



Ustav: The Liturgical Order of Services for the year of the Incarnate Lord 2011

It had been requested that information regarding Liturgical Vestment colors as well as the role of Subdeacons be put in this year's Ustav and I have done so. I hope you find them informative. If you have any questions regarding the Ustav or the Liturgical order for the year please feel free to contact me. *Priest Haralampij Linsinbigler*

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Liturgical Vestments

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

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

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

1. Gold of all shades or white (for certain feasts of the Lord such as Transfiguration): Feasts of our Lord Jesus Christ (outside of the Cross), the Prophets, the Apostles and the Holy Hierarchs.
2. Light or bright (may be darker but usually shiny) blue: Feasts of the Most Holy Mother of God or other Virgin Saints, and the feasts of the Bodiless Powers, vestment color: Light blue or white.
3. Purple or dark red: Feasts of the Holy Cross and Holy Thursday. Vestment color: Purple or dark red.
4. Red: The Holy Martyrs.
5. Green: Holy Trinity Sunday and the week following, Palm Sunday, commemorations of the venerables (monastics and fools for Christ), although in some places gold is worn for Palm Sunday.
6. During the Lenten periods, the vestment colors are: Dark blue, purple, dark green, dark red and black. This last color is used essentially for the days of Great Lent. During

the first week of that Lent and on the weekdays of the following weeks, the vestment color is dark purple, black, or dark red. On Sundays and Feast days of this period, the vestments are of a dark color with gold or colored ornaments. Funerals, as a rule, are done in white vestments.

However, a more express explanation is also beneficial:

Colors According to Various Local Customs

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

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

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

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

Gold Gold may be worn when no other color is specified or when the customary color is not available. Gold is often worn from Christmas to Epiphany, and in some places, during the Nativity fast. In some traditions, gold is worn on all Sundays (except when white is worn), including even the Sundays in all the fasting periods. In Carpatho-Russian style, gold is worn from the eve of Ascension to the eve of Pentecost.

Red, especially dark red or 'blood red', is worn for the Saints Peter and Paul fast, the Nativity fast, Elevation of the Cross (Sept 15), and for all feasts of martyrs. Bright red would be worn for Saints Peter and Paul feast, and for the Angels. In some places bright red is worn for Nativity, while in others it is worn for Pascha, and in a few it is worn for both.

Blue is worn for all feasts of the Virgin, Presentation of the Lord, Annunciation, and sometimes on the fifth Friday of Lent (Akathist). In some Ukrainian and Carpatho-Russian parishes, blue is worn for the Dormition fast and feast, and then is worn until the Elevation of the Cross, sometimes even until the Nativity fast (especially if the temple is

dedicated to the Mother of God). Blue is also used in many places as trim to Paschal vestments.

Purple, Crimson & Black in Great Lent

There three options:

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

According to the Ustav, up until recent centuries, crimson vestments, that is, dark red (some more purple in tone), were exclusively worn on weekdays of Great Lent. Black came in much later, and is still used in much of the northern Slavic tradition. The practice of wearing black vestments to funerals did not come into liturgical existence until it was suggested in 1821 that the clergy of St. Petersburg wear black vestments to participate in the funeral of Tsar Peter II. The traditional color in Orthodoxy for a funeral is white, the color of Resurrection.

Orange (including gold-orange and rust)

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

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

Altar decor

In many parishes the covering on the altar and other tables, other cloths and hangings, the curtain behind the Royal Doors, and even the glass containers for the vigil candles are changed to the liturgical color of the season. Thus, during the 50 days from Pascha to Pentecost, white. From the day of Pentecost until the feast of the Apostles (or sometimes until August), green, and gold or orange-gold thereafter. From Dormition to St. Philip (or to the entrance of the Mother of God), blue. During the Nativity fast and even through Nativity: Red (note, this may remain the altar décor until the Meeting of the Lord or until Great Lent). Dark red can remain through great Lent where there is no purple, but generally speaking the altar décor should be purple or deep red through Great Lent. It is never wrong to have gold, white or red for the vigil candles and curtain and other decor. It is never wrong to have blue in temples dedicated to the Mother of God.

In parishes of the Greek tradition, it is customary for the vigil glasses and curtain behind the Holy Doors to remain red in color at all times. Because of the association of the Gospel story of the curtain in the temple being 'torn in two' at the time of the earthquake when our Lord was crucified, and the story of the eggs carried by Pontius Pilate's wife all turning red (and our use of red eggs at Pascha) the custom is for the curtain behind the Royal Doors to remain red. Remember that this rich deep reddish purple color is also the ancient color of royalty, and for that reason, it is used behind the

Holy Doors and as a drapery on the Golgotha and in other places associated with our Lord and His Mother.

On Subdeacons

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

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

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

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

Here we see that his office is:

1. For the service of the Lord’s Mysteries
2. To serve in the Holy Church as a “lesser minister” (hence the term sub-deacon or hypo-deacon)
3. To stand before the doors of the temple (this refers to the fact that the Subdeacon is the “disciplinarian” during the divine services and the order-keeper among servers and others).
4. To light the lamps of the dwelling place of Your glory. The subdeacon lights the lamps including those on the holy altar table and the oblation table (see below)

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

"The Subdeacon's Duties"

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

“To love the beauty of Thy house.” In what way ought a subdeacon to love

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

After the Great Entrance, when certain vessels or other appurtenances of the Liturgy become superfluous, the priests hand them over for safekeeping to the subdeacons, because none of the other lower ranks may touch them. One subdeacon leads the catechumens out of the temple when the deacon says: "Catechumens, depart!"; while another, during the performance of litias (Cross processions), precedes with the Cross. The subdeacons maintain the candlesticks on the divine Table in cleanliness, as well as the Altar's triple candlestick, and they light the candles on them; for this [reason], at every Liturgy, when it is necessary to serve a hierarch, they occupy the place before the holy doors behind the deacons and are participants in the mysteries.' Neophytus of Rhodes says: 'The duty of the subdeacon consists in vesting the bishop and the priest, in preparing the offering, the chalice, the discos and the matter for the mystery, in maintaining the sacred coverings in cleanliness, and in reading the Apostolos [i.e. the Epistle].' These writers do not prohibit subdeacons from touching the empty vessels borne at the Proskomedia and at the Great Entry (that is, the chalice, the discos and the spoon), even though they are sacred, because the 21st Canon of the Council of Laodicaea permits subdeacons to touch the sacred vessels when they are not in use and are without the holy Gifts. Although it is said in the canon: 'Let a servant (subdeacon) not touch the sacred vessels,' nonetheless, in the commentary to it there is mentioned: 'Let servants not touch the church vessels from the Master.' "Of the Master," that is, when the Body and Blood of the Lord Master are kept in them. In such a case and for such a reason, they are otherwise called divine vessels. But when they are without the holy Gifts, then they are not called "of the Master"... but simply sacred vessels; then the subdeacons may touch them without violating the canon of the council. Therefore, Blastaris in [his] explanation of the same 21st Canon of the Council of Laodicaea (letter v, chapter 4) says: 'To touch the empty sacred vessels, to prepare them for the Liturgy, and after the conclusion of the service to collect [them], to put [them] in their place in the temple, [and] to preserve them is most of all fitting for the subdeacons: for their ministry properly consists in this.'

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

Tonsured Readers and Ordained Subdeacons, when serving or *reading*, should wear the vestments appropriate to their function. The garment of a Reader is the Sticharion; that of the Subdeacon is the Sticharion and Orarion worn crossed about the torso . The cassock (podriassnik, anderi, or undercassock) is not the garment or sign of a Reader or Subdeacon, but is a garment which is appropriately worn *under the sticharion*. Tonsured Readers may make ready the vestments in the Altar for the Sacred Servers and Church Servers before a service. They may prepare the censer, and carry lights, or fans, during processions and entrances, hold the holy water vessel and brush, hold the vessel

with blessed oil or the dish with the blessed bread at Vigil, and they may cut up and otherwise prepare that blessed bread. They may themselves light the lights and lamps when prescribed by the ritual. They may prepare the vessels which contain wine and water and fill them before the Divine Liturgy, and they may operate the altar curtain according to the prescribed ritual. They may prepare the warm water and bear it to the Deacon or Priest during the Divine Liturgy. They may bear the episcopal staff, ascend the ambo to sing the trio at the Trisagion of the Divine Liturgy, bear and page the Bishop's Service Book, may secure the train of the Bishop's mantle, and may distribute the hierarchical eagle-rugs. These privileges are all in addition to their assigned responsibility of reading in Church (not only in Church but from the Ambo, or on the raised "Vesting Place").

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

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

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

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

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

Rubrics for 2011

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 in the tone of the week

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

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

Jan.2/Dec. 20 Sunday 32 after Pentecost; Sunday before Nativity Tone 7 Holy Godbearer Ignatius of Antioch

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

Vespers: Blessed is the man is sung. Lord I Cry 10 Stykhyry: 4 of ResTone5, 3 of Forefeast, 3 of Fathers; Glory...Fathers (*Daniel, the man of divine desires*)..N&E Forefeast (*Spendedly adorn yourself, O cave*). Entrance O Gladsome Light, then Prokim of Day (i.e. for Lord's day in tone six: the Lord is king) and 3 OT readings. Apostikha: Res., Glory, Fathers(*Come, you lovers of the feast of the Church*), N&E, Forefeast (*Adorn yourself splendidly, O Bethlehem*).

Matins: *God is the Lord*, Tone 7; Troparia: Resurrection x1; Fathers (*Great are the achievements of faith*); Glory: Saint; Now and ever: Forefeast (*Make ready, O Bethlehem*). After each Kathisma: Sessional hymns from the Oktoichos. Polyeleos; the Magnification of the Saint; Evlogitaria (*The assembly of angels was amazed*). Hypakoe of the Tone, Sessional hymns, G/N&E: Forefeast (*As the shepherds were piping songs*). Hymns of Ascent, and Prokim, Tone 7. Matins Gospel 10, John 21:1-14 (§66). *Having beheld the resurrection*; Psalm 50; Glory: *Through the prayers of the apostles*; N&E: *Through the prayers of the Birthgiver; Have mercy on me, O God*;

Jesus having risen; Save, O God, Your people. After the Great Doxology, the tropar: *Today is salvation*; the two remaining Litanies and Sunday dismissal.

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

Jan. 6/Dec. 24 [Thursday] Day before Nativity

Cf. *Prayer Book* pp. 301f.

Vespers (served on Wednesday evening)

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

Usual ending for daily vespers; Dismissal of the day.

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

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

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

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

Canon: Forefeast 8 Glory to You, our God, glory to You.
Nun-martyr 4 Venerable martyr Eugenia, pray to God for us.
Irmos: *Overwhelming power*, repeated twice.

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

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

After Ode 6, Kontakion and Ikos of the Forefeast.

At Ode 9, More Honorable

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

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

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

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

At all the hours the kondak of the forefeast is chanted. The Priest vested in Phelon, brings the Gospel Book out through the Holy Doors to the middle of the Church and sets it on an analogion. Blessed is our God, etc. The order is set out for the most part in the Menaion. During the reading of the psalms there is s cesning, beginning at the Gospel analogion: At 1st and 9th hours is full censing, at 3rd and 6th is lesser censing. The Psalms are read, then the forefeast tropar; special stykyry are read as appointed. At the 9th hour the final stykyr is sung solemnly, and during its finals words all the clergy and people make 3 bows, polycronion, Glory N&E then stykyr repeated. Deacon/Pr: Wisdom Let us attend! The Prokim is announced by the reader. The same reader reads the Old Testament and Epistle readings. Thereafter the Gospel is read by the Priest. After this, the Gospel is taken into the altar and the Holy Doors and closed and the priest removes his phelon. The prayer of the 9th hour is said, the typika then begin immediately. The dismissal of the day is used.

Vesperal Liturgy (See below)

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

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

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

Festal Liturgy of St. John Chrysostom		Gal 4.4-7	Mt 2.1-12
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Vespers with the Liturgy of St. Basil the Great (served on Thursday*). Blessed is the man is not sung. Lord I Cry: 8 feast, GloryN&E feast. Entrance is made with Gospel followed by Prokim of the day. The 8 readings are read. After the 3rd reading, the Holy Doors are opened and the reader intones the tropar: “You were born” with its verses, and the choir sings the refrains after each verse; at the end the reader chants the same refrain. The Holy Doors are closed and the readings proceed. After the 6th reading, Holy Doors are opened again and the reader intones the tropar “You have shone” with its verses, and the choir sings a refrain after each verse; at the end the reader chants the same refrain. The Holy Doors are closed and then the final 2 readings are read. Then the Holy Doors are opened and the deacon intones the little litany and priest says exclamation before the Trisagion: “For Holy are You...” and then the Trisagion is sung. The Prokim in the 1st Tone “The Lord said to Me...” Epistle Heb. 1.1-12, Alleluia verses from Menaion in 5th tone, then Gospel Luke 2.1-20. “All of creation rejoices” is sung, the Communion hymn is “Praise the Lord” and the dismissal of the Feast is used. After the dismissal, a candle is lit on a candlestand and placed in the center of the church, and the singers come together in the middle of the temple and all sing the Nativity Tropar, Glory N&E and Nativity Kondak.

** Note, time given by the Typikon for this service to start is sometime after 1pm in the afternoon, although some more ancient versions give 2 or 3 or even as late as 5pm. As we know it has become the common practice today to serve it today in the morning following Royal Hours.*

The Holy Supper traditionally takes place in between the Basil Liturgy and the Compline of the Nativity, that is to say, following the Basil Liturgy and before Compline begins, although it may take place after Compline for pastoral or practical reasons.

A note of interest is that in Bethlehem itself Nativity takes place as follows: On January 6 the Patriarch (of Jerusalem) arrives in manger square at 2pm, a procession takes place followed by Vespers with Liturgy of St. Basil. It ends around 4:30pm after which people go to their homes to eat the Holy Supper. They make sure to end their supper by 8pm and begin fasting once more. They return to the Church at around 11pm. At 11:30pm is the Compline with Matins, after which immediately begins the Divine Liturgy of St. John Chrysostom around 1am, and this Liturgy ends about 3am.

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

The Festal Divine Liturgy of St. John Chrysostom

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

**The time of the beginning of this Liturgy varies greatly in different places, but if held later in the morning ought be served early enough that it ends before midday so that there is an earlier breaking of the strict fast as is fit for feast days. In Bethlehem itself it begins only 5 minutes later than the Liturgy of Pascha, and in Jerusalem 15 minutes later. Throughout Rus-Ukraine it takes place at various times anywhere from midnight to 10am.*

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

Cf. *Prayer Book* pp.308ff

Synaxis of Birthgiver		Hebrews 2.11-18	Mt 2.13-23
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Vespers (served on Friday) 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 Prokim 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. Prokim in Tone 3 (Song of the Theotokos) My soul magnifies the Lord...

Jan. 9/Dec. 27 Tone 8 Sunday Nativity Afterfeast Holy Righteous Ones: Joseph the Betrothed, David the King, James the Brother of the Lord; Feast of the Holy Protomartyr Stephen.

Sunday after Nativity Protomartyr Stephen		Gal 1.11-19 Acts 6.8-15; 7.1-5; 47-60 (Saint)	Mt 2.13-23 Mt 21.33-42 (Saint)
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Cf. *Prayer Book* pp. 312ff Fast Free

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

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

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

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

*[**The Jerusalem ordo calls for the celebration of the Divine Liturgy of St. James upon this day (i.e. the Sunday afterfeast of the Nativity), and this is what is served at Jerusalem to this day on the Sunday after Nativity, as well as a limited number of other places. For the most part, however, the common liturgy*

served on this day is the Liturgy of St. John Chrysostom as it became deemed too confusing for the people in ordinary parishes and their priests to serve the Liturgy of St. James on the Sunday after Nativity (although, it has become quite common in the old world nations as well as in the “new world” to celebrate the Liturgy of St. James upon October the 23rd).

Jan. 14/1 [Friday] **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	<u>1.</u> Gen. 17.1-2, 4-7, 3, 9-12, 14 <u>2.</u> Prov. 8.22-30 <u>3.</u> Prov 10.31-11:12	Co. 2.8-12 (Circum) 1 Tim. 3:14-4 (St.Basil)	Lk 2.20-21;40-52 (Circum) Matt. 3.1-11 (St. Basil)

Cf. *Prayer Book* pp. 319ff.

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

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

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

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

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

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

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

Jan. 15/2 [Saturday] 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 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.)

January 16/3 Tone 1 Sunday before Theophany

Synaxis of the Holy Seventy Apostles; James the Brother of the Lord, Mark the Evangelist, Luke the Evangelist, Cleopas the Brother of Joseph the Betrothed, Symeon the son of Cleopas, Barnabas, Justus, Thaddeus, Ananias, Stephen the Archdeacon; Philip, Prochorus, Nicanor, Timon, and Parmenas of the seven deacons; Timothy, Titus, Philemon, Onesimus, Epaphras, Archippus, Silas, Silvanus, Crescens, Crispus, Epenetus, Andronicus, Stachys, Amplias, Urban, Narcissus, Apelles, Aristobulus, Herodion, Agabus, Rurus, Asyncritus, Phlegon, Hermes, Patrobus, Hermas, Linus, Gaius, Philologus, Lucius, Jason, Sosipater, Olympas, Tertius, Erastus, Quartus, Euodias, Onesiphorus, Clement, Sosthenes, Apollos, Tychicus, Epaphroditus, Carpus, Quadratus, Mark called John, Zenas, Aristarchus, Pudens, Trophimus, Mark, Artemas, Aquila, Fortunatus, and Achaicus; Dionysius Areopagite and Simeon Niger.

Readings for this day		2Tim 4.5-8 (Sun. Before Theophany*)	Mk 1.1-8 (Sun bef*)
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Vespers (served on Sunday evening): Blessed is the man At Lord I Cry Stykyry on 10: 3 of Resurrection (Tone 7), 3 of Forefeast; 2 of Martyrs, 2 of St. Syncletica. Glory...Forefeast, N&E...Dogmatik in Tone 6. Entrance and Prokeim of the Day. Apostikha: All Resurrection. Glory N&E...Forefeast. The Tropar for the Sunday before Theophany “Make ready Zebulon” is sung.

Divine Liturgy (St. John Chrysostom): Is served at its usual Sunday time. After Entrance: Troparia: Resurrection, Forefeast, Temple (if of Saints); Kondakia: Resurrection, Glory...Temple (if of Saints), N&E Forefeast. Prokim Tone 7 Lord save your people. Communion hymn: Praise the Lord from the heavens. Because it falls on a Sunday today is not a day of strict fast but rather of partial abstention so the people may eat following Liturgy and partake of wine and oil.

Vespers—See below. This service may take place immediately following Liturgy “at the 5th hour” (11am) or may be served later.

Jan 18/5 Day before Theophany:

This is a day of Strict Fast

The serving of the Royal Hours of Theophany is prescribed by the Typikon to take place at about 8am in the morning (in Church time the 2nd hour of the day), although they may be celebrated somewhat later or at their actual times. The priest, vested in phelon, carries the Gospel through the Holy Doors to the center of the temple and places it on the analogion set up there. He exclaims “Blessed is our God...” and the Reader continues “Amen” and the full beginning (as are at “regular” 3rd and 9th hours) is said. At each Hour two special Psalms replace two of the customary Psalms of that Hour. During the

reading of the Psalms, the Deacon (Priest) censens in the following manner: At the 1st and 9th Hours a complete censening of the temple; at the 3rd and 6th Hours a small censening only. At each Hour the prescribed order and readings are used according to the Lectionary. At the end of the 9th hour the Priest carries the Holy Gospel back into the Altar through the Holy Doors, closes the doors and removes his phelon. After the final prayer of the 9th hours, the Typikal Psalms without the creed and Kondakion of the forefeast.

- Acts 13:25-33 Royal Hours: 1st Hour
- Matthew 3:1-11 Royal Hours: 1st Hour
- Acts 19:1-8 Royal Hours: 3rd Hour
- Mark 1:1-8 Royal Hours: 3rd Hour
- Romans 6:3-11 Royal Hours: 6th Hour
- Mark 1:9-15 Royal Hours: 6th Hour
- Titus 2:11-14; 3:4-7 Royal Hours: 9th Hour
- Matthew 3:13-17 Royal Hours: 9th Hour

Vesperal Liturgy (see below)

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

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

Cf. *Prayer Book* pp. 321ff.

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

prescribes that (at either 11am or 1pm), “we signal to all on the great one (semandran, bell), heavily. And, having gathered together in the temple, we begin Vespers and sing the customary psalm.”

The 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. Epistle 1 Cor. 9.19-27 and Gospel Luke 3.1-18 and the rest of Liturgy of St. Basil. Instead of It is right in truth we sing **“All of creation rejoices in you...”** Koinonikon is “Praise the Lord from the Heavens.”

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

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

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

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

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

Morning of Theophany:
Cf. Prayer Book pp. 322ff.

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

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

January 23/10 Sunday after Theophany; 35th Sunday after Pentecost Tone 2

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

Great Vespers (served on Saturday) Blessed is the man is sung, Lord I Cry Stykyry on 8 (4 of Resurrection in tone of week; 4 Feast); Glory....Feast. N&E Dogmatik tone of week. Entrance, Prokim of day. Apostikha All Resurrection Glory, Res., N&E Feast

Divine Liturgy of St. John Chrysostom is served. Following the Entrance we sing Tropar Res., Trop Feast, Trop of Temple (if Birthgiver or Saints); then Kondak Res, Feast. Prokim in Tone 1 (Sunday after): Let Your mercy Lord be upon us....” Epistle Eph. 4.7-13 and Gospel Matt. 4.12-17. Instead of “It is right in truth” we sing “Magify O my soul” and Irmos. Communion hymns are two: “The grace of God has appeared for the salvation of all men” and “Praise the Lord from the heavens...Alleluia...”

Jan 30/17 36th Sunday Tone 3 St. Anthony the Great

36 th Sunday	<i>Vespers:</i> Wisdom 5.15-6.2 Wis. 3.1-9 Wis. 4.7-15	Eph. 4.7-13 Heb. 13.17-21 (St. Anthony)	Matt 4.12-17 Luke 6.17-23 (St. Anthony)
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Vespers (served on Saturday): At Lord I Cry 10 Stychyry—4 Res. And 6 Saint (from Menaion), Glory doxastikon (menaion), N&E Dogmatikon in tone of week.

Matins Gospel (3rd): Mark 16.9-20

Liturgy: As with other services of the day, is vigil-rank for St. Anthony

Feb. 6/Jan. 24 Sunday of Zacchaeus 37th Sunday Tone 4 St. Xenia

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-Saint), Glory N&E Dogmatik Tone 4. Entrance, Lord's Day Prokim (the Lord is King). Apostikha: All Res.

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"

Feb. 12/Jan 30 [Saturday] 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."

Beginning of the Lenten Triodion, 2011

Feb. 13/Jan. 31 Sunday of the Publican and the Pharisee, Tone 5

Beginning of fast free week.

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

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

Hours Troparia are resurrection from Oktoich and Kondakia from the Triodion

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

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

Feb. 15/2 [Tuesday] 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. Magnificat is not sung, but rather refrain “Virgin Mother of God Hope of all Christians...” Up to doxology all feast. Tropar: Feast. Usual Litanies and *Festal Dismissal* **“May He who willed to be carried in the arms fo the righteous Symeon for our salvation...”**

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/Euchologion 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.*

Feb. 20/7 Sunday of the Prodigal Son. St. Parthenius 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 Stykhyry in Tone of week (4-Resurrection; 3-Triodion 3-Feast [Meeting]) Glory Feast N&E Dogmatikon in Tone of week. Entrance, Prokim of day, Litya: Stykhyry of the Feast) from the Apostikha of Vespers, aof the Triodion from lauds of Matins). Glory..Triodion; N&E-Feast. Apostikha: Resurrection; Glory Triodion N&E Feast. At blessing of loaves Troparia “Rejoice Virgin...” 2x and Feast (i.e. Meeting) 1x.

Matins, After Psalm 50 the Troparion “Open unto me the doors of repentance...” Canons: 4-Resurrection, 2 Birthgiver, 4 Triodion and 4 Feast (Meeting). Katavasia is from the Feast.

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

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

All services as prescribed in Triodion and Menaion.

Feb.26/13 Saturday of the Last Judgment. First Saturday commemoration those who reposed in the Lord. (Soul Saturday)

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

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

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

Divine Liturgy with Litany for the Departed

Feb. 27/14 The Sunday of the Last Judgment, Meatfare. Isapostle St. Cyril 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...”

Mar.6/Feb. 21 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 Eustathius 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 Oktoich and Triod.

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

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

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

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

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

Great Lent begins on **PURE MONDAY March 7/February 22**: The priest should take care that the rite of Forgiveness happens in the parish. If the people are not accustomed to come later, then let it be done at the end of Liturgy on Sunday. Forgiveness from the heart is to be strongly emphasized by all priests to their flocks. The Vespers Service, which brings the period of Pre-Lent to an end and inaugurates the period of Great Lent, is celebrated on the Eve of Pure Monday, that is, served on the eve that follows the Lord's Day celebration (Sunday afternoon), although some do it at the end of the Divine Liturgy in abbreviated form. At Vespers the Prokimenon "**Turn not Your face...**" is sung. **On this evening and the next five evenings following the Sundays of Great Lent, until Palm Sunday, the Vesper Service calls for an entrance to be made.** 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 AFTER NOON OR IN THE EVENING.** Both services were designed so that it would not begin any later than 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. Of course, if you were pastoring in a town where there were factories in which every person worked from 11am to 9pm, even this rule would bow to pastoral discretion, for the Sabbath was made for man, not man for the Sabbath.

The 40 days of Great Lent are days of abstinence from meat, eggs and cheese. 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 *panakhyda*, likewise also on Saturday his Liturgy. On the following Saturday his ninth day is marked whether it coincides or not [i.e. whether the ninth day actually falls on Saturday or not]. His fortieth day is marked when the number of his days is completed. Offerings and his memorial may begin from New Sunday [i.e. St. Thomas Sunday] even until the completion of 40 days." In other words, memorial services are not to be served during the weekdays of Great Lent, but only on Friday evenings and Saturdays (with the exception of Lazarus Saturday and its eve; and when possible, the eve of the Akathyst Saturday when this is observed).

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

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

READINGS FOR THE WEEK:

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

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

March 12/Feb. 27 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 Molieben with Canon to St. Theodore of Tyre is Sung and the blessing of Kollyva [sweetened boiled wheat] takes place, as is in the Trebnik/Euchologion/Book of needs.

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

Matins as in Triodion.

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

March 13/Feb. 28 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 19/6 Second Memorial Sabbath (Saturday), also called “Parents Saturday.”

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 20/7 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 27/14 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.

April 2/Mar. 20 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

April 3/Mar. 21 4th Sunday of Great Lent. Venerable John of the Ladder. 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.

Vespers, “Blessed is the man...” is sung. At “Lord, I Cry....” 10 stychiry: 7 Resurrection 3 Triodion. Glory....Triod, N&E Dogmatikon in tone of week. Litya: Stykhyry of temple Glory Triodion N&E Resurrectional Bohorodychnyj from Apostikha. Apostikha: Stykhyry of Res. w/verses. Glory, Triodion, *Let us honor* N&E Res. Bohorodychnyj.

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

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

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

Monday (eve of Tues)	Isa 37.33-38.6; Gen 13.12-18; Pr 14.27-15.4
Tuesday (eve of Wed.)	Isa 40.18-31; Gen 15.1-15; Pr 15.7-19
Wednesday (eve of Thurs)	Isa 41.4-14; Gen 17.1-9; Pr 15.20-16.9
Thursday (eve of Friday)	Isa 42.5-16 (6 th hr) 4 rdngs for Feast at Vespers Liturgy as in Apostol&Triod
Friday (eve of Saturday)	6 th hr: Isa 45.11-17; Pres: Gen 22.1-18; Pr 17.17-18.5

April 6/March 24 [Wednesday] Forefeast of Annunciation

Tropar for Forefeast of the Annunciation: **Tone 4: “Today the first-fruits of universal joy command us to chant hymnody of the forefeast; for, lo! Gabriel comes bearing an announcement to the Virgin, and he cries out to her: “Rejoice, you who are full of grace! The Lord is with you!”** Kondak for the Forefeast **Tone 8: “You are the beginning of the salvation for all of us mortals Virgin Birthgiver of God; for Gabriel, the great supreme commander, the servant of God, being sent from heaven to stand before you, offered you gladsome joy. Therefore, we all cry out to you: Rejoice, unwedded Bride!**

April 7/March 25 [Thursday] The Annunciation of the Incarnation of Our Lord to the Most Holy Mother of God and Ever-Virgin Mary by the Archangel Gabriel

Annunciation	<u>Presanct. (eve):</u> Triod. Rdngs: Gen. 17.1-9, Prov. 15.20-16.9 &	Heb 2.11-18	Luke 1.24-38
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	<p><i>Annun. Readings:</i> Gen. 28.10-17, Ez. 43.27-44.4, and Prov. 9.1-11</p> <p><i>6th Hour:</i> Is. 49.6-10</p> <p><i>Liturgy:</i> Gen. 31.3-16, Prov. 21.3-12, Ex. 3.1-8, Prov. 8.22-30</p>		
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Great Vespers with Liturgy of Presanctified (served on Wednesday): Usual beginning. No Kathisma. At Lord I Cry 10 Stychyry (5 Triodion, 5 of the Feast) Glory N&E Feast. Entrance 1st Prokim, 1st readings, 2nd Prok. 2nd reading, then the other three readings for specifically the Annunciation. Rest of Presanctified in order. Wine and Oil are permitted in meal following Presanctified.

Great Compline: All feast

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 Vespertine Divine Liturgy (served on Thursday late morning or afternoon/evening 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 Proskomedia 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...” Communion hymn: The Lord has chosen Zion, He has desired it for his habitation Alleluia. *Following this Liturgy, fish wine and oil are eaten in the trapeza/hall or at home, as the place of eating may be.*

April 9/March 27 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) Kathisma XVIII from Psalter, 3 stases; 10 Stykhyry, Glory N&E Bohorodychnyj (Theotokion) from Triodion in Tone 2. Entrance, 2 Prokimena, 2 Readings (see chart above for Friday). 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.

April 10/March 28 Fifth Sunday of Great Lent; Commem. St. Mary of Egypt. Tone 5

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

Vespers Lord I Cry 10 Stykhyry; (6-Res., 4-Triodion [repeating the 1st]) Glory Triodion N&E Dogmatikon in Tone of Week. Litya Stychyr of temple, Glory Triodion N&E Res. Bohorodychnyj from Apostikha of 1st tone. At the Apostikha: Stychyr 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 Oktoich. 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.”

April 11/March 29 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 15/2 Friday The final day of the Great 40 Day Fast.

(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 counted as the “Vigil” part of the Flowery or Resurrection period, whereas now it is part of the Lenten Triodion, the Flowery Triodian having been modified to equal the 16th century printed Venetian “Pentecostarian”. Nonetheless, theologically the end of the Lenten period is at Vespers (Presanctified) 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 ascetical fast as prescribed until the end of the Vigil on Pascha.

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

April 16/3 Lazarus Saturday (Caviar)

	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 the order given in the Triodion. Lord I Cry 10 Stykhyry Tone 8: All Triodion. Glory Triodion N&E Triodion (Tone 8). The Entrance is made with the censer. There are 2 Prokimenena (v. if the Lord had not been on our side) and 2 OT readings as seen in chart above for Vespers

Compline The Canon for Compline is the 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

April 17/4 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 18/5 Great and Holy Monday.

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

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

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

April 19/6 Great and Holy Tuesday.

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

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

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

April 20/7 **Great and Holy Wednesday.**

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

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

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

April 21/8 **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 (Served on Wednesday) Readings: Job 2.1-10 and Gospel Matthew 26.6-16 (the reading for the anointing of the Lord with oil). **Note:** *Because some of the Odes for Matins from Wednesday, and especially since Holy Thursday is inaugurated with the Vesperal entrance followed by the reading for the Gospel of the anointing of the Lord’s feet with oil, with mention of the anointing also being mentioned in Matins of Holy Thursday for the washing of the feet, so also it has been handed down to us to serve the Service of Anointing on Wednesday, sometimes in conjunction with Matins..*

Matins (sung on Wednesday night or Thursday morning) Because the Typikon prescribes Matins to begin at the 7th hour of the night (i.e. 1am in the morning), parishes

may either move it to earlier in the night or somewhat later in the morning (but earlier than usual). At Matins, there are no Kathysmy (Psalm readings), and there is no singing of the Magnificat. The exapostilarion Thy bridal chamber is sung 2x Glory N&E then 1x. Apostikha all Triodion.

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

Vesperal Liturgy of St. Basil (see below)

April 22/9 Great and Holy Friday; Commemoration of the Offering, Passion, Crucifixion, Death and Entombment of Our Lord and Savior Jesus Christ

<u>HOLY FRIDAY</u>	Prophecy (OT)	Epistle	Gospel
Vespers (Eve-Thursday afternoon) with Liturgy of St. Basil	Ex 19.10-19; Job 38.1-23, 42.1-5; Isa 50.4-11		
Liturgy of Saint Basil (Thursday Afternoon)		1Cor 11.23-32	Mt 26.1-20; Jn 13.3-17; Mt 26.21-39; Lk 22.43-45; Mt 26.40-27.2
Matins (Thursday night/early Friday morning) The Twelve Passion Gospels			1.) Jn 13.31-18.1 2.) Jn 18.1-28 3.) Mt 26.57-75 4.) Jn 18.28-19.16 5.) Mt 27.3-32 6.) Mk 15.16-32 7.) Mt 27.33-54 8.) Lk 23.32-49 9.) Jn 19.25-37 10.) Mk 15.43-47 11.) Jn 19.38-42 12.) Mt 27.62-66
The Royal Hours of Holy and Great Friday (below)			
First Hour (7am)	Zech 11.10-13	Gal 6.14-18	Mt 27.1-56
Third Hour (9am)	Isa 50.4-11	Rom 5.6-11	Mk 15.16-41
Sixth Hour (12 noon)	Isa 52.13-54.1	Heb 2.11-18	Lk 23.32-49
Ninth Hour (3pm)	Jer 11.18-23; 12.1-5, 9-11, 14, 15	Heb 10.19-31	Jn 18.28-19.37

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

Served on Thursday cf. *Prayer Book pp233-235*.

Time of Service: The Sabbas Typikon prescribes that the call to Vesperal Liturgy begin around 2pm (“the 8th hour of the day”) on Holy Thursday afternoon/eve of Good Friday

(which means it begins between 2 and 3pm) although in ancient Rus, Constantinople, and old Jerusalem, it began as late as 6pm (*Although it was always served at an earlier time than that of Holy Saturday, since that is the latest Vespereal Liturgy of the year*). As always pastoral discession is at hand for what is best for the parish. Despite the ordinance for its service in the afternoon, it is commonly served beginning in the late morning in our modern day, although in such a case it should begin late enough that the Liturgy ends in the afternoon. The first part of this service belongs to Holy Thursday and brings it to a Liturgical conclusion, whereas after the Prokeimenon, the inauguration of Holy Friday begins. As we know, the Mystical Supper itself took place after the evening light had appeared on Thursday, making it the first act of sacrifice for Holy and Great Friday by our Lord. The order is as follows:

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

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

**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 one of the senior “parish council officers” of our day).” The rubrics in the Trebnik refer to the service in a parish, where the Warden represents Peter. However, in a monastery, the Steward rather than the Warden ranks directly after the Superior, and thus, although in the parish the Warden represents Peter, in the monastery the Steward represents Peter. In Cathedral churches (or any church) where the Order of the Washing of feet is celebrated by the Eparchial Bishop the “Office of the Divine and Sacred Washing when performed by a Bishop and Twelve Priests” may be used. The ancient Rusyn practice, as found in the Kyivan St. Sophia Typikon of St. Alexis Studite, prescribes that the footwashing takes place before Liturgy (as was also the practice of the Great Church), 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 also used for Compline).

Matins—the service of the 12 Passion Gospels

Time of service: In the two most current revisions of the Sabbas Typikon, this service is to begin “about the second hour of the night” (between 8 and 9pm), making it the earliest prescribed Matins of the year (of course, it assumes that it ends after midnight, that is to say in the morning). In ancient Rus, it was prescribed that “Matins is struck at the end of the third hour of the night” so that it might begin at the 4th hour of the night (i.e. 10pm, from St. Sophia Typikon 1136, 13th century). In 11th Century Constantinople, Matins was served at its usual time in the morning. On a pastoral level, it should begin no earlier than 7pm (“the first hour of the night”) and no later than 8am the following morning (“the second hour of the day”), unless there is great necessity to do so.

The order of service is as follows: Slava Sviati, Hexapsalmos, Litany, Alleluias with verses the tropar in 8th tone “The glorious disciples...” (2x) Glory N&E (3rd time). During the singing of the tropar the Priest, vested in Phelon brings the Gospel to the center of the church and censes the altar and the entire church. Candles may be distributed to the Faithful, and Matins proceeds as prescribed. If it be the custom at each reading a bell is rung as many times as there have been readings (i.e. after the 2nd Gospel is rang 2x, 3rd Gospel 3x, 12th Gospel 12x). Also, in some places, the color of Vestments is changed at each reading. In between the readings are the prescribed Antiphons, Litanies, sessional hymns and censings. The dismissal, “May He Who endured spitting and scourging, the Cross and Death, for the salvation of the world, Christ Christ our true God...”

Friday Morning—The Royal Hours of the Crucifixion According to the Typikon, the Royal Hours if served all together, may be served “about the 2nd hour of the day” (i.e. about 8am), but may begin any time up through midday. Why is 8am suggested? Assuming that the Hours are chanted slowly and solemnly, the First Hour would transpire from 8am to 9am. The 3rd Hour, which contains the reading from St. Mark, which states that Christ was crucified at about “the third hour of the day” (i.e. 9am), would actually take place at 9am or during the 9am hour. The entirety would end around midday and the monks (remember, the Sabbas Typikon was originally formulated for a monastery) would rest before Vespers and the long night ahead.

The Royal Hours may also be served without aggregation at their appointed hours: 1st, 3rd, 6th and 9th hours (7am, 9am, noon, and 3pm). The ancient Rusyn Typikon of St. Sophia (13th c.) prescribes the first Royal Hour may be read at the end of Matins but that “the other Hours are sung at their proper times” (i.e. at 9am, Noon, and 3pm). The Royal Hours were also read at their proper times in (non-monastic) Jerusalem practice.

In Jerusalem itself, in the modern day, the Royal Hours are served altogether beginning at 9:30am. There is a procession from the Praetorium (Convent of the imprisonment of Jesus) along the via dolorosa to the Church of the Resurrection (Holy Sepulchre) in which they ascend Golgotha and complete the Hours there. It ends in the afternoon followed by adoration of the cross at the place of crucifixion until the time of Vespers.

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. After the Hours come to a close, the dismissal is given: “May He who endured fearful sufferings...” before the closed Holy Doors.

Vespers (see below)

April 23/10 The 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 in all services assigned to this day.

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

Compline with the Canon of the Lamentation is celebrated while the faithful are venerating the Holy Shroud, especially in monasteries or in very large parishes. Compline is accomplished simply as prescribed for Holy Saturday yet with the Kondakion and Prokimenon of the Annunciation. [Note, this service is *rarely* served in parish practice]

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

Vesperal Liturgy of St. Basil (see below)

April 24/11 Holy Pascha: the Holy and Bright-beaming Day of the Resurrection of our Lord and Savior Jesus Christ: the Feast of Feasts

the Passover from death unto life, the Pascha of the Father, the Son, and the Holy Spirit

PASCHA	Prophecy (OT)	Epistle	Gospel

Vespers (attached to St. Basil Liturgy)	Gen 1.1-13; Isa 60.1-16; Ex 12.1-11; Book of Jonah; Jos 5.10-15; Ex 13.20-15.19; Zeph 3.8-15; 1Ki 17.8-24; Isa 61.10-62.5; Gen 22.1-18; Isa 61.1-9; 2Ki 4.8-37; Isa 63.11-64.5; Jer 31.31-34; Dan 3.1-23 and the Song of the Holy Children .24-68 (Apocrypha)		
The Vesperal Liturgy of St. Basil for the Resurrection of Christ (first proclamation)		Rom 6.3-11	Mt 28.1-20
<i>Instead of Compline</i>		Acts (whole book)	
Festal Matins		(At beginning)	Mark 16.1-8* (has fallen away in certain parts of northern Slavic practice)
The Festal Liturgy for the Resurrection of Christ, the Passover (Pascha) of the Lord: Easter		Ac 1.1-8	Jn 1.1-17

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

The Vesperal Liturgy of St. Basil the Great (sung on Saturday), also known as *the first proclamation of the Resurrection or simply “First Resurrection,”* is prescribed to begin by the Typikon in the late afternoon. The Typikon reads as follows: "At the 10th hour of the day (4pm), we clap on the great one (great simandron or bell), [all leave their cells and make their way to the temple] and after we gather together into the Temple, the Priest and Deacon vest, and after the Priest has given the blessing, we begin Vespers, uttering, ‘O heavenly King.’” This would mean that the Vesperal Liturgy begins at about 4:30 or 5pm, given that the bell rings at 4pm, giving the Priest, Deacon, and brethren time to come forth from their cells, assemble in the temple, and giving the Priest and Deacon time to vest and prepare. [Note: ancient variations of the Typikon have the call to come to the service at beginning of the 11th hour (5pm), cf. The Rusyn Alexian Typikon of Novhorod-St. Sophia 1136, while others such as Evergetis have it “end of the 11th hour”--i.e. 6pm--and one of the ancient typika recommends that it begin at the very end of the day—the 1st hour of the night, which would begin at 7pm. Thus the broader Ordo of the Church has it beginning some time between 4pm and 7pm. In Jerusalem itself it begins after the Holy Fire, thus some time between 3pm and 6pm, depending on how late the fire comes. As we know, the modern tendency is to serve it earlier, beginning in the late morning or around noon].

Vestment colors: In common North-Slavic practice the service begins in dark (dark purple or black) and changes to white prior to the Great Prokimen “Arise O God” (sung instead of Alleluias). In common “South-Slavic,” Greek, Middle-Eastern and African practice the service begins in white vestments. The South Slavic/Greek practice recalls that in ancient times the baptism of the catechumens happened during the Old Testament readings of this Liturgy, whereas the north Slavic practice shows that the first part of the service belongs liturgically to Holy Saturday and brings it to the solemn close, whereas the second part of the service belongs to Pascha. It is interesting to note a “middle” practice from the 12th century in the (Sabbaitic) Evergetis Typikon, where a few Priests who would be performing Baptisms during the readings would be vested in white, while the other Priests would vest in dark and all would be changed to white by the “Arise O God.”

Order of service: “Blessed is the Kingdom,” “Come let us worship,” Psalm 103, Great Litany. [*Note: If possible the Proskomedia is done at Lord I Cry, but otherwise before the service begins.*] 8 Stychyry at “Lord I Cry” then Glory, “The great Moses...” N&E Dogmatik in Tone 1: “Let us praise the Virgin...” The Gospel Book is carried and the Entrance is made. 15 Old Testament Readings follow the Entrance. In place of the usual “Holy God...” the Baptismal Troparion, “As many as have been baptized...” is sung. There are two Prokimena at this Liturgy—one before the Epistle and the “Great Prokimenon of the Resurrection” (Arise O God) in place of the Alleluias. At this time the celebrant, if not having already done so, should re-vest in bright vestments, and rest for the Liturgy of St. Basil follows. The usual Cherubic hymn is replaced with “Let all mortal flesh keep silence...” The “Weep not for me, mother...” is sung instead of “It is truly right...” The Koinonikon: The Lord has awoken as if from sleep, and did rise saving us, Alleluia.” The blessing of 5 loaves of bread, figs and fruit follow the Amvon Prayer, but without oil.

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

Notes: The Typikon states the following after the dismissal of the Vespertal Basil Liturgy: After the Dismissal the blessed bread is distributed by the Priest. Then there takes place the blessing of bread, wine, and fruit. The Ecclesiarch should be careful that the Liturgy end by the second hour of the night (i.e. the 8pm hour). After the Dismissal we do not leave the Church, but sit in our places, and the Cellarer comes in and distributes to the Brethren a slice of bread and six dates or figs [or some sort of fruit of like kind] and a beaker of wine. When we have finished there begins the great reading of the Acts of the Apostles, which begins as such: The reader says “The Book of the Acts of the Holy and All-laudable Apostles” and the Priest says “Through the intercessions of our Fathers the Saints Lord Jesus Christ our God have mercy on us.” The people say Amen, and the Reader begins to read, until it is time for Nocturnes. When we have reached the moment, the Lamplighter lights all the lamps of the Temple, and goes out and strikes the simandron. The reader stops and we begin the Pannychida [i.e. the Nocturne odes] as follows... [The modern Russian

*Typikon offers a different version where they exit to the Trapeza and eat there] It is important to realize that all Vespereal services, be they Presanctifieds or one of the three Vespereal Liturgies of St. Basil, are designed to take place *after noon* (if they are to begin in the morning, it should be late morning so that they at least end after noon). It is also important to realize that the modern practice of serving St. Basil Liturgy early on Saturday morning obscures the entire service and its place in the festal cycle, and contradicts the instructions of the Typikon. Although it begins at the Liturgical end of Holy Saturday, after the Prokimenon it is officially Pascha.*

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

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

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

Shroud removal: With regard to the Shroud removal (Plaschanitsya), the Typikon is silent, but based upon recorded approved practice throughout Rus in the last several centuries, the removal of the Shroud may take place at one of three times: 1. during the Jerusalem Matins at “Weep not for me.” This certainly predates the removal at Nocturnes. 2. at the “Weep not for me” when it is repeated at Nocturnes (which is the most common practice of the modern North Slavic practice); and 3. at the Liturgy (Entrance) of St. Basil, as was custom at the Great Lavra and several other churches of prominence throughout Rus for many years. Although Matins or the St. Basil Liturgy may be the “most appropriate place” for the moving of the shroud to the Altar, the Russian practice (and Ukrainian adoption) of removing it at Paschal Nocturnes came about because of how poorly Matins and Basil were attended (particularly once Basil Liturgy in popular practice began to be celebrated in the morning rather than at its appointed time). In the case of the taking in at Nocturnes, the celebrant incenses the Holy Shroud, removes it from its tomb, carries it into the Holy of Holies via the Holy Doors, places it on the Holy Table and closes the Holy Doors. The Deacon may intone the triple ektenia.

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

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

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

Agape Vespers (See below)

* ***In those instances when the Eucharistic Liturgy cannot be celebrated, the Obednitsa may be celebrated as follows: Blessed is our God....Christ is risen.... Thrice. “Having beheld the resurrection...” once, “When those who from Mary came...” Glory... Holy Spirit. “Even though...”, Now and ever... “Onlybegotten Son and Word of God...”, The Beatitudes (Some do 3rd Paschal Antiphon). After the Beatitudes the celebrant intones, Wisdom! The reader chants, “A reading from...” and then reads the appropriate Epistle reading. The celebrant then reads the Gospel. This is followed by “Remember us, O Lord... is then taken, followed by “The heavenly choir...” “I believe in one God...”, “Forgive, pardon and remit, O Lord...” At this point the “Our Father...” is taken, followed by the Kondak “Although You did descend...”, Glory...now and ever...” introduces the Bohorodychnyj-Theotokion, “Sanctified from on High....”, Lord, have mercy [40] followed by “One is holy, One is Lord, Jesus Christ, for the glory of God the Father. Amen. 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.***

*Note, in some places (in Ukraine, Russian and elsewhere) where there is a Priest and need, when the Liturgy has been celebrated at midnight, the more full version of “Pro-Liturgy” is celebrated later in the morning, but only provided that the Bishop gives his approval.

Resurrectional Bright Week April 25/12 and days following

Cf. Prayer Book pp. 244ff.

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

Readings for Bright Week

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

Saturday of Bright Week

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

May 1/Apr. 18 Sunday of Renewal: the Second Sunday of Pascha; also called St. Thomas, New Sunday, and AntiPascha Tone 1

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

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

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

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

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

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

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

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

May 8/April 25 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 Myrrbearers is only sung when the Temple is dedicated to them.

Matins 3rd Matins Gospel: Mark 16:9-20. After God is the Lord we sing “When You descended...” 2x then Glory, “The noble Joseph...” N&E and the Troparion in Tone 2: “The angel came to the Myrrhbearing...” **“The angel came to the Myrrh-bearing**

women at the tomb and said: “Myrrh is appropriate for the dead, but Christ has revealed Himself to be a stranger to corruption. ‘So proclaim: The Lord is risen, granting the world great mercy.’” Canons: 6 Troparia from the canon of Pascha, 8 from canon in PTr. Appointed Katavasia is sung.

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

May 15/2 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: Stykhyry PTr. Apostika 1 Stykh Res. in tone of week and then stykhyry of Pascha Let God arise and verses Glory...doxast fr/ PTr; N&E “It is the day of resurrection” & “Christ is risen...” 1x.

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

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

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

May 18/5 Mid-Pentecost, Prepolovenie; Tone 3

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.

This day is called mid-Pentecost because the entirety of the 50 days from Pascha to Pentecost is called the season of Pentecost. The first 40 days of this we call the 40 days of Pascha, or Paschaltide. Thus, you will often see in the Fathers St. Thomas Sunday referred to as “the second Sunday of Pentecost,” and equally it is termed “the Second Sunday of Pascha” because the first 40 days of the 50 days is referred to thusly. But it is important to realize when the Fathers speak of the “50 days” or the “days of Pentecost,” quite frequently they are referring, not to the days after Pentecost, but the 50 days in

between Pascha and Holy Trinity, which the Day of Pentecost (the 50th day) is the crown and completion.

May 22/9 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 25/12 [Wednesday] Final Day of Mid-Pentecost *Apodosis of Prepolovenie*

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 29/16 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)

June 1/May 19 The Final Day of the 40 days of Pascha--Apodosis or Leavetaking of Pascha Tone 5

Acts 18:22-28, John 12:36-47

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

June 2/May 20 {Thursday} The Ascension of Our Lord, God and Savior Jesus Christ

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

Cf. *Prayer Book* pp. 257ff.

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

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

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

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

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

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

June 5/May 23 Sunday Afterfeast of the Ascension; Commemoration of the Holy Fathers of the First Ecumenical Council; Seventh Sunday of Pentecost. Tone 6

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

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

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

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

Matins, "More honorable..." is sung.

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

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

June 10/May 28 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.

June 11/May 29 Pentecost Saturday – Memorial Saturday (Soul Saturday); Prophet Isaiah, St. Nicholas (Translation of relics)

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 PTr. At the Liturgy, the "We have seen the true light..." is replaced by the Requiem Troparion, "In the depth of wisdom..."

June 12/May 30 Holy Pentecost– the Sunday of the Holy Trinity; the Descent of the Holy Spirit on the Church

PENTECOST			
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Holy Trinity	Prophecy (OT)	Apostle (Epistle)	Gospel
Vespers	Num 11.16, 17, 24-29; Joel 2.23-32; Ezk 36.24-28		
Matins			Jn 20.19-23
Liturgy		Ac 2.1-11	Jn 7.37-52; 8.12

Cf. *Prayer Book* pp. 266ff.

The PTR governs the order of services.

Vespers “Glory to the Holy Consubstantial...Come let us worship, Ps. 102, Litany of Peace, after which we sing “Blessed is the man...” At “Lord I Cry....” We sing 10 stychyry of the feast all in the 1st Tone: “We celebrate Pentecost”...Glory...N&E...of the feat in 8th tone... “Come O you Peoples.” Entrance, 3 readings as listed above. Apostikha all feast.

Matins, “Having beheld the resurrection of Christ....” is not sung. “Holy is the Lord...” is also not sung.

Liturgy, the festal Antiphons, Psalms 18, 19 and 20 are taken. “Come, let us worship...” is replaced by the Pentecost Entrance Hymn. “As many as have been baptized in Christ....” replaces the usual Trisagion.

“Blessed are You, O Christ our God, Who revealed the fishermen to be most wise, by sending upon them the Holy Spirit, and thereby catching the universe in Your net. Christ our God, Who loves mankind, glory to You.” [Troparion, Tone 8].

June 13/May 31 Second Day of the Holy Trinity, honoring the Holy Spirit

Monday: Day of the Holy Spirit		Eph 5.9-19	Mt 18.10-20
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Cf. *Prayer Book* pp. 270ff.

Vespers (served on Sunday) Although Vespers is prescribed, as usual, for the afternoon/evening, nonetheless it has become custom to serve them at the conclusion of the Liturgy. In either case the Holy Doors are closed the 9th Hour of Prayer is celebrated as is the Vespers Service containing the Kneeling Prayers. The Great Prokimenon is sung in the 7th Tone following the Entrance.

The PTR governs all the liturgical services. The Synaxarion of the Holy Spirit may be read.

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

June 14/1 Third Day of the Holy Trinity and days following

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

June 18/5 Saturday Apodosis (Leavetaking, final day) of Pentecost, Holy Trinity

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 19/6 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 begins in the evening, the first full day being Monday. The Oktoichos and Menaion govern daily services.

Week of All Saints	Prophecy (OT)	Apostle	Gospel
Monday		Rom 2.28-3.18	Mt 6.31-34; 7.9-11
Tuesday		Rom 4.4-12	Mt 7.15-21
Wednesday		Rom 4.13-25	Mt 7.21-23
Thursday		Rom 5.10-16	Mt 8.23-27
Friday		Rom 5.17-6.2	Mt 9.14-17
Saturday		Rom 3.19-26	Mt 7.1-8

June 26/13 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

July 3/June 20 3rd Sunday after Pentecost Tone 2 **Apostle Hermes; 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**

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

July 7/June 24 [Thursday] 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		
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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...”

July 10/June 27 4th Sunday after Pentecost Tone 3

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

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

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

Vespers (celebrated on Monday): “Blessed is the man...” Ektenia, Again and again...”Lord, I Cry...” and 8 stykhyry, tone 2, “With what laudatory crowns...” Glory... tone 4, “With the triple...” Now and ever, “For you sake...”. Entrance, Prokimenon of the day, followed by three readings from the Book of Epistles, Catholic Epistle of St. Peter “Brethren! Blessed is the Lord and Father of our Lord...”, Catholic Epistle of Saint Peter “Beloved, having girded your loins...” Catholic Epistle of Saint Peter “Beloved! I entreat you...”, “Deign, O Lord...”, “Let us complete

our evening prayer...”Lytia hymns, Ektenia “Save, O God...”, Apostikha, tone 1. Glory..., tone 6 “A feast of joy...” .now and ever..., “ God, the Creator and Savior...” “ At the blessing of bread, wheat, wine and oil, the Tropar to John the Baptist is sung twice followed by “Rejoice, O Virgin Birth-giver of God...” sung once.

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

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

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

12 Apostles: Liturgy		Rom. 15.17-29	Matt. 12.46-13.3
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Synaxis of the 12 Holy, Glorious & All-Praised Apostles, Troparion, Tone 4 —
O first enthroned among the apostles/ and teachers of the whole world;/ entreat the Master of all,/ that He grant peace to the world// and great mercy to our souls.

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

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

July 17/4 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 24/11 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 28/15 [Thursday] Holy Equal to the Apostles Great Prince Volodymyr (Vladimir)

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

Vespers Blessed is the man is sung. Lord I Cry in Tone 4 (6 verses all Saint); Glory; Saint Tone 8, N&E “The King of heaven...”. Entrance with censer; Prokim in Tone 5

“Save me, God...”; 3 readings. Litya 1st verse to patron of Temple and rest to the Saint (Volodymyr). Apostikha all Saint. At blessing of loaves Tropar to St. Vlad 2x and “Rejoice O Virgin Birthgiver...”

Matins: John 10.9-16

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

July 31/18 7th Sunday after Pentecost Tone 6

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

Aug 7/July 25 8th Sunday after Pentecost Tone 7

Eighth Sunday after Pentecost: Liturgy		1Cor 1.10-18	Mt 14.14-22
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MATINS 8th: John 20:11-18

Aug 14/1 9th Sunday after Pentecost Tone 8

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

Aug. 19/6 [Friday] Holy Transfiguration of Our Lord;

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

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

At Matins, “God is the Lord...” in Tone 7 Tropar to feast in Tone 7 “You were transfigured...” (3x) Polieley is sung; Magnification: “We extol You, O Life-giving

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

Hours: Trop. and Kond. all feast. During the entire post-festive period, the Katavasia, “The people of Israel...” is sung.

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

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

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

Aug. 21/8 10th Sunday after Pentecost Tone 1 (Sun. Afterfeast of Transfiguration)

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. 28/15 11th Sunday after Pentecost; The Dormition & Translation of the Mother of God Tone 2

Vespers	Gen 28.10-17; Ezk 43.27-44.4; Pr 9.1-11		
Matins			Lk 1.39-49, 56
Liturgy		1 Cor. 9.2-12 (Sun) Php 2.5-11 (Feast)	Mt. 18.23-35 (Sun) Lk 10.38-42; 11.27, 28 (Feast)

Festal portions found in Menaion

Great Vespers (sung on Thursday): At “Lord, I Cry....,” Stykhyry on 10, Tone 1: 4 Oktoich and 6 Feast. Glory..., N&E...Feast. Entrance, Prokim, and 3 readings. Litya: Feast Apostikha: Stikhyry and doxastikon of the Feast. At the Blessing of Loaves Troparion Feast 3x.

Matins: After “God is the Lord...” (Tone 1): Sunday Tropar 2x, Glory N&E, Tropar of the Feast 1x. After each kathisma (festal) we read the sessional hymns from the Oktoich. Polyeleos and the Magnification: “We magnify You O Immaculate Mother of Christ our God, and we glorify Your All-glorious Dormition.” After Polieley: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth...” Prokim, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stychyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me.... And the Stychyron to the Birthgiver of God. “O God save Thy people...” The Magnificat is sung and the rest of Ode 9. After 9th Ode, we sing the exapostilaria in the following order: Sunday exapostilarion, Glory N&E, then the exapostilarion of the Feast. Praises 8 stychyry—4 fr/Oktoich and 4 fr/ Menaion for the feast, Glory, stich of feast, N&E.

Divine Liturgy of St. John Chrysostom: After the Entrance: 1. Sunday Tropar 2. Tropar of Feast, 3. Glory, Sunday Kondak 4. N&E Kondak Feast. Prokim Sunday and Prokim Tone 3 (Song of Birthgiver of God): “My soul magnifies the Lord/and my spirit rejoices in God my Savior. vs. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me blessed. Instead of “It is right in truth” we sing “Magnify O my soul...” and the Irmos of Ode 9 of the Canon (this is sung until the Leavetaking). At Communion: Double Koinonikon: “Praise the Lord” and “I will take the cup of salvation and call on the Name of the Lord. Alleluia.”

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

Sept. 4/Aug. 22 12th Sunday after Pentecost; Tone 3

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

Sept. 11/Aug. 29 13th Sunday after Pentecost Tone 4 Beheading of St. John the Baptist and Forerunner of our Lord

Thirteenth Sunday after Pentecost: Liturgy		1Cor 16.13-24 Acts 13.25-32 (St.Jn)	Mt 21.33-42 Mark 6.14-30 (St.Jn)
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2nd Matins Gospel: Mark. 16.1-8

*Note, it is customary not to eat from platters or “regular plates” upon this day.

Sept 18/5 14th Sunday after Pentecost Tone 5

Fourteenth Sunday after Pentecost: Liturgy		2Cor 1.21-2.4	Mt 22.1-14
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3rd Matins Gospel: Mk 16.9-20

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

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

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

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

Matins: After “God is the Lord...” (Tone 1), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polielely and the Magnification: “We magnify you O Most Holy Virgin, and we honor your holy parents and exalt your All-glorious Nativity.” After Polielely: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth...” Prokim, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stykhyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me.... And the Stykhyron to Theotokos. “O God save Thy people...” Canons 1st of Feast—8; 2nd of Feast—6. Irmos: 1st Canon. Katavasia, Fst. After 3rd Ode: Hypakoe—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “All generations call you blessed....” And the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 1 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

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

Sept. 25/12 15th Sunday after Pentecost Tone 6

Fifteenth Sunday after Pentecost: Liturgy		2Cor 4.6-15	Mt 22.35-46
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4th Matins Gospel: Luke 24.1-12

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

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

Cf. *Prayer Book* pp. 281ff.

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

At Great Vespers [Served on Monday] 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 Stychyry: (As on the Lord’s Day. After “Have mercy on me....” we sing the hymn to the Feast “O God save Your People...” *The faithful do not come to be anointed at this time.* Canons Feast—14; Irmos: Feast. Katavasia: Feast. After 3rd Ode: Kathisma—Feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead “Magnify O My Soul...” And Irmos of the Canon and the rest of Ode 9. After 9th Ode, the Exapostilaria of the Feast. The priest vests in all his vestments. Praises Tone 8 on 4: All Feast. Great Doxology. The Cross is brought out (see 3rd Sunday in Lent—cf. *Festal Menaion* pp.154-55). Veneration of the Precious Cross followed by usual Litanies and Dismissal.

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

Troparion: “O Lord, save Your people and bless Your inheritance. Grant Victory to Orthodox Christians over their enemies. And by Your Cross preserve Your Habitation.”
 “Before Your Cross we bow down, Master and Your Holy Resurrection we glorify”
 (Trisagion Hymn of the Cross).

Oct. 2/Sept 19 16th Sunday after Pentecost Tone 7 Sunday after Exaltation of the Cross

Sixteenth Sunday after Pentecost: Liturgy		2Cor 6.1-10 Gal 2.16-20	Mt 25.14-30 Mark 8.34-9.1
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5th Matins Gospel: Luke 24:12-35

Oct. 9/Sept 26 17th Sunday after Pentecost Tone 8 The Apostle St. John the Theologian

Seventeenth Sunday after Pentecost: Liturgy		2Cor 6.16-7.1 1 John 4.12-19	Luke 5.1-11 John 19.25-27; 21.24-5
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6th Matins Gospel: Luke 24.36-53

Oct. 16/3 18th Sunday after Pentecost Tone 1

Eighteenth Sunday after Pentecost: Liturgy		2Cor 9.6-11	Luke 6.31-36
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7th Matins Gospel John 20.1-10

Oct. 23/10 19th Sunday after Pentecost Tone 2

Nineteenth Sunday after Pentecost: Liturgy		2 Cor. 11.31-12.9	Luke 7.11-16
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Oct. 6/Sept. 23: 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

Oct. 30/17 20th Sunday after Pentecost Tone 3

		Apostle	Gospel
Twentieth Sunday after Pentecost		Gal 1.11-19	Lk 8.5-15

Oct. 14/1 [Thursday] 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 Birthgiver (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 of Feast Glory N&E Kondak of Feast. Koinonikon: I will take the cup of salvation...

Nov. 6/Oct. 24 21st Sunday after Pentecost Tone 4

Twenty-First Sunday after Pentecost: Liturgy		Gal 2.16-20	Lk 16.19-31
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10th Matins Gospel: John 21.1-14

Nov. 13/Oct. 31 22nd Sunday after Pentecost Tone 5

Twenty-Second Sunday after Pentecost: Liturgy		Gal 6.11-18	Lk 8.26-39
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11th Matins Gospel: John 21.15-25

Nov. 20/7 23rd Sunday after Pentecost Tone 6

Twenty-Third Sunday after Pentecost: Liturgy		Eph 2.4-10	Lk 8.41-56
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1st Matins Gospel: Matt. 28.16-20

Nov. 27/14 24th Sunday after Pentecost Tone 7 Apostle Philip, Day before Nativity Fast

Twenty-Fourth Sunday after Pentecost: Liturgy		Eph 2.14-22 1 Cor. 4.9-16 (Apost.)	Lk 10.25-37 John 1.43-51 (Apostle)
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2nd Matins Gospel: Mark 16.1-8

Dec. 4/Nov. 21 25th Sunday, Entrance of the Mother of God, Tone 8

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		Eph. 4.1-6 (Sun) Heb 9.1-7 (Feast)	Lk 8.26-36 Lk 10.38-42, 11.27, 28

Cf. *Prayer Book* pp. 292ff. Services as in Menaion

Note: From Nov. 21- Dec. 31 according to Chapter 19 of the Typikon the Katavasia are the irmosoi of the 1st Canon of Nativity.

Great Vespers At “Lord, I Cry....,” Stykhyry on 10, Tone 1: 4 Oktoich and 6 Feast. Glory..., N&E...Feast. Entrance, Prokim, and 3 readings. Litya: Feast Apostikha: Stikhyry and doxastikon of the Feast. At the Blessing of Loaves Troparion Feast 3x.

Matins: After “God is the Lord...” (Tone 1): Sunday Tropar 2x, Glory N&E, Tropar of the Feast 1x. After each kathisma (festal) we read the sessional hymns from the Oktoich. Polyeleos and the Magnification: “We magnify You O Immaculate Mother of Christ our God, and we glorify Your All-glorious Dormition.” After Polieley: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth...” Prokim, Tone 4... “Let every thing that has breath...” Gospel, Ps. 50, After gospel Stykhyry: “Glory...Through the intercessions..N&E...(repeat). Have mercy on me.... And the Stychyron to the Birthgiver of God. “O God save Thy people...” The Magnificat is sung and the rest of Ode 9. After 9th Ode, we sing the exapostilaria in the following order: Sunday exapostilarion, Glory N&E, then the exapostilarion of the Feast. Praises 8 stykhyry—4 fr/Oktoich and 4 fr/ Menaion for the feast, Glory, stich of feast, N&E.

Divine Liturgy of St. John Chrysostom: After the Entrance: 1. Sunday Tropar 2. Tropar of Feast, 3. Glory, Sunday Kondak 4. N&E Kondak Feast. Prokim Sunday and Prokim Tone 3 (Song of Mother 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” we sing “The Angels beheld the Entrance...” and the Irmos of Ode 9 of the Canon (this is sung until the Leavetaking). At Communion: Double Koinonikon: “Praise the Lord” and “I will take the cup of salvation and call on the Name of the Lord. Alleluia.”

Dec. 11/Nov. 28 26th Sunday after Pentecost Tone 1

Twenty-Sixth Sunday after Pentecost: Liturgy		Eph 5.9-19	Lk 13.10-17
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MATINS 4th: Luke 24:1-12

Dec. 18/5 27th Sunday after Pentecost Tone 2 St. Sabbas the Sanctified

Twenty-Seventh Sunday after Pentecost: Liturgy		Eph 6.10-17 Gal.5.22-6.2 (Saint)	Lk 17.12-19 Matt. 11.27-30 (Saint)
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MATINS 5th: Luke 24:12-35

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

St. Nicholas	Menaion Prov. 10.31-11.12 Wis 4.7-15	Heb. 13.17-21	Lk 6.17-23
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Cf. *Prayer Book* pp. 297f. Koinonikon: “The righteous shall be...”

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

Cf. *Prayer Book* pp. 298f.

Dec. 25/12 28th Sunday after Pentecost Tone 3 Journey to Bethlehem, Holy Ancesters of the Lord; 2nd Sunday before Nativity; St. Spyridon

Twenty-Eighth Sunday after Pentecost: Liturgy		Col. 3.4-11 Heb. 13.17-21 (St.)	Lk 14.16-24 Luke 6.17-23 (St.)
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MATINS (6th) Luke 24:36-53

***Old Calendar** is the order for 2nd Sunday before Nativity, commemoration of the Ancesters of our Lord and of the journey to Bethlehem.

Cf. *Prayer Book* pp. 299f.

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 Apostikha is of Sunday while the “Glory...” is of the Forefathers and the “Now and ever...” is of the Sunday. After “Lord now let Your servant depart...” 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”

****New Calendar**--for those on the New Calendar, as the Nativity itself is celebrated, Liturgy of St. Basil is prescribed and all ordinary Sunday hymns and rubrics are suppressed. Antiphons are all Nativity; Entrance with Nativity verses; the order of Troparia: Nativity Tropar, Glory N&E, Nativity Kondak. As many as have been baptized replaces the Trisagion. Prokim and Alleluia is Nativity, readings are Nativity. Instead of “it is right in truth” the Nativity Theotokion is taken. Koinonikon is Nativity.

End of Rubrics for the year 2011

General Lectionary for other days of the Menaion:

OTHER SPECIAL AND GENERAL FEASTDAYS	Prophecy (Vespers)	Epistle	Gospel (Liturgy)
Most Holy Mother of God	Gen. 28.10-17 Ez. 43.72, 44.1 Prov. 9.1 Ex 3.1-8		

Matins			Lk 1.39-49, 56
Liturgy		Php 2.5-11 or Heb 9.1-7	Lk 10.38-42; 11.27, 28
Apostles	Particular to 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	(Readings particular to the Prophet)	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