

**Rubrics for civil calendar month of February, 2017 (liturgical dates January 19-February 16).**<sup>1</sup> These rubrics are indebted to the work of Fr Paul Mercurief, of blessed memory. Memory eternal!<sup>2</sup>

**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.**

**January 19 / February 1** Wednesday. Ven. Macarius the Great of Egypt. St Mark of Ephesus.

**January 20 / February 2** Thursday. **St Euthymius the Great.**

**January 21 / February 3** Friday. Venerable Maximus the Confessor

**January 22 / February 4** Saturday. Apostle Timothy of the Seventy

**January 23 / February 5 Sunday of the Publican and Pharisee.** Tone 8. Hieromartyr Clement. Martyr Agathangelus. Commemoration of the 6<sup>th</sup> Ecumenical Council. **Beginning of the lenten triodion.** The resurrection service from the octoechos is combined with that of the publican and pharisee from the triodion.

**GREAT VESPERS** 1<sup>st</sup> kathisma (Blessed is the man). **Lord, I Call** on 10: 7 resurrection T-8: “We offer you, O Christ, our evening song ...” + 3 triodion, T-1 “Brethren, let us not pray as the Pharisee ...” (1<sup>st</sup> is repeated), **Glory**, triodion, T-8: “Almighty Lord, I know how great is the power ...” **NE** dogmaticon T-8: The King of heaven ...” Entrance, prokeimenon of day. Augmented litany; Vouchsafe; Supplication litany. **Litya**: 1 temple, then **Glory**, triodion T-3 “Understanding, O my soul, the difference ...” **NE** resurr. theotokion T-3 “Without seed, but by the will of the Father ...” **Aposticha**: resurrection T-8: “You ascended the Cross, O Jesus ...” **Glory**, triodion T-5: “My eyes are weighed down ...” **NE** resurr. theotokion T-5: “You are the Temple, the Gate ...” **Dismissal troparia: At vespers alone**: resurrection T-8: “You descended from on high, O Merciful ...” **GNE**: resurr. theotokion, T-8: “8: For our sake your were born of a Virgin ...” **At vigil**: “Rejoice, Virgin ...” (*thrice*).

**SUNDAY MATINS** **At God is the Lord: Troparia**: resurrection T-8: “You descended from on high ...” (*twice*), **GNE**: resurr. theotokion, T-8: “8: For our sake your were born ...” Kathismas 2 & 3. Little litany. Sessional hymns, resurrection, T-8. **Polyeleos. Evlogitaria**: “The assembly of angels ...” Hypakoe, hymns of ascents, prokeimenon - tone of the week (T-8). **11<sup>th</sup> resurrection gospel**: John 21:15-25 #67. “Having beheld the resurrection.” After psalm 50, **special penitential troparia** from triodion: **Glory**: T-8, “Open to me the gates of repentance ...” **NE**: theotokion, T-8, “Lead me on the paths of salvation ...”; T-6: “Have mercy on me, O God ...” & stanza, T-6: “When I think of the many evil ...” **Litany**: “O God save ...” **Canons (4**: 3 octoechos, + 1 triodion): resurrection with irmos on 4 (irmos sung once); cross & resurrection on 2; Theotokos on 2; triodion on 6. **Irmos**, T-8: “The staff of Moses ...” **Katavasias**: “The sun once shone ...” (Meeting of the Lord, see menaion, Feb. 2). **After ode 3**: Sessional hymns, triodion, T-4: “Humility exalted the Publican ...” **Glory**: another, T-4: “In the days of old, humility ...” **NE**: theotokion in triodion, T-4 “Be swift to receive our prayers ...” **After ode 6: kontakion** in triodion, T-3: “Like the publican let us bring ...” & icos “Let us all humble ourselves ...” **Magnificat. After ode 9**: Holy is the Lord our God. **Exapostilaria**: resurrection #11: “After the divine Rising, the Lord, when he thrice ...” **Glory**, triodion: “Let us flee from the evil ...” **NE** theotokion in triodion: “The Maker of creation ...” “Let every breath praise the Lord ...” **Praises on 8**: 4 resurrection, T-8 “Though you have stood ...” + 4 triodion, T-1 “Brethren, let us not pray as the Pharisee ...” & T-3. Before the last 2 stanzas we say the special verses from the triodion. Then **Glory**: T-8, “O Lord, you have condemned ...” **NE**: T-2 “You are most blessed ...” **Great doxology**. After trisagion: **Troparion of resurrection**: “By rising ...” **Litanies and Sunday dismissal**. Then: **GNE**: gospel sticheron #11, T-8, “Revealing yourself, O Savior, to your Disciples ...”

**HOURS** **Troparion**: resurrection. **Kontakion**: triodion.

**DIVINE LITURGY** Regular (typical) antiphons. **Beatitudes** on 10: 6 Resurrection T-8 (octoechos), + 4 from canon in the triodion, ode 6. At entrance: “... who rose from the dead ...” **After entrance**: In temple of the Lord: **troparion**: resurrection; **GNE**: **kontakion**: triodion. **In temple of Theotokos: troparia**: resurrection,

1 If any mistakes 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.

temple; **kontakia: Glory:** triodion; **NE:** temple. In temple of a saint: **troparia:** resurrection, temple, **kontakia: Glory:** temple, **NE:** triodion. **Prokeimenon:** Resurrection, T-8: "Pray and make your vows before the Lord, our God!" v. "In Judah God is known; His name is great in Israel." **Epistle:** 2 Timothy 3:10-15. **Alleluia,** resurrection T-8: "Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!" v. "Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!" **Gospel:** Luke 18:10-14. **Communion:** "Praise the Lord from the heavens ... Alleluia ... " Sunday dismissal.

~~ *Fast-free week* ~~

**January 24 / February 6** Monday. St. Xenia of Rome / St. Xenia of Petersburg  
**January 25 / February 7** Tuesday. **St Gregory the Theologian.**  
**January 27 / February 9** Thursday. **Translation of the Relics of St John Chrysostom.**  
**January 28 / February 10** Friday. St Ephraim the Syrian. St Isaac the Syrian.  
**January 29 / February 11** Saturday. St Ignatius the God-bearer, bishop of Antioch.

**January 30 / February 12** **Sunday of the Prodigal Son.** Tone 1. **Synaxis of the Three Holy Hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom.**<sup>3</sup> The service of the Resurrection (octoechos) is combined the services of the lenten triodion and the menaion (Jan. 30).

**GREAT VESPERS** 1<sup>st</sup> kathisma (Blessed is the man). **Lord, I Call** on 10: 3 resurrection T-1: "Accept our evening prayers, O holy Lord ..." + 3 triodion, T-1 "I was entrusted with a sinless and living land ..." (1<sup>st</sup> stanza sung 2x), + 4 menaion, T-4: "Let us honor, as is befitting ..." **Glory:** triodion, T-2 "Of what great blessings have I deprived myself ..." **NE:** dogmaticon T-1, "Let us praise the glory of all the world, the Virgin Mary ..." Entrance, Gladsome light, prokeimenon of day: "The Lord is King ..." **3 Readings:** a. Deuteronomy 1:8-11, 15-17. b. Deuteronomy 10:14-21. c. Wisdom 3:1-9. Augmented litany, Vouchsafe, Supplication litany. **Litya:** 1 temple, then, from the matins praises in triodion: "O faithful, let us hate the boastful words of the Pharisee ..." and: "O Lord, You have condemned the Pharisee who justified himself ..." **Glory,** T-6: "O feast lovers, let us assemble ..." **NE:** triodion T-4 "As the Prodigal Son, I approach you ..." **Aposticha:** resurrection T-1 (octoechos) "By your Passion, O Christ, we were set free ..." **Glory,** T-2: "Today the souls of those born on earth ...", **NE:** triodion T-6 "I have wasted the riches that the Father ..." **NE:** resurrection aposticha theot. T-6 "My maker and redeemer ..." **Dismissal troparia: At vespers alone:** resurrection T-1: "When the stone had been sealed ..." **Glory,** saints, T-4: "As those sharing the character of the apostles ..." **NE** resurrectional theotokion T-4: "The mystery hidden from the ages ..." **At vigil:** Rejoice, Virgin ... (2x); saints (1x).

**SUNDAY MATINS** **At God is the Lord: troparia:** resurrection T-1: "When the stone had been sealed ..." (*twice*); **Glory,** saints, T-4: "As those sharing the character of the apostles ..." **NE** resurrectional theotokion T-4: "The mystery hidden from the ages ..." Kathismas 2 & 3. Little litany. Sessional hymns: octoechos, T-1. **Polyeleos,** and then immediately, Psalm 136: "**By the waters of Babylon** ..." Then the **Magnification:** "We magnify you, O hierarchs of Christ: Basil the Great, Gregory the Theologian and John Chrysostom, and we honor your holy memory, for you pray for us unto Christ our God." Then **resurrectional evlogitaria:** "The assembly of angels." (**During singing of the Polyeleos,** the priest censes the altar, sanctuary, and royal doors. He then stands on the amvon before the opened royal doors, censer and candle in hand, and censes during "By the waters ..." Next he goes to center of the nave and censes the icon of the three holy hierarchs during the singing of the magnification.<sup>4</sup> Then during the evlogitaria, he censes the iconostasis, faithful, and the rest of the church.) Little litany. Hypakoe in tone of the week, T-1. Sessional hymns: menaion (for both kathismas and the polyeleos). Hymns of ascents, prokeimenon - tone of the week, T-1. **1<sup>st</sup> resurrection gospel:** Matthew 28:16-20 #116. "Having beheld the resurrection." After psalm 50, **special penitential troparia** from triodion: **Glory:** T-8, "Open to me the gates of repentance ..." **NE:** theotokion, T-8, "Lead me on the paths of salvation ..."; T-6:

3 New Martyrs and Confessors of Russia, usually commemorated the last Sunday of January, are sung at another time.

4 When there is on a Sunday a celebration of a major saint(s) with a magnification, the magnification is commonly sung only once followed at once by the resurrectional evlogitaria. But if the magnification is sung repeatedly, alternating with the appointed selected psalm verses, the final "GNE ... Alleluia ..." 3x is postponed till the end of the evlogitaria. Selected psalm verses of this feast: a. "Hear this all you nations; give ear, all you inhabitants of the world." b. "My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding."

“Have mercy on me, O God ...” & stanza, T-6: “When I think of the many evil ...” Litany: O God, save ... **Canons (4):** 2 octoechos + 1 triodion + 1 menaion): resurrection, with irmos on 4 (irmos sung once); Theotokos on 2; triodion on 4; hierarchs on 4. **Irmos:** “Your victorious right arm ...” **Katavasias:** “The sun once shone ...” (Meeting of the Lord, see menaion, Feb. 2). **After ode 3:** kontakion of hierarchs, T-2; “O Lord, You have taken up to eternal rest ...” & icos. Sessional hymns: hierarchs (menaion); **Glory:** another; **NE:** triodion. **After ode 6:** **kontakion** from triodion, T-3: “I have recklessly forgotten ...” & icos, “Our Savior teaches us every day ...” **After ode 8:** Magnificat. (The refrains found in the menaion are not used). **After ode 9:** Holy is the Lord our God. **Exapostilaria:** resurrection #1. “Let us join with the Disciples on the mountain ...” **Glory:** hierarchs; **NE:** triodion, “The wealth ...” or: “I have wasted ...” “Let every breath praise the Lord” and the psalms of the praises. **Praises on 8:** 4 resurrection, T-1, “We praise in song ...”, + 4 hierarchs, T-5 (including the **Glory**; before the last 2 stanzas we say the verses found in menaion at vespers aposticha). Then **Glory**, T-6 “Gracious Father, I have gone far ...” **NE:** T-2 “You are most blessed ...” **Great doxology.** After Holy God: **Troparion of resurrection:** “Today salvation ...” **Litanies and resurrectional dismissal.** Then **GNE:** gospel stichera #1, T-1, “The Lord appeared to the Disciples ...”

**HOURS** **Troparion:** resurr.; **Glory:** hierarchs. **Kontakion:** (1<sup>st</sup> & 9<sup>th</sup>) resurr. (3<sup>rd</sup>) triodion (9<sup>th</sup>) hierarchs.

**DIVINE LITURGY** Regular (typical) antiphons. **Beatitudes** on 12: 4 resurr. (octoechos), + 4 from canon in triodion, ode 3, + 4 from canon of hierarchs, ode 6 (menaion). “... Who rose from the dead ...” **After entrance:** In temple of the Lord or of a saint: **troparion:** resurrection, hierarchs; **kontakia:** resurrection; **Glory:** hierarchs; **NE:** triodion. In temple of Theotokos: **troparia:** resurrection, temple, hierarchs; **kontakia:** resurrection, triodion, **Glory:** hierarchs; **NE:** temple. **Prokeimenon**, 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 just.” (*and T-8:*) “Their proclamation has gone out into all the earth, and their words to the ends of the universe.” **Epistle:** 1 Corinthians 6:12-20 (Sun.) Heb 13:7-16 (saints). **Alleluia**, T-1: “God gives vengeance to me and subdues people under me.” v. “He magnifies the salvation of the King and deals mercifully with David, his anointed, and his seed forever.” (*and, T-1:*) “The heavens shall confess your wonders, O Lord, your truth in the church of the saints.” **Gospel:** Luke 15:11-32 (Sun.) Matt. 5:14-19 (saints). **Hymn to the Theotokos:** “It is truly ...” **Communion:** “Praise the Lord from the heavens; praise him in the highest. Rejoice in the Lord, O you righteous; praise befits the just. Alleluia (3)”

**January 31 / February 13** Monday. Holy Wonderworkers and Unmercenaries Cyrus and John.

**February 1 / 14** **Tuesday.** Forefeast of the Meeting. St Tryphon. The service is found in the menaion (Feb. 1)

**DAILY VESPERS** Kathisma 6. Little litany. **Lord, I Call** on 6: 3 forefeast, T-4, “The holy Church is being prepared to receive ...” + 3 holy martyr Tryphon, T-1, “O all-renowned Tryphon ...” **Glory:** martyr, T-2 “Disdaining the things of this earth ...” **NE** forefeast, T-2, “Today, Symeon takes in his arms ...” **No entrance.** Prokeimenon of the day. Vouchsafe. Supplication litany. **Aposticha:** forefeast, T-2 “Receive, O Symeon ...” (with special verses). **GNE** forefeast, T-2: “The holy Virgin offered in the holy place ...” St Symeon's prayer. Holy God ... **Dismissal Troparia:** T-4 “Your martyr Tryphon, O Lord ...” **GNE** forefeast T-1: “When the heavenly choir looked down ...” Litany: “Have mercy on us ...” Dismissal of Tuesday.

**February 2 / 15** Wednesday. **THE MEETING OF OUR LORD AND GOD AND SAVIOR.** The service of the Meeting is found in the menaion.

**GREAT VESPERS** Blessed is the man (1<sup>st</sup> antiphon). **Lord, I Call** on 8: all feast, T-1, “Simeon, tell us, whom ...” (1<sup>st</sup> 2 stanzas are sung 3x; 3<sup>rd</sup> stanza, 2x); **GNE:** T-6, “Let the gate of heaven ...” Entrance, prokeimenon of day. **3 readings:**<sup>5</sup> **a.** Exodus 12:51-13:3, 14-16; 22:29. Leviticus 12:1-4,6-8; Numbers 8:16-17 (composite 6). **b.** Isaiah 6:1-12. **c.** Isaiah 19:1-5,12,16,19-21 (composite 5). Augmented litany, Vouchsafe (sung), Supplication litany. **Litya:** feast: T-1 “The Ancient of days ...” & T-2; **Glory**, feast, T-5: “Search the Scriptures ...” **NE:** feast, T-5: “The Ancient of days, a young child ...” **Aposticha:** feast T-7, “Adorn your bridal chamber, O Zion ...” (with special verses); **GNE:** T-8: “He who is borne on high by the Cherubim ...” **Dismissal Troparion:** feast, T-1, “Rejoice, Virgin Theotokos full ...” (sung 1x at vespers; 3x at vigil). **Festal dismissal:** (at

<sup>5</sup> The readings are printed in the *Menaion* (Feb. 2) and in the *Festal Menaion* (Feb 2, Meeting of the Lord).

vespers alone:) “May he who deigned to be carried in the arms ...”

**FESTAL MATINS** At **God is the Lord: Troparia:** feast, T-1, “Rejoice, Virgin Theotokos full ...” (*twice*), **GNE:** 3<sup>rd</sup> time. Kathismas 7,8. Little litany. Sessional hymns: feast. **Polyeleos**, and **magnification** of the feast: “We magnify you, O Christ the giver of life, and we honor your most pure Mother, who this day, according to the law, has brought you into the temple of the Lord.” The clergy usually sing the magnification the 1<sup>st</sup> time. The choir repeats it, and sings the selected psalm verses, alternating with repetitions of the magnification. Then the choir sings **GNE** followed by: “Alleluia, alleluia, alleluia, glory to you, O God” (*twice*). The priest then sings this a third time, and then the magnification one last time. During singing of the **polyeleos**, the priest censes the altar, sanctuary, and royal doors; during the first singing of the **magnification**, he stands before the icon of the feast, censing it; during the repetitions of the magnification he censes around the icon and then the iconostasis, faithful, and the rest of the church. Returning to the foot of the amvon, he censes the royal doors, Christ, and the Theotokos from there and then returns to the icon to cense it during the final singing of the magnification. **Selected psalm verses: a.** “My heart has poured forth a good word.” **b.** “I speak of my works to the King.” Little litany. **Sessional hymns: feast.** Hymns of ascents, 1<sup>st</sup> antiphon in T-4: “From my youth.” **Prokeimenon:** feast, T-4 (menaion): “I will make your name to be remembered in every generation and generation.” v. “My heart overflows with a goodly theme; I will speak of my works to the king.” **Gospel:** feast, **Luke 2:25-32.** Psalm 50, then **Glory**, T-6: “Through the prayers of the Theotokos ...” **NE:** (*repeat*). **Festal stanza**, T-6 (menaion): “Let the gate of heaven be opened ...” **Canon (1:** from menaion): feast, with irmos on 14 (irmos sung 2x).<sup>6</sup> Before the troparia, we say “Most holy Theotokos, save us!”<sup>7</sup> **Irmos**, feast, T-3: “The sun once shone with its rays ...” **Katavasia:** same as irmos. The **little litany** is chanted after odes 3, 6, and 9, but in some places only after ode 9. **After ode 3:** Sessional hymns, feast, T-4: “On mount Sinai ...” **After ode 6: kontakion** of feast, T-1: “By your nativity you sanctified ...” & icos, “Let us make haste to the Theotokos ...” No **Magnificat**. Instead, at **Ode 9** we sing the **refrains** with the irmos and troparia, beginning with: (**refrain:**) “O Virgin Theotokos, hope of Christians ...” (**irmos:**) “We the faithful beheld a figure in the shadow ...” and the rest, as given in the menaion. **After ode 9: No** “It is truly ...” **Exapostilarion:** feast: “The Elder, brought to the temple by the Spirit ...” **Glory:** repeat; **NE** 3<sup>rd</sup> time. “Let every breath praise the Lord” and the psalms of the praises. **Praises on 4:** feast, T-4 “Fulfilling the written law ...” (1<sup>st</sup> stanza is sung twice). **GNE:** feast, T-6 “O Christ our God, who has been well-pleased ...” **Great doxology.** After Holy God: **Troparion** of feast: “Rejoice, Virgin Theotokos full of grace ...” (*once*). Litanies and **festal dismissal** as at vespers.

**HOURS** **Troparion:** feast. **Kontakion:** feast.

**DIVINE LITURGY** Regular (typical) antiphons. **Beatitudes** on 8: from canon of feast (menaion): 4 from ode 3 (with irmos), + 4 from ode 6. Entrance verse of feast: “The Lord has made known his salvation; he has revealed his righteousness before the nations.”<sup>8</sup> **After entrance: Troparion:** feast; **GNE: kontakion** of feast. Trisagion is sung. **Prokeimenon:** (feast, Song of the Theotokos, T-3:) “My soul magnifies the Lord, and my spirit rejoices in God my Savior.” v. “For has regarded the low estate of his handmaiden; for behold, henceforth all generations will call me blessed.” **Epistle:** Hebrews 7:7-17. (The daily readings are ready on Tuesday.) **Alleluia:** (feast, Canticle of Simeon, T-8:) “Now Lord, you are letting your servant depart in peace according to your word; for my eyes have seen your salvation.” v. “A light to lighten the Gentiles, and the glory of your people, Israel.” **Gospel:** Luke 2:22-40. **Hymn to the theotokos:** feast: (**refrain:**) “O Virgin Theotokos, hope of Christians ...” (**irmos:**) “We the faithful beheld a figure ...”<sup>9</sup> **Communion:** “I will receive the cup of salvation, and call on the Name of the Lord.” After “Blessed be the name ...”: **Blessing of candles** (see *Book of needs*). **Festal dismissal.**

~~ *Leavetaking: Tuesday, February 8* ~~

**February 3 / 16** Thursday. **Afterfeast of the Meeting. St Symeon the God-receiver and Anna the**

6 Biblical canticles: Let us sing to the Lord ... (usually omitted)

7 As always, before the next-to-last troparion, we say “Glory to the Father ...” and before the last, we say “Now and ever ...”

8 “Wisdom! Let us attend!” is said first, then the entrance verse.

9 This is sung at the Liturgy until the Leave-taking.

**Prophetess.** St Nicholas of Japan. The texts of the afterfeast of the Meeting and of Ss Symeon and Anna are found in the menaion (February 3).

DAILY VESPERS No kathisma. **Lord I Call** on 6: 3 feast, T-1, “The maker of all things and our deliverer ...” + 3 of the saints, T-4, “Righteous and perfect ...” ; **GNE** feast, T-5, “The Ancient of Days, a young child ...” No entrance. Prokeimenon of the day. Vouchsafe. Supplication litany. **Aposticha:** feast, T-1, “Of the ineffable Theophany we now celebrate ...” (with special festal verses); **GNE** feast, T-1 “Today he who once gave the law ...” **Troparion:** feast, T-1: “Rejoice, Virgin Theotokos full of grace ...” (*once*). Litany: “Have mercy on us ...” **Festal dismissal.**

DAILY MATINS At **God is the Lord**, Troparion of feast, *twice*; **GNE** 3<sup>rd</sup> time. Kathismas 13,14. Little litany. Sessional hymns: feast. Ps. 50. **Canons** (2: menaion): feast, with irmos on 6 (irmos 2x), + saint on 6. **Katavasias:** (sung only at odes 3, 6, 8, & 9): irmos from canon of the saint. **After ode 3: kontakion** of saint, T-4: “Today the elder asked to be released ...” Sessional hymns: menaion. **After ode 6: kontakion** of feast, T-1: “By your nativity you sanctified ...” & icos “Let us run to the Theotokos ...” **Magnificat.** No “It is truly ...” **Exapostilaria:** saint: “The Word who is immutable ...” **GNE** feast “The Elder, brought to the temple by the Spirit ...” (from menaion, Feb. 2). “Praise the Lord from the heavens ...” and the psalms of the praises (read). **Small doxology.** Supplication litany: “Let us complete ...” **Aposticha:** feast, T-6 “Take up in your arms ...” (with special verses); **GNE** feast T-2, “The holy Virgin offered him who is holy ...” **Troparion:** feast, T-1 “Rejoice, Virgin Theotokos full of grace ...” (*once*). Litany: “Have mercy on us ...” **Festal dismissal.**

HOURS **troparion & kontakion:** feast.

DIVINE LITURGY **Beatitudes** on 8: 4 from canon of feast, ode 1 (with irmos) (in menaion, Feb. 3), + 4 from canon of saint, ode 6. At entrance: “... who are wonderful in your saints ...” After entrance: In temple of the Lord: **troparia:** temple, feast; **kontakia:** temple; **Glory:** saint; **NE:** feast. In temple of Theotokos: **troparion:** feast; **Glory: kontakion:** saint; **NE:** feast. In temple of a saint: **troparia:** feast, temple; **kontakia:** temple; **Glory:** saint; **NE:** feast. **Prokeimenon:** *feast, T-3:* “My soul magnifies the Lord, and my spirit rejoices in God my Savior.” v: “For He has regarded the low estate of His handmaiden, for behold, all generations will call me blessed.” (& *saint, T-7:*) “The righteous shall rejoice in the Lord, and shall hope in him.” **Epistle:** 1 John 4:20-5:21 Hebrews 9:11-14 (saint). **Alleluia,** T-8: “Now Lord, you let Your servant depart in peace, according to Your word, for my eyes have seen Your salvation!” v. “A Light to enlighten the Gentiles, and the glory of Your people Israel.” (& *saint, T-6:*) “Light has dawned for the righteous man, and gladness for the upright of heart.” **Gospel:** Mark 15:1-15 Luke 2:25-38 (saint). **Hymn to the theotokos,** feast: (**refrain:**) “O Virgin Theotokos, hope of Christians ...” (**irmos:**) “We the faithful beheld a figure in the shadow ...” **Communion:** “I will receive the cup of salvation and call on the name of the Lord. The righteous shall be in everlasting remembrance; he shall not fear evil tidings. Alleluia ...”

**February 5 / 18 Saturday of Meatfare. Memorial Saturday.** Soul Saturday. Memorial of all of our departed faithful, Orthodox Christians from the ages. St Agatha, Martyr of Palermo. St Theodosius of Chernigov. The service is taken from the *Octoechos* and the *Lenten Triodion* (pp. 124-141).

DAILY VESPERS Regular beginning. Read Psalm 103. Great litany. Kathisma 18. Little litany. **Lord, I Call on 6:** 3 octoechos, of the martyrs, in tone of the week, T-1: “At the prayers, O Lord, of all the saints ...”<sup>10</sup> (sung 2x) and T-6 “The victorious martyrs ...”; + 3 triodion, T-8: “O you faithful, remembering today ...” **Glory:** triodion, T-8 “I lament and I weep ...” **NE:** dogmaticon, T-1 “Let us praise the glory of all the world ...” No entrance. In place of prokeimenon: **Alleluia,** T-8. with the verses for the departed: “Blessed are those whom you have taken ...” etc. Vouchsafe. Litany of supplication: “Let us complete ...” **Aposticha:** Octoechos, T-1: “O martyrs worthy of all praise ...”<sup>11</sup> (with verses of the departed: “Blessed are they ...” etc.); **Glory:** “Your creative ordinance ...” **NE:** theotokion in triodion, T-6: “Through the intercessions ...” Song of Symeon. Trisagion. After Our Father: **Troparion,** T-8: “O only Creator who with wisdom ...” **GNE:** T-8: “We have you as a wall ...” Augmented litany: Have mercy on us ... Dismissal of the day.

DAILY MATINS Usual opening as in daily matins. Six Psalms. **Great litany for the departed.** Instead of

10 See *Mother Mary: Lenten Triodion*, pages 142-149.

11 See *Mother Mary: Lenten Triodion*, pages 142-149.

God is the Lord, we sing: **Alleluia, T-8** with verses of the departed. (See panikhida book, or book of needs.) **Troparion, T-8:** “O only Creator, who with wisdom profound ... (*twice*); **GNE**, Theotokion: “We have you as a wall...” Kathisma 16. Small litany (regular, not of the departed). Sessional hymns from the octoechos in tone of the week, T-1; **GNE:** theotokion from the octoechos. Then royal doors are opened, and according to the usual practice, the priest goes to the center of the nave where has been prepared a table with a vigil light, or candles, for the departed, *and an offering of wheat (kolyva) or rice placed there.*

**Kathisma 17** (“Blessed are the blameless”) is divided into two stases or parts. At each stasis, we omit the usual ending: “Lord have mercy (3x) **GNE** ... Alleluia ... (3x).” But with each stasis, we sing the last two verses of the stasis three times: chanting the one and then the other, and then repeating the pair twice more. During the reading of the 1st stasis, the choir *very softly and slowly* sings continually: “Blessed art thou, O Lord, teach me thy statutes.” After the first stasis, **little litany for the departed**, with the censer as usual. After the priest says, “Let us pray to the Lord,” the choir sings softly “Lord have mercy” 40 times while the priest reads the prayer. After the exclamation, the 2<sup>nd</sup> stasis of Kathisma 17 is read, and the choir *very softly and slowly* sings continually: “Save me, O Savior.” After 2<sup>nd</sup> stasis, we immediately (omitting “**GNE** ... Alleluia ...”) sing the **evlogitaria of the dead** (as in panikhida): “Blessed art thou, O Lord ...” and “The choir of the saints have found ...” in T-5, in the usual melody for the departed. During this, priest makes a half censuring of the church. At the conclusion, “**GNE** ... Alleluia ...” etc. **Little litany of the departed** (same way as after the 1<sup>st</sup> stasis). After the exclamation, the clergy return to the sanctuary, and the royal doors are closed. **Sessional hymn**, T-5: “Give rest with the just ...” **GNE:** O Christ our God ... Psalm 50. **Canons:**<sup>12</sup> temple,<sup>13</sup> with irmos on 6 (irmos sung 2x), and triodion on 8. **Katavasias:** triodion. Before the troparia of the triodion canon, we say “Give rest, O Lord, to the souls of your departed servants” and before the final two of each ode, we say “**Glory to the Father ...**” and “**Now & ever ...**” **After ode 3:** small litany (usual). Sessional hymns: triodion, T-5. **Glory:** repeat. **NE:** Theotokion – triodion. **After ode 6:** royal doors are opened, and clergy once more go to the center of the church. Little litany of the departed. **Kontakion** of the departed, T-8: “With the saints ...” & **icos** “You only are immortal ...” same tone. Half censuring, as usual. Clergy return to sanctuary, and royal doors are closed. **Magnificat. After Ode 9:** “It is truly ...” Small litany (usual).

**Exapostilarion:** triodion, “You who have authority as God ...” **Glory:** another, in triodion: “Give rest to your servants ...” **NE:** theotokion, triodion: “O Mary, Bride of God ...” “Praise the Lord from the heavens ...” and the psalms of the praises.<sup>14</sup> **Praises** on 4: triodion, T-8 “Come, brethren, before the end ...” **Glory**, triodion, T-2 “As a flower withers ...” **NE**, theotokion, triodion, T-2 “Rejoice O Mary Theotokos ...” “To you is due glory ...” is not said, but at once the priest (or reader) says: “Glory to you, who have shown us the light.” **Lesser doxology** is then read. Supplication litany: “Let us complete ...” **Aposticha:** octoechos, for the departed, in the tone of the week, T-6; with the verses of the departed. (If unavailable: “With the souls of the righteous departed ...” and its verses.) **Glory:** triodion, T-6 “In days of old in Eden ...” **NE:** theotokion in triodion, T-6, “You are our God, who in wisdom ...” Then: “It is good to give thanks ...” (*once*). Holy God ... etc. After Our Father: **troparion**, T-8: “O only Creator ...” (*1x*); **GNE:** Theotokion: “We have you as a wall...” Augmented litany: Have mercy on us ... Deacon: Wisdom! Choir: Bless! Priest: “He who is, is blessed, Christ our God ...” Choir: “Amen. Confirm, O God ...” Priest: “Glory to you ...” etc. **Dismissal for departed:** “May he who has power over both the living and the dead, and himself rose from the dead, Christ our true God ...”

**HOURS** **Troparion:** departed: “O only Creator ...” **Kontakion:** departed: “With the saints ...”

**DIVINE LITURGY** Usual (typical) antiphons. **Beatitudes** on 8, from the canon of the departed (in the triodion) read at matins, odes 3 (with irmos) and 6. At entrance: “... Who is wonderful in his saints...” **Troparion**, T-8: “O only Creator ...” **Glory: Kontakion**, T-6: “With the saints ...” **NE:** Theotokion, T-8: “We have you as wall ...” **Prokeimenon:** T-6, “Their souls shall dwell with the blessed.” v. “To you, O Lord, I lift up my soul. O my God, in you I trust; let me not be put to shame.” **Epistle:** 1 Cor 10:23-28 (Sat.) 1 Thess. 4:13-17 (departed). **Alleluia:** departed, T-6: “Blessed are those whom you have chosen and taken, O Lord.” v. “Their memory is from generation to generation.” **Gospel:** Luke 21:8-9, 25-27, 33-36 (Sat.) John 5:24-30 (departed).

12 Biblical canticles: “Let us sing to the Lord ...” (usually omitted).

13 The canon of the patronal feast of the temple.

14 Since there is no great doxology, we do not sing the first two verses of the praises and we do not say “Let every breath praise the Lord ...” at the beginning, but we start with “Praise the Lord from the heavens ...” and we insert the stanzas.

**Hymn to the Theotokos:** “It is truly ...” **Communion:** “Blessed are they whom you have chosen and taken to yourself, O Lord.” **Dismissal for departed** as at end of matins. After liturgy, a **universal panikhida** is served for all the departed Orthodox Christians.

**February 6 / 19 Sunday of the Last Judgment.** Sunday of Meatfare. Tone 2. Ven. Fr Bucolus. St Photius, Patriarch of Constantinople. The resurrection service from the octoechos is combined with the lenten triodion service of Meatfare Sunday. *This is the last day for eating meat until Pascha; therefore it is called Sunday of Meatfare. During the coming week (called cheesefare) the eating of cheese, eggs, and all dairy products is permitted on all days.*

**GREAT VESPERS** 1<sup>st</sup> kathisma (Blessed is the man). **Lord, I Call** on 10: 6 resurrection T-2, “Come, let us worship the Word of God ...” + 4 triodion, T-6, “When you shall come, O righteous Judge ...” **Glory:** triodion, T-8, “When the thrones are set up ...” **NE:** dogmatikon, T-2, “The shadow of the law ...” Entrance, prokeimenon of day, T-6 “The Lord is King ...” Augmented litany, Vouchsafe, Supplication litany. **Litya:** 1 stanza of the temple, then **Glory,** triodion, T-7: “Knowing the commandments of the Lord ...” **NE:** resurr. aposticha theotokion, T-7: “To your protection, O Sovereign Lady ...” **Aposticha:** resurrection T-2 (octoechos) “Your Resurrection, O Christ ...” **Glory:** triodion, T-8: “Alas, black soul! ...” **NE:** resurr. theotokion, T-8: “O unwedded virgin, who ineffably conceived ...” **Dismissal Troparia: At vespers alone:** resurrection T-2: “When you descended to hell ...” **GNE:** resurrectional theotokion, T-2 “All beyond thought and all glorious ...” **At vigil:** “Rejoice, Virgin Theotokos ...” (*thrice*).

**SUNDAY MATINS** **At God is the Lord: Troparia:** resurrection T-2: “When you descended to hell ...” (*twice*) **GNE:** resurr. theotokion, T-2 “All beyond thought and all glorious ...” Kathismas 2 & 3. Little litany. Sessional hymns: resurrection. **Polyeleos,** followed by Psalm 136, “**By the waters of Babylon ...**” and then at once the **resurrectional evlogitaria:** “The assembly of angels.” (During the singing of the polyeleos, the priest censes the altar, sanctuary, and royal doors, then stands on the amvon facing the opened royal doors, censer and candle in hand, and censes there during the singing of “By the waters ...” When it ends, he proceeds with censing the iconostasis, faithful, and the rest of the church, during the singing of the evlogitaria.) Little litany. Hypakoe, hymns of ascents, prokeimenon - tone of the week, T-2. 2<sup>nd</sup> **resurrection gospel:** Mark 16:1-8 #70. “Having beheld the resurrection.” After psalm 50, **special penitential troparia** from triodion: **Glory:** T-8, “Open to me the gates of repentance ...” **NE:** theotokion, T-8, “Lead me on the paths of salvation ...”; T-6: “Have mercy on me, O God ...” & stanza, T-6: “When I think of the many evil ...” Litany: “O God, save ...”

**Canons**<sup>15</sup> (3: 2 octoechos + 1 triodion): resurrection, with irmos on 4 (irmos sung 1x), + Theotokos on 2, + triodion on 6. **Irmos,** T-2: “In days of old ...” **Katavasia:** triodion, T-6: “He is for me unto salvation ...” **After ode 3:** Sessional hymns, triodion, T-6 “Fearful is your judgment seat ...” etc. **After ode 6: kontakion,** triodion, T-1 “When you, O God, come with glory ...” & icos “O Lord supreme in love ...” **Magnificat. After ode 9:** Holy is the Lord our God. **Exapostilaria:** resurrection #2: “When they saw the stone rolled away ...”; then from triodion: “As I ponder the fearful day ...”; **Glory:** another, “Behold, there comes the day ...” **NE:** theotokion in triodion: “As I call to mind the hour ...” “Let every breath praise the Lord” and the psalms of the praises. **Praises on 9:** 5 stanzas of resurrection, T-2: “Every breath and every creature glorify ...” + 4 stanzas from triodion, T-6 “I think upon that day and hour ...”, T-8, T-1 (before the last 3 stanzas we say the special verses in the triodion); **Glory:** triodion, T-1 “Let us cleanse ourselves ...” **NE:** “You are most blessed ...” **Great doxology. Troparion** of resurrection: “By rising ...” **Litanies and resurrectional dismissal.** Then: **GNE,** gospel sticheron #2, T-2, “The women who came with Mary ...”

**HOURS** **Troparion:** resurrection. **Kontakion:** triodion.

**DIVINE LITURGY** Regular (typical) antiphons. **Beatitudes** on 10: 6 resurrection (octoechos), + 4 from canon in triodion, ode 6. **After entrance:** In temple of the Lord: **troparion:** resurrection; **GNE kontakion:** triodion. In temple of Theotokos: **troparia:** resurrection, temple; **Glory: kontakia:** triodion; **NE:** temple. In temple of a saint: **troparia:** resurrection, temple; **Glory: kontakia:** temple, **NE** triodion. **Prokeimenon:** Sunday of Meatfare, T-3: “Great is our Lord and abundant in power; his understanding is beyond measure.” v. “Praise the Lord! For it is good to sing praises to our God.” **Epistle:** 1 Cor. 8:8-9:2. **Alleluia:** Sunday of Meatfare, T-8:

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15 Biblical canticles: Let us sing to the Lord ... (usually omitted)

“Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!” v. “Let us come before his presence with thanksgiving; let us make a joyful noise to him with songs of praise.” **Gospel:** Matt. 25:31-46. **Hymn to the Theotokos:** “It is truly ...” **Communion:** “Praise the Lord from the heavens ...” (and) “Rejoice in the Lord, O you righteous ... Alleluia ...” **Sunday dismissal.**

**February 8 / 21 Tuesday of Cheesefare ~ Leavetaking of the Meeting of the Lord.** Great martyr Theodore the General. Holy Prophet Zechariah. Texts of the feast (found in the menaion, Feb. 2) are combined with lenten texts found in the *Lenten Triodion Supplementary Texts*. The service of St Theodore is sung at compline or when the rector wishes.

DAILY VESPERS (Monday evening). **Lord, I Call** on 6: all feast, T-1 “Simeon, tell us ...” (from the feast-day; each stanza is repeated). **GNE:** feast, T-6 “Let the gate of heaven ...” No entrance. Prokeimenon of the day. Supplication litany. **Aposticha:** triodion, T-8, “Let us make haste to wash away ...” (with usual verses); **GNE:** feast, T-8 “He who is borne on high ...” **Troparion:** feast (1x). Litany: “Have mercy on us, O God ...” Then: “Wisdom!” and the rest according to the usual order for non-lenten vespers. **Festal dismissal.**

DAILY MATINS Troparion of feast 2x; **GNE:** 3<sup>rd</sup> time. Kathismas 7,8. Sessional hymns: feast. Ps. 50. **Canon:** from menaion & triodion. At **odes 1,3,4,5,6,7:** feast, with irmos on 14 (irmos sung 2x). At **Ode 2:** triodion canons on 8. At **odes 8,9:** feast with irmos on 6; + triodion on 8. **Katavasias** of the feast; but at odes 2,8,9 irmos of 2<sup>nd</sup> triodion canon is used as katavasia. After ode 3: sessional hymns: triodion (written for the kathismas); **GNE** feast. After ode 6: **kontakion** & icos: feast. **Magnificat.** No “It is truly ...” **Exapostilarion:** feast. “Praise the Lord from the heavens ...” and the psalms of the praises (read). Stanzas as on the feast day. After the last stanza, **immediately:** “Glory to you who have shown us the light.” Small doxology. Supplication litany “Let us complete ...” **Aposticha:** triodion, T-3 (with usual verses); **GNE** feast T-6.<sup>16</sup> “It is good to give thanks ...” (once). Holy God (etc.) **Troparion:** feast. Litany: “Have mercy on us ...” **Festal dismissal.**

DIVINE LITURGY **Beatitudes** on 6: from ode 9 of the canon of the feast. **Troparion** of feast; **GNE:** **kontakion** of feast. **Prokeimenon, Alleluia, Hymn to the Theotokos,** and **Communion hymn:** feast. **Epistle:** Jude 1:1-10. **Gospel:** Luke 22:28-42, 45-23:1.

**February 9 / 22 Wednesday of Cheesefare.** St Nicephorus of Antioch. Uncovering of relics of St Innocent of Irkutsk. **No Divine Liturgy.** Service is taken from the octoechos, T-2 for Wednesday; menaion for February 9; and *Lenten Triodion: supplementary texts* (see Tuesday evening and Wednesday morning in cheese week).

DAILY VESPERS (Tues. eve.) Usual beginning. Kathisma 9. **Lord I Call** on 6: 3 octoechos, T-2, + 3 menaion, T-2; **GNE:** stavrotheotokion in menaion, same tone. No entrance. **Prokeimenon** of the day. Vouchsafe. Supplication litany. **Aposticha:** triodion, T-1 “With great joy let us accept ...” (with usual verses); **GNE:** stavrotheotokion in triodion, same tone “When the undefiled Virgin ...” **St Symeon's Prayer.** Trisagion prayers. **Lenten troparia,** in T-4, “Rejoice, Virgin ...” etc. (as in Great Lent, with prostrations after the first 3 and a bow after the 4<sup>th</sup>). Then: **Reader:** Lord, have mercy (40), **GNE,** More honorable ... In the name ... **Priest:** Blessed is he who is, Christ our God ... **Reader:** O Heavenly king, uphold our rulers ... **Priest: Prayer of St Ephrem:** O Lord and Master of my life ... (twice, with 4 prostrations and 12 bows). Then: **Reader:** Holy God ... (etc.) After “Our Father” and exclamation, Reader says: Amen. Lord, have mercy (12x). **Priest:** Glory to you ... **Choir: GNE,** Lord, have mercy (3x), Father bless. (etc. and normal dismissal).

The remaining services on this day are celebrated according to lenten order. For instructions and texts, see *Lenten Triodion, Supplementary Texts* for Wednesday in Cheese week.<sup>17</sup> Reading at the **6<sup>th</sup> hour:** Joel 2:12-26.

~~ **No Divine Liturgy on Wednesday or Friday of Cheesefare**<sup>18</sup> ~~

**February 10 / 23 Thursday of Cheesefare.** Hieromartyr Charalampos. Service is taken from the octoechos, T-2

16 The same stanza as was sung after GNE at the praises, or another from the feast may be selected.

17 On Wednesday and Friday of Cheesefare week, although the lenten order of services is generally followed, several lenten features are not used until great lent itself begins. Among these: at great compline the lenten dismissal prayer: “Master great in mercy ...” is not used, and at matins the lenten litany “O God, save your people ...” is not used.

18 Neither the full divine liturgy nor the presanctified liturgy is celebrated.



for Thursday; menaion for February 10; and *Lenten Triodion: supplementary texts* (see Wed. evening and Thurs. morning in cheese week).

DAILY VESPERS (Wednesday evening). Kathisma 12. **Lord, I Call** on 6: 3 octoechos, T-7, + 3 St Charalampos, T-6 (from menaion); **GNE**: theotokion T-6, in menaion. O Gladsome light (no entrance). **Prokeimenon** from triodion, T-5 “Save me, O God, by your name, and judge me by your strength.” v. “Hear my prayer, O God, and hearken to the words of my mouth.” (This is the usual Wednesday vespers prokeimenon). Reading: Joel 3:12-21. **2<sup>nd</sup> prokeimenon** from triodion,<sup>19</sup> T-6 “Let Israel hope in the Lord, from henceforth and for evermore.” v. “Lord, my heart is not exalted, nor are my eyes lofty.” (Litany “Let us say” is not said.) Vouchsafe. Supplication litany. **Aposticha**: triodion, T-3 (with usual vespers verses: “To you ...” and “Have mercy on us ...”); **GNE**: theotokion in triodion, T-3. St Symeon's prayer. Trisagion. After “Our Father”: **Troparion**: saint, T-4 “Your martyr Haralambus, O Lord ...” **GNE** theotokion, T-4<sup>20</sup> “We have known the Word of the Father ...” Litany: “Have mercy on us, O God ...” Then **Prayer of St Ephrem** (once, with 3 prostrations); prayer “O All-holy Trinity, might one in essence ...” “Blessed be the Name ...” (3x); **GNE**; “I will bless the Lord at all times ...” (Psalm 33); Priest: “Wisdom!” Choir: “It is truly ...” (1<sup>st</sup> half only); Priest: “Most holy Theotokos ...” Choir: “More honorable ...” Priest: “Glory to you ...” Choir: “**Glor**y ... **NE** ... , Lord have mercy (3x), Father bless!” and priest gives dismissal for Thursdays: “May Christ our true God ...”

DAILY MATINS **God is the Lord**. Troparion of saint 2x; **GNE**: theotokion (as at vespers). Kathismas 13,14. After 1<sup>st</sup> kathisma: sessional hymns from octoechos. After 2<sup>nd</sup> kathisma: sessional hymns from triodion, T-5. Ps. 50. **Canons (3)**: At **odes 1,3,5,6,7**: 1<sup>st</sup> canon from the octoechos, with irmos on 6 (irmos once); 2<sup>nd</sup> canon from octoechos, on 4, and saint (menaion) on 4. At **Odes 4,8,9**: canon of the saint (menaion) with irmos on 6 (irmos 1x), and 2 triodion canons on 8. **Katavasias** (sung at odes 3,4,6,8, & 9 only): irmos of the last canon. **After ode 3**: sessional hymns: menaion. **After ode 6**: **kontakion** of saint, T-8, & icos. **Magnificat**. **After ode 9**: “It is truly ...” The rest, including the divine liturgy, is as usual for a weekday outside of great lent, except that the **matins aposticha** are from the triodion. **Epistle**: Jude 1:11-25 **Gospel**: Luke 23:1-34, 44-56.

**February 11 / 24** Friday of Cheesefare. Hieromartyr Blaise. St Theodora, wife of Emperor Theophilus the Iconoclast (867). Service is taken from the octoechos, T-2 for Friday; menaion for February 1; and *Lenten Triodion: Supplementary texts* (see Thursday evening and Friday morning in cheese week).

DAILY VESPERS Usual beginning. Kathisma 15. **Lord I Call** on 6: 3 octoechos, T-2, + 3 menaion, T-1 “O summit of the virtues ...” **GNE**: stavrotheotokion in menaion, same tone: “When the most pure Virgin saw Christ, the lover of man ...” No entrance. **Prokeimenon** of the day. Vouchsafe. Supplication litany. **Aposticha**: triodion, T-2 “To those who venerate the Cross ...” (with usual verses); **GNE**: stavrotheotokion in triodion, same tone “When you saw, O pure Virgin, hanging ...” **St Symeon's prayer**. Trisagion prayers. **Lenten troparia**, in T-4, “Rejoice, Virgin ...” etc. (with prostrations after the first 3 and a bow after the 4<sup>th</sup>). Then: **Reader**: Lord, have mercy (40), **GNE**, More honorable ... In the name ... **Priest**: Blessed is he who is, Christ our God ... **Reader**: O Heavenly king, uphold our rulers ... **Priest**: **Prayer of St Ephrem**: O Lord and Master of my life ... (twice, with 4 prostrations and 12 bows). Then: **Reader**: Holy God ... (etc.) After “Our Father ...” and exclamation, Reader says: Amen. Lord, have mercy (12). **Priest**: Glory to you ... **Choir**: Glory to the Father ... (etc. and normal dismissal).

The remaining services on this day are similar to Wednesday, and are celebrated according to lenten order as directed in *Lenten Triodion, Supplementary Text* (see: Wednesday and Friday of Cheese Week for instructions, and Friday for the texts). Reading at **6<sup>th</sup> hour**: Zechariah 8:7-17.

~~ *No Divine Liturgy on this day* ~~

**February 12 / 25 Saturday of Cheesefare: Commemoration of All the Saints Who have Shone Forth in the Ascetic Life**. St Meletius of Antioch. St Alexis of Moscow. Iveron icon of the Theotokos. The service is found in Mother Mary's *Lenten Triodion Supplementary Texts*, pp 54-71. The menaion is not used. At **daily vespers** we

19 Before the **2<sup>nd</sup> prokeimenon**, the reader does not say “Prokeimenon in Tone 6,” but only “Tone 6: Let Israel hope ...” (etc.). This pattern is followed throughout the 40 days, both at the 6<sup>th</sup> hour and at vespers.

20 From the lesser dismissal theotokia in the back of the menaion, T-4 for Wed. evening.

sing the dogmaticon in the tone of the week, T-2, “The shadow of the law ...” (from octoechos). There is no entrance. Reading: Zechariah 8:19-23. At **daily matins**, we use two canons: temple<sup>21</sup> and triodion, and we sing the **great doxology**.

**DIVINE LITURGY Beatitudes on 8:** from the canon of the saints: 4 from ode 3 + 4 from ode 6. “... who are wonderful in your saints ...” After entrance: In temple of the Lord or of the Theotokos: **troparia:** temple, triodion; **Glory:** **kontakia:** triodion; **NE:** temple. In temple of a saint: **troparia:** triodion, temple; **kontakia:** temple; **Glory:** triodion; **NE:** “Steadfast protectress ...” **Prokeimenon**, T-7: “Let the saints be exalted in glory; let them sing for joy on their couches.” v. “Let the praises of God be in their mouths, and two-edged swords be in their hands.” **Epistle:** Romans 14:19-23, 16:25-27 (14:19-26 in some bibles) (Saturday). Galatians 5:22-6:2 (saints). **Alleluia**, T-2: “Those who are planted in the house of the Lord shall flourish in the courts of our God.” v. “Rejoice in the Lord and be glad, O you righteous.” **Gospel:** Matthew 6:1-13 (Saturday) Matthew 11:27-30 (saints). **Communion:** “Rejoice in the Lord, O you righteous! Praise befits the just! Alleluia ...”

**February 13 / 26 SUNDAY OF FORGIVENESS. Sunday of Cheesefare. The Casting Out of Adam and Eve from Paradise.** Tone 3. Ven. Fr Martinian of Caesarea in Palestine. (See appendix for service with St Raphael of Brooklyn transferred from Monday.) The service of the Resurrection, from the octoechos, is combined with the service for Forgiveness Sunday found in the lenten triodion.

**GREAT VESPERS** 1<sup>st</sup> kathisma (Blessed is the man). **Lord, I Call** on 10: 6 resurrection T-3, “By your Cross, O Christ our Savior ...” + 4 triodion, T-6: “The Lord my Creator ...” **Glory:** triodion, T-6 “Adam sat before Paradise ...” **NE:** dogmaticon T-3, “How can we not marvel, O All-honored Lady ...” Entrance, prokeimenon of day. **Litya:** 1 stanza of temple; **Glory,** triodion, T-6, “The sun hid its rays ...” **NE:** theotokion in triodion, T-6, “Mystically we sing your praises ...” **Aposticha:** resurrection, T-3, “O Christ, you darkened the sun by your Passion ...” **Glory:** triodion, T-6 “Adam was cast out of Paradise ...” **NE:** resurr. aposticha theotokion, T-6 “My maker and deliverer ...” **Dismissal Troparia: At vespers alone:** resurrection T-3, “Let the heavens rejoice! ...” **GNE:** resurr. dismissal theot. T-3: “We sing your praises, O Virgin Theotokos ...” **At vigil:** “Rejoice, Virgin ...” (3x)

**SUNDAY MATINS** **At God is the Lord: Troparion: resurr.** T-3, “Let the heavens rejoice! ...” (*twice*); **GNE:** resurr. dismissal theot. T-3: “We sing your praises ...” Kathismas 2 & 3. Sessional hymns: resurrection. **Polyeleos**, then at once: “By the waters of Babylon ...” and then the **Resurrection evlogitaria**. (During the **singing of the polyeleos**, the priest censes the altar, sanctuary, and royal doors, then stands on the amvon facing the opened royal doors, censer and candle in hand, and censes there during the singing of “By the waters ...” When it ends, he proceeds with censing the iconostasis, faithful, and the rest of the church, during the **singing of the evlogitaria**.) Hypakoe, hymns of ascents, prokeimenon - tone of the week (T-3). **3<sup>rd</sup> resurrection gospel:** Mark 16:9-20 #71. “Having beheld the resurrection.” After psalm 50, **special penitential troparia: Glory:** T-8, “Open to me the gates of repentance ...” **NE:** theotokion, T-8, “Lead me on the paths of salvation ...”; T-6: “Have mercy on me, O God ...” & stanza, T-6: “When I think of the many evil ...” **Litany:** “O God, save ...”

**Canons (4:** 3 octoechos, T-3, + 1 triodion): resurrection, T-3 with irmos on 4 (irmos sung once); cross & resurr. on 2; Theot. on 2; triodion on 6. **Irmos**, T-3: “God in the beginning ...” **Katavasias:** triodion, T-6 “When Israel crossed the sea ...” **After ode 3:** sessional hymns: triodion. **After ode 6:** kontakion of triodion, T-6, “O Master, teacher of wisdom ...” & icos “Banished from the joys ...” **Magnificat. After ode 9:** Holy is the Lord our God. **Exapostilaria:** resurrection #3 “That Christ was raised, let no one doubt ...” **Glory:** triodion: “In my wretchedness ...” **NE:** triodion, “We were banished once ...” “Let every breath praise the Lord” and the psalms of the praises. **Praises on 9:** 5 stanzas of resurrection, T-3, “Come, all you nations ...” + 4 stanzas of triodion, T-5 “Woe is me, cried Adam ...” & T-6. (Of the 9 verses, the 1<sup>st</sup> 6 are preceded by verses of the psalms of the praises, and the last 3 by special psalm verses – see triodion.) **Glory:** triodion, T-6, “The time is now at hand ...” **NE:** “You are most blessed ...” **Great doxology. Troparion of resurrection:** “Today salvation ...” **Litanies & resurrectional dismissal.** Then **GNE:** gospel sticheron #3, T-3, “When Mary Magdalene announced the good news ...”

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21 That is, the canon of the patronal feast of the temple.

HOURS **troparion:** resurrection. **Kontakion:** triodion.

DIVINE LITURGY OF SAINT JOHN *Extra Lamb(s) are prepared as needed for presanctified.* **Beatitude** on 10: 6 resurrection T-3, + 4 triodion, from canticle 6 of canon. **After entrance:** In temple of the Lord: troparion of resurrection; **GNE:** kontakion of triodion. In temple of Theotokos: troparion of resurrection & temple; **Glory:** kontakion of triodion; **NE:** kontakion of temple. In temple of a saint: troparion of resurrection, & temple; **Glory:** kontakion of temple; **NE:** kontakion of triodion. **Prokeimenon:** Sunday of Cheesefare, T-8: “Pray and make your vows before the Lord our God.” v. “In Judah God is known; his Name is great in Israel.” **Epistle:** Romans 13:11-14:4. **Alleluia,** T-6: “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:** Matthew 6:14-21. **Hymn to the Theotokos:** “It is truly ...” **Communion:** “Praise the Lord from the heavens ... Alleluia ...” **Sunday dismissal.**

**February 14 / 27** Monday in the 1<sup>st</sup> Week. **Sunday of Forgiveness Vespers (sung Sunday evening) at which time the Holy Forty Day Lent begins.** Ven Fr Auxentius. St Cyril, Equal-to-the-Apostles, teacher of the Slavs. **St Raphael of Brooklyn** (transferred to Sunday). The service combines hymns from the octoechos, triodion, and menaion. The triodion texts are those of Monday in the First Week (that is, Sunday evening and Monday morning). For the menaion texts of St Auxentius see February 14 in the menaion. Many of the octoechos texts are printed in the triodion; the tone of the week is Tone 3.

SUNDAY LENTEN VESPERS. Regular beginning. Read Psalm 103. Great Litany. No kathisma. **Lord, I call** on 10: 4 verses of repentance (from the octoechos in the tone of the week, T-3)<sup>22</sup> + 3 triodion, T-2: “Let us humble the flesh ...”; + 3 St Auxentius, T-4: “Displaying the increase ...” **Glory,** T-8 “When the pure wisdom of the Holy Spirit ...” **NE** theotokion, T-8: “Receive the Archangel Gabriel’s voice ...”<sup>23</sup> **Entrance with censer.** “O Gladsome light ...” in plain chant, or lenten tone. **Great prokeimenon,** T-8: “Turn not away thy face from thy child ...” with verses. “Vouchsafe, O Lord” *is read very slowly – during which the priest closes the royal doors, removes his phelon and epitrachil, and puts on a dark epitrachil and cuffs, comes out and stands before the doors for the supplication litany. At this time the colors in the church are also changed to a dark color.* It is from here that on that the **Lenten Melody** begins. **Supplication Litany** (“Let us complete ...”) **in lenten melody.**

**Aposticha,** triodion, T-4: “Your grace has shone forth ...” **GNE,** T-4: “The angelic hosts glorify you ...” **READ: Prayer of St Simeon.** Trisagion. After “Our Father”: the choir sings “Amen” and then the **Lenten troparia** (in lenten melody, T-4) during which priest stands before the royal doors and leads the congregation in making bows: (a) “Rejoice, O Virgin Theotokos ...” (**prostration**); (b) “**Glory:** O Baptizer of Christ ...” (**prostration**); (c) “**Now and ever:** O pure Apostles ...” (**prostration**); (d) “We have taken refuge ...” (**NO** prostration). (Reader:) Lord, have mercy (40 times). **GNE** ... More honorable than the Cherubim ... In the Name ... (Priest:) Blessed is He who is, Christ our God ... (Reader:) O King of heaven ... (Priest, still before royal doors:) **Prayer of St Ephraim:** “O Lord and Master of my life ...” (**once, with 3 prostrations**), then: “Glory to thee, O Christ our God and our hope ...” (Choir:) “**GNE.** Lord, have mercy (3). Father, bless.” Priest now reads the prayer found at the end of great compline: “O Master, rich in mercy ...” During this time, the priest kneels facing the people while reading the prayer, and the people also kneel with head bowed to the floor. At the end of the prayer, all stand.

The priest instructs the people that they have now entered into the period of Great Lent, and that they should ask one another for forgiveness. Then the priest asks the faithful to forgive him, and they the same, and both make a prostration to the other. The faithful come forward to kiss the Cross held by the priest, and they also venerate the holy icons.

At this time it is also customary to sing: (a) the great doxology; (b) “Open to me the gates of repentance ...” (c) “By the waters of Babylon ...” (d) The paschal stikheri, “Let God arise ...” (as far as, and ending with:) “Let us forgive everything and so let us cry.”

When we have all venerated the Cross, and asked mutual forgiveness of one another, making a bow, the

<sup>22</sup> See Mother Mary, *Lenten Triodion, pages 184-188, or Father Paul's Pre-Lenten, or Lenten Chasoslov.*

<sup>23</sup> From the lesser theotokia back of menaion. **If unavailable,** use T-2, “A multitude of your Son’s angels ...”

priest gives the blessing with the Cross saying, "The blessing of the Lord be upon you through his grace and love for mankind, always, now and ever, and unto ages of ages." **Thus the service is concluded.**

**\* \* \* THE PERIOD OF THE GREAT FAST \* \* \***

**FIRST MONDAY OF LENT. February 14 / 27**

**DAILY LENTEN MATINS** Curtain of royal doors are drawn open. Regular beginning. At "O come, let us worship..." there is a full censuring of the church by the priest. During the short augmented litany, the priest stands before the throne (holy table) with the censer, and at "Glory to the holy consubstantial life-creating Trinity ..." he makes the sign of the cross with the censer. Six Psalms. Great litany. Instead of "God is the Lord..." we sing "**Alleluia**" with four verses. In place of the troparion, we read the **Trinity hymns**<sup>24</sup> in the tone of the week (T-3), from the octoechos. The reader changes the first part of each sticheron of the Trinity hymns, and the choir sings the conclusion of each sticheron. Ending of the **first sticheron**: (choir:) "Holy, holy, holy are you, O our God: through the protection of your bodiless Powers, have mercy on us." **Glory**: Ending of the **second sticheron**: (choir:) "Holy, holy, holy are you, O our God: through the prayers of all your saints, have mercy on us." **NE**: Ending of the **third sticheron**: (choir:) "Holy, holy, holy are you, O our God, through the prayers of the Theotokos, have mercy on us." Reading of the Psalter. **Kathismas** 4, 5, 6. Sessional hymns: After kathisma 4, from octoechos, in the tone of the week (see Mother Mary's *Lenten Triodion*, pages 668-699). After kathismas 5 & 6: from the triodion. **Psalm 50**. Prayer before royal doors: "O God, save your people..."

**Canons** from the menaion and triodion. On Mondays, we chant in entirety the 1<sup>st</sup>, 8<sup>th</sup>, and 9<sup>th</sup> biblical canticles (odes). These are printed in the back of some editions of the psalter. At the other canticles (#3-#7) we only chant the last 2 verses of the canticle.<sup>25</sup> At each canticle, the texts in the menaion and in the triodion (if any) are read in between the verses of the canticle.<sup>26</sup> After **ode 3**: Sessional hymns (menaion). After **ode 6**: kontakion and ikos from menaion.<sup>27</sup> After **ode 8, magnificat** in lenten melody. After **9<sup>th</sup> ode**: immediately we sing: "It is truly meet..." in lenten melody. Little litany.

**Exapostilarion** (Hymn of Light) in tone of the week (T-3) from the octoechos is read: ending of the first verse is: "... through the protection of your bodiless Powers, O Lord, and save me." **Glory**: ending of the second verse is: "... through the prayers of all your saints, O Lord, and save me." **NE**: ending of the third verse is: "Through the prayers of the Theotokos, O Lord, and save me." **Praises**: Psalms 148, 149, 150 are read.<sup>28</sup> No stichera. **Lesser doxology**. Supplication litany. **Aposticha**, T-5: "The fast has come; it is the mother of chastity ..." **GNE**: "We magnify you in song ..." "It is good to give thanks ..." (*twice*). Trisagion ... Our Father. Troparion: "Standing in the Temple ..." "O King of heaven ..." **Prayer of St. Ephraim**: "O Lord and Master of my life ..." (2x, with 16 bows – that is, 4 prostrations and 12 metanias). This concludes Matins, and we at once begin the first hour.<sup>29</sup>

**HOURS** Royal doors curtain is drawn shut. **The order according to the Lenten Chasoslov (Book of Hours)**.<sup>30</sup> At the end of each hour, the Prayer of St. Ephraim is said twice with 16 bows (as at the end of matins), except at the ninth hour, when it is said only once with three prostrations. Kathismas: first hour: none; third hour: #7; sixth hour: #8; ninth hour: #9. **Sixth hour**: Troparion of the prophecy, T-5: "Lord, O Lord, at the presence

24 The Trinity hymns and exapostilarion of the eight tones can be found in Fr. Paul Mercurief's *Lenten Chasoslov*; and also in Mother Mary's *Lenten Triodion*, pages 662-667.

25 There is no Canticle 2 today, as it is read only on Tuesdays.

26 For further details on reading of the matins canon in lent, see introductory section of Mother Mary's *Lenten Triodion*.

27 If there is no kontakion in the menaion, a sessional hymn to the martyrs from the octoechos is used instead – these are printed in the *Lenten Triodion*.

28 We do not say "Let every breath praise the Lord" at the beginning, since this is only done if there is a great doxology.

29 **Note**: Divine Liturgy is never celebrated on the weekdays of Great Lent, except on the feast of Annunciation.

30 According to the rubrics, on days when the lenten order is observed, a full dismissal with a break in the services is normal at the end of the 1<sup>st</sup> hour. 3<sup>rd</sup> and 6<sup>th</sup> hours are usually read in the morning; the 6<sup>th</sup> hour may be followed by the small dismissal and a break in the services, or else by continuing the 9<sup>th</sup> hour. However, 9<sup>th</sup> hour, typical psalms, and vespers are often grouped together, typically beginning after 3 p.m. (There is no dismissal at the end of typical psalms and no opening blessing at the beginning of vespers – "Blessed is our God ..." is not said, but only "Come let us worship ...")

...” First prokeimenon, T-4: “The Lord knows the way ...” Isaiah 1:1-20. Second prokeimenon, T-7: “Serve the Lord with fear ...” *Continue.*

**TYPICA** **The beginning two Psalms, #102 and #145 are not read.** We at once begin singing in Lenten T-6, the Beatitudes with the refrain after each: “Remember us, O Lord, when you come in your kingdom.” Then, “The heavenly choir ...”, the Creed, “Loose, remit, forgive ...” “Our Father...” Then we read the appointed kontakia.<sup>31</sup> Then the Reader continues: Lord, have mercy (40). **GNE.** More honorable ... In the name ... (*Priest:*) God be gracious ... Then, the Prayer of St. Ephraim, twice with 16 bows. If vespers is not to follow immediately, the priest gives the dismissal of the day,<sup>32</sup> commemorating the saint of Monday.

**February 15 / 28 Tuesday in the First Week.** Holy Apostle Onesimus. *The service combines hymns from the triodion and menaion. The triodion texts are those of Tuesday in the First Week (that is, Monday evening and Tuesday morning). For menaion texts see Feb. 15 in the menaion. The tone of the week is Tone 3. Many of the octoechos texts are printed in the triodion.*

**DAILY LENTEN VESPERS** (Monday evening) “Blessed is our God ...”<sup>33</sup> “Glory to you ... O heavenly King ...” and the rest of the usual beginning. After “O come, let us worship ...” Psalm 103 is read. **Great litany.** Kathisma #18. Little litany. **Lord, I call:** 6 stanzas. Triodion - 3, T-2: “I have committed every sin ...” Menaion (for saint of Tuesday) - 3. **GNE:** theotokion in menaion. **No** entrance. “O gladsome light ...” in plain chant. 1<sup>st</sup> prokeimenon, T-6: “Salvation is of the Lord ...” Genesis 1:1-13. 2<sup>nd</sup> prokeimenon, T-5: “The Lord will hear me ...” Proverbs 1:1-20. “Vouchsafe, O Lord ...” Supplication litany. **Aposticha,** triodion, T-3: “Let us observe ...” **GNE:** “O Theotokos ...” **Read** Prayer of St. Simeon. Trisagion - Our Father. **Troparia:** (*Lenten T-4*): (a) “Rejoice, O Virgin ...” (*Prostration*) (b) “**Glory:** O Baptizer of Christ ...” (*Prostration*): (c) “**NE:** O pure apostles ...” (*Prostration*): (d) “We have taken refuge ...” (**No** prostration). (**Reader:**) “Lord, have mercy” (40 times), **GNE,** “More honorable than the Cherubim ... In the name of the Lord ...” (**Priest:**) “Blessed is he who is, Christ our God ...” (**Reader:**) “O King of Heaven ...” **Prayer of St. Ephraim,** twice with 4 prostrations and 12 bows. Trisagion – Our Father. “Lord, have mercy” (12). “All-holy Trinity, might one in essence ...” “Blessed be the name ...” (3 times). Psalm 33 “I will bless the Lord at all times ...” Prayer: “**Blessed are you, O Lord Almighty ...**” Priest reads this prayer kneeling and facing the people, also the people kneel with their heads bowed to the floor. **Dismissal:** (**Priest:**) “Wisdom!” (**Choir:**) “It is truly ...” (1<sup>st</sup> half only). (**Priest:**) “Most Holy Theotokos, save us!” (**Choir:**) “More honorable ...” (**Priest:**) “Glory to you ...” (**Choir:**) Glory ... NE ... Lord, have mercy (3). Father, bless. Dismissal of Tuesday.

**GREAT COMPLINE** Priest in epitrachilion. “Blessed is our God ...” Regular beginning. “O come, let us worship ...” Psalm 69 is read. We begin the **Great Canon of St. Andrew.** Upon its completion, we continue Lenten Great Compline as set forth in the Chasoslov (Book of the Hours).

**DAILY LENTEN MATINS** – Tuesday of the First Week. Mostly, the same order as Monday. **Trinity hymns:** ending of 1<sup>st</sup>: (*Choir:*) “Holy, Holy, Holy, are you, O our God: through the prayers of your Forerunner, have mercy on us.” (The endings of the 2<sup>nd</sup> and 3<sup>rd</sup> stichera – those after **Glory** and **NE** – are the same every day.) **Kathismas:** #10, #11, #12. Sessional hymns: After kathisma #10, from octoechos, in tone of the week. After kathismas #11 & #12, from triodion. **Canon** is similar to Monday. We read from the menaion and triodion. At canticles **2, 8, & 9** (instead of 1, 8, & 9 as on Monday) we read the full biblical canticle. At the other canticles (#1, and #3-#7) we only read the last 2 verses of the canticle. At each canticle, the texts in the menaion and triodion (if any) are inserted between the verses of the canticle, except at ode 2, where the canticle is read to the end first.<sup>34</sup> After ode 9 and the little litany, we sing “It is truly ...” Then: **Hymn of light:** ending of 1<sup>st</sup> sticheron

31 The kontakia are read as follows: **In a temple of the Lord:** the kontakion of the temple (except on Wednesday and Friday); of the day (Monday: Angels; Tuesday: Forerunner; Wednesday, Cross; etc); of the saints of day; **Glory:** “With the saints ...” **NE:** “Steadfast Protectress ...” **In temple of the Virgin:** of the day (Monday, etc.); of the saints of the day; **Glory:** “With the saints ...” **NE:** temple. **In temple of a saint:** day, temple, saints of day; **Glory:** “With the saints ...”; **NE:** “Steadfast Protectress ...”

32 If vespers follows typica immediately without a break (as prescribed by the rubrics), there is no dismissal, and vespers begins with “Come let us worship ...” and not with “Blessed is our God ...”

33 If the typical psalms were read immediately before vespers, then vespers begins simply with “O come let us worship ...” followed immediately by Psalm 103.

34 For further details on reading of the matins canon in lent, see introductory section of Mother Mary's *Lenten Triodion.*

is: "... Through the prayers of your Forerunner, O Lord, and save me ..." **Aposticha**, triodion, T-3: "Let us begin, O you peoples ..." **GNE**, "Theotokos, the protection ..."

**HOURS.** Same order as Monday. **Kathismas:** 1<sup>st</sup>: #13; 3<sup>rd</sup>: #14; 6<sup>th</sup>: #15; 9<sup>th</sup>: #16. **Sixth hour:** Troparion of prophecy, T-1: "We are strangers upon earth ..." 1<sup>st</sup> prokeimenon, T-4: "Hearken to the voice of my prayer ..." Isaiah 1:19-2:3. 2<sup>nd</sup> prokeimenon, T-4: "O Lord, rebuke me not ..." *Continue.*

**TYPICA.** Same order as Monday. For order of kontakia see note on Monday. The kontakion of the day is of the Forerunner.

## APPENDIX

**February 13 / 26 SUNDAY OF FORGIVENESS. Sunday of Cheesefare.** *If the texts of the octoechos and triodion are combined with those of St Raphael of Brooklyn (transferred from Monday), the order is as follows:*

**GREAT VESPERS** 1<sup>st</sup> kathisma (Blessed is the man). **Lord, I Call** on 10: 4 resurrection T-3, "By your Cross, O Christ our Savior ..." + 3 triodion, T-6: "The Lord my Creator ..." + 3 of St Raphael, T-4 "Having been in God's image and likeness ..." **Glory:** triodion, T-6 "Adam sat before Paradise ..." **NE:** dogmaticon T-3, "How can we not marvel, O All-honored Lady ..." Entrance, prokeimenon of day. **Litya:** sticheron of temple; then 2 stanzas from the matins praises in the triodion: T-5, "Woe is me, cried Adam ..." and "The arena of the virtues ..." **Glory,** hierarch, T-5: "Enlightened by the memory of the holy Raphael ..." **NE:** triodion, T-6 (the stanza written after "Glory"): "The sun hid its rays ..." **Aposticha:** resurrection, T-3, "O Christ, you darkened the sun by your Passion ..." **Glory:** hierarch, T-4 "Today a great festival shines like the sun over ..." **NE:** triodion, T-6 "Adam was cast out of Paradise ..." **Dismissal Troparia: At vespers alone:** resurrection T-3, "Let the heavens rejoice! ..." **Glory,** St Raphael T-1 "Your proclamation has gone forth throughout ..." **NE:** resurr. dismissal theot. T-1: "When Gabriel ..." **At vigil:** "Rejoice, Virgin ..." (3x)

**SUNDAY MATINS** At **God is the Lord: Troparion: resurr.** T-3, "Let the heavens rejoice! ..." (*twice*); **Glory,** St Raphael T-1 "Your proclamation ..." **NE:** resurr. dismissal theot. T-1: "When Gabriel ..." Kathismas 2 & 3. Sessional hymns: resurrection. **Polyeleos,** then at once, Psalm 136: "**By the waters of Babylon ...**" **Magnification** of St Raphael: "We magnify you, Hierarch and Father Raphael, and we honor your most holy memory, for you pray to Christ our God for us!" **Resurrection evlogitaria.** (During the singing of the polyeleos, the priest censes the altar, sanctuary, and royal doors; during the singing of "By the waters ..." he stands on the amvon and censes the opened royal doors, candle in hand. Then he goes to the center of the nave and, during the first singing of the magnification, censes the icon of St Raphael.<sup>35</sup> During the singing of the evlogitaria, he censes the iconostasis, faithful, and the rest of the church.) Little litany. Hypakoe in tone of the week, T-3. Sessional hymns of St Raphael appointed for the kathismas; **Glory:** ditto, for polyeleos; **NE:** theotokion. Hymns of ascents, prokeimenon - tone of the week (T-3). **3<sup>rd</sup> resurrection gospel:** Mark 16:9-20 #71. "Having beheld the resurrection." After psalm 50, **special penitential troparia: Glory:** T-8, "Open to me the gates of repentance ..." **NE:** theotokion, T-8, "Lead me on the paths of salvation ..."; T-6: "Have mercy on me, O God ..." & stanza, T-6: "When I think of the many evil ..." **Litany:** "O God, save ..."

**Canons (4:** 2 octoechos, T-3, + 1 triodion + 1 menaion): resurrection, T-3 with irmos on 4 (irmos sung once); Theot. on 2; triodion on 4; hierarch on 4. **Irmos,** T-3: "God in the beginning ..." **Katavasias:** triodion, T-6 "When Israel crossed the sea ..." **After ode 3:** kontakion of St Raphael, T-8 "You were a guardian ..." & icos: "Let us honor Raphael ..." Sessional hymns: saint; **GNE** triodion. **After ode 6:** kontakion of triodion, T-6, "O Master, teacher of wisdom ..." & icos "Banished from the joys ..." **Magnificat. After ode 9:** Holy is the Lord our God. **Exapostilaria:** resurrection #3 "That Christ was raised, let no one doubt ..." **Glory:** hierarch: "Reflecting the brilliance of the triune sun ..." **NE:** triodion, "We were banished once ..." "Let every breath praise the Lord" and the psalms of the praises. **Praises on 9:** 4 stanzas of resurrection, T-3, "Come, all you nations ..." + 4 stanzas of the saint, T-4 "You dedicated the temple of St Nicholas ..." (including the **Glory**). Before the 7<sup>th</sup> & 8<sup>th</sup> stanzas, we say these verses: "Let Your priests be clothed in righteousness and let Your saints rejoice!" and "The righteous will flourish like a palm tree and grow like a cedar of Lebanon!" Then the verse:

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35 Often when a major saint is celebrated on a Sunday, the magnification of the saint will be sung only once and the selected psalm verses omitted. **Selected psalm verse:** "Hear this all nations; give ear, all who dwell on the earth!"

“Arise, O Lord my God, and let your hand be lifted up; forget not your poor forever” and the 9<sup>th</sup> stanza, triodion, T-6: “Adam from Paradise ...” **Glory:** triodion, T-6, “The time is now at hand ...” **NE:** T-2 “You are most blessed ...” **Great doxology. Troparion of resurrection:** “Today salvation ...” **Litanies & resurrectional dismissal.** Then **GNE:** gospel sticheron #3, T-3, “When Mary Magdalene announced the good news ...”

HOURS: **troparion:** resurrection; **Glory:** saint. **Kontakion:** triodion and saint, alternately.

DIVINE LITURGY OF SAINT JOHN *Extra Lamb(s) are prepared as needed for presanctified.*  
**Beatitudes** on 12: 4 resurrection T-3, + 4 triodion, from canticle 3 of canon, + 4 from canon of St Raphael, ode 6. After entrance: **Troparia:** resurrection; hierarch; **kontakia:** **Glory:** hierarch; **NE:** triodion. **Prokeimenon:** Sunday of Cheesefare, T-8: “Pray and make your vows before the Lord our God.” v. “In Judah God is known; his Name is great in Israel.” (*and hierarch, T-1:*) “My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.” **Epistle:** Romans 13:11-14:4 (Sunday) Heb. 13:17-21 (saint). **Alleluia,** T-6: “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.” (*and saint, T-2:*) “The mouth of the righteous shall proclaim wisdom, and his tongue shall speak of judgment.” **Gospel:** Matthew 6:14-21 (Sunday) John 10:9-16 (saint). **Hymn to the Theotokos:** “It is truly ...” **Communion:** “Praise the Lord from the heavens; praise him in the highest. The righteous shall be in eternal memory; He shall not fear evil tidings ...Alleluia ...” **Sunday dismissal.**