



The Liturgical Order of Services for the year of the Incarnate Lord 2008

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

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

Abbreviations and meanings:

N&E=Now and Ever

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

Res.=of the Resurrection, which outside of the Pentecostarion denotes hymns from the Oktoichos

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

LTr=Lenten Triodion

PTr=Paschal (Flowery)Triodion; Pentecostarion

Stychyry=Stichera, verses

Kathisma=Sessional hymn

Koinonikon=Communion hymn

Temple or Church=Generally interchangeable terms with regard to hymns, referring to 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 this rubric is only followed when the temple is dedicated to the Mother of God or to one of the Saints unless otherwise noted.

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

Rubrics for 2008

Dec. 24/Jan. 6 [Sunday] 32nd Sunday after Pentecost Sunday before Nativity Tone 7

	Prophecy (OT)	Epistle	Gospel
Sunday Before Nativity: Sunday of the Holy Fathers: Liturgy		Heb 11.9-10, 17-23, 32-40 32nd Wk 1 Tim 4.9-15	Mt 1.1-25 32 nd Wk Lk 19.1-10

Cf. *Prayer Book* pp. 301f.

Vespers, “Lord, I Cry...” Is followed by 10 Stykhyry: 4 Resurrection, 3 Anatolian (Forefeast) stykhyry, 3 stykhyry of the Fathers, “Glory...” “Daniel, a person of desires...” and “Now and ever...” the Dogmatikon of the tone.

Matins the Polyeley is followed by the Prokimenon of the Tone, the resurrection Gospel, Psalm 50 and the resurrection stykhyry. The Canon is that of Sunday, the Cross/resurrectional, the Theotokos, the Holy Fathers and the Katavasia; “Christ is born...”

Divine Liturgy, the Entrance Hymn is followed by the Sunday Troparion, that of the Fathers, “Glory ...” the Fathers, “Now and ever...” Of the Fathers. The Prokimenon, Epistle, Alleluia w/ verses, Gospel and Communion Hymn are of the Sunday and the Holy Fathers. The Communion Hymns are those prescribed for the Sunday of the Holy Forefathers.

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

Dec. 25/Jan. 7 [Monday] The Nativity according to the Flesh of our Lord

Vespers (Sunday):	Gen 1.1-13; Num 24.2, 3, 5-9, 17, 18; Mic 4.6, 7; 5.2-4; Isa 11.1-10; Bar 3.36-4.4; Dan 2.31-36, 44, 45; Isa 9.6, 7; Isa 7.10-16, 8.1-4, 8-10;	Gal. 3.15-22 (when Vespers are sung separately from Lit.)	Lk 2.1-20 (<i>alternate Matt. 13.31-36</i>)
Vigil (Compline&Litiya)			See Matins
Vigil (Matins)			Matt. 1.18-25
Liturgy		Gal 4.4-7	Mt 2.1-12

Vespers (sung on Sunday). Although the Typikon calls for Vespers to be served at 1pm (the 7th hour of the day), it is customary when Nativity falls on Monday to serve it at the conclusion of the Sunday Liturgy of St. John Chrysostom, that is, the 9th Hour is celebrated followed by Great Vespers. “Blessed is the man...” is sung. However, this custom seems to violate to some degree the rule that after Communion on any Sunday, even within the context of a fasting period, one ought to partake of food since the feast of Sunday has commenced. The Entrance is made with the Gospel Book. After the Scriptural Readings, the Lesser Ektenia is taken. The Trisagion is not

taken. The Epistle and Gospel of the Eve are taken. After the dismissal, the Troparion and Kondakion of the Nativity are sung in the middle of the Temple.

In either case, the Typikon prescribes the following for the eve: "At the 7th hour of the day, the great campanile is struck, and heavily on all (bells): and, having gathered in the temple, we begin Vespers as usual." (Here the seventh hour of the day means the 7th hour after sunrise, i.e., 1:00 p.m.) At the end of the directions for Divine Liturgy, after the singing of the troparion and Kondakion before a lighted candle in the center of the Church, we are instructed: "And we go to the Trapeza, and we eat boiled (wheat) with oil, but we do not eat fish. But we do drink wine, thanking God." Because Nativity falls on Monday, St. Basil is not combined with Vespers in the eve, but rather is served in the morning. Nonetheless, the instructions with regard to the order of eating nonetheless apply. The Holy Supper is designed to be eaten after Vespers and before the Great Compline service, Vespers being the before-supper service, and Compline being the after-supper service (although, strangely enough, in many places it has become custom to hold the meal after the aftersupper service!). In parishes where the Holy Supper is eaten at home, it is important to remind the faithful to invite the widows, orphans, and more lonely members of the parish to their homes for Holy Supper.

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

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

Note for those on the New Calendar: For those on the new calendar, the rubrics look like this: one 24 of December, the Royal hours with Typika, and then Vespers followed by the Liturgy of St. Basil; at the vigil Great Compline, followed by Matins, and on the morning of the 25th of December, the Liturgy of St. John Chrysostom.

Dec. 26/Jan. 8 2nd Day of Nativity, Synaxis of the Mother of God

Cf. Prayer Book pp.308ff

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

Matins: as in Festal Menaion

Hours: Tropar: Feast Kondak: Mother of God

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

Dec. 27/Jan 9 Third day of Feast of Nativity, Protomartyr Stephen; Ven. Theodore Graptus.

Cf. Prayer Book pp. 308ff

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

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

December 30/Jan. 12 Saturday after Nativity

Saturday after Nativity		1Tim 6.11-16	Mt 12.15-21
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Dec. 31/Jan. 13 Sunday Nativity Afterfeast and Leavetaking (33rd Sunday) Holy Righteous Ones: Joseph the Betrothed, David the King, James the Brother of the Lord.

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

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

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

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

Divine Liturgy (*The Liturgy with prayers of St. John Chrysostom is prescribed, or, as in Jerusalem, the Liturgy of St. James****--see note below): Although most prescribe Typika and Beatitudes, some sing antiphons. Post-Entrance: Troparia: Res, Feast and Right. Ones; Glory...Kondak to Holy Ones; N&E...Kondakion of Feast. Prokimenon Tone 8 Let all the earth worship Thee and Praise Thee. Instead of “It is right in truth (It is truly meet)” we sing Theotokion Of the Feast: “Magnify O my soul...” [****The strict Jerusalem ordo calls for the celebration of the Divine Liturgy of St. James upon this day (i.e. the Sunday afterfeast of the Nativity--the only other day being the feast of St. James, October 23rd), and this is what is served at Jerusalem to this day on the Sunday after Nativity. However, most simply serve the Liturgy of St. John Chrysostom, as it was, in common practice eventually deemed too confusing for the people in ordinary parishes and their priests to serve the Liturgy of St. James on the Sunday after Nativity (although, it has become quite common in the old world nations as well as in the “new world” to celebrate it upon the 23rd).*

Jan. 1/14 [Monday] Circumcision [Naming] of our Lord, God and Savior Jesus Christ; Feast of St. Basil the Great, Basil of Ancyra, St. Gregory the Elder, Bishop of Nazianzus and father of the Theologian; Fulgentius of Ruspe in North Africa, Venerable Peter [Petro Mohyla], Metropolitan of Kyiv, Halycia and all Rus [1647], St. Theodosius of Tryglia, New martyr Peter of the Peloponnesus, St. Wistan of Mercia

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

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

Cf. *Prayer Book* pp. 319ff.

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

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

In the morning the Liturgy is served at its normal hour (the 3rd liturgical hour of the day, beginning around 9am but certainly no later than 10am) with the prayers of Saint Basil the Great the customary Antiphons are taken and the customary order of Troparia, Kondakia, Prokimena and Scriptural readings are observed: After the Entrance Troparia: Resur., Circ. And St. Basil; Glory...Kondak—St. Basil...N&E Circumcision. “**All of creation rejoices in you....**” is sung in place of “It is right in truth (It is truly meet)...”

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

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

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

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

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

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

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

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

through the Holy Doors to the center of the temple and places it on the analogion set up there. He exclaims “Blessed is our God...” and the Reader continues “Amen” and the full beginning (as are at “regular” 3rd and 9th hours) is said. At each Hour two special Psalms replace two of the customary Psalms of that Hour. During the reading of the Psalms, the Deacon (Priest) censens in the following manner: At the 1st and 9th Hours a complete censening of the temple; at the 3rd and 6th Hours a small censening only. At each Hour the prescribed order and readings are used according to the Lectionary. At the end of the 9th hour the Priest carries the Holy Gospel back into the Altar through the Holy Doors, closes the doors and removes his phelon. After the final prayer of the 9th hours, the Typikal Psalms without the creed and Kondakion of the forefeast. For the Vespertal Divine Liturgy, see below.

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

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

Cf. *Prayer Book* pp. 321ff.

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

The Vespertal Liturgy begins with “Blessed is the Kingdom” and the customary beginning, Ps. 103, Bless the Lord O my soul”, Great Litany, Lord I Cry with 8 Stykhyry in tone 2 (all feast). Glory, N&E feast. The Priest performs the Proskomedia during the singing of the Stykhyry on Lord I Cry (unless by necessity it is done before Liturgy). The Entrance is made with the Gospel, followed by the Great Prokimenon “Our God is in heaven and on earth” and the 13 Readings (cf. Festal Menaion). After the Entrance with the Gospel, the prescribed 13 scriptural readings are

taken. After the 3rd reading the Holy Doors are opened and the Troparion is sung (Tone5): “You Who created the world are revealed in the world to give light to those who sit in darkness. Glory to You Who loves mankind!” The Holy Doors are closed for next 3 readings and reopened and people sing Troparion in 6th Tone: “In the abundance of Your mercy...”. The Holy Doors are closed and the final 7 readings are read, the Little Litany and Trisagion following. Epistl 1 Cor. 9.19-27 and Gospel Luke 3.1-18 and the rest of Liturgy of St. Basil. Instead of It is right in truth (It is truly meet) we sing “**All of creation rejoices in you...**” Koinonikon is “Praise the Lord from the Heavens.”

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

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

1. The Priest departs to first bless the rectory (if it is near the Church), and then to bless the homes of the faithful, and one of the first homes may honor him with the traditional holy meal, since he has been fasting.
2. All the faithful may gather in the church hall for a traditional common Holy Supper, as the monks do (as the Typikon says: "...we light a candlestick in the middle of the temple, and after going to stand before it with the singers, they sing the Troparion of the Feast, Glory, both now, and the Kondakion. And we enter the Hall (Literally “Trapeza), and we eat with tree-oil (olive oil) and also drink wine."). The priest may then go and bless homes (the Rectory, if possible, should always be blessed first).

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

In the Morning on Theophany

Cf. *Prayer Book* pp. 322ff.

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

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

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

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

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

Vespers Blessed is the Man is sung. At “Lord I Cry” 10 Stykyry in Tone 5 (3 of Resurrection, 4 of Feast, 3 of Forerunner; Glory, Forerunner, N&E Dogmatik in Tone 4.

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

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

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

Jan. 14/27 35th Sunday after Pentecost; Leavetaking of Theophany; St. Nina, Equal-to-the-Apostles Tone 2

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

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

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

Divine Liturgy Following the Entrance: Troparia—Resurrection Feast; Kondakia—Resurrection Feast. The Prokimenon of the Sunday after Theophany. In place of “It is right in truth...” the “Magnify, O my soul...” is chanted. The dismissal is that of Sunday.

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

Jan. 21/Feb. 3 36th Sunday after Pentecost Tone 3 St. Maximus the Confessor

36 th Sunday Readings		Heb. 11.33-40 1 Tim. 2.1-10	Luke 12.8-12 (Confessor) **Matt. 15.21-28 (Caan.Woman17 th Sun.)
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***Note, according to the Ustav/Typikon, this is a double service to St. Maximus and St. Neophytus, and in a Double Commemoration on a Sunday, the Epistle and Gospel reading are for both the Sunday and for the Menaion. However, where the Lucan jump is observed, the Gospel reading from the regular lectionary is omitted because it has been read previously in the cycle. That would apply here, but it is noted here for reference purposes.*

Vespers At Lord I Cry 10 Stykyry (4 Resurrection, 3 of Maximus and 3 of Neophytus). Glory doxastikon from the Meneion, N&E Dogmatikon in Tone 3. Litya, Apostikha: stykhyry from Oktoichos, doxastikon from the Menaion. Glory Menaion, N&E Bohorodychnyj.

Divine Liturgy After Entrance: Troparia—Res, temple, Maximus, Neophytus; Kondakia: Res. , Max., Neoph, temple.

Jan. 28/Feb. 10 Sunday of Zacchaeus 37th Sunday Tone 4

Zacchaeus Sunday		1 Timothy 4:9-15	Luke 19:1-10
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Vespers Blessed is the man is sung. At Lord I Cry 10 Stykhyry in Tone 4 (7-Resurrection, 3-New Martrys), Glory N&E Dogmatik Tone 4. Entrance, Prokim of day. Apostikha: All Resurrection.

Matins Magnificat is sung

Divine Liturgy After the Entrance: Troparia: Resurrection, Church; Kondakia: Resurrection, Church (and either Tropar to temple dedicated to Theotokos or “Steadfast Protectress”). Prokim Tone 4. Koinonikon: “Praise the Lord from the heavens”

Jan. 30/Feb. 12 [Tuesday] **Synaxis of the Three Holy Hierarchs Basil the Great, John Chrysostom and Gregory the Theologian.**

Readings for Liturgy are **Heb. 13.7-16 and Matt. 5.14-19**. The feast is celebrated as set forth in the Menaion. At Matins the Magnificat “My soul magnifies the Lord....” is superseded by the verse of the 9th Irmos (Magnify...).

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

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

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

Feb. 2/15 [Friday] **The Feast of Meeting of our Lord in the Temple, The 40th day after our Lord’s Nativity.**

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

Cf. *Prayer Book* pp. 332ff.

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

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

Matins After God is the Lord (Tone 1) Tropar Feast (3x). Usual Kathismas, Festal Kathisma hymns. 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 after the Blessed be the name of the Lord. Also, the lesser blessing of waters may also be done upon this day, which would precede the blessing of candles, and then this water would be used to bless candles.*

Beginning of the Lenten Triodion, 2008

February 4/17 Sunday of the Publican and Pharisee Afterfeast of Meeting Tone 5

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

Cf. p. 208 of the Prayer Book

Vespers Blessed is the man is sung. At “Lord I Cry” 10 Stykhyry in Tone 5 (4-Resurrection; 3-Triodion 3-Feast [Meeting]) Glory Feast N&E Dogmatikon in Tone 5. Entrance, Prokim of day, Litya: Stykhyry of the Feast) from the Apostikha of Vespers, aof the Triodion from lauds of Matins). Glory..Triodion; N&E-Feast. Apostikha: Resurrection; Glory Triodion N&E Feast. At blessing of loaves Troparia “Rejoice Virgin...” 2x and Feast (i.e. Meeting) 1x.

Matins. After Psalm 50 the Troparion “Open unto me the doors of repentance...” is sung at Every Sunday Matin Service until the 5th Sunday of Great Lent. Canons: 4-Resurrection, 2 Birthgiver, 4 Triodion and 4 Feast (Meeting). Katavasia is from the Feast.

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

Feb. 9/22 [Friday] Leavetaking of the Meeting of Our Lord.

All services as prescribed in Triodion and Menaion.

Feb. 11/24 Sunday of the Prodigal Son. St. Vsevolod Tone 6

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

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

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

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

Feb.17/ March 1 Saturday of the Last Judgment. First Saturday commemoration those who reposed in the Lord. (Soul Saturday)

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

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

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 of Departed

Feb. 18/March 2 The Sunday of the Last Judgment, Meatfare. Tone 7

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

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

Matins Polyeley, “By the Waters...” Prokim in tone of week. Open to me is sung after Psalm 50. The Katavasia of the Triodion, “**My helper and protector...**” is sung. Magnificat is sung.

Divine Liturgy After the Entrance: Tropar: Resurrection and Church (i.e. temple, if Mother of God or Saint) Kondakia Triodion and Church. Prokim Tone 7. Koinonikon “Praise the Lord from the Heavens...”

Feb. 25/March 9 Forgiveness Sunday; Commemoration of the Expulsion of Adam and Eve, the fall of creation, the sinfulness of man and the need for forgiveness. Also called “Cheesefare Sunday.” St Tarasius of Constantinople Tone 8

Sunday: Seventh Sunday Before Pascha (of Forgiveness): Liturgy		Rom 13.11-14.4	Mt 6.14-21
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Supplemental materials found on pp213-214 of Prayer Book.

Liturgical services are celebrated as prescribed in the Oktoichos and Triodion.

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

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

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

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

Note: The rite of Forgiveness should be done in all parishes (see notes immediately below). If not done at Vespers, the let it be done immediately after Liturgy before the people depart.

Great Lent begins on **PURE MONDAY March 10 (Feb. 26):** The priest should take

care that the rite of Forgiveness happens in the parish. If the people are not accustomed to come later, then let it be done at the end of Liturgy on Sunday. Forgiveness from the heart is to be strongly emphasized by all priests to their flocks. The Vespers Service, which brings the period of Pre-Lent to an end and inaugurates the period of Great Lent, is celebrated on the Eve of Pure Monday, that is, served on the eve that follows the Lord’s Day celebration (Sunday afternoon), although some do it at the end of the Divine Liturgy. 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.** During the weekdays of Lent, the liturgical services are celebrated as set forth in the Triodion and Menaion. **ON DAYS OF PRESANCTIFIEDS OR VESPERAL LITURGIES, IF POSSIBLE THEY SHOULD BEGIN SO THAT THEY AT LEAST END IN THE AFTERNOON/EVENING.** Both services were designed so that it would not begin after the first hour of the NIGHT (7pm) nor would it end any earlier than noon (thus the espera, the afternoon/evening time in ancient accounting), thus beginning no earlier than the middle of the 10am hour and no later than 7pm.

The 40 days of Great Lent are days of abstinence from meat and dairy products. The celebration of Matrimonial Coronations [weddings] during Great Lent and Holy Week **ARE NOT PERMITTED.** 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 panykhyda, 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 exceptions of Akathyst Saturday and Lazarus Saturday and their eves).

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

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

READINGS FOR THE WEEK:

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

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

March 2/15 First Saturday of Great Lent Commemoration of The Great Martyr Theodore of Tyre.

Saturday		Heb 1.1-12	Mk 2.23-3.5
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Cf. *Prayer Book* pp. 214-216.

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

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

Matins as in Triodion.

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

March 3/16 First Sunday of Great Lent; the Sunday of Orthodoxy. Tone 1

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

The Liturgy of St. Basil is served on all Sundays until St. Mary of Egypt. Extra Lambs are 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 meet (proper) and right...”

Vespers for the eve of Monday, 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.

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

**March 9/22 Second Memorial Sabbath (Saturday), also called “Parents Saturday.”
Commemoration of the Holy 40 Martyrs of Sebaste.**

Saturday		Heb 3.12-16	Mk 1.35-44
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Cf. *Prayer Book* pp. 217-219.

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

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

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

Matins The Troparion to the Martyrs is chanted twice. "Glory...now..."Bohorodychnyj of the tone of the Troparion. Sidal'ni from the Lenten Triodion. The Velychannja is of the 40 Martyrs. The Prokimenon and Gospel reading is of the Martyrs [when Temple is dedicated to the 40 Martyrs]. The Canon is that prescribed for Martyrs. The Katavasia is “I will open my mouth...” The Second Song [Pisn'a druha] from Triodion. The 8th and 9th troparia--Menaion. At the “Praise the Lord...” the Stykhyry of the Martyrs are taken. The Doxology is recited. At the Stykhyry na stykhovnax the stykhyry of the Triodion are taken, followed by “Glory...” of the Martyrs, “Now and ever...”, the Bohorodychnyj in Tone 2, “The impassible door...”. The “It is good to glorify the Lord...” is followed by the customary introductory prayers, followed by the Troparion to the Martyrs and the Bohorodychnyj in the tone of the Troparion. The Ektenia (Litany) “Have mercy on us....”

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

March 10/23 Second Sunday of Great Lent: St. Gregory Palamas. Tone 2

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

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

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

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

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

March 17/30 Sunday of the Holy Cross; the Third Sunday of Great Lent Tone 3

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

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

Vespers “**Lord, I Cry...**” 10 stykhyry (Res. 6, Triodion 4 in 5th Tone). The “**Glory...**” introduces a stykhyra to the Cross “O, Christ our God...”, then “**Now and ever...**” Dogmatikon Tone 3. Apostikha is all Resurrection. Glory N&E is from Triodion. *Troparion (Apolytikion):* “**Lord, save Your people and bless Your inheritance. Grant Victory to Orthodox Christians over their enemies. And by Your Cross preserve Your Community.**”

Note: Where Matins are not celebrated, the cross is brought out at Vespers in the following manner: *The celebrant incenses the Cross during the chanting of “Lord Now You Let Your Servant depart....” and the introductory prayers; He then carries the Holy Cross in solemn procession to the center of the*

church, intones, “Wisdom! Let us be attentive,” and places the Holy Cross on the Tetrapod during the singing of “O Lord Save Your people...”; The celebrant then incenses the Holy Cross and venerates it during the singing of “Before Your cross...” Vespers are then concluded with the prescribed great dismissal.

Matins, after the “God is the Lord...”, the Resurrection Troparion for the Sunday is sung twice, followed by “Glory...” O Lord Save Your people...” and “Now and ever...” and Resurrectional Bohorodychnyj. Blessed art Thou and the rest as usual. After the Great Doxology, at the singing of the final, “Holy God...”, the Priest, fully vested carries the Cross to the Center of the Church and places it on the tetrapod (or analog), 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, Cross, Glory N&E Cross. Instead of the usual Trisagion: “Before Your Cross we bow down, Master and Your Holy Resurrection we glorify.” The Prokimenon is: “O Lord Save Your people and bless Your inheritance.” Koinonikon: “The light of Your countenance.” The dismissal for all services from Sunday to Thursday of this week includes the addition: “by the power of the precious and life-giving Cross...”

Fourth Week of Great Lent (Holy Cross Week)

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

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

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

On Friday, the final day of Holy Cross Week, following the Sixth Hour, the Cross is incensed and transferred to the Sanctuary in the following manner: Immediately after the Veneration of the Cross after the dismissal of the 6th hour, the Deacon gives the censer to the Priest, and then the Priest and Deacon cense the Cross on all four sides, 3x. The Priest then returns the censer to the Deacon. During the singing of the Troparion of the Cross; Glory N&E..Kondakion of the Cross (the flaming sword), the Priest puts the Cross

on his head, and preceded by the 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.

March 23/April 5 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

March 24/April 6 4th Sunday of Great Lent. Venerable John of the Ladder. Forefeast of Annunciation Tone 4

Fourth Sunday of Great Lent: Commemoration of Saint John of the Ladder: Liturgy		Heb 6.13-20 (day)	Mk 9.17-31 (day)
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Cf. *Prayer Book* pp. 223-225. The service of Vespers and Matins are of the Resurrection and Triodion. The Sunday Liturgy is that of Saint Basil the Great. According to the ritual, the service to St. John is nearly completely set aside because this is the Forefeast of the Annunciation.

Vespers. “Blessed is the man...” is sung. At “Lord, I Cry....” 7 Resurrection 3 Forefeast. Glory....Forefeast, N&E Dogmatikon in tone of week. Litya: Stykhyry of temple Glory Triodion (8th Tone) N&E Resurrectional Bohorodychnyj from Apostikha (8th Tone). Apostikha: Stykhyry of Res. w/verses. Glory, Triodion, 2nd Tone *Let us honor* N&E Res. Bohorodychnyj in Tone 2. Rejoice Virgin 2x and Forefeast 1x (*note: the Moscow Rubrics state Rejoice Virgin 3x*).

Matins Troparia (following God is the Lord) Resurrection 2x, Glory... Triodion (Tone 1), N&E Bohorodychnyj in Tone 1. 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).

Proskomedia *Note: if additional Presanctified is to be served on Thursday, the Priest must remember to prepare an additional Lamb.*

Divine Liturgy of St. Basil Tropar for Res., Tropar for temple, Tropar for Forefeast: **Tone 4: “Today the first-fruits of universal joy command us to chant hymnody of the forefeast; for, lo! Gabriel comes bearing an announcement to the Virgin, and he cries out to her: “Rejoice, you who are full of grace! The Lord is with you!”** Kondak Triodion, Kondak for the Forefeast Tone 8: **“You are the beginning of the salvation for all of us mortals Virgin Birthgiver of God; for Gabriel, the great supreme commander, the servant of God, being sent from heaven to stand before you, offered you gladsome joy. Therefore, we all cry out to you: Rejoice, unwedded Bride!** Prokimenon in tone of week (Tone 4) and also for Saint (7th Tone “The Saints shall boast”). Koinonikon: “Praise the Lord” & “everlasting remembrance”

March 25/April 7 [Monday] **The Annunciation of the Incarnation of Our Lord to the Most Holy Mother of God and Ever-Virgin Mary by the Archangel Gabriel** Fifth Week of the Great Lent. Tone four.

Vespers (served on Sunday): Usual beginning. No Kathisma. At Lord I Cry 8 Stykhyry in Tone 1 (3 Triodion, 5 of the Feast) Glory N&E Feast. Entrance Prokim and 5 readings. Apostikha: All Triodion. Glory N&E Feast (Tone 4—from the Apostikha of Great Compline). Tropar—Feast. Litany of Supplication, Prayer of St. Ephraim with 3 Prostrations (no prayer “All Holy Trinity”) 33rd Psalm and Dismissal.

Compline: All feast

Matins: All feast except 2nd and 3rd post Tropar Kathismy from the Triodion, and Apostika (Triodion Glory N&E...Feast). The Biblical Odes are not sung, but rather the festal odes. At the end the prayer of St. Ephraim. According to the Menaion the faithful are anointed with oil while the Stykhyry of the feast are sung.

Hours: At 6th hour, the prescribed reading from Isaiah (see chart below) is read for the day.

In the evening following (i.e. the eve of Tuesday):

Vespertal Divine Liturgy Vespers for the Leavetaking of the Annunciation & Synaxis of Archangel Gabriel) are combined with the Divine Liturgy of St. John Chrysostom to make Vespertal Divine Liturgy (served on Tuesday without bows or Kathisma): At Lord I Cry 11 Stykhyry: 5 from Triodion, 3 from the Feast itself and 3 from the Leavetaking (Archangel) with the verse “He makes His angels spirits.” Glory N&E Feast. [Note: according to the Typikon, when possible, the Priest prepares the Proskomedie during the singing of the Stykhyry]. Entrance with the Gospel, Prokim, and 4 readings. Little Litany, Trisagion and rest of Liturgy of St. John Chrysostom in order. Instead of “It is right in truth” we sing “As you are a living Temple of God...” Following this Liturgy, fish wine and oil are permitted in the trapeze/hall or at home, as the place of eating may be. .

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; Gen 18.20-33; Pr 16.17-17.17
Friday (eve of Saturday)	Isa 45.11-17; Gen 22.1-18; Pr 17.17-18.5

Thursday of the Fifth Week: Liturgy of Presanctified follows usual order. Instead of the Penitential Great Canon of St. Andrew of Crete being sung as a Canon of Compline, as it was in the first week of Great Lent, it is prayed in song as the Canon of Matins upon this day according to the Typikon.

Matins with the Canon of St. Andrew is to begin on Wednesday night (the eve of Thursday) about the 4th hour of the night (i.e. starts during the hour of 10pm or thereabouts) although if to be served in the parish is customary to begin earlier, around 7 or 8pm. At the Hours the Kondakion is “My soul...”

The Liturgy of Presanctified may be served with Vespers for the eve of Friday (i.e. Thursday night), and follows the usual order.

March 29/April 11 Akathist Saturday.

Saturday		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), 10 Stykhyry in Tone 6 3 from Triodion and 7 to Mother of God. Glory N&E Bohorodychnyj (Theotokion) from Triodion in Tone 2. Entrance, Prokimena, 2 Readings. The Communion hymn is “Taste and see...”

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

Liturgy is that of St. John Chrysostom.

March 31/April 13 Fifth Sunday of Great Lent; Commem. St. Mary of Egypt. Tone 5

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

Vespers Lord I Cry 10 Stykhyry; (6-Res., 4-Triodion [repeating the 1st]) Glory Triodion N&E Dogmatikon in Tone of Week (Tone 5). Litya Stykhyr of temple, Glory Triodion N&E Res. Bohorodychnyj from Apostikha of 1st tone. At the Apostikha: Stykhyr Res. with verses, Glory Triodion 2nd tone, N&E Res. Bohorodychnyj from Apostikha of 2nd tone. Rejoice Virgin 3x.

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 Oktoichos. After 50th Psalm Glory... “Doors of repentance” and rest.

Divine Liturgy of St. Basil Prokim Tone 5 and of Saint. 2 Koinonika: “Praise the Lord...” & “The righteous shall be in everlasting remembrance.”

March 13/26 Monday

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

The Rest of the 6th Week

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

April 5/18 Friday The period of Great Lent comes to a Conclusion.

(note: although the the current service books, as of the 16th century have the Triodion now divided into two parts based upon ascetical fasting and feasting, the original was a single volume in which Holy Week was part of the Flowery or Resurrection period, whereas now it is part of the Lenten period and now ends on Eve of Pascha and the Flowery Triodian has universally been modified to equal the 16th century “Pentecostarian”. Nonetheless, theologically the end of the Lenten period is at Vespers on the eve of Lazarus Saturday just prior to the Entrance. Because this whole week is seen as one continuous vigil period, we keep the fast until the end of the Vigil on Pascha)

Holy and Great Week, also known as the Week of Palms or Passion Week.

April 6/19 Lazarus Saturday.

	Prophecy (Vespers)	Apostle (Lit.)	Gospel (Lit.)
Saturday of Saint Lazarus the Righteous	Genesis 49.33-50.26; Prov. 31.8-31	Heb 12.28-13.8	Jn 11.1-45

Cf. *Prayer Book* pp. 228-229.

Vespers with Presanctified is served (on the eve—i.e. Friday) and is served according to Triodion. Lord I Cry 10 Stykhyry Tone 8: All Triodion. Glory Triodion N&E Triodion (Tone 8). Entrance, Prokimena (v. if the Lord had not been on our side) and 2 OT readings.

Compline Canon of St. Lazarus.

Matins “The Angelic choir...” is sung during which the entire temple is incensed. The Lesser Ektenia is followed by the sidalen [Sitting hymn] and “Having beheld the resurrection...” is taken. The Magificat “My soul magnifies...more honorable...” is *not* sung. At Praises 8 Stykhyry from the Triodion. The doxology is sung and then the Tropar of the Feast.

Liturgy the Entrance Hymn is “Come, let us worship...save us, O God, wondrous in Your saints...” Te Tropar and Kondak of the Feast are sung. The Baptismal Troparion, “As many as have been baptized into Christ...” is sung in place of Holy God... The “It is right in truth...” is replaced by the 9th Irmos of the Canon “Let us honor with all peoples...” Koinonikon: “Out of the mouth of babes.”

From this day, the Menaion is not used until the Sunday of Thomas Week. The only exception is in the case of a Major Feast.

April 7/20 Triumphal Entry of our Lord into Jerusalem: (Palm Sunday; Willow Sunday)

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

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

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

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

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

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

April 8/21 Great and Holy Monday.

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

Vespers (Sung on Sunday) The Vespers Entrance is made with the Censer. The Prokimenon is that prescribed for the evening following Sunday, “Now bless the Lord...” The Vesper Service concludes with

the usual Lenten conclusion used at all Sunday evening Lenten Vesper Services. The dismissal “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.

April 9/22 Great and Holy Tuesday.

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

Vespers with Presanctified Liturgy (Sung on Monday), the prescribed Gospel is read.

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.

April 10/23 Great and Holy Wednesday.

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

Vespers with Presanctified Liturgy (Sung on Tuesday), the prescribed Gospel is read.

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

April 11/24 Great and Holy Thursday

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

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

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

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

The Hours: (Thursday morning) Are not sung with Lenten verses with prostrations but rather, at the First Hour the Tropar “The glorious disciples.” We use the Kondak from 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)

April 12/25 Great and Holy Friday; Commemoration of the Offering, Passion, Crucifixion, Death and Entombment of Our Lord and Savior Jesus Christ

HOLY FRIDAY	Prophecy (OT)	Epistle	Gospel
Vespers (Eve-Thursday afternoon)	Ex 19.10-19; Job 38.1-23, 42.1-5; Isa 50.4-11		
Liturgy of Saint Basil (Eve—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 (Eve-Thursday Night) 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			
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
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Vesperal Liturgy of St. Basil the Great (commemorating the Mystical Supper) *For selections for the Vesperal Liturgy cf. Prayer Book pp233-235.* The Typikon prescribes that the Vesperal Liturgy begin around 2pm (“the 8th hour of the day”) on Holy Thursday afternoon/eve of Good Friday, although it is custom in many places to start earlier, and by “Byzantine/Athos time” could conceivably start as late as 4pm or even later (*Note: the Liturgy should not begin at a time so early that it would fail to at least end in the afternoon, since it is vesperal*). As a liturgical day, Holy Thursday is brought to a conclusion with the first part of Vespers, and Holy Friday liturgically begins with the Entrance and Prokimenon for this Liturgy. The order is as follows:

Blessed is the Kingdom, Come Let us worship... Ps. 103, Litany of Peace. **“Lord I Cry”** [*Proskomedie* *Note: If possible Proskomedie is done during the “Lord I Cry,” but otherwise is done beforehand. At the Vesperal St. Basil Liturgy on the Eve of Holy Friday (i.e. afternoon of Holy Thursday) an additional Lamb “Ahneq” is prepared and consecrated for distribution to the sick during the year.*] **“Lord I Cry”** Stykhyry—5 from the 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.”

**Note: 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 the “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 Eparchial Bishop the “Office of the Divine and Sacred Washing when performed by a Bishop and Twelve Priests” is utilized. In the Kyivan St. Sophia Typikon of St. Alexis Studite the footwashing takes place before Liturgy (although also mentions that it can be done during the Gospel readings or at entrance), whereas most versions of the Trebnik passed down to us today have it prescribed following the prayer behind the Amvon.*

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 used*).

Matins—the service of the 12 Passion Gospels. According to the Typikon, the Matins begins at 8pm (“the 2nd hour of the night”), making it the earliest prescribed Matins of the year. Slava Sviati, Hexapsalmos, Litany, Alleluias with verses the tropar in 8th tone “The glorious disciples...” (2x) Glory N&E (3rd time). During the singing of the tropar the Priest, vested in Phelon brings the Gospel to the center of the church and censes the altar and the entire church. Candles may be distributed to the Faithful, and Matins proceeds as prescribed. If it be the custom at each reading a bell is rung as many times as there have been readings (i.e. after the 2nd Gospel is rang 2x, 3rd Gospel 3x, 12th Gospoel 12x). Also, in some places, the color of Vestments is changed at each reading. In between the readings are the prescribed Antiphons, Litanys, sessional hymns and censings. The dismissal, “Christ our true God, because of His excellent goodness...”

Friday Morning—The Royal Hours of the Crucifixion Royal Hours, 1st, 3rd, 6th and 9th are celebrated either at their appointed times (7am, 9am, noon, and 3pm) or all together (aggregated) beginning at 8am in the morning. These Royal Hours of our Lord’s Passion are attributed to the Venerable Cyril, Patriarch of Alexandria. The priest brings out the Gospel and places it on a stand before the Crucifix in the center of the church.

Vespers (see below)

April 13/26 **Great and Holy Sabbath**

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

Dark Vestments are to be worn.

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

Compline with the Canon of the Lamentation is celebrated while the faithful are venerating the Holy Shroud. Compline is accomplished simply as prescribed for Holy Saturday yet with the Kondakion and Prokimenon of the Annunciation. [Note, this service is often not served in parish practice]

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

Vesperal Liturgy of St. Basil (see below)

April 14/27 Holy Pascha, the Feast of Feasts of the Resurrection of our Lord and Savior Jesus Christ, the Passover from death unto life, the Passover of the Father, the Son, and the Holy Spirit; also known as “Easter.”

PASCHA	Prophecy (OT)	Epistle	Gospel
Vespers (attached to St. Basil Liturgy)	Gen 1.1-13; Isa 60.1-16; Ex 12.1-11; Book of Jonah; Jos 5.10-15; Ex 13.20-15.19; Zeph 3.8-15; 1Ki 17.8-24; Isa 61.10-62.5; Gen 22.1-18; Isa 61.1-9; 2Ki 4.8-37; Isa 63.11-64.5; Jer 31.31-34; Dan 3.1-23 and the Song of the Holy Children		

	.24-68 (Apocrypha)		
The Vesperal Liturgy of St. Basil for the Resurrection of Christ (first proclamation)		Rom 6.3-11	Mt 28.1-20
Festal Matins		(At beginning)	Mark 16.1-8* (has fallen away in certain parts of northern Slavic practice)
The Festal Liturgy for the Resurrection of Christ, the Passover (Pascha) of the Lord: Easter		Ac 1.1-8	Jn 1.1-17

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

The Vesperal Liturgy of St. Basil the Great (sung on Saturday), also known as *the first proclamation of the Resurrection*, is prescribed to begin by the Typikon in the late afternoon at about “the 10th hour of the day” (i.e. the 4pm hour on Saturday). The Typikon reads as follows: "At the 10th hour of the day, we clap on the great one (great simandron or great bell). And after having come together into the Temple, the Priest and Deacon vest, and after the Priest has given the blessing, we begin Vespers, uttering, ‘O heavenly King.’” [Note: ancient variations of the Typikon have it beginning at the beginning of the 11th hour, i.e. The Alexian Typikon of Novhorod-St. Sophia 1136, while others such as Evergetis have it “end of the 11th hour”--i.e. 6pm--and one of the ancient typika recommends that it begin at the very end of the day—the 1st hour of the night, which would begin at 7pm. Thus the broader Ordo of the Church has it beginning some time between 4pm and 7pm. However, as we know, the modern tendency is to serve it earlier, some in the late morning or around noon].

Vestment colors: In common North-Slavic practice the service begins in dark (dark purple or black) and changes to light (white) prior to the Great Prokimen (instead of Alleluias): Arise O God. In common “South-Slavic” and Greek practice the service begins in white vestments. [Note: In the ancient Church, when there were more clergy, the changing of vestments was a multi-step process--the ancient Typika, including older versions of the Sabbas Typikon, describe that at the entrance “most priests have changed their dark Vestments for white ones,” but all would have them changed over by the Alleluia. This is also because baptisms happened during the readings and thus all celebrating clergy would have changed to white before the entrance&readings].

Order of service: “Blessed is the Kingdom,” “O Come let us worship,” Psalm 103, Great Litany. [Note: If possible the Proskomedion is done at Lord I Cry]. 8 Stychyry at “Lord I Cry” then Glory, “The great Moses...” N&E Dogmatik in Tone 1: “Let us praise the Virgin...” The Gospel Book is carried and the Entrance is made. 15 Old Testament Readings follow the Entrance. In place of the usual “Holy God...” the Baptismal Troparion, “As many as have been baptized...” is sung. There are two Prokimenena at this Liturgy—one before the Epistle and the “Great Prokimenon of the Resurrection” (Arise O God) in place of the Alleluias. At this time the celebrant, if not having already done so, should revest in bright vestments, and rest for the Liturgy of St. Basil follows. The usual Cherubic hymn is replaced with “Let all mortal flesh keep silence...” The “Weep not for me, mother...” is sung instead of “It is truly right...” The Koinonikon:

The Lord has awoken as if from sleep, and did rise saving us, Alleluia.” The blessing of 5 loaves of bread, figs and fruit follow the Amvon Prayer, but without oil.

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

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

Antiapodeipnon—the Reading of the Book of the Acts of the Apostles begins at the end of the St. Basil Liturgy, and the Reader says “the reading from the Acts of the Holy and All Laudable Apostles” and the priest replies: “Through the prayers of the Holy and All Laudable Apostles O Lord Jesus Christ our God have mercy on us.”

Paschal Nocturnes: According to the Typikon, the Book of Acts should be read from the end of the St. Basil Liturgy “until the 4th hour of the night” (i.e. 10pm), and at that point Nocturnes (aka the Midnight office or Mesonyctics) is to begin. *(*It should be noted that in modern practice many start the midnight office a little later, such as 11pm or even 11:30pm)*. The priest, according to the Typikon, is to be “vested if full bright (white or mostly white) vestments” (although it has become a custom for priests to wear dark vestments). Within the midnight office, after the 3rd and 6th odes, Paschal readings are prescribed (this is often done in parish practice). *[Note: Interestingly enough, early Sabbas and Constantinopolitan practice was to not have the canon and have the Paschal readings of the Fathers instead! Cf. in particular the Evergetis Synaxarion. Other than that, it was the normal Sunday Canon, although now it is replaced by the Holy Saturday Matins Canon]*

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

Dismissal: "May He who is Risen from the dead, Christ our true God..." All lights are extinguished at this point, except one lamp in the sanctuary.

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

The Paschal circumambulation of the temple begins immediately following Nocturnes "about the middle of the night," with the chanting of "Your Resurrection, O Christ our Savior..." This may be done once or thrice according to custom.

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

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

[Note: Strictly speaking, the Vespereal Liturgy of St. Basil is the beginning of an ancient Vigil that went from about 4pm to 1pm with a feast following, the "Trapeza occurring about midnight." (89th Canon of the 6th Council), St. Nikodemos reports that the end of Liturgy and cessation of fasting came about "about midnight, the sixth hour passing and the seventh beginning" (Rudder Interpretation of 89th of 6th Council), although now most tend to wait to begin Matins at midnight, thus making the cessation of the fast around 2 or 3am.]

In those instances when the Eucharistic Liturgy cannot be celebrated, the Obidnitsa 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. In stead 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.

Bright Week April 15/28 and days following

Cf. Prayer Book pp. 244ff.

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

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

Saturday of Bright Week

At the Liturgy of Bright Saturday, the prayer prescribed for the breaking of the Artos is said following the Amvon prayer. The Artos is distributed following Liturgy. In ancient times the Royal doors from the Narthex to the Nave were left opened during this week, and closed on Saturday. Later, with a confusion of the usage in certain of the Slavic Churches, it became practice to close all the doors of the Iconostas prior to the 9th Hour ***Note, it is ancient Rus-Ukrainian practice, based upon early Typika, that the Deacons doors are closed now, but the Holy Doors remain opened until the leavetaking. Much of the problem with the rubric of “Royal Doors” is that we know that the Royal doors are the central doors from the Narthex into the nave (non-existent in many modern churches), and are distinct from the Holy Doors.

April 21/May 4 New Sunday: the Second Sunday of Pascha; also called the Sunday of St. Thomas. 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....”

April 28/May 11 **Third Sunday of Pascha. Sunday of the Myrrh-bearing Women. Tone 2**

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

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

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

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

May 5/18 **Fourth Sunday of Pascha – Sunday of the Paralytic: The spiritual season of water. 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)

May 8/21 **Mid-Pentecost; Holy Apostle and Evangelist John**

Cf. *Prayer Book* pp. 251ff.

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 Kyr Theophan and the other by Kyr 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.

May 9/22 Translations of the relics of our Father among the Saints, Nicholas, Archbishop of Myra in Lycia to Bari, Italy.

As in Menaion and PTr. At the Vesper service, the Prokimenon of the day is taken.

May 12/25 Fifth Sunday of Pascha; Sunday of the Samaritan Woman at the well (St. Photini); Mid-Pentecost Sunday Tone 4

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

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

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

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

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

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

May 15/28 Final Day of Mid-Pentecost.

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

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

May 19/June 1 Sixth Sunday of Pascha. Sunday of the Man born blind.Tone 5

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

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

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

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

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

May 22/June 4 The Final Day of the 40 days of Pascha--Apodosis or Leavetaking of Pascha

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.

**May 23/June 5 The Ascension of Our Lord, God and Savior Jesus Christ
Tone 5**

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

Cf. *Prayer Book* pp. 257ff.

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

Matins, the Velychannja “We magnify You, O Life-giving Christ and honor your glorious Ascension into heaven:” is sung. The Gospel is followed by “Having beheld the resurrection of Christ...” sung once. The Katavasia “By Your divine protection...” is taken. “More honorable than the Cherubim...” is replaced by the 9th^a 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 and just...” is replaced by the “Magnify O, my soul...” of Ascension. The “We have seen the true light...” is replaced by the Troparion of Ascension, sung until the Final Day of Ascension.

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

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

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

**May 26/June 8 Ascension afterfeast for the Lord’s Day; Commemoration of the Holy Fathers of the First Ecumenical Council; Seventh Sunday of Pentecost.
Tone 6**

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

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

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

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

Matins, “More honorable...” is sung.

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

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

May 31/June 13 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.

May 13/26 Trinity Saturday – Memorial Saturday (Soul Saturday)

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

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

At Vespers 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 Triodion of Pascha. At the Liturgy, the “We have seen the true light...” is replaced by the Requiem Troparion, “In the depth of wisdom...”

June 2/15 Holy Pentecost– the Sunday 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 has 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].

May 15/28 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. 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.

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

May 16/29 Third Day of the Holy Trinity

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

May 20/June 2 Saturday Apodosis (Leavetaking, final day) of Pentecost

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.

June 9/22 Sunday of All Saints Tone 8

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

Cf. *Prayer Book* pp. 272ff.

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

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

Divine Liturgy of this Sunday concludes the 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 Peter and Paul begins in the evening, the first full day being Monday and concludes on July 12ⁿ, the feast of Saints Peter and Paul. 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

June 16/29 Second Sunday after Pentecost Tone 1 (Sunday of all Saints of Mt. Athos; Sunday of all Saints who have shown forth in missionary lands; Sunday of All Saints of Rus-Ukraine; Sunday of All Saints of America)

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

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

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

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

June 23/July 6 3rd Sunday after Pentecost Sunday of All Saints of Halychyna, Sunday of All Saints of the Land of Poltava, ...Volhynia; Sunday of all Saints of the lands of Belorus, Sunday of the Holy New Martyrs of Constantinople Tone 2

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

June 24/ July 7 [Monday] 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...”

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

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

Vespers (celebrated on Friday): “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.

June 30/July 13 4th Sunday after Pentecost Tone 3 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.

Fourth Sunday after Pentecost: Sunday of the Holy Fathers of the First Six Ecumenical Councils (July 13-19): Liturgy		Rom 6.18-23 Apostles: Rom. 15.17-29	Mt 8.5-13 Apostles: Matt. 12.46-13.3
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Synaxis of the 12 Holy, Glorious & All-Praised Apostles, Troparion, Tone IV —

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 II, "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.

July 7/20 5th Sunday after Pentecost; Tone 4

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

July 14/27 6th Sunday after Pentecost Tone 5

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

July 15/28 [Monday] Holy Equal to the Apostles Great Prince Volodymyr (Vladimir)

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

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

Matins: John 10.9-16

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).

Aug. 11/24 10th Sunday after Pentecost Tone 1

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

Aug. 15/28 The Dormition (Falling Asleep) of the Mother of God

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

Festal portions found in Menaion

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

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

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

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

Aug. 18/31 11th Sunday after Pentecost Tone 2

Eleventh Sunday after Pentecost: Liturgy		1Cor 9.2-12	Mt 18.23-35
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MATINS 11th: John 21:15-25

Aug. 25/Sept. 7 12th Sunday after Pentecost; Tone 3

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

Sept. 1/14 13th Sunday after Pentecost Tone Indiction (Ecclesiastical New Year); St. Symeon Stylites and his mother Martha

Cf. *Prayer Book* pp. 276ff.

Thirteenth Sunday after Pentecost: Liturgy		1Cor 16.13-24	Mt 21.33-42
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MATINS 2nd: Mark 16:1-8

Sept. 8/21 Nativity of our Most Holy Lady the Birthgiver of God 14th Sunday after Pentecost Tone 5

Vespers	Gen 28.10-17; Ezk 43.27-44.4; Pr 9.1-11		
Matins			Lk 1.39-49, 56
Liturgy		2Cor 1.21-2.4 Feast: Php 2.5-11	Mt 22.1-4 Feast: Lk 10.38-42; 11.27, 28

Cf. *Prayer Book* pp. 278ff. *Festal elements found in Menaion*

Great Vespers: Continuous Psalmody: “Blessed is the man”. At “Lord, I Cry....,” 10 Stykhyry four from Octoechos and six from Menaion. Glory., N&E...doxastikon of Feast. Entrance, Prokimenon, and 3 readings. Litya: Stychyry— Feast; Glory N&E...Feast. Apostikha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After “God is the Lord...” Res. Troparion 2x Glory N&E Troparion of feast 1x. Usual Kathismas. Kathisma Hymns: Feast. Polielely and the Magnification: “We magnify you 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...” Prokimenon, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stychyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me.... And the Stychyry to Birthgiver of God. “O God save Your people...” Canons 1st of Feast—8; 2nd of Feast—6. Irmos: 1st Canon. Katavasia: Elevation of Cross. After 3rd Ode: Kondak and Ikos of Resurrection (usually placed after Ode 6 in the Octoechos) and sessional hymns from the Menaion (found after Ode III). After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is sung when the feast falls on the Lord’s Day with refrain Most Holy Birthgiver of God save us. After 9th Ode, the Exapostilarion of the Resurrection; Glory N&E...and Exapostilarion of the Feast. Praises 4 stykhyry octoechos and four Menaion; Glory...stychyr of feast; N&E Most blessed... Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

Hours: Res. Kondak at 1st and 6th Hours and Festal Kondak at 3rd and 9th hours.

Divine Liturgy of St. John Chrysostom: After the Entrance: Resurrection Tropar, Feast Tropar, Glory Res. Kondak, N&E Feast Kondak. Prokimenon First of Res. in Tone of week then

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

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

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

Cf. *Prayer Book* pp. 281ff.

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

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

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

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

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

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

Sept. 15/28 15th Sunday after Pentecost Tone 6

Fifteenth Sunday after Pentecost: Liturgy		2Cor 4.6-15	Mt 22.35-46
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Sunday after Exaltation Cf. *Prayer Book* pp. 285. MATINS 4th: Luke 24:1-12

Sept. 22/Oct. 5

16th Sunday after Pentecost Tone 7

Sixteenth Sunday after Pentecost: Liturgy		2Cor 6.1-10	Mt 25.14-30
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MATINS 5th: Luke 24:12-35

Sept. 23/Oct. 6: Conception of St. John the Baptist and Forerunner of the Lord

Conception (Sept. 23)		Gal 4.22-31	Lk 1.5-25
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Cf. *Prayer Book* pp. 280.

Sept. 29/Oct. 12

17th Sunday after Pentecost Tone 8

Seventeenth Sunday after Pentecost: Liturgy		2Cor 6.16-7.1	Mt 15.21-28
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MATINS 6th: Luke 24:36-53

Oct. 1/14 [Tuesday] Protection of the Most Holy Mother of God

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

Matins: Gospel Luke 1.39-49, .56.

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

Oct. 6/19

18th Sunday after Pentecost Tone 1

Eighteenth Sunday after Pentecost: Liturgy		2Cor 6.16-7.1	Mt 15.21-28
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MATINS 7th: John 20:1-10.

Oct. 13/26

19th Sunday after Pentecost Tone 2

Nineteenth Sunday after Pentecost: Liturgy		2Cor 11.31-12.9	Lk 6.31-36
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MATINS 8th: John 20:11-18

Oct. 20/Nov. 2

20th Sunday after Pentecost Tone 3

Prophecy (Vespers)

Apostle

Gospel

Twentieth Sunday after Pentecost	Gen. 28.10-17; Ezekiel 43:27-44:4; Prov 9:1-11	Gal 1.11-19	Lk 7.11-16
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Cf. *Prayer Book* pp. 287ff. Matins 9th: Luke 1:39-49, 56

Oct. 27/Nov. 9

21st Sunday after Pentecost Tone 4

Twenty-First Sunday after Pentecost: Liturgy		Gal 2.16-20	Lk 8.5-15
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MATINS 10th: John 21:1-14

Nov. 3/16 22nd Sunday after Pentecost Tone 5

Twenty-Second Sunday after Pentecost: Liturgy		Gal 6.11-18	Lk 16.19-31
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7th Council Cf. *Prayer Book* pp. 288ff. MATINS 11th: John 21:15-25

Nov. 8/21 Bodiless Powers of Heaven: Michael, Gabriel, and all Angelic Hosts

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

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

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

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

Nov. 10/23 23rd Sunday after Pentecost Tone 6

Twenty-Third Sunday after Pentecost: Liturgy		Eph 2.4-10	Lk 8.26-39
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MATINS 1st: Matthew 28:16-20

Nov. 17/30 24th Sunday after Pentecost Tone 7

Twenty-Fourth Sunday after Pentecost: Liturgy		Eph 2.4-22	Lk 8.41-56
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MATINS 2nd: Mark 16:1-8

Nov. 21/Dec. 4 (Thursday) Entrance of the Mother of God into the Temple

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

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

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

Matins: After “God is the Lord...” (Tone 4), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polieley and the Magnification: “We magnify you O Most Holy Virgin, Maiden chosen by God, and we honor your entrance into the Temple of the Lord.” After Polieley: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth...”

Prokimenon, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stychyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me...” And the Stychyry to Mother of God. “O God save Thy people...” Canons Feast—14; Irmos: 1st Canon. Katavasia: “Christ is Born...” (from Nativity of the Lord Canon) After 3rd Ode: Kathisma—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “The Angels beheld the Entrance....” And Irmos of the Canon and the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 1 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

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

Nov. 24/ Dec. 7 25th Sunday after Pentecost Tone 8

Twenty-Fifth Sunday after Pentecost: Liturgy		Eph 4.1-6	Lk 10.25-37
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MATINS 3rd: Mark 16:9-20

Dec. 1/14 26th Sunday after Pentecost Tone 1

Twenty-Sixth Sunday after Pentecost: Liturgy		Eph 5.9-19	Lk 12.16-21
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MATINS 4th: Luke 24:1-12

Dec. 6/19 St. Nicholas the Wonderworker, Archbishop of Myra in Lycia

St. Nicholas		Heb. 13.17-21	Lk 6.17-23
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Cf. *Prayer Book* pp. 297f.

Vespers: Blessed is the Man is sung. At Lord I cry 8 Stykhyry Tone 2 (All St. Nicholas). Glory..St. Nicholas N&E...Forefeast. Entrance Prokim and 3 readings. Litya. Apostikha: All St. Nicholas. Glory St. Nicholas N&E Forefeast. Blessing of loaves Tropar Feast 2x and Rejoice O Virgin 1x.

Matins: After God is the Lord (Tone 4) Propar St. Nicholas (2x) Glory N&E Res. Bohorodychnyj Tone 4. Kathisma hymns of St. Nicholas. Polyeley; Magnification to St. Nicholas. Gospel John 10.9-16.

Divine Liturgy: After Entrance Tropar Church and St. Nicholas; Glory Kondak St. Nicholas N&E Kondak Church (if Temple is not dedicated to the Lord or the Mother of God, “Steadfast Protectress” is sung). Prokim Tone 7; Koinonikon “The Righteous shall be...”

Dec. 8/21 27th Sunday after Pentecost Tone 2

Twenty-Seventh Sunday after Pentecost: Liturgy		Eph 6.10-17	Lk 13.10-17
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MATINS 5th: Luke 24:12-35

Dec. 9/22 Conception of St. Anna, Mother of the Most Holy Birthgiver of God and Ever Virgin Mary

Cf. *Prayer Book* pp. 298f.

Dec. 15/28 Journey to Bethlehem, Holy Ancestors of the Lord; 2nd Sunday before Nativity; 28th Sunday after Pentecost Tone 3

Twenty-Eighth Sunday after Pentecost: Liturgy		Col 3.4-11	Lk 14.36-24
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Cf. *Prayer Book* pp. 299f.

MATINS (6th) Luke 24:36-53

At Vespers, the “Lord, I have called...” Is followed by stykhyry of Sunday and of the Forefathers. “Glory...” of the Forefathers, and “Now and ever...” the Dogmatikon of the tone. The Apostykha is of Sunday while the “Glory...” is of the Forefathers and the “Now and ever...” is of the Sunday. After “Now dismiss Your servant...” the Troparion, “Rejoice, Virgin Mother of God...” is sung twice and that of the Forefathers is sung once.

At Matins, the Canon is that of Sunday and the Forefathers. The Katavasia “Christ is born...” is sung.

Divine Liturgy, the Troparion and Kondakion are that of Sunday and the Forefathers. The Prokimenon is, “Blessed are you, O God of our Father...” Two Koinonika (Communion hymns) are sung namely, “Praise the Lord from the heavens....” and “ Rejoice you righteous”

End of Rubrics for the year 2008

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