs.

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

Sunday March 4

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

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

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

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

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

Third Week of Great Lent	Prophecy
Monday (eve of Tues)	Isa 8.13-9.7; Gen 6.9-22; Pr 8.1-21
Tuesday (eve of Wed.)	Isa 9.9-10.4; Gen 7.1-5; Pr 8.32-9.11
Wednesday (eve of Thurs.)	Isa 10.12-20; Gen 7.6-9; Pr 9.12-18
Thursday (eve of Friday)	Isa 11.10-12.2; Gen 7.11-8.3; Pr 10.1-22
Friday (eve of Saturday)	Isa 13.2-13; Gen 8.4-21; Pr 10.31-11.12

Sunday March 11 *Veneration of the Holy Cross Tone 7*

3rd of Great Lent

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

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

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

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

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

Divine Liturgy of St. Basil the Great. Troparia: Resurrection in tone of week, Cross, Glory N&E Cross. Instead of the usual Trisagion: “Before Your Cross we bow down, Master and Your Holy Resurrection we glorify.” The Prokimenon is: “O Lord Save Your people and bless Your inheritance.” Koinonikon: “The light of Your countenance.” The dismissal for all services from Sunday to Thursday of this week includes the addition: “by the power of the precious and life-giving Cross...”

Fourth Week of Great Lent (Holy Cross Week)

During this week, on Monday & Wednesday at the First Hour and on Friday after the dismissal of the Sixth Hour we venerate the Precious Cross according to the following order: The Priest in phelon preceded by the Deacon in sticharion with a candle and censer go out through the open Holy Gates to the Cross in the middle of the church. The Deacon gives the censer to the Priest, and then the Priest and the Deacon cense the Cross on all four sides, thrice. The Priest returns the censer to the Deacon, who censes the Priest 3x. Then the clergy sing “Before Your 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 preeded 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 March 17

Memorial Sabbath

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

Sunday March 18

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

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

Vespers. “Blessed is the man...” is sung. At “Lord, I Cry...” 10 stychyry: 6 Resurrection 4 Triodion. Glory....Triod, N&E Dogmatikon in tone of week. Litya: Stykhyry of temple Glory Triodion N&E Resurrectional Bohorodychnyj from Apostikha. Apostikha: Stykhyry of Res. w/verses. Glory, Triodion, *Let us honor* N&E Res. Bohorodychnyj.

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

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

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

Monday (eve of Tues)	Isa 37.33-38.6; Gen 13.12-18; Pr 14.27-15.4
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 March 24

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 Prokimenena, 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 March 25

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

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

Vespers Lord I Cry 10 Stykhyry; (6-Res., 4-Triodion [repeating the 1st]) Glory Triodion N&E Dogmatikon in Tone of Week. Litya Stykhyr of temple, Glory Triodion N&E Res.

Bohorodychnyj from Apostikha. At the Apostikha: Stychyry Res. with verses, Glory Triodion 2nd tone, N&E Res. Bohorodychnyj from Apostikha of 2nd tone. Troparia: Sunday, Glory, Triod 8th tone, N&E, Bohorodychnyj (O loving Lord).

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

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

The Rest of the 6th Week

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

Saturday March 31 *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 censor

Prokimena 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

Triumphal Entry of Christ—Palm Sunday April 1

Great Feast of the Triumphal Entry of our Lord into Jerusalem

(Palm Sunday; Willow Sunday)

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

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

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

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

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

Divine Liturgy of St. John Chrysostom, the festal Antiphons are sung: 1st –Psalm 114; 2nd Psalm 115, 3rd, Psalm 117. Tropar and Kondak are sung **Tropar: “By raising Lazarus from the dead before your passion, You confirmed the universal resurrection O Christ our God. Like the children, carrying the palms of victory, we cry aloud to You the Vanquisher 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 2

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 3

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 4

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 Your 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 5

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.” In other words one must wait and serve the Litya for the reposed after the services of Thomas Sunday have been served, either in the afternoon or evening, while others wait until that Monday or Tuesday.

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 in the early morning at 1 am (the Liturgical “7th hour of the night), 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 Your bridal chamber is sung 2x Glory N&E then 1x. Apostikha all Triodion.

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

Vespereal Liturgy of St. Basil (see below under Great Friday)

Great and Holy Friday April 6

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

HOLY FRIDAY	Prophecy (OT)	Epistle	Gospel
Vespers (Eve-Thursday afternoon) with Liturgy of St. Basil	Ex 19.10-19; Job 38.1-23, 42.1-5;		

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

Vesperal Liturgy of St. Basil the Great (commemorating the Mystical Supper)
(Served on Thursday) cf. *Prayer Book pp233-235*

Time of Service: Prescribed by the *Typikon* to begin some time approaching mid-afternoon, around 3pm (following the hammering of the Great Semandran rung during the 2pm hour [the liturgical “8th hour of the day”], allowing all to drop their work, clean up briefly, enter, venerate icons, light candles, so likely 2:30 or even 3pm) on Holy Thursday afternoon/eve of Good Friday. The *Typikon* prescribes it for the monastic order and, thus, anticipates the Liturgy to be about 5 hours long and to end between 7 and 8pm, allowing for the monastics to eat briefly before beginning the vigil. In ancient Rus, Constantinople, and old Jerusalem, this Liturgy began as late as 6pm (*although it was always served at an earlier time than that of Holy Saturday, since the latter is the latest Vesperal Liturgy of the year*). As always, pastoral discession is at hand for what is best for the parish, and despite the ordinance for its service in the afternoon/early evening, 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 (i.e. so that at least part of it takes place “in between the two evenings”—i.e. between noon and sunset, the time when the sun begins to set from the midsky and the time when the sun sets on the horizon). The first part of this service belongs to Holy Thursday and brings it to a Liturgical conclusion, whereas at 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**” [*Proskomedie Note: If possible, that is to say if there is a deacon or second priest to do the censuring, the Proskomedie is done during the “Lord I Cry,” but otherwise is done before the start of the service. At this Liturgy an additional Lamb “Ahnets” is prepared and consecrated for distribution to the sick during the year.*]

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

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

Washing of Feet: *The washing of feet is prescribed to be performed, although it is often not done in modern practice. In parishes and monasteries, the “Office of the Divine and Sacred Washing” is used from the Great Trebnik. The rubrics are as follows “The Rector (i.e. ordained Priest) exits fully vested...responsible members of the brethren (in male monastery unordained monks, in convent nuns, in parish people) are chosen by the Rector to be washed, among whom must be the 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 “during the second hour of the night” (between 8 and 9pm), making it the earliest prescribed Matins of the year (of course, this prescription is for monasteries where the service is served solemnly in full 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, in the Great Church Typikon, Matins was served at its usual time in the morning. On a pastoral level, it should begin no earlier than 7pm (“the first hour of the night”) and no later than 8am the following morning (“the second hour of the day”), unless there is great necessity to do so.

The order of service is as follows: Glory to the Holy Consubstantial..., Hexapsalmos, Litany, Alleluias with verses the tropar in 8th tone “The glorious disciples...” (2x) Glory N&E (3rd time). During the singing of the tropar the Priest, vested in Phelon brings the Gospel to the center of the church and censes the altar and the entire church. Candles may be distributed to the Faithful, and Matins proceeds as prescribed in the Triod. 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 “during the 2nd hour of the day” (i.e. between 8am and 9am), but may begin any time up through midday. Why is this hour suggested? Assuming that the Hours are chanted slowly and solemnly, the First Hour would transpire so that the 3rd Hour, which contains the reading from St. Mark—proclaiming 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 Slavonic 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 Hours may be read at the end of Matins (then served in the morning) 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 Shroud/Plaschanitsya/Epitaphios (see below under Holy Saturday)

Great and Holy Saturday, Annunciation April 7

The Great and Holy Sabbath and Holy Annunciation

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;	1Cor 1.18-2.2	Mt 27.1-38; Lk 23.39-43;

	Isa 52.13-54.1 Plus Annunciation readings (cf. Calendar)		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

For Annunciation, bright vestments are worn:

Vespers (served on Friday)

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). The “Tomb” is set up in the middle of the Church. The crucifix is either removed prior to the service, or removed during the service prior to the bringing out of the shroud.

At Lord I Cry, 10 stykhyry: 6 Triod (including doxastikon), 4 of Annunciation (1st stykh is repeated), Glory..., Triod (An awesome and marvelous mystery), N&E, stykh of the Annunciation (The Archangel Gabriel was sent...).

Entrance is with the Gospel. After Entrance, the 1st Prokim, followed by the first reading (Ex. 33.11-23) from Triod. Then 2nd Prokim, followed by 2nd and 3rd readings (Job 42.12-17 and Is. 52.13-54.1) from Triodion. Then the five readings that are appointed for the Annunciation are read, the first being Gen. 28.10-17 and the final one being Prov 8.22-30.

Prokim from Triodion (They laid me in the lowest pit...)

Epistle (1 Cor 1.18-2.2)

Alleluia from Triodion

Gospel (Composite as listed above in chart for Vespers)

Augmented Litany

Vouchsafe O Lord

Evening Litany.

Apostikha: 4 stykhyry from Triodion with their psalm verses. Glory..., stykh of the Annunciation (Today is the joy of the annunciation...), N&E, 1st tropar from the Triod (Noble Joseph).

Shroud is brought out as follows: During the Glory N&E of the Apostikcha, the Holy Doors are opened and the faithful light candles. During the stykh “Joseph with Nicodemus...”, the senior priest (in full vestments) and the deacon cense the Shroud (i.e. at each of the four sides of the Holy Table). Other priests are vested in epitrichil and phelon.

Lord now you let your servant depart in peace... is sung followed by Trisagion prayers.

Then begins the slow singing of the Tropar “Noble Joseph”. (*Note, if not done prior to the service, the corpus of Christ must be removed from the large Cross, and the Cross, without the corpus, placed behind the tomb).

During the chanting of “Noble Joseph”, the Shroud is brought out through the north door to the center of the church. The senior priest is under the Shroud and carries the Gospel Book. The Shroud is placed on the “tomb”, and the Gospel is set on top of the Shroud.

The singers continue (slowly) *with Glory N&E...The Angel stood...* during which the Senior Priest with censor and Deacon with Candle cense the Shroud 3x on each of the four sides.

The priest then gives a sermon.

Then “Wisdom” and the rest with dismissal, “May Christ our True God, who for us and for our salvation was Incarnate of the Virgin and endured in the flesh the awesome Passion, the life-giving Cross, and voluntary burial, through the prayers...” and the people “Amen”.

The Shroud is then venerated by the clergy and by all the faithful, each making three great prostrations to the ground, two before venerating the Shroud and one after. During the veneration, the stikh “Come and let us bless Joseph of everlasting memory” is sung. The Holy Doors and curtain are closed, and Small Compline begins immediately, while the faithful continue Shroud Veneration (*Note, this service is rarely served in parish practice).

Compline (*served Friday night*) 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 prescribed in the Typikon for the middle of the night around 1am, may be celebrated after Vespers Friday night or later on Saturday morning) commemorates the entombment of Our Savior, but since Annunciation falls on this day, the celebration of Annunciation is magnified especially in the Matins service.

The service begins as follows:

1. Before the Shroud, the Priest, vested in epitrachil, intones “Blessed is our God...”, and the usual beginning. However, in parish practice, the usual beginning is not done and the service begins, as at a Vigil, with “Glory to the Holy, Consubstantial, and Life-Creating Trinity...”
2. The Reader begins reading the Six Psalms, standing behind the Priest but facing the Shroud. The Priest reads the Matins Prayers before the Shroud with the chanting of the psalms. The litanies and all the rest are done by the Priest in front of the Shroud
3. Great Litany
4. God is the Lord with special melody but usual verses
5. Then the troparia, beginning with “Noble Joseph”..., Descending to death...Glory...The Angel stood by the tomb...N&E...Tropar of Annunciation. During the singing of the Troparia, the Holy Doors are opened and the Priests in phelonia come out to the Shroud, and the senior Priest with the deacon censens the four sides of the tomb (3x each side), then the altar, then the entire Church.
1. We then we begin the **Lamentations** with the first stasis
2. Following the first stasis, the little litany before the shroud with exclamation “For blessed is Your name...”
3. Then the second stasis of the Lamentations, with the Priest censng the Shroud, the iconostas, and the people. Following the second stasis the little litany with exclamation “For You are Holy, O our God...”
4. Then begins the third stasis, as again the Priest does the lesser censng (Shroud, iconostas, and people).
5. After the third stasis, we begin the Resurrectional Evlogitaria (as on Sundays: Blessed are You, O Lord, teach me your statutes, the assembly of angels...etc.).
6. Small Litany and exclamation: “For You are the King of peace...”
7. Sessional hymns from the Triod
8. Then we sing **the Polyeleos and the Magnification of the Annunciation** with its psalm verses.

9. Little Litany with “For blessed is Your name...”.
10. Sessional hymn of the Annunciation (Gabriel from heaven), Glory N&E...second sessional hymn for Annunciation (Gabriel was sent...).
11. Hymns of ascent (From my youth...)
12. Prokim of the Annunciation
13. Gospel for Annunciation (Luke 1.39-49, 56).
14. Ps. 50, Glory, Through the intercessions of the Birthgiver...N&E...Though the intercessions of the Birthgiver...; Haver mercy on me O God... and hymn of Annunciation “Today Gabriel announces...”.
15. The Canon is read by the senior priest in front of the Shroud, with 6 Troparia from Annunciation and 6 from Triod. We DO NOT sing the Magnificat at the 9th Ode, but rather the Ode with refrain “O earth announce glad tidings...”) and imros of the canon of the annunciation (both of which are repeated), and six tropari from the canon of the Annunciation, each preceded by the refrain of the Annunciation. Then we sing the irmos 2x and six troparia of the canon from the Triod. After the 9th Ode, “it is truly right” is NOT sung, but rather the irmos of the canon from Triodion with refrain “O Earth...” and then the irmos of the canon of the Annunciation.
16. Holy is the Lord our God is sung as the exapostilarion, 3x in Tone 2, then first exapostilarion of the Annunciation, Glory N&E, second exapostilarion of the Annunciation.
17. Praises with 6 stykhyry (3 Triod, 3 Annunciation), during which the senior Priest vests in full vestments (i.e. like he does for Liturgy), the other priests vest only in epitrachil and phelon. During the singing of “Most blessed are you...” the Holy Doors are opened and the priests come out to the Shroud
18. The Great Doxology is sung, during which the priest goes 3x around the Shroud censing it 3x on each of the four sides.
19. The concluding “Holy God” is sung to a slow and solemn melody as at the burial service, the priest takes the Book of the Gospels and the other clergy take the Shroud which they hold above his head, and then go in procession around the outside of the church.
20. The procession is led by the processional cross, processional candles, the choir, the deacons with incense, the clergy with Shroud, and after them all the faithful, holding lighted candles.
21. The procession returns to the interior of the church. Stopping before the Great Doors in between the narthex and the nave (in churches that don’t have them, stopping in doors entering the church), the senior Priest says “Wisdom, Stand aright”, and the choir then sings “Noble Joseph”...” and the procession re-enters the nave.
22. The clergy then proceed to the “tomb” to replace the Shroud, putting the Book of the Gospels on it, as before. The senior priest goes once around the Shroud censing it as before as the hymn “Noble Joseph” concludes.
23. The Troparion of the Prophecy is sung in Tone 2: “O Christ, Who holds fast...” Then the Prokimen in tone 4: “Arise, O Lord, help us...”
24. Reading Ez. 37.1-14
25. Prokim 7th tone: “Arise, O Lord my God...”
26. Epistle: 1 Cor./Gal composite
27. Alleluia (v. Let God arise...)
28. Gospel is read by senior priest: Matt. 27.62-66.

29. Litany “Have mercy on us...”, Litany “Let us complete our morning prayer...”, let us bow our heads...etc.
30. Dismissal: “May Christ our true God, who for us and for our salvation was Incarnate of a Virgin, endured in the flesh the awesome Passion, the life giving Cross, and voluntary burial, through the prayers...”
31. The Shroud is again venerated as at Vespers, in the meantime, the hymn “Come and let us bless Joseph of everlasting memory”. The Holy Doors and curtain are closed.

Vesperal Liturgy of St. Basil (see below under Pascha)

Pascha Sunday April 8

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, plus Annunciation reading (see below)	Mt 28.1-20, plus Annunciation reading (see below)
<i>Instead of Compline</i>		Acts (whole book)	
Festal Matins		(At beginning)	Mark 16.1-8 or Mt. 28.1-20 * (has fallen away in much of northern Slavic practice)
The Festal Liturgy for the Resurrection of Christ, the Passover (Pascha) of the		Ac 1.1-8	Jn 1.1-17

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

The Vespertine Liturgy (Vespers with Liturgy of St. Basil the Great), also known as *the “First proclamation of the Resurrection” or simply “First Resurrection”*

Because the Day of Holy Saturday Liturgically has no Liturgy of its own, the Annunciation elements of Liturgy are transferred to the nearest Liturgy following—that of St. Basil. It is for this reason that the readings appear to be “backward”, since ordinarily, the readings would be done at the Vespertine Liturgy on the 24th, with the Matinal readings following (this is in order). But here we have a necessary “transfer” due to the fact that no Liturgy can be performed on the eve of Saturday (i.e. Friday evening).

This service is prescribed to begin by the Typikon sometime after 4pm on Holy Saturday, although in our day it is often served earlier in the day. The Typikon reads as follows: "At 4pm (literally the liturgical “tenth hour of the day”), we clap on the great one (great simandron or great bell), [all tidy themselves and their cells and make their way to the temple] and after we gather together into the Temple (after all have venerated the icons, lit candles, etc.), the Priest and Deacon vest, and after the Priest has given the blessing, we begin Vespers, uttering, ‘O heavenly King.’” This would mean that the Vespertine Liturgy begins at about 4:30pm or even 5pm [*Note: ancient variations of the Typikon have the call to come to the service at 5pm (“the beginning of the 11th hour”, cf. The Rusyn Alexian Typikon of Novhorod-St. Sophia 1136, while others such as Evergetis have it at 6pm (“the end of the 11th hour”), and one of the ancient typika recommends that it begin at the very end of the day—the 1st hour of the night (7pm). Thus the broader Ordo of the Church has it beginning some time between 4pm and 7pm. In Jerusalem itself it begins after the Holy Fire, thus some time between 3pm and 6pm, depending on how late the fire comes. As we know, the modern tendency is to serve it earlier, beginning in the late morning or around noon].*

Vestment colors: Ordinarily we would start dark and change to light just prior to “Arise O God.” However, since Annunciation falls on Great Saturday, we simply begin with white vestments and continue all the way through in white.

Order of service for the Vespertine Liturgy:

“Blessed is the Kingdom”

“Come let us worship”

Psalm 103

Great Litany.

[Note: If possible the Proskomedion is done at Lord I Cry, but otherwise before the service begins].

Lord I Cry, 10 stychyry: 3 Resurrection from Triod, Three of Great Saturday from Triod, and four Annunciation (three with the first repeated). Glory...”Moses was Great”... N&E... the stych of the Annunciation “The Archangel Gabriel was sent...”.

Entrance with Gospel Book.

The 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.

Prokim from Triod and Prokim of Annunciation

Epistles: Rom 6.3-11 and Heb 2.11-18

“Arise O God, judge the Earth”

After the Arise O God, the Alleuia for the Annunciation is sung.

Gospels for both Resurrection and Annunciation are read: Matt. 28.1-20 and Luke 1.24-38

The rest of the Liturgy of St. Basil follows, with the Cherubic hymn replaced by “Let all mortal flesh keep silence” and instead of “it is truly right” the “weep not for me O mother” (except in a temple dedicated to the Annunciation, where the Annunciation Canon irmos of Ode 9 is sung).

Communion verses are both the resurrection from the Triod (“the Lord has awoken”) and that of the Annunciation (as given in the Menaion).

Dismissal: “May Christ our true God, Risen from the dead, through the prayers...etc.”

The Slavonic Typikon instructs that, directly following the dismissal of Liturgy, that the priest cense the five loaves, wine, and fruit (either fresh or dried, but no oil) that are placed upon the tetrapod in the center of the Church, with the Priest blessing them with the blessing used at a Vigil (replacing “oil” with “fruit”). After receiving the antidoron, the faithful also partake from the bread and wine that have been blessed.

*Notes: The Typikon states the following after the dismissal of the Vespereal Basil Liturgy: After the Dismissal the blessed bread (antidoron) 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 whatever fruits were blessed at the end of the Liturgy] 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 [resurrectional] Pannychida [today this is replaced with the repetition of the odes of Great Saturday Matins] as follows... [The modern Russian Typikon offers a different version where they exit to the Trapeza and eat there, then return to the temple]. 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, although we do not entirely break the fast (including abstention) until all the services of the day are served, that is, after the final Festal Liturgy.*

[Strictly speaking, the Vespereal Liturgy of St. Basil is the beginning of an ancient Vigil that went from about 5pm to 1am with a feast following, the “Trapeza occurring about midnight” (89th Canon of the 6th Council, referring to Communion followed by a feast). 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 (1am): “about midnight, the sixth hour passing and the seventh beginning” (Rudder Interpretation of 89th of 6th Council). Most now tend to wait to begin Matins at midnight, thus making Liturgy begin later and the cessation of the fast around 2 or 3am.]

Antiapodeipnon—the Reading of the Book of the Acts of the Apostles begins a short time after the end of the St. Basil Liturgy (or if the Basil Liturgy is served earlier, at a later time at 8:30pm 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, directly following the St. Basil Liturgy, which is to end by 8pm, a short collation (fasting foods mini-meal) takes place, and directly following this, the Book of Acts should be read until 10pm (“until the 4th hour of the night”), and at that point Pannychis is to begin (instead of doing the 50 minute Resurrectional Pannichis, in our day, we do Nocturnes, aka Midnight Office, with a repeat of the Canon of Holy Saturday Matins). **It should be noted that in modern practice many start the midnight office a little later than the Typikon prescribes such as 11pm or even 11:30pm.* The Priest, according to the Typikon, is to be “vested in full bright (white or mostly white with other bright trim) vestments” (some earlier versions of the typikon specifically say “white”, but since many of these had a base of white with other colors, and this caused confusion, “bright” came to be specified in the current version, meaning a white, gold, or silver base with various ornamentation).

Within the midnight office, after the 3rd and 6th odes, Paschal readings are prescribed (this is often not done in parish practice). *[Note: Middle Sabbas and Constantinopolitan practice was to not have any nocturnes canon and to have the Paschal readings of the Fathers instead. Cf. in particular the Evergetis Synaxarion, or to have 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 a repetition of the Holy Saturday Matins Canon that was sung the night before or morning prior]*

Shroud removal: With regard to the Shroud removal (Plaschanitsya), the Typikon is silent, but based upon received practice throughout Rus in the last several centuries, the removal of the Shroud may take place at one of three times, namely at Holy Saturday Matins at the 9th Ode, at the St. Basil Liturgy at the Gospel Entrance (alternately at “Arise O God”), or at Paschal Nocturnes, because in modern practice it has a doppelganger of the 9th Ode of Holy Saturday Matins.

The most popular time in our modern day to remove the Shroud (Plaschanitsya) is to do it at the 9th Ode of Paschal Nocturnes, at the “weep not for me O Mother” (instead of the “weep not for me” at Saturday Matins. According to Nikolsky, it was only moved to Paschal Nocturnes because of the lack of attendance at Holy Saturday Matins and St. Basil Liturgy, giving people the ability to venerate it).

The practice of the Kyiv Caves Lavra and several other churches of prominence throughout Rus-Ukraine was to remove it at the Vespereal Liturgy (Entrance with the Gospel) of St. Basil. Both the Ustav of the Kyiv Caves Lavra and the Ustav of Patriarch Nikon mention its being brought in and sat upon the Holy Altar Table *at the St. Basil Liturgy*. The Typikon of the Patriarch Nikon (author of the Nikonian reforms) for the Resurrection Monastery (17th century) states that “the bier with the Shroud stands in the middle of the temple up to [Basil] Liturgy.” At the Entrance with the Gospel of the “First Resurrection” Vespereal Liturgy of St. Basil, the archimandrite and priests take the Shroud from the tomb, bring it into the Sanctuary, with the deacon bearing the Gospel behind them (cf. fn 14 for Great and Holy Saturday of *Nastolnaya Kniga*). Although St. Basil Liturgy Gospel Entrance (or the Great Saturday Matins 9th Ode) 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 Christ our true God, Risen from the dead, through the intercessions...” All lights are extinguished at this point, except one lamp in the sanctuary.

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

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

Matins of the Resurrection

The Typikon does not give an exact time for the start of Matins or Liturgy, but does give an approximate time. The Typikon states that Nocturnes begin at 10pm, that immediately following this, there is the procession, Matins and Liturgy, all following one after the other. The canons of the Church “fill in the blanks” by specifying that Liturgy is to begin about midnight. Thus, the “timeline” between these two has the following: Nocturnes starts about 10pm, Matins toward 11pm, and Liturgy around 12 midnight. This is slightly different from our more widely-spread modern practice of beginning Matins at midnight. Part of the confusion is that we have subdued the resurrectional Pannychis and replaced it with Nocturnes with a “repeat” of Holy Saturday Canon. Thus, has come the misconception that Pascha begins with Matins, and the other misconception that the Resurrection occurred at the “exact minute” of midnight, rather than “about the midnight” watch (i.e. between 9pm and midnight, or, as some argue, between 10pm and 1am).

Order of Service of Resurrection Matins:

A procession begins outside with “Your Resurrection O Christ our Savior...”. Matins begins outside the doors (either outside the main doors of the Church or outside the doors between the Narthex and Nave, if there be any), the Priest begins with “**Glory to the Holy Consubstantial and life-creating Trinity...**” and all that is prescribed in the Festal Triodion (i.e. the Pentecostarion). The Troparion, “**Christ is risen.... bestowing life**” and its verses are sung. The rest of resurrection Matins as prescribed in the Festal Triodion/Pentecostarion is served. It is important that the Paschal kiss should not be subdued, but the faithful in every temple should practice it. Following Matins comes 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 provide the verses for 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 the following: “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 is served on Sunday afternoon with the Great Prokimenon: “Who is so great a God as our God?” The Artos that was blessed on Pascha traditionally is served on Bright Saturday may be distributed here, or at any time during bright week. However, where Bright Saturday services are well attended, one should wait until Bright Saturday (see below).

* ***In those instances when the Eucharistic Liturgy cannot be celebrated, the Obednitsya 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 fuller version of “Pro-Liturgy” is celebrated later in the morning (with antiphons minus an anaphora), but only provided that the Bishop gives his approval.

Resurrectional Bright Week

Cf. *Prayer Book* pp. 244ff.

Bright Monday and the Rest of Bright week the order of service is the same as that of Pascha, although the time shifts ordinarily in parishes to the “normal time” of services. 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”), which is true for all of bright week and for every Sunday of Paschaltide (i.e. the 40 days until Ascension).

Readings for Bright Week

Bright Monday		Ac 1.12-17, 21-26	Jn 1.18-28
Bright Tuesday		Ac 2.14-21	Lk 24.1-35

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

Saturday of Bright Week

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

Sunday April 15

The Second Sunday of Paschaltide; St. Thomas, Sunday of Renewal, New Sunday, and AntiPascha Tone 1

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

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

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

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

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

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

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

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

Sunday April 22

Third Sunday of Paschaltide. 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 stichyry: 7 Res. And 3 Sunday from PTr. Glory...doxast fr/ PTr 9”the myrrh-bearing women...”); N&E and dogmatikon in tone of week (“The shadow of the law”).

The Apostikha are those of the Sunday and Pascha, followed by “Glory....” You who clothed yourself with light...” and “Now and ever...” “This is the day of resurrection...” The hymn “More honorable...” is not sung. The Velychannja in honor of the Holy Myrrbearers is only sung when the Temple is dedicated to them.

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

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

Sunday April 29

Fourth Sunday of Paschaltide—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: Stychyry PTr. Apostika 1 Stykh Res. in tone of week and then stychyry 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 2

Mid-Pentecost, Prepolovenie; Tone 3

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

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

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

This day is called mid-Pentecost because the entirety of the 50 days from Pascha to Pentecost is called the season of Pentecost. The first 40 days of this we call the 40 days of Paschaltide, and the final days we call Ascensontide. 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, of which the Day of Pentecost (the 50th day) is the crown and completion.

Sunday May 6

Fifth Sunday of Paschaltide; Sunday of the Samaritan Woman at the well (St. Photini, Svetlana); 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)

Sunday May 13

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

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

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

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

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

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

Wednesday May 16 Leavetaking of Pascha

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

Matins Gospel John 21.15-25

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

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

Ascension Thursday May 17

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
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Cf. *Prayer Book* pp. 257ff.

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

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

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

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

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

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

Sunday May 20

***Ascensiontide Sunday (Afterfeast of the Ascension);
Commemoration of the Holy Fathers of the First Ecumenical Council;
Seventh Sunday of Pentecost (of the 50 days). 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 May 25

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 May 26

Pentecost Forefeast 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 May 27

*Holy Pentecost– The Great Feast of the Holy Trinity;
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 May 28 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 May 29 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 2 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 3

Feast of All Saints Tone 8

First Sunday after Pentecost: Sunday of All Saints	Prophecy (OT)	Apostles (Epistle)	Gospel
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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 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 10

Second Sunday after Pentecost Tone 1

Holy Fathers of Mt. Athos; All Saints-Local, Saints of Rus-Ukraine

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

Matins: 2nd Resurrection Gospel: Mark 16.1-8. The services are celebrated as set forth in the Oktoichos. At Matins, the **“We extol You, O saints canonized in the land of Rus -Ukraine, and we honor your holy memory, for you pray to Christ our God for us.”**

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

3rd Week from Pentecost			
The weekdays following:			
Monday		Rom 7.1-13	Mt 9.36-10.8
Tuesday		Rom 7.14-8.2	Mt 10.9-15
Wednesday		Rom 8.1-13	Mt 10.16-22
Thursday		Rom 8.22-27	Mt 10.23-31
Friday		Rom 9.6-19	Mt 10.32-36; 11.1
Saturday		Rom 3.28-4.3	Mt 7.24-8.4

Sunday June 17

3rd Sunday after Pentecost Tone 2

Sunday of All Saints Regional (eg. of Halychyna, Sunday of All Saints of the Land of Poltava, Odess ...Volhynia, etc.); Sunday of all Saints of the lands of Belarus

Third Sunday after Pentecost: Liturgy		Rom 5.1-10	Mt 6.22-33
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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 June 24 4th Sunday after Pentecost, Tone 3

Apostles Bartholomew and Barnabas

Vespers

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

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

Troporia

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

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

Hours

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

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

Divine Liturgy

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday July 1 5th Sunday after Pentecost Tone 4

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 antiphons with resurrectional tropar and kondak in tone of week (Oktoich).
Communion Hymn: “Praise the Lord from the heavens...”

July 7/June 24 Nativity of St. John the Baptist, the Forerunner and Prophet of the Lord

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

Vespers: “Blessed is the man...” Ektenia, Again and again...”Lord, I Cry...” and 8 stykhyry, tone 4, Glory...tone 6, “Today, the the candlestand of the Light...” Now and ever, tone 6, “Elisabeth conceived the Forerunner. Entrance, Prokimenon of the day, followed by three Scriptural readings from, Exodus, Judges and Isaiah. Ektenia, “Let us say..”, “Deign, O Lord...”, “Let us complete our evening prayer...”Litya hymns, Ektenia “Save, O God...”, Apostikha “A prophet of prophets...” Glory..., tone 8 .. N&E..., tone 8 “Elisabeth, behold...”
 At the blessing of bread, wheat, wine and oil, the Tropar to John the Baptist is sung twice followed by “Rejoice, O Virgin Birth-giver of God...” sung once.

Liturgy: At the “Beatitudes” hymn 3 of the first Canon is sung, as is hymn 6 of the second Canon. After the Entrance, the Troparion to John the Baptist, Glory, Kondakion to John the Baptist. Now and ever... the hymn Mediatrix of Christians...The Prokimenon in Tone 7, The righteous one shall rejoice... The Alleluia is sung according to tone 1. The Communion hymn, “The memory...”

Sunday July 8 6th Sunday after Pentecost Tone 5

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...”

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

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

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

and Savior..." " At the blessing of bread, wheat, wine and oil, the Tropar to John the Baptist is sung twice followed by "Rejoice, O Virgin Birth-giver of God..." sung once.

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

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

July 13/June 30 Synaxis of the Holy Glorious and All-Laudable 12 Apostles: Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Jude the brother of James, Simon Zealotes, and Matthias.

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

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

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

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

Sunday July 15 7th Sunday after Pentecost Tone 6

Placing of the Robe of the Mother of God (doxology ranked)

Vespers

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday July 22 8th Sunday after Pentecost Tone 7

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

Full order of 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& 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...”

July 24/11: St. Olga the Great, Equal to the Apostles; St. Euphemia the Great Martyr

Services as prescribed in the Menaion

July 28/15: St. Volodymyr the Great

Vigil-ranked services, as prescribe in the Menaion

Sunday July 29 9th Sunday after Pentecost Tone 8

Fathers of the First Six Councils

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

Full order of 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& 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...”

August 2 (Julian July 20) **St. Elijah (Elias) the Prophet**

Polyeleos services, as prescribed in the Menaion

Sunday August 5 10th Sunday after Pentecost **Tone 1**

Pochaev Mother of God Icon, Polyeleos ranked, services as follows

Vespers

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday August 19 (Julian August 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 Eve) 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 Your 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 26 13th Sunday after Pentecost Tone 4

Leavetaking of Transfiguration

Vespers

Lord I Cry 10 Stykhyry: 4 Oktoich and 6 Feast, Glory, stykh of Feast, N&E, stykh of Feast.
Apostikha: Stykhyry Oktoich, Glory N&E, stychyr of Feast
Troparia at end: Sunday Tropar, Glory N&E, Feast Tropar (unless is vigil and then Rejoice Virgin Birthgiver 2x and Tropar of Feast 1x).

Matins

After God is the Lord, Sunday Tropar 2x Glory N&E, Feast Tropar.
Praises: 4 Oktoich and 4 Feast, including doxastikon with refrains, Glory, gospel stychyr, N&E, You are most blessed...

Hours

Sunday Tropar and Tropar of the Feast.

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

Divine Liturgy

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

Troparia and Kondakia:

Sunday Tropar

Feast Tropar

Glory Sunday Kondak

N&E Feast Kondak

*The Typikon in its 19th chapter as well as the back of the Slavonic Apostol provide for variations in Antiphony for Sunday Afterfeast and Apodosis. In the local practice in some places, either two or three festals are sung with resurrection responses. In such a case, for the second antiphon, the response would be, for the Lord as for the feast, and for the 3rd also feast. However, if Birthgiver, 2nd antiphon response is resurrectional and 3rd is Resurrectional Tropar from Oktoich in tone of the week, and festal Troparia sung after entrance.

August 28 (Julian August 15) The Dormition and Translation of our Lady, the Mother of God

Services as prescribed in the Menaion

Sunday September 2 14th Sunday after Pentecost Tone 5

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

Full order of 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& 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 September 9 15th Sunday after Pentecost Tone 6

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

Full order of 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& 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...”

Sept 11/Aug 29 Beheading of John the Baptist

Full Vigil Ranked service as prescribed in the Menaion

Sunday September 16 16th Sunday after Pentecost Tone 7

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

Full order of 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& 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...”

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

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

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

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

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

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

Sunday September 23 17th Sunday after Pentecost Tone 8

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

Praises: 8 Stykhyry from Oktoich, Glory, Gospel 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

Full order of 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& 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...”

Sept. 27/14 Exaltation of the Precious and Life-Creating Cross of the Lord

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

Cf. *Prayer Book* pp. 281ff.

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

At Great Vespers [Served on the Eve] 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 Stychyry: (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: “O Lord, save Your people and bless Your inheritance. Grant Victory to Orthodox Christians over their enemies. And by Your Cross preserve Your Habitation.”

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

Sunday September 30 18th Sunday after Pentecost Tone 1

Sunday after Universal Exaltation of Cross (Sunday Afterfeast); St. Sophia and her three daughters

Vespers

Lord I Cry: 10 Stykhyry: 4 Oktoich, 3 Feast and 3 of (first) Saint(s) 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 Saint

Sunday October 7 19th Sunday after Pentecost Tone 2

St. Thekla Equal to Apostles

Vespers

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday October 14 (Julian October 1) Holy Protection of the Most Holy Mother of God, 20th Sunday Tone 3

Vespers

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

After Entrance: 3 Readings

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

Troparia

Rejoice Virgin Birthgiver...2x then Tropar of Saint 1x

Matins

After "God is the Lord" Res Tropar 2x, Glory...Trop Menaion, N&E dismissal bohorod. in tone of last tropar.

At the Praises 8 Stykhyry: 4 Oktoich and 4 Menaion

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 (“I will take the Cup of Salvation”).

Sunday October 21 21st Sunday after Pentecost Tone 4

Fathers of the 7th Ecumenical Council

Vespers

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday October 28 22nd Sunday after Pentecost Tone 5

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 stychr (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.

Full order of 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& 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 November 4 23rd Sunday after Pentecost Tone 6

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 stychr (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.

Full order of 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& 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 November 11 24th Sunday after Pentecost Tone 7

Abramius of Rostov

Vespers

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday November 18 25th Sunday after Pentecost Tone 8

Vespers (served on Saturday):

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

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

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

Matins:

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

After each kathisma we read the sessional hymns from the Oktoich

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

The canons:

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

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

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

After Ode 6: Kondak and Ikos of the Resurrection

After Ode 8: Magnificat

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

Hours

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

Kondakion: Sunday in tone of week

Liturgy

Regular antiphony and tropar and kondak in tone of week.

Full order of 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& 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...”

November 21 (8) Synaxis of the Angels: Michael, Gabriel, Raphael and all Bodiless Powers of Heaven

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 25 26th Sunday after Pentecost Tone 1

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.

Full order of 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& 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 2 27th Sunday after Pentecost Tone 2

Sts. Barlaam and Ioasaph of India, Doxology services as 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)

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

December 4 (Julian Nov. 21) Entrance of the Mother of God in the Temple

Divine Liturgy

Troparia: Feast Tropar, Glory N&E Feast Kondak

**The Typikon in its 19th chapter as well as the back of the Slavonic Apostol provide for variations in Antiphony for Feast of Birthgiver. Some local practice yields first two festal with 3rd Beatitudes, while others do all three festal, such as can be found in the Festal Menaion by Kallistos Ware.*

Prokim, Epistle, Alleluia and Gospel from Menaion

Communion Hymns: I will take the cup...

Sunday December 9 28th Sunday after Pentecost Tone 3

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.

Full order of 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& 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 16 29th Sunday after Pentecost Tone 4

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.

Full order of 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 23 30th Sunday after Pentecost Tone 5

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.

Full order of 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 30/17 Tone 6

Forefathers, Prophet Daniel, 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

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

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

Troporia

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

Hours

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

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

Divine Liturgy

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

Trop and Kond order with special, see below

Prokim, Epistle, Alleluia and Gospel both Sunday and Menaion

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

Sunday of the Holy Forefathers, Troparion, Tone 2 —

Through faith You 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 You 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 You are merciful and able to do as You wilt.

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 You our souls.

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

Enlightened by the Spirit,/ Your pure heart became the receptacle of most splendid prophecy:/ for You beheldest far-off things as though they were present,/ and, cast into the pit, didst tame the lions.// Wherefore, we honor You, 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 You and make haste to our aid, O Compassionate One,/ in that You are merciful; for what You wilt, You canst do!

End of Rubrics for 2018

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