

Rubrics for the civil calendar dates of January 1-31, 2017 (liturgical dates December 19 - January 18).¹

These rubrics are indebted to the work of Fr Paul Mercurief, of blessed memory. Memory eternal!²

PLEASE NOTE: This Typicon is provided for the benefit of our parishes, NOT as a directive that every service or instruction is to be served in every parish. Each parish has its own situation and the priest should act accordingly.

December 19 / January 1 28th Sunday after Pentecost. **Tone 3. Sunday before the Nativity** (Sunday of the Fathers, Sunday of the Genealogy). Holy Martyr Boniface. Service of the resurrection is in the octoechos; the service of Sunday before Nativity (Sunday of the Fathers) is found in the menaion, for the dates Dec. 18-24).³

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 6 resurrection T-3: "By your Cross, O Christ our Savior ..." + 4 fathers T-6 "The memorial of the Forefathers ..." (1st stanza repeated) **Glory:** fathers T-6 "Daniel the man of desires ..." **NE** dogmaticon T-3, "How can we not marvel ..." Entrance, prokeimenon of day. **3 readings: a. Genesis** 14:14-20. **b. Deut.** 1:8-10,15-17. **c. Deut.** 10:14-21. **Litya:** 1 temple, then: fathers T-1 "Illumined by the rays of divine speech ..." **Glory:** fathers T-3, "Accept, O feast-lovers, the assembly of the forefathers ..." **NE** resurr. aposticha theotokion T-3, "Without seed, from the Holy Spirit ..." Augmented litya "Let us all say ..." Vouchsafe. Supplication litya "Let us complete ..." **Aposticha:** resurrection T-3 (octoechos) "O Christ, you darkened the sun by your Passion ..." **Glory:** fathers T-2, "Rejoice, O honorable prophets ..." **NE:** resurr. theotokion T-2, "O new miracle ..." **Dismissal troparia: At vespers alone:** resurrection T-3 "Let the heavens rejoice! ..." **Glory:** fathers T-2, "Great are the accomplishments ..." **NE:** resurrectional dismissal theotokion, T-2, "All beyond thought ..." **At vigil:** "Rejoice, Virgin" (2x); fathers T-2 (1x).

SUNDAY MATINS **At God is the Lord: Troparia** resurr. T-3 "Let the heavens rejoice! ..." (*twice*); **Glory:** fathers T-2, "Great are the accomplishments ..." **NE:** resurr. dismissal theotokion, T-2, "All beyond thought ..." **Kathismas** 2 & 3. Little litya. Sessional hymns: resurrection, T-3. **Polyeleos. Evlogitaria of the resurrection:** "The assembly of angels ..." Hypakoe - tone of the week (T-3). Little litya. **Sessional hymns,** fathers, T-8: "With hymns, let us all praise Abraham, Isaac, and Jacob ..." **GNE** "Like the widow who gave two mites ..." Hymns of ascents, prokeimenon - tone of the week (T-3). **6th resurrection gospel:** Luke 24:36-53 #114. "Having beheld the resurrection." After psalm 50, **Glory:** T-6, "Through the prayers of the apostles ..." **NE:** theotokion, T-6, "Through the prayers of the Theotokos ..." "Have mercy on me, O God ..." & stanza of the resurrection, T-6: "Jesus has risen ..." **Litya:** O God save ... **Canons** (4: 3 octoechos + 1 menaion): resurrection T-3, with irmos on 4 (irmos sung once); cross & resurrection on 2; Theotokos on 2; fathers on 6 (Sun. of the Fathers). **Irmos:** "He who of old by a divine command ..." **Katavasias:** "Christ is born ..." **After ode 3:** Hypakoe of fathers, T-8: "An angel bedewed the children ..." (*once*). **After ode 6: Kontakion,** T-6: "You would not worship the image made by hands, O thrice-blessed ones ..." & icos. **Magnificat. After ode 9:** Holy is the Lord our God. **Exapostilaria:** resurrection #6: "Showing, O Savior, that you are man ..." **Glory:** fathers: "The elect of the patriarchs ..." **NE** theotokion in menaion: "This has been wondrous. The unblemished ewe-lamb ..." "Let every breath praise the Lord" and the psalms of the praises. **Praises** on 8: 4 resurrection T-3, "Come, all you nations ..." + 4 fathers T-5, "Raise your voice in truth ..." (the 1st stanza is sung twice. Before the last 2 stanzas we say the special verses in the menaion); **Glory:** fathers T-8 "Truly, the collection of the teachings ..." **NE:** T-2 "You are most blessed ..." **Great doxology. Troparion** of resurrection: "Today salvation ..." **Litanies and Sunday dismissal. GNE:** gospel stanza #6, T-6, "O Christ, truly you are God's peace ..."

HOURS **Troparia:** resurrection; **Glory:** fathers. **kontakion:** fathers.

DIVINE LITURGY **Beatitudes** on 10: 6 of resurrection T-3 (octoechos) + 4 from canon of Sun. of the Fathers, ode 3 (menaion). **After entrance: troparia:** resurrection; fathers; **GNE kontakion:** fathers. **Prokeimenon:** Song of the Fathers T-4: "Blessed are you, O Lord God of our fathers, and praised and glorified is your name forever." v. "For you are righteous in all that you have done for us." **Epistle:** Hebrews 11:9-10, 17-23, 32-40 (Sunday before Nativity). **Alleluia:** Fathers T-4: "O God, we have heard with our ears, for our fathers have

1 If errors are found, please send email to: juven_29@yahoo.com.

2 The Moscow typicon, St. Tikhon's Calendar and Rubrics, the Slavonic menaion, *Orthodox Daily Services*, and rubrics at the Moscow Patriarchate website were also used.

3 The service of St Boniface is sung at another time.

told us.” v. “For you have saved us from those who afflict us, and you have put to shame those who hate us.”
Gospel: Matthew 1:1-25 (Sunday before Nativity). **Communion:** “Praise the Lord ...” and: “Rejoice in the Lord, O you righteous; praise befits the just. Alleluia ...”

December 24 / January 6 Friday. **Eve of the Nativity of Christ.** Forefeast of the Nativity. Nun-martyr Eugenia. The service for Eve of the Nativity is found in the menaion for December 24 (also in the *Festal Menaion*). On Thursday evening, **vespers** of the eve. On Friday morning, **royal hours, typica**; later, **vespers with liturgy of St Basil.**

DAILY VESPERS (Thursday evening) Kathisma 18. **Lord, I Call** on 6: 3 forefeast T-5 + 3 saint T-8; **GNE** forefeast T-2. No entrance. Prokeimenon of the day. Vouchsafe. Supplication litany **Aposticha:** forefeast T-1; **GNE:** forefeast T-6. St Symeon's Prayer. Trisagion. **Troparion:** forefeast T-4 (once). Litany “Have mercy on us ...” At **small compline:** forefeast canon. On Friday morning, **matins** is sung at the appointed time.

ROYAL HOURS (Friday) The hours should begin about 8 in the morning. An anoly should have been already placed in the center of the church, and at least one candlestand by it. The priest is vested in epitrachil, cuffs, and phelon; the deacon fully vested. The royal doors are opened. The priest comes out, solemnly carrying the gospel, and the deacon precedes the priest, carrying the candle and censer. They both go to the center of the church, and the gospel is placed on the anoly. Regular beginning, and at “O come, let us worship” the priest and deacon begin the full censuring: that is, the gospel, sanctuary, iconostasis, the people, and the whole church. At the first and ninth hours, there is a full censuring of the church, but at the third and sixth hours, a half censuring; that is, the gospel, iconostasis, and people. The service of the royal hours is taken from the menaion as set forth. After the reading of the gospel at the ninth hour, the priest solemnly carries the gospel back to the sanctuary, blesses the people with it from the amvon, then places it back on the altar. The royal doors are closed, and the priest removes his phelon.

TYPICA After the ninth hour is completed, the reader reads the typica service. Psalms 103, 145 and the beatitudes are read as usual. **The creed is omitted, because Liturgy will be served this day.** Loose, remit ... After Our Father, the kontakion, T-3: “Today the Virgin comes to the cave ...” After “O All-holy Trinity, might one in essence ...” “It is truly meet ...” and then the daily dismissal. “Blessed be the name” and Psalm 33 are omitted because of the Liturgy to follow.

1st Hour:	Micah 5:2-4	(303) Heb 1:1-12	(2) Matt 1:18-25
3rd Hour:	Jeremiah 3:35-4:4	(208) Gal. 3:23-29	(5) Luke 2:1-20
6th Hour:	Isa. 7:10-16; 8:1-4,9-10	(304) Heb. 1:10-2:3	(3) Matt 2:1-12
9th Hour:	Isa. 9:6-7	(306) Heb. 2:11-18	(4) Matt. 2:13-23

VESPERS WITH LITURGY OF ST. BASIL (sung on Friday) is celebrated at about 1 p.m. or immediately following Typica. This service is the vespers of the feast of the Nativity. “Blessed is the kingdom ...” Reader: “O Come, let us worship ...” **Psalm 103**, “Bless the Lord, O my soul ...” Great Litany. **No** kathisma. **Lord, I Call:** 8 verses, all feast T-2: “Come, let us greatly rejoice ...” **GNE** ... T-2 feast, “When Augustus reigned ...” Entrance with gospel. Gladsome light. Prokeimenon of day. 8 readings (as listed below).

After 3rd reading: royal doors are opened, and reader chants in a loud voice the troparion in the 6th tone: “**You were born secretly in the cave ...**” along with its verses, and the choir sweetly sings the refrain: “**Have mercy upon them and upon us.**” At its completion, reader himself sings the refrain. Royal doors are closed. **After 6th reading:** royal doors are opened, and reader chants in a loud voice the troparion in the 6th tone: “**You have shone forth from a Virgin, O Christ ...**” along with its verses, and the choir sweetly sings the refrain: “**O Giver of life, glory to You! ...**” At its completion, reader himself sings the refrain. Royal doors are closed.

1) Genesis 1:1-13	5) Jeremiah (Baruch) 3:35-4:4
2) Numbers 24:2,3, 5-9, 17-18.	6) Daniel 2:31-36, 44-45.
3) Micah 4:6-7; 5:2-4.	7) Isaiah 9:6-7.
4) Isaiah 11:1-10.	8) Isaiah 7:10-16; 8:1-4, 9-10.

After 8th reading, the Royal Doors are opened, and the **little litany** is intoned with the exclamation: “**For Holy are you, O our God ...**” The trisagion is sung. **Prokeimenon,** T-1: “The Lord said to me, you are my son ...” **Epistle:** Hebrews 1:1-12. **Alleluia,** T-5: “The Lord said to my Lord ...” **Gospel:** Luke 2:1-20. Augmented litany.

Then follows the rest of the Liturgy of St. Basil the Great. Instead of “It is truly meet”: “All of creation rejoices in you ...” **Communion hymn:** “Praise the Lord from the heavens ...” Dismissal: “May he who was born in a cavern and lay in a manger for our salvation, Christ our true God ...”

Following the dismissal, we go to the middle of the church and before the icon of the feast, we sing: **Troparion**, T-4: “Your nativity, O Christ our God ...” **GNE: Kontakion**, T-3: “Today the Virgin gives birth ...” Veneration of cross.

December 25 / January 7 Saturday ~ **Nativity of our Lord, God, and Savior Jesus Christ.** All-night vigil with great compline, litya, matins, and 1st hour. On Saturday, **Liturgy of St John Chrysostom.**

FESTAL GREAT COMPLINE (*Fri. evening*) **All-night vigil** begins with Compline. Royal Doors are opened and the priest, in phelon, begins: “Blessed is our God ...” And the reader reads the regular beginning. At “O come, let us worship ...” the priest begins the full censuring of the church. After censuring, the Royal Doors are closed, and phelon removed. The order of Great Compline is followed. “**God is with us ...**” and its verses are intoned by the reader, or the priest in epitrachilion standing before the royal doors, and the choir sings sweetly and softly the refrain: “**For God is with us.**” Following the creed, the “**All-holy ...**” is intoned, the reader, or the priest standing before the royal doors, intoning the verse, and the choir singing the same.

After first trisagion: Our Father: The **troparion**, “Your Nativity O Christ our God ...” is sung. Royal doors are opened during the singing of the troparion and the kontakion, and closed at end of each. The priest wears his phelon and kamilavka during the troparion and the kontakion. **After second trisagion:** Our Father: The **kontakion:** “Today the Virgin gives birth ...” is sung. Following the reading of the lesser doxology (“Glory to God in the highest ...”)

Litya, T-1: “Let heaven and earth today ...” **Glory**, T-5: “The Magi, kings of Persia ...” **NE** T-6: “All angels in heaven ...” **Aposticha**, T-2: “A great and marvelous wonder ...” **Glory**, T-4: “Make glad, O Jerusalem ...” **NE**, T-4: “You have come to dwell ...” Song of St. Simeon. **Troparion** of feast, T-4: “Your nativity, O Christ our God ...” (3 times) is sung while the table bearing the loaves is censed around 3x. Blessing of the loaves. “Blessed be the name ...” (3x), and Psalm 33:1-10. Priest (from amvon): “The blessing of the Lord be upon you ...”

FESTAL MATINS Six Psalms. Great litya. **Troparion:** feast (*twice*); **GNE ...** feast. Sessional hymns of feast: “Come, O you faithful ...” **Polyeleos. Magnification:** “We magnify you, O Christ the giver of life, who were born in the flesh for us this day from her who knew not wedlock, the all-pure Virgin Mary.” (Selected verse:) “Shout with jubilation to the Lord all the earth; sing to his name, give glory in praise of him.” **Sessional hymn:** “How is he contained ...” Hymns of ascents: 1st **antiphon in T-4:** “From my youth ...” **Prokeimenon**, T-4: “Out of the womb before the morning star ...” **Gospel:** Matthew 1:18-25. **Glory ...** T-2: “Today all things are filled with joy: Christ is born of the Virgin.” **NE**, T-2: “Today all things are filled with joy: Christ is born in Bethlehem.” “Have mercy on me ...” **Festal stanza**, T-6: “Glory to God in the highest ...”

Canons (2: of the feast, each on 8). 1st canon, with irmos & troparia; then 2nd canon, with irmos & troparia. Then both irmoi are repeated as **katavasias**.⁴ **Irmos and katavasia**, T-1: “Christ is born ...” **After ode 3: hypakoe**, T-8: “Calling the Magi by a star ...” **After ode 6: kontakion**, T-3: “Today the Virgin gives birth ...” And **ikos:** “Bethlehem has opened Eden ...” **No magnificat.** Instead, at **Ode 9: (refrain:)** “Magnify, O my soul ...” and (*irmos:*) “A strange and most wonderful mystery ...” **Exapostilarion**, T-3: “Our Savior, the dayspring ...” **Praises** on 4: T-4 “Make glad, O you righteous ...” **Glory ...** T-6: “When it was time ...” **NE ...** T-2: “Today Christ is born ...” **Great doxology.** Troparion of feast (*once*). Litanies and festal dismissal: “**May he who was born in a cavern and lay in a manger for our salvation, Christ our true God ...**”

HOURS **Troparion** and **kontakion** of the feast. (At end of 1st hour, instead of “O victorious leader ...” we sing **kontakion** of the feast.)

DIVINE LITURGY OF ST. JOHN (*Saturday morning*). Festal antiphons, T-2: “I give thanks to you, O Lord...” **Entrance verse:** “Out of the womb before the morning star ...”⁵ **Troparion:** “Your nativity ...” **GNE** **Kontakion**, T-3 “Today the Virgin ...” **Instead of trisagion**, we sing: “As many as have been baptized ...”

4 The irmos of the 1st canon, then irmos of the 2nd canon. This is called 'double katavasias.'

5 The deacon (or priest, if no deacon) says “Wisdom! Let us attend!” as usual, followed at once by the Entrance verse.

Prokeimenon, T-8: “Let all the earth worship you ...” v. “Make a joyful noise to the Lord ...” **Epistle**: Galatians 4:4-7. **Alleluia**, T-1: “The heavens are telling ...” v. “Day to day pours forth ...” **Gospel**: Matthew 2:1-12. **Hymn to the Theotokos**: from ode 9 of the canon: (**refrain**:) “Magnify, O my soul ...” (**2nd irmos**): “To love silence is easier ...” **Communion**: “The Lord has sent redemption ...” **Festal dismissal** (see end of matins).

Leavetaking: December 31 / January 13

December 26 / January 8 Sunday after the Nativity. Tone 4. Afterfeast of the Nativity. **Holy Righteous Joseph the Betrothed, David the King, and James, Brother of the Lord.**⁶ **Synaxis of the Theotokos.** The resurrection service (found in the octoechos) is combined with the service for the Sunday after Nativity (see Dec. 26 in menaion).⁷

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I call** on 10: 3 resurrection, T-4: “We glorify your resurrection on the third day ...” + 4 feast T-2 (sung on Dec. 25): “Come, let us greatly rejoice ...” + 3 Righteous ones, T-1 “Come, let us all praise ...” **Glory**: Righteous ones, T-6 “Let us celebrate the memory ...” **NE**: dogmaticon T-4, “The prophet David was a Father ...” Entrance, prokeimenon of day. Augmented litany, Vouchsafe, Supplication litany. **Litya**: feast, T-1 (see menaion, Dec 25) “Let heaven and earth today...” **GNE**: feast T-5 “The Magi, kings of Persia ...” **Aposticha**: resurrection T-4 (octoechos) “By ascending the Cross, O Lord ...” **Glory**: righteous ones, T-6 “Your Nativity is the commemoration of priests ...” **NE**: feast T-6 “Today invisible nature is joined ...” **Dismissal Troparia: At vespers alone**: resurr. T-4: “When the women disciples ...” **Glory**: Righteous ones, T-2 “Proclaim, O Joseph ...” **NE**: feast T-4 “Your Nativity ...” **At vigil**: feast (2x); saints (1x).

SUNDAY MATINS **At God is the Lord**: resurrection T-4: “When the women disciples ...” (*twice*), **Glory**: Righteous ones, T-2 “Proclaim, O Joseph ...” **NE**: feast T-4 “Your Nativity ...” Kathismas 2 & 3. Little litany. Sessional hymns, resurrection, T-4. Polyeleos. **Resurrectional evlogitaria**: “The assembly of angels.” Hypakoe, hymns of ascents, prokeimenon – of the tone (T-4). **7th resurrection gospel**: John 20:1-10 #63. Having beheld the resurrection. After psalm 50, **Glory**: “Through the prayers of the apostles ...” “Through the prayers of the Theotokos ...” “Have mercy on me ...” Stanza of the resurr, T-6: “Jesus having risen from the tomb ...” **Litany**: “O God save ...” **Canons (4)**: 1 octoechos + 3 menaion): resurrection, T-4, with irmos on 4 (irmos sung 1x), + feast of Nativity (Dec. 25, both canons) on 6, + canon of the Righteous ones (Sun. after Nativity, menaion Dec 26) on 4. **Irmos**: Resurr., T-4: “In days of old ...” **Katavasia**: “Christ is born ...” **After ode 3: kontakion**: feast, T-3 “Today the Virgin ...” & icos “Bethlehem has opened Eden ...” Sessional hymns, saints (Sun. after Nativity): T-3 “Let us fittingly him the righteous Joseph ...” **Glory**: “The Virgin has given birth ...” **NE** “The choir of prophets ...” **After ode 6: kontakion**: Righteous ones, T-3 “Today the divine David is filled ...” & icos: “The incorporeal one ...” **After ode 8**: Magnificat. **After ode 9**: Holy is the Lord our God. **Exapostilaria**: resurrection #7: “After Mary said, ‘They have taken the Lord ...’” **Glory**: Righteous ones (Sun. after Nat.); **NE** feast (menaion Dec 25) “Our Savior, the Dayspring ...” “Let every breath praise the Lord” and the psalms of the praises. **Praises** on 8: 4 resurrection, T-4: “Almighty Lord who endured the Cross ...” + 4 of feast, T-4 (see Dec. 25 praises). Before the last 2 stanzas we say these special verses: “The Lord said to my Lord: Sit at My right hand until I make Your enemies Your footstool!” *and*: “Out of the womb before the morning star have I begotten You”⁸). **Glory**: Righteous ones, T-8 “Blood and fire ...” **NE**, T-2: “You are most blessed ...” **Great doxology**. **Troparion of resurrection**: “By rising ...” **Sunday Dismissal**: May he who rose from the dead ... Then: **GNE** gospel sticheron 7, T-7, “See, it is dark and early! ...”

HOURS (1st & 6th): troparia resurr.; **Glory**: feast (Nativity). **kontakion**: feast (Nativity).
(3rd & 9th): troparia resurr; **Glory**: saints (Sun after Nat.) **Kontakion**: saints (Sun after Nat.)

DIVINE LITURGY Typical antiphons. **Beatitudes** on 12: 4 resurrection T-4, + 4 feast (menaion Dec 25 canon, ode 3), + 4 of the saints (Sun. after Nativity, canon ode 6). **At entrance**: “... who rose from the dead ...” **After entrance: Troparia**: resurrection T-4, feast (Nativity), Righteous ones (Sun. after Nat.), **Glory: kontakia**: Righteous ones (Sun. after Nat.); **NE**: feast (Nativity). Trisagion is sung. **Prokeimenon**, resurr. T-4: “O Lord, how manifold are your works; in wisdom have you made them all.” v. “Bless the Lord, O my soul! O Lord my God, you are very great.” (*and Righteous ones, T-4*:) “God is wonderful in his saints, the God of Israel.” **Epistle**:

6 Also called the “Godfathers,” that is, fathers or ancestors of God.

7 The texts for the Synaxis of the Theotokos (Dec. 26) are not used.

8 From vespers aposticha of the feast of Nativity (sung at great compline).

Galatians 1:11-19 (Sun. after Nativity). **Alleluia**, resurr. T-4: "Go forth, and prosper and reign, for the sake of meekness, righteousness, and truth!" v. "You love righteousness, and have hated iniquity" (*and Righteous ones, T-4:*) "Remember, O Lord, David and all his meekness." **Gospel:** Matt 2:13-23 (Sun. after Nativity). **Hymn to the Theotokos:** from ode 9 of the canon: (*refrain:*) "Magnify, O my soul ..." (*2nd irmos:*) "To love silence is easier ..." **Communion:** "Praise the Lord from the heavens! Praise him in the highest! Rejoice in the Lord, O you righteous; praise befits the just ..."

December 27 / January 9 Monday. Holy Protomartyr and Archdeacon Stephen. Afterfeast of Nativity.

December 31 / January 13 Friday. Leave-taking of the Nativity. St Melanie of Rome. Her service is sung on the previous day. For the leave-taking, **daily vespers**. Everything is the same as on the feast-day, except kathisma 18 is read; Lord I call is sung on 6. No entrance, readings, or litya. Troparion of feast once. At liturgy, like the feast day except the regular antiphons are used. Beatitudes on 8: both canons of the feast, ode 9. Troparion of feast; **GNE**, kontakion of feast. Hymn to the Theotokos: feast. Epistles: Heb. 11:8,11-16 (Friday) 1 Tim. 6:11-16 (Saturday after Nativity). Gospels: Mark 12:1-12 (Friday) Matt. 12:15-21 (Sat. after Nat.)

January 1 / 14 Saturday before Theophany. **Circumcision of our Lord. St Basil the Great, Archbishop of Ceasarea.** The service is found in the menaion (Jan 1). The Liturgy of St Basil is celebrated.

GREAT VESPERS⁹ Blessed is the man (1st antiphon). **Lord I call** on 8: 4 feast (Circumcision), T-8 "Condescending for the sake ..." (each stanza sung 2x) + 4 St. Basil, T-4 "You have been called ..." (1st is sung 2x); **Gloria:** saint T-8 "As a lover of wisdom ..." **NE:** feast, T-8 "Condescending for the sake ..." **Entrance,** Prokeimenon of the day. 3 readings: **a. Genesis** 17:1-2, 4-7, 3, 9-12, 14. **b. Proverbs** 8:22-30. **c. Proverbs** 10:31-11:12. **Litya:** 1 temple + stanzas of St Basil, T-3 "Having brought Christ, the wellspring ..." **Gloria:** saint, T-6, "Grace poured forth ..." **NE:** feast, T-8 "Condescending for the sake ..." **Aposticha:** saint, T-1 "O divine and sacred bee ..." & T-2 (with special verses); **Gloria:** saint T-6 "You who received from heaven ..." **NE:** feast, T-8 "The all-good God ..." **Troparia:** saint T-1, "Your sound has gone forth into all the earth ..." **GNE:** feast T-1, "Seated on the fiery throne in the highest with the Father ..." ¹⁰ **Festal dismissal:** "May he who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God ..."

FESTAL MATINS At **God is the Lord:** feast T-1, "Seated on the fiery throne ..." (*twice*); **Gloria:** saint T-1, "Your sound has gone forth ..." **NE:** feast, T-1. Kathismas 16 & 17. Little litya. **Sessional hymns**, menaion. **Polyeleos. Magnification:** "We magnify you, O Hierarch Father Basil, and we honor your holy memory; for you pray for us, to Christ our God." Selected psalm: **a.** "Hear this, all you nations; give ear, all you inhabitants of the world." **b.** "My mouth shall speak wisdom, and the meditation of my heart shall be of understanding." **Sessional hymns**, menaion: "Laying low by the strength ..." etc. Hymn of ascents: 1st antiphon in T-4: "**From my youth...**" **Prokeimenon**, T-4: "My mouth shall speak wisdom, and the meditation of my heart shall be of understanding." v. "Hear this, all you nations, give heed, all you that dwell in the world." **Gospel:** John 10:9-16. Psalm 50. **Gloria**, T-6: "Through the prayers of the Hierarch Basil ..." **NE:** "Through the prayers of the Theotokos ..." "Have mercy on me ..." and stanza, T-6: "Grace poured forth from your lips ..." Litya, "O God save ..." **Canons (2):** feast, with irmos on six (irmos sung 2x); & hierarch on 8. **Irmos**, T-2: "Come, all you people ..." **Double katavasia**s (irmoi of both canons of Theophany, Jan. 6 in menaion). **After ode 3: kontakion of** feast, T-3: "The Lord of all endures ..." **Sessional hymns:** menaion. **After ode 6: kontakion of** St Basil, T-4 "You have been revealed as the unshakable foundation ..." & icos: "Basil the Great ..." **No** magnificat. **At ode 9** we sing the refrains and troparia of the feast and of the hierarch; the deacon or priest sings the first refrain. **After ode 9: No** "It is truly." **Exapostilaria:** hierarch: "For love or the pursuit ..." (2x); **GNE** feast: "The Creator of the ages ..." "Let every breath praise the Lord" and the psalms of the praises. **Praises** on 6: feast and hierarch, T-5 "He who as the Word was ineffably ..." (1st is sung 2x); **Gloria**, hierarch, T-6 "Grace was poured forth ..." **NE:** feast T-8 "Descending to the human race ..." **Great Doxology. Troparia:** saint T-1, "Your sound has gone forth ..." **GNE:** feast T-1, "Seated on the fiery ..." **Litanies and festal dismissal** (as at vespers).

HOURS (1st & 6th) **troparia:** Circumcision; **Gloria:** hierarch. **kontakion:** Circumcision.
(3rd & 9th) **roparia:** Circumcision; **Gloria:** hierarch. **kontakion:** hierarch.

9 The Moscow typicon calls for great vespers not at vigil, adding that a vigil is done if the temple is of St Basil.

10 If vigil is served: Troparion of saint, 2x; feast 1x.

DIVINE LITURGY OF ST BASIL Typical antiphons. **Beatitudes** on 8: 4 from canon of feast, ode 3 (with irmos) + 4 from canon of saint, ode 6 (without irmos). At entrance: "... who are wonderful in your saints ..."
After entrance: Troparia: feast, hierarch; **Glory: kontakia:** hierarch; **NE:** feast. Trisagion is sung.
Prokeimenon: feast, T-6, "O Lord, save Your people and bless Your inheritance!" v. "To You, O Lord, will I call. O my God, be not silent to me!" *And hierarch, T-1:* "My mouth shall speak wisdom, and the meditation of my heart shall be understanding." **Epistles:** Colossians 2:8-12 (Circumcision) Heb. 7:26-8:2 (saint) 1 Tim. 3:14-4:5 (Sat. before Theophany) (1st two readings are read as one). **Alleluia,** T-8: "Give ear, O Shepherd of Israel, you who lead Joseph like a flock." v. "The mouth of the righteous shall meditate wisdom and his tongue speaks justice." **Gospel:** Luke 2:20-21, 40-52 (Circumcision) Luke 6:17-23 (saint) Matt. 3:1-11 (Sat. before Theophany) (1st two readings are read as one). **Hymn to the Theotokos:** "All of creation rejoices in you ..." **Communion:** "Praise the Lord from the heavens. Praise him in the highest. The righteous shall be in everlasting remembrance. He shall not fear evil tidings." **Festal dismissal.**

January 2 / 15 Sunday before Theophany. Tone 5. Forefeast of Theophany. **Repose of Venerable Seraphim, Wonderworker of Sarov.** St Sylvester, pope of Rome. The service of the resurrection, found in the octoechos, is combined with the services of the forefeast of Theophany and of St Seraphim (in menaion, Jan. 2).¹¹

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 3 resurrection T-5: "Through your precious Cross, O Christ ..." + 3 forefeast, T-4 "O faithful, let us celebrate the forefeast ..." + 4 saint, T-1 "O most glorious wonder! An athlete in piety ..." **Glory,** saint, T-8: "Come, O assemblies of the faithful ..." **NE** dogmaticon T-5, "In the Red Sea of old ..." Entrance, prokeimenon of day. 3 readings: **1.** Wisd. of Solomon 3:1-9. **2.** Wisd. of Solomon 5:15-6:3. **3.** Wisd. of Solomon 4:7-15. Augmented litany. Vouchsafe. Supplication litany. **Litya:** 1 of the temple, then forefeast,¹² T-1 "The feast which passed is radiant ..." , T-2, T-3; saint, T-1 "With what praise ..." **Glory,** saint T-5 "Rejoice today, all Orthodox ..." **NE,** forefeast,¹³ T-8 "O John the Baptist, you have known me as the Lamb ..." **Aposticha:** resurrection T-5 (octoechos) "O Savior Christ who took flesh ..." **Glory:** saint, T-6 "Holy Father Seraphim, who can worthily praise ..." **NE:** forefeast T-3 "Come, all you faithful, let us leave the land of Judea ..." **Dismissal troparia: At vespers alone:** resurrection T-5: "Let us, the faithful, praise and worship the Word ..." **Glory,** T-4 "From you youth you loved Christ ..." **NE** forefeast, T-4: "Prepare, O Zebulon ..." **At vigil:** "Rejoice, Virgin" (2x); forefeast (1x).

SUNDAY MATINS At **God is the Lord: Troparia:** resurrection T-5: "Let us, the faithful, praise and worship the Word ..." (*twice*), **Glory,** T-4 "From you youth you loved Christ ..." **NE** forefeast, T-4: "Prepare, O Zebulon ..." **Kathismas** 2 & 3. Little litany. Sessional hymns: resurrection, T-5. **Polyeleos. Magnification:** "We bless you, O venerable father Seraphim, and we honor your holy memory, instructor of monks and converser with angels." **Evlogitaria:** "The assembly of angels ..." Little litany. Hypakoe in tone of the week, T-5. **Sessional hymns** of saint for after both kathismas; **Glory:** sess. hymn of saint after polyeleos; **NE:** sessional hymn of forefeast. Hymns of ascents, prokeimenon - tone of the week (T-5). **8th resurr. gospel:** John 20:11-18 #64. "Having beheld the resurrection." After psalm 50, **Glory:** T-6, "Through the prayers of the apostles ..." and the rest as usual. **Litany:** "O God save ..." **Canons (4:** 1 octoechos + 3 menaion, for Jan 2): resurrection, T-5, with irmos on 4 (irmos sung once), + forefeast, T-2, on 4, + saint, two canons, on 4. **Irmos,** T-5: "Christ, who shatters wars with his high arm ..." **Katavasia:** irmos of 1st canon of Theophany: "The Lord mighty in battle ..." **After ode 3: kontakion** of forefeast, T-4 "In the streams of the Jordan today ..." & icos "I do not require you ..."; **kontakion** of saint, T-2: "Having forsaken the beauty of the world ..." & icos, "Having forsaken family and friends ..." **Sessional hymns,** menaion: saint, **GNE:** forefeast. **After ode 6: kontakion** of resurr., T-5: "You descended into hell ..." & icos. **Magnificat. After ode 9:** Holy is the Lord our God. **Exapostilaria:** resurrection #8 "Seeing two Angels within the tomb, Mary ..." **Glory:** saint: "Come, all you faithful, let us praise the venerable Seraphim ..." **NE** forefeast "The voice of one crying ..." "Let every breath praise the Lord" and the psalms of the praises. **Praises on 8:** 4 resurrection, T-5 "Lord, after the tomb had been sealed ..." + 4 saint (3 stanzas in T-8 "The most honored feast ..." + the **Glory,** in T-6 "Come you assemblies ...") Before the last 2 stanzas we say these verses: "Precious in the sight of the Lord is the death of his saints" *and* "Blessed is the man who fears the Lord, who greatly delights in his commandments."¹⁴ **Glory:** gospel stanza #8, T-8, "Mary's tears

11 The menaion service of St Sylvester is sung at another time.

12 See Jan 2 vespers aposticha.

13 From Jan 2 matins praises (in service of St Seraphim) or matins aposticha (in service of St Sylvester).

14 From vespers aposticha in the service of St Seraphim.

are flowing warmly ..." **NE:** T-2 "You are most blessed ..." **Great doxology.** Resurrection troparion: "Today salvation ..." **Litanies and Sunday dismissal.**

HOURS (1st) **troparion** of resurrection; **Glory:** forefeast. **kontakion:** forefeast.
(3rd) **troparion** of resurrection; **Glory:** saint. **kontakion:** resurrection.
(6th) **troparion** of resurrection; **Glory:** forefeast. **kontakion:** saint.
(9th) **troparion** of resurrection; **Glory:** saint. **kontakion:** forefeast.

DIVINE LITURGY OF ST JOHN Typical antiphons. **Beatitudes** on 12: 4 resurrection T-5 (octoechos), + 4 from forefeast canon, ode 3, + 4 from canon of saint, ode 6. At entrance: "... who rose from the dead ..." In temple of the Lord: **troparia:** resurrection, forefeast, saint. **kontakia:** resurrection, **Glory:** saint, **NE** forefeast. In temple of Theotokos or of a saint: **troparia:** resurrection, forefeast, temple, saint; **kontakia:** resurrection, temple, **Glory:** saint, **NE:** forefeast. **Prokeimenon:** Sun. before Theophany, T-6: "O Lord, save your people and bless your inheritance." v. "To you, O Lord, will I call. O my God, be not silent to me." (*and T-7:*) "Precious in the sight of the Lord is the death of his saints." **Epistle:** 2 Tim. 4:5-8 (Sun. before) Galatians 5:22-6:2 (saint). **Alleluia:** Sun. before Theophany, T-8: "God be bountiful to us and bless us; show the light of your countenance upon us, and have mercy on us." v. "That we may know your way upon the earth, and your salvation among all nations." (*and T-6:*) "Blessed is the man who fears the Lord, who greatly delights in his commandments." **Gospel:** Mark 1:1-8 (Sun. before) Luke 6:17-23 (saint). **Communion:** "Praise the Lord from the heavens ..." and "The righteous shall be in everlasting ..." Alleluia (3)

January 5 / 18 Wednesday. **Eve of Theophany. Forefeast of Theophany.** Martyrs Theopemptus & Theonas. Ven. Mother Syncletica. Daily vespers on Tuesday; daily matins, royal hours and typical psalms (typica) on Wednesday, followed by festal vespers with Liturgy of St Basil. Great Blessing of Waters. The service for this day is found in the menaion and in the Festal Menaion. **Fast day.**

DAILY VESPERS 9th kathisma. **Lord, I Call** on 6: 3 martyrs, T-4 "Let us praise the wise Theonas ..." + 3 of St Syncletica, T-1 "Having truly longed for the glory of the fathers ..." **GNE,** forefeast, T-6: "Make ready, O River Jordan ..." No entrance. Prokeimenon of day. No readings. **Aposticha:** feast, T-6 "O earth, and those born on earth ..." (with special verses); **GNE** forefeast T-6 "Let the desert of Jorday rejoice ..." **Dismissal Troparion:** forefeast, T-4: "The Jordan river once was turned back ..." (once). At **small compline:** canon of forefeast, T-6. Wednesday dismissal.

DAILY MATINS At **God is the Lord: Troparia** forefeast, T-4: "The Jordan river once was turned back ..." (*twice*), **GNE** 3rd time. **Kathismas** 10, 11. Little litany. Sessional hymns: menaion. Psalm 50, then the **Canons** (3: all from menaion, Jan 5): forefeast, with irmos on 6 (irmos sung twice); martyrs on 4; venerable mother on 4. **Irmos:** "Israel, delivered from bitter slavery ..." **Katavasia** (sung only after odes 3,6,8,9): irmos of 2nd canon in the menaion (the canon of St Syncletica). **After ode 3: kontakion** of forefeast, T-2 "O Christ, in your compassion and infinite mercy ..." **Sessional hymns,** menaion. **After ode 6: kontakion** of forefeast, T-4: "At the streams of the Jordan today, the Lord cries out ..." & icos. **Magnificat.** **After ode 9: No** "It is truly ..." **Exapostilaria:** forefeast, "When the Jordan beheld you naked ..." **GNE** Another of forefeast, "He who in the flesh ..." Psalms of the praises: we begin with "Praise the Lord from the heavens," which is read, jji not sung.¹⁵ **Praises on 4:** forefeast, T-6 "Why do you not comprehend ..." **Glory,** T-6 "Serving the Master with trembling ..." **NE:** T-6 "O peoples, let us sing to him who was born of a Virgin ..." "To you is due glory ..." is not said, but immediately "Glory to you who have shown us the light." **Small doxology.** Litany of supplication: "Let us complete ..." **Aposticha,** T-2: feast "Behold the King ..." (with special verses); **GNE** T-8 "O John the Baptist ..." Reader: "It is good to give thanks ..." Trisagion prayers. **Troparion:** forefeast, T-4: "The Jordan river once was turned ..." **Litany** "Have mercy on us, O God ..." "Wisdom!" etc. and the **Wednesday dismissal,** which is given from the ambon with royal doors closed. We do not read the 1st hour at this time since it will be done at royal hours.

ROYAL HOURS The hours should begin about 8 in the morning. An analogy should have been already

15 When there is no great doxology, we begin with "Praise the Lord from the heavens" and we do not sing the first 2 verses. If there is a great doxology, we sing the first two verses, adding at the beginning "Let every breath praise the Lord" (which is the last line of the psalms of the praises). In either case, hymns - if appointed - are inserted after each of the last few verses of the praises. In parish use, when there is a great doxology, after the first two verses are sung, the rest of the psalms are usually omitted and we go at once to the inserted hymns.

placed in the center of the church, and at least one candlestand by it. The priest is vested in epitrachil, cuffs, and phelon; the deacon fully vested. The royal doors are opened. The priest comes out, solemnly carrying the gospel, and the deacon precedes the priest, carrying the candle and censer. They both go to the center of the church, and the gospel is placed on the analay.

Regular beginning, and at “O come, let us worship” the priest and deacon begin the full censuring: that is, the gospel, the sanctuary, the iconostasis, the people, and the whole church. At the **first** and **ninth hours**, there is a full censuring of the church, but at the **third** and **sixth hours**, a half censuring; that is, the gospel, iconostasis, and people. The service of the royal hours is taken from the menaion as set forth.

The **third, sixth, and ninth hours** begin with “Come let us worship ...” After the reading of the gospel at the **ninth hour**, the priest solemnly carries the gospel back to the sanctuary, blesses the people with it from the amvon, then places it back on the altar. The royal doors are closed, and the priest removes his phelon.

1st Hour:	Isaiah 35:1-10	(33) Acts 13:25-33	(5) Matt 3:1-11
3rd Hour:	Isaiah 1:16-20	(42) Acts 19:1-18	(1) Mark 1:1-8
6th Hour:	Isaiah 12:3-6	(91) Romans 6:3-11	(2) Mark 1:9-15
9th Hour:	Isaiah 49:8-15	(302) Titus 2:11-14, 3:4-7	(6) Matt. 3:13-17

TYPICAL PSALMS After the **ninth hour** is completed, the reader reads the **typica service**. The curtain is drawn open. Psalms 103, 145 and the beatitudes are read as usual. **The creed is omitted**, because there will be a divine liturgy. “Loose, remit ...” “Our Father ...” **kontakion** of the forefeast, T-4: “When the Lord descended today ...” Then: Lord, have mercy (12). “O All-holy Trinity, might one in essence ...” **Blessed be the name ... (3) and Psalm 33 (“I will bless the Lord ...”) are omitted**, because there will be a divine liturgy. Then: (Deacon:) Wisdom! (Choir:) “It is truly ...” (only up to the words “Mother of our God”). (Priest:) Most holy Theotokos, save us! (Choir:) More honorable ... (Priest:) Glory to thee ... (Choir:) Glory ... now ... Lord have mercy (3), Bless! Priest gives the daily dismissal from the amvon before the closed royal doors.

GREAT VESPERS WITH DIVINE LITURGY OF ST BASIL¹⁶ begins about 2 or 3 p.m. OR soon after the royal hours and typica.¹⁷ It is followed by the **Great Blessing of Waters**.

Priest: “Blessed is the Kingdom ...” Reader: Amen (and the customary beginning). **Read or sing** “Bless the Lord, O my soul ...” (Psalm 103). Great litany. **No kathisma. Lord, I call** on 8; all to the feast, T-2: “The Forerunner beheld our Enlightenment ...” (each stanza is repeated). **GNE** T-2: “You have bowed your head ...” During the singing the priest performs the proskomedion.¹⁸ Entrance with gospel. Gladsome light. **Prokeimenon** of the day. **13 readings**.

After 3rd reading: royal doors are opened, and reader chants in a loud voice the troparion in the 5th tone: “**You who have created the world ...**” along with its verses, and the choir sweetly sings the refrain: “**Glory to you who love mankind.**” At its completion, reader himself sings the refrain. Royal doors are closed.

After 6th reading: royal doors are opened, and reader chants in a loud voice the troparion in the 6th tone: “**In the abundance of your mercy ...**” along with its verses, and the choir sweetly sings the refrain: “**Except upon those that sit in darkness, glory to You!**” At its completion, the reader himself sings the refrain. Royal doors are closed. The final seven readings are chanted.

1) Genesis 1:1-13	8) Genesis 32:1-10
2) Exodus 14:15-18,21-23,27-29	9) Exodus 2:5-10
3) Exodus 15:22-27	10) Judges 6:38-40
4) Joshua 3:7-8, 15-17	11) 1 Kings 18:30-39
5) 2 Kings 2:6-14	12) 2 Kings 2:19-22

16 Like any vesperal or presanctified liturgy, this is vespers for the next day (in this case, Jan. 6, feast of Theophany), but it marks the completion of the Theophany eve fast, and so is counted with the eve; thus there is one liturgy on Jan. 5 and one on Jan. 6.

17 According to the typicon vesperal liturgy begins at the 5th hour of the day, that is, 11 a.m.

18 He can also do entrance prayers and begin proskomedion before vespers. In some places, vesperal liturgy follows immediately after typical psalms; if so, then the priest and deacon traditionally do their entrance prayers during typical psalms and then bow and ask forgiveness from each other and from the people, and then, having vested, begin proskomedion. But if the priest is serving alone he can do entrance prayers and proskomedion before the royal hours.

6) 2 Kings 5:9-14
7) Isaiah 1:16-20

13) Isaiah 49:8-15

After 13th reading, the royal doors are opened, and the **little litany** is intoned with the exclamation: "**For Holy are you, O our God...**" The trisagion is sung. Deacon: "Let us attend!" Priest: "Peace be to all!" Reader: "And with your spirit." Deacon: "Wisdom!" Then the **Prokeimenon**, T-3: "The Lord is my light and my salvation ..." **Epistle**: 1 Cor. 9:19-27. **Alleluia**, T-6: "Blessed words flow from my heart, and I say, my song is of the King!" v. "You are fairer than the sons of men." **Gospel**: Luke 3:1-18. Augmented litany, "Let us all say ..." and the rest of the **Liturgy of St Basil the Great**. Hymn to the Theotokos: "All of creation rejoices in you ..." Communion hymn: "Praise the Lord from the heavens ..."

After the **prayer before the amvon**, the troparia in T-8 "The voice of the Lord upon the waters ..." and the rest, are sung. Meanwhile the clergy go in procession to where the **great blessing of waters** is to be held.¹⁹ The service is performed as set down in the **book of needs (trebnik)**, in the **menaion** and in the **festal menaion**.

After the concluding stanza, T-6, "Let us, O faithful, praise the greatness of God's plan ..." we continue with the divine liturgy, singing "Blessed be the Name of the Lord ..." (*thrice*), then Psalm 33, "I will bless the Lord ..." and the rest as usual. **Festal dismissal**: "May he who deigned to be baptized in the Jordan by John for our salvation, Christ our true God ..." After the dismissal the clergy come before the icon of the feast and sing the **troparion** of the feast, T-4 "When you, O Lord, were baptized ..." **GNE kontakion**, T-4, "Today you have appeared ..." ²⁰

January 6 / 19 Thursday. Holy Theophany of our Lord. On Wednesday: all-night vigil with great compline, litya, matins, and first hour. On Thursday: Liturgy of St John and the second great blessing of waters. The service is found in the menaion; also in the festal menaion.

FESTAL GREAT COMPLINE All-night vigil begins with Compline. Royal doors are opened and the priest, in phelon, begins: "Blessed is our God ..." and reader reads the regular beginning. At "Come let us worship ..." the priest begins the full censuring of the church. After censuring, royal doors are closed and phelon removed. The order of Great Compline is followed. "**God is with us ...**" and its verses are intoned by the reader, or the priest in epitrachilion standing before the royal doors, and the choir sings sweetly and softly the refrain: "**For God is with us.**" Following the Creed, the "**All-holy ...**" is intoned, the reader, or the priest standing before the royal doors, intoning the verse, and the choir singing the same.

After 1st **trisagion**, after Our Father: **troparion**, T-1: "When you, O Lord, were baptized ..." is sung. Royal doors are opened during the singing of the **troparion** and the **kontakion**, and closed at the end of each. The priest wears his phelon and kamilavka during the troparion and the kontakion. After 2nd **trisagion**, after Our Father: **kontakion**, T-4: "Today you have appeared ..." is sung. Following the reading of the lesser doxology ("Glory to God in the highest ...") there occurs:

The Litya, T-4, "He who covers himself with light ..." **Glory**, T-8: "O Lord, wishing to fulfill ..." **NE**, T-8: "Today creation is ..." The priest, wearing phelon, exits the royal doors and goes to the back of the church, where the prayers of the litya take place. After its conclusion, the choir begins singing the aposticha, and the priest moves up and stands before the table with litya items. **Aposticha**, T-2: "Seeing you, O Christ ..." **GNE**, T-6: "Seeing the sun ..." **Song of St Symeon**. Trisagion. After Our Father, choir sings the **Troparion**, T-1: "When you, O Lord were baptized ..." (3x) during which the table bearing the litya tray is censed three times around. The festal icon is then censed, and when the singing is completed, the **prayer and blessing of the loaves** takes place. Choir: "Blessed be the name of the Lord ... (3x) and Psalm 33:1-10 ("I will bless the Lord ..."). The priest then blesses the congregation from the amvon: "The blessing of the Lord be upon you ..." He then reenters the holy doors and closes them.

FESTAL MATINS The all-night vigil continues with the reading of the **Six Psalms**. Great litany. **Troparion**: T-1: "When you, O Lord were baptized ..." (twice); **GNE** (again). Kathismas 13, 14. Sessional hymns of feast: "You have appeared..." **Polyeleos. Magnification**: "We magnify you, O Christ the giver of life, who for our sakes were baptized in the flesh this day, by John in the waters of the Jordan." (Selected verse:)

19 If there is a permanent baptismal font in the church, the blessing takes place there. Usually today a large vessel of water is prepared on a special table in the center of the church.

20 The magnification is not sung; it will be sung later at matins.

"God be compassionate to us and bless us; and make your face to shine upon us, and have mercy on us." **Sessional hymn:** "O you faithful, come and see ..." Hymns of ascents: **1st Antiphon in T-4:** "From my youth..." **Prokeimenon,** T-4: "The sea saw it and fled; Jordan was driven back." **Gospel:** Mark 1:9-11. Psalm 50. **Glory,** T-2: "Today all things greatly rejoice: Christ has appeared in the Jordan." **NE** (repeat). Then: "Have mercy on me ..." and the festal stanza, T-6: "God the Word appeared to mankind ..." **Canons** (2: both of the feast: 1st canon on 8; 2nd canon on 6). For each ode, we sing the **irmos** of the 1st canon and chant the troparia of the 1st canon; then we sing the irmos of the 2nd canon and chant the troparia of the 2nd canon; we conclude by singing the **double katavasias** (the irmoi of both canons as katavasias). **Irmos** of the first canon, T-2: "The Lord, mighty in battle ..." **After 3rd canticle:** hypakoe: "When you brought light ..." **After 6th canticle: kontakion of Theophany,** T-4: "Today you have appeared ..." & icos: "Upon Galilee of the Gentiles ..." (Magnificat is not sung.) **At the 9th canticle:** (Refrain:) "Magnify, O my soul ..." (Irmos:) "No tongue is capable ..." **Exapostilarion:** "The Savior who is grace and truth ..." (3 times). **Praises** on 4: T-1 "O Christ our Master ..." **Glory ...** T-6: "O Savior, who clothe yourself ..." **NE ...** T-2: "Today Christ has come ..." **Great doxology.** Troparion of feast, T-1: "When you, O Lord ..." (once). Litanies. **Festal dismissal:** "May he deigned to be baptized by John in the Jordan for our salvation, Christ our true God ..."

HOURS **Troparion** and **kontakion** of the feast of the Nativity.

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM **Festal antiphons,** T-2: "When Israel went forth from Egypt ..." **Entrance verse:** "Blessed is he that comes in the name of the Lord ..." ²¹ **Troparion,** T-1: "When you, O Lord, were baptized ..." **GNE kontakion,** T-4 "Today you have appeared ..." **Instead of trisagion,** we sing: "As many as have been baptized ..." **Prokeimenon,** T-4: "Blessed is he that comes in the name of the Lord. God is the Lord and has revealed himself to us." v. "O give thanks to the Lord for he is good, for his mercy endures forever." **Epistle:** Titus 2:11-14, 3:4-7. **Alleluia,** T-4: "Offer to the Lord, O you sons of God, offer to the Lord young rams." v. "The voice of the Lord is upon the waters; the God of glory thunders, the Lord upon many waters." **Gospel:** Matthew 3:13-17. **Hymn to the Theotokos:** from 9th ode of canon: (*refrain:*) "Magnify, O my my soul, the most pure Virgin Theotokos, more honorable than the heavenly hosts." (*irmos:*) "No tongue can praise you worthily, O Theotokos ..." **Communion:** "The grace of God has appeared ..."

After amvon prayer: **Great Blessing of Waters,** in the same way as the day before. ²² Festal dismissal: "May he who deigned to be baptized in the Jordan by John for our salvation, Christ our true God ..."

Leavetaking: January 14 / 27

January 7 / 20 Friday. **Afterfeast of the Theophany. Synaxis of the Holy Prophet, Forerunner and Baptist John.** The entire service is found in the menaion.

FESTAL VESPERS Begin as daily vespers. Regular beginning; "O come, let us worship..." **Read** Psalm 103. Great litany. **No** kathisma. **Lord, I call** on 6: 3 feast, T-2: "The forerunner beheld ..." + 3 forerunner, T-1: "When the Forerunner beheld you ..." **Glory,** forerunner T-6: "You, the light in the flesh ..." **NE,** feast T-6: "God the Word appeared to mankind ..." Entrance with censer. **Great prokeimenon,** T-7: "Our God is in heaven and on earth; he has done whatsoever he pleases." Augmented litany. Vouchsafe, O Lord. Supplication litany. **Aposticha,** T-4: "When he saw you, O Master ..." **Glory,** T-4: "As the lover of the Spirit ..." **NE,** T-4: "Come, let us do as the wise ..." **Troparia:** Forerunner, T-2: "The memory of the righteous ..." **GNE:** feast, T-1: "When you, O Lord, were baptized ..." Festal dismissal: "**May he deigned to be baptized ...**" (with mention of Forerunner). MATINS with great doxology at the usual time.

HOURS Troparia: feast, **Glory:** Forerunner. Kontakia: (1st & 6th;) feast. (3rd & 9th;) Forerunner.

DIVINE LITURGY OF ST. JOHN Regular (typical) antiphons. ²³ (Festal antiphons may be sung instead, if desired.) At entrance: "... O Son of God, baptized in the Jordan, save us who sing to you ..." ²⁴ After entrance: **Troparia:** feast, forerunner; **kontakia: Glory:** forerunner, **NE:** feast. *Instead of Trisagion, we sing:* "As many as

21 The deacon (or priest, if no deacon) says "Wisdom! Let us attend!" as usual, and then the Entrance verse.

22 "The clergy and people proceed in procession to a nearby river or spring, or to the sea shore, and the Blessing held there in the open air. If there is no convenient place in the open air, the Blessing is held inside the church, as before." *Festal Menaion*, p. 387.

23 If typical antiphons are used: Beatitudes on 8: 4 feast (ode 3, both canons, with irmos of the 1st canon), + 4 from canon of forerunner, ode 6.

24 This is sung until the leavetaking, except for Sunday.

have been baptized...²⁵ **Prokeimenon**, T-4: “Blessed is he that comes in the name of the Lord. God is the Lord and he has given us light.” v. “O give thanks to the Lord for he is good, for his mercy endures forever.” (*And*, T-7:) “The righteous shall rejoice in the Lord, and shall hope in him.” **Epistle**: James 2:1-13 (Friday) Acts 19:1-8 (forerunner). **Alleluia**, T-4: “Offer to the Lord, O you sons of God, offer to the Lord young rams.” v. “The voice of the Lord is upon the waters; the God of glory thunders, the Lord upon many waters.” (*And*, T-5:) “Light dawns for the righteous, and the joy for the upright in heart.” **Gospel**: Mark 13:1-8 (Friday) John 1:29-34 (forerunner). **Hymn to the Theotokos**: from 9th ode of canon: (*refrain*:) “Magnify, O my my soul, the most pure Virgin Theotokos, more honorable than the heavenly hosts.” (*irmos*:) “No tongue can praise you worthily, O Theotokos ...” **Communion**: “The grace of God has appeared for the salvation of all men. The righteous shall be in everlasting remembrance. He shall not fear evil tidings ...” **Festal dismissal** (with mention of the Forerunner).

January 8 / 21 Saturday after Theophany. Afterfeast of the Theophany. Venerable George the Chozebite. St Emilian, Bp of Cyzicus. Ven. Domnica of Constantinople. **Epistle**: Ephesians 6:10-17 (Saturday after) Colossians 1:3-6 (Saturday). **Gospel**: Matthew 4:1-11 (Saturday after) Luke 18:2-8 (Saturday).

January 9 / 22 Sunday after Theophany. Tone 6. **Afterfeast of Theophany.** Martyr Polyeuctus. The hymns of the resurrection are found in the octoechos. Those of the feast (Theophany) and the saint are found in the menaion (Jan. 9).

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 4 resurrection T-6: “Having assurance of victory over hell, O Christ ...” + 3 feast, T-8: “O Lord, though you stood before John ...” + 3 saint T-1 “As David said, O Martyr, Christ led you up ...” **Glory**: saint, T-1 “Today, at your commemoration, the angelic hosts ...” **NE dogmaticon** T-6, “Who will not call you blessed ...” Entrance, prokeimenon of day. Litany: “Let us all say ...” **Litya**: feast²⁶ T-6 “You stood in the waters, though you are uncontained ...” **GNE**: feast, T-6 “As being led away from harmful things of the earth ...” **Aposticha**: resurrection T-6: “Your Resurrection, O Christ our Savior, the Angels ...” **GNE** feast, T-4: “He who covers himself with light ...” **Dismissal troparia: At vespers alone**: resurrection T-6: “The Angelic Powers were at your tomb ...” **Glory**, T-4 “Your martyr Polyeuctus, O Lord ...” **NE**: feast, T-1: “When you, O Lord, were baptized ...” **At vigil**: “Rejoice, O Virgin ...” (2x); feast, (1x). **Sunday dismissal**.

SUNDAY MATINS At **God is the Lord: Troparia**: resurrection T-6: “The Angelic Powers were at your tomb ...” (*twice*), **Glory**, T-4 “Your martyr Polyeuctus ...” **NE**: feast, T-1: “When you, O Lord, were baptized ...” Kathismas 2 & 3. Little litany. Sessional hymns: resurr., T-6. **Polyeleos**.²⁷ **Evlogitaria**: “The assembly of angels ...” Little litany. Hypakoe, hymns of ascents, and prokeimenon - tone of the week, T-6. **9th resurrection gospel**: John 20:19-31 #65. “Having beheld the resurrection.” After psalm 50, **Glory**: T-6, “Through the prayers of the apostles ...” **NE**: “Through the prayers of the Theotokos ...” “Have mercy on me ...” Stanza of the resurr, T-6, “Jesus having risen from the tomb ...” **Litany**: O God save ... **Canons (4)**: 2 octoechos + 2 menaion): resurrection, T-6, with irmos on 4 (irmos sung 1x), + Theotokos on 2, + feast on 4 (2nd festal canon, T-2), + saint on 4. **Irmos**, T-6: “When Israel crossed the sea ...” **Katavasia**: Theophany (1st canon), T-2: “The Lord mighty in battle ...” **After ode 3: kontakion** of Theophany, T-4 “Today you have appeared to the universe ...” & icos: “Upon Galilee of the Gentiles ...”; **kontakion** of martyr, T-4 “When the Savior bowed his head ...” & icos “In the river Jordan the creator ...” **Sessional hymns**, menaion. **After ode 6: kontakion** of resurr., T-6: “When Christ God, the giver of life ...” & icos, “Let us the faithful praise ...” **After ode 8**: Magnificat. **After ode 9**: Little litany. Holy is the Lord our God. **Exapostilaria**: resurrection #9: “The doors were closed, O Master ...” **Glory**: saint: “Having acquired the most desired riches ...” **NE** feast: “The Savior, who is grace and truth ...” “Let every breath praise the Lord” and the psalms of the praises. **Praises on 8**: 4 resurrection, T-6 ““Your Cross, O Lord ...” + 4 feast, T-6, “Tell us, and say, O prophet Isaiah ...” (These are from matins aposticha for Jan 9, including the “**Glory**”; before the last 2 stanzas we say the short verses in the menaion.) Then **Glory**: gospel sticheron #9, T-5, “As at the last times, it being the evening ...” **NE**: T-2 “You are most blessed ...” **Great doxology. Troparion of resurr.**: “By rising ...” **Litanies & Sunday dismissal**.

HOURS (1st and 6th:) **Troparia**: resurrection; **glory**: feast. **kontakion**: feast.
(3rd and 9th:) **Troparia**: resurrection; **glory**: martyr. **kontakion**: resurrection.

25 According to the typicon, trisagion is sung.

26 The litya hymns are vespers aposticha for Jan. 9, without the verses; then **GNE**, stanza from matins praises of Jan. 9.

27 Parish practice. Or, per the typicon, Kathisma 18, “Blessed are the blameless ...”

DIVINE LITURGY Regular (typical) antiphons. **Beatitudes on 10:** 6 resurrection T-6, + 4 from canon of Theophany, ode 4 (menaion). At entrance: "... who rose from the dead ..." In temple of the Lord: **troparia:** resurrection, feast, martyr; **kontakia:** resurrection, **Gloria:** martyr, **NE:** feast. In temple of the Theotokos or of a saint: **troparia:** resurrection, feast, temple, martyr; **kontakia:** resurrection, temple, **Gloria:** martyr; **NE:** feast. Trisagion is sung. **Prokeimenon,** Sun. after Theophany, T-1: "Let your mercy, O Lord be upon us, as we have set our hope on you." v. "Rejoice in the Lord, O you righteous; praise befits the upright." (*and feast, T-4:*) "Blessed is he that comes in the name of the Lord. God is the Lord and has revealed himself to us." **Epistle:** Ephesians 4:7-13 (Sun. after). **Alleluia:** Sun. after Theophany, T-5, "I will sing of your mercies forever; with my mouth I will proclaim your truth from generation to generation." v. "For you have said: Mercy will be established for ever; your truth will be prepared in the heavens." (*and feast, T-4:*) "Offer to the Lord, O you sons of God, offer to the Lord young rams." **Gospel:** Matthew 4:12-17 (Sun. after) **Hymn to the Theotokos:** from 9th ode of canon: (*refrain:*) "Magnify, O my my soul, the most pure Virgin Theotokos, more honorable than the heavenly hosts." (*irmos:*) "No tongue can praise you worthily, O Theotokos ..." **Communion** (feast & resurrection): "The grace of God has appeared for the salvation of all men. Praise the Lord from the heavens. Praise him in the highest ... Alleluia ..." **Sunday dismissal.**

January 14 / 27 Friday. **Leavetaking of Theophany. St Nina, Equal-to-the-Apostles, Enlightener of Georgia.** Holy Fathers Slain at Sinai and Rhaithu (their service is sung on Thursday).

For the **leave-taking**, the texts are the same as on the feast day of Theophany. At **daily vespers:** Lord, I Call is sung on 6. No entrance, readings, or litya. Troparion of feast once. At **daily matins:** no polyeleos, magnification, prokeimenon, or gospel. Great doxology. At **liturgy**, beatitudes on 8: irmos of ode 9 from 1st canon of feast, + troparia of both canons. Troparion of feast; **GNE:** kontakion of feast. Trisagion. Prokeimenon, alleluia, & communion: feast. **Epistle & gospel** of the day (see below). Hymn to the Theotokos: feast.

Or, the service of the leavetaking can be combined with polyeleos rank service of St Nina:²⁸ At **great vespers:** Blessed is the man. **Lord, I Call** on 10: 6 feast + 4 saint; **Gloria:** saint; **NE:** feast. Entrance; 3 readings of saint. **Aposticha:** feast; **Gloria:** saint; **NE:** feast. **Troparia:** saint; GNE feast. At hours: troparia: feast; **gloria:** saint. Kontakion of feast & saint read alternately. At **divine liturgy:** beatitudes on 8: 4 from 1st canon of feast, ode 9, + 4 from canon of St Nina, ode 3. **Troparia:** feast, saint; **Gloria:** **kontakia:** saint, **NE** feast. Trisagion is sung. **Prokeimenon, Alleluia, Communion:** feast & saint. **Epistle:** 1 Pet. 1:1-2, 10-12; 2:6-10 (Friday) 1 Cor. 4:9-16 (saint). **Gospel:** Mark 12:1-12 (Friday) Matt 25:1-13 (saint). **Hymn to the Theotokos:** feast.

January 16 / 29 32nd **Sunday after Pentecost. Sunday of Zachaeus. Tone 7.** Veneration of the Precious Chains of the Holy and All-Glorious Apostle Peter. The texts of the resurrection are in the octoechos; those of the Apostle are in the menaion (Jan. 16).

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 6 resurrection T-7: "Come, let us rejoice in the Lord ..." + 4 of the apostle, T-4 "You put deceit in bonds, being yourself bound ..." (1st stanza repeated), **Gloria**, T-6 "Today the foundation of the Church, Peter, the rock ..." **NE** dogmaticon T-7, "You were known to be a Mother above nature ..." Entrance, prokeimenon of day. **Litya:** sticheron of temple; **GNE**, theotokion in same tone.²⁹ **Aposticha:** resurrection T-7 (octoechos) "As the Savior of the world ..." **Gloria**, T-6 "Again the fervent champion, Peter, gathers us ..." **NE:** Res. Apost. Theot. T-6 "My maker and redeemer ..." **Dismissal Troparia:** **At vespers alone:** resurrection T-7: "By your Cross you destroyed death ..." **Gloria:** apostle, T-4 "Not leaving Rome, you returned to us ..." **NE:** resurr. dismissal theotokion, T-4: "The mystery hidden from all ages ..." **At vigil:** Rejoice, Virgin ... (3x)

SUNDAY MATINS At **God is the Lord: Troparia** resurrection T-7: "By your Cross you destroyed death ..." (*twice*), **Gloria:** apostle, T-4 "Not leaving Rome ..." **NE:** resurr. dismissal theotokion, T-4: "The mystery hidden ..." **Kathismas** 2 & 3. Little litya. Sessional hymns: T-7. **Polyeleos. Evlogitaria:** "The assembly of angels ..." Hypakoe, hymns of ascents, prokeimenon - tone of the week (T-7). **10th resurrection gospel:** John 21:1-14 #66. "Having beheld the resurrection." After psalm 50, **Gloria:** T-6, "Through the prayers of the apostles ..." etc. as usual. **Litany:** O God save ... **Canons (4:** 3 octoechos + 1 menaion): resurrection, T-

28 These instructions are provided by the website of the Moscow Patriarchate, based on the procedure when the leavetaking of Ascension is combined with polyeleos-rank feast of the Finding of the Head of the Forerunner (May 25).

29 Or, **Gloria:** apostle T-4, stanza from matins aposticha (menaion); **NE:** res. theot. T-4 "Incline to the entreaties ..."

7, with irmos on 4 (irmos sung once); cross and resurrection on 2; Theotokos on 2; apostle on 6. **Irmos**, T-7: "The water changed its nature ..." **Katavasias**: "The sun once shone with its rays ..." (Meeting of the Lord, see menaion, Feb. 2). **After ode 3: kontakion** of Apostle, T-2 "Let us praise the pre-eminent ..." & icos; & another **kontakion** of the apostle, T-2, "Christ, the rock ..." & icos. Sessional hymns, menaion. **After ode 6: kontakion** of resurr., T-7: "The dominion of death can no longer ..." & icos. **After ode 8: Magnificat**. **After ode 9: Holy** is the Lord our God. **Exapostilaria**: resurrection #10: "Once upon the Sea of Tiberias ..." **Glory**: apostle (in menaion); **NE**: resurr. theotokion #10: "O Virgin, earnestly beseech the Lord ..." "Let every breath praise the Lord" and the psalms of the praises. **Praises on 8**: resurrection, T-7 "Christ is risen ..." **Glory**: gospel sticheron #10, T-6, "After the descent into Hades ..." **NE**: T-2 "You are most blessed ..." **Great doxology**. **Troparion of resurrection**: "Today salvation ..." Litanies and Sunday dismissal.

HOURS troparion of resurrection; **Glory**: apostle. **Kontakion**: resurrection.

DIVINE LITURGY Regular (typical) antiphons. **Beatitudes** on 10: 6 resurrection T-7 (octoechos), + 4 of the apostle, from ode 3 of the canon. In temple of the Lord: **troparia**: resurrection, apostle; **kontakia**: apostle, **Glory**: another of the apostle; **NE**: resurrection. In temple of Theotokos: **troparia**: resurrection, temple, apostle; **kontakia**: resurrection, apostle, **Glory**: another of the apostle; **NE**: temple. In temple of a saint: **troparia**: resurrection, temple, apostle; **kontakia**: resurrection, temple, apostle, **Glory**: another of the apostle; **NE**: "Steadfast protectress ..." **Prokeimenon**: Resurr. T-7: "The Lord shall give strength to his people; the Lord shall bless his people with peace." v. "Offer to the Lord, O you sons of God! Offer young rams to the Lord." **Epistle**: 1 Timothy 4:9-15. **Alleluia** T-7: "It is good to give thanks to the Lord, to sing praises to your Name, O Most High!" v. "To declare your mercy in the morning and your truth by night." **Gospel**: Luke 19:1-10. **Communion**: "Praise the Lord from the heavens ..." Alleluia (3)

January 17 / 30 Monday. **Venerable and Godbearing Father Anthony the Great**.

January 18 / 31 Tuesday. Ss. Athanasius the Great and Cyril, Archbishops of Alexandria.

Liturgical Notes

When there is a litya at a lesser feast, the litya generally begins with the singing of the litya hymns of the temple. Usually one stanza of the temple is sung, followed by the litya hymns of the feast or saint being celebrated. This stanza of the temple is omitted at great feasts and at some other major feasts.

In the common parish practice the polyeleos (Psalms 134-135, "Praise the Name of the Lord ...") is sung at all Sunday matins throughout the year, in an abbreviated form. According to the Moscow Typicon the polyeleos is called for on Sundays from Sept 22 / Oct 5 through Dec 19 / Jan 1; also, on Sundays from Jan. 15 / 28 to Cheesefare Sunday; also on any Sunday on which a polyeleos rank feast falls. On Prodigal Son, Meatfare, and Cheesefare Sundays Psalm 136 ("By the waters of Babylon") is added after the polyeleos. On all Sundays when the polyeleos is not used, Psalm 118 (the 17th kathisma, "Blessed are the blameless") is used instead.

When there is a feast with a polyeleos and magnification, the priest censes the altar, sanctuary, and royal doors during the polyeleos, and then goes to the icon of the feast. He censes the icon during the first singing of the magnification, which is often sung by the clergy only. Then the choir takes up the singing of the magnification, alternating it with the verses of the selected psalm. While the choir sings these, the priest censes around the icon and continues with censing rest of the church. After censing around the church, he censes the royal doors and icon of Christ and the Theotokos on the iconostasis from the foot of the amvon (at about the time the choir is singing "Alleluia ...") and then he returns to the icon. Meanwhile, the choir is singing the psalm verses and magnification. If sung in full, each verse of the 20 or so selected psalm verses is followed by one singing of the magnification, but sometimes only 2 or 3 psalm verses are used; or sometimes all the psalm verses are used but a magnification is sung only after every 4th psalm verse. After the psalm verses are finished, followed by a magnification, the choir sings "Glory to the Father ..." (magnification), "Now and ever ..." (magnification), and then they sing "Alleluia, Alleluia, Alleluia, Glory to you, O God" (twice). The clergy sing this a third time, and then they sing the final magnification, while the priest censes the icon. The priest then remains before the icon during the little litya, and returns to the altar during the sessional hymn that follows it.

When there is a polyeleos on a Sunday, the priest censes the altar, sanctuary, and royal doors during the polyeleos. Then during the evlogitaria he censes the iconostasis, faithful, and the rest of the church. When there is on a Sunday a celebration of a major saint or saints having a magnification, the magnification is in many places sung only once followed immediately by the resurrectional evlogitaria (the selected psalm verses being omitted). The priest censes the icon of the feast or saint during the magnification and then continues with the rest of the church during the evlogitaria. The "Glory ... Now and ever ... Alleluia ..." (thrice) of the magnification is omitted, being sung only at the end of the evlogitaria.

The biblical canticles "Let us sing to the Lord ..." etc. are appointed on most days of the year but they are normally omitted except on the weekdays of Great Lent.

Whenever there will be a **great doxology** at matins, we sing the first 2 verses of the **praises** (Psalms 148-150) instead of just reading them, and also, at the beginning of the psalms of the praises, we add the words "Let every breath praise the Lord" (the last words of Psalm 150). When there is no great doxology, we do not add these words at the beginning, and we read (we do not sing) the first 2 verses, beginning with "Praise the Lord from the heavens ..." When appointed, stanzas (stichera) are inserted in between the last few verses of the psalms of the praises. There are always such stanzas if there is a great doxology, but even if there is no great doxology there still may be stanzas to be inserted. In the latter case, because there is no great doxology, the praises are read and we begin with "Praise the Lord ..." but the hymns are inserted before the last few verses in the usual way. In parish use, when there is a great doxology, after the first two verses are sung, the rest of the psalms of the praises are usually omitted and we go at once to the last few verses of the praises and the stanzas inserted between them. When there are more than 6 stanzas to be inserted at the praises, special verses are inserted before the final stanzas. These verses are usually supplied in the book where the inserted hymns are taken from – the menaion, triodion, or pentecostarion, as the case may be. Sometimes the verses are found in the menaion at the vespers apostichia.

According to tradition, throughout the year at the 1st hour after the prayer "Christ the true light," we sing the kontakion of the Annunciation, "**O victorious leader ...**" But from Antipascha (Sunday of St Thomas) until the leave-taking of Pascha, this is replaced by the kontakion of Pascha; at the 12 great feasts and their afterfeasts we sing the kontakion of the feast. (patriarchia.ru)