



# 2023 TYPHON

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Archbishop of Winnipeg and the Central Eparchy, Metropolitan of Canada

## **Wednesday, December 20th**

*Fast day*

Forefeast of the Nativity of Christ. Hieromartyr Ignatius the God-bearer, Bishop of Antioch (107). St. Philogonius, Bishop of Antioch (323). Ven. Ignatius, Archimandrite of the Kyiv Caves (Far Caves—1435).

(312) Heb. 5:11–6:8

(44) Mark 10:11–16

## **Thursday, December 21st**

*Fast day—wine & oil*

Forefeast of the Nativity of Christ. Virgin-Martyr Juliana of Nicomedia, and with her 500 men and 130 women (304). Martyr Themistocles of Myra in Lycia (251).

(315) Heb. 7:1–6

(45) Mark 10:17–27 (317)

Heb. 7:18–25 (Friday)

(46) Mark 10:23–32 (Friday)

## **Friday, December 22nd**

*Fast day*

Forefeast of the Nativity of Christ. Greatmartyr Anastasia, “Deliverer from Bonds”, and her teacher, Martyr Chrysogonus, and with them Martyrs Theodota, Evodias, Eutychianus, and others, who suffered under Diocletian (ca. 304).

**NO LITURGY—ROYAL HOURS**

First Hour:

Micah 5:2–4

(303) Heb. 1:1–12

(2) Matt. 1:18–25

Third Hour:

Jer. (Baruch 3:36–4:4)

(208) Gal. 3:23–29  
(5) Luke 2:1–20

Sixth Hour:  
Is. 7:10–16; 8:1–4,9–10  
(304) Heb. 1:10–2:3  
(3) Matt. 2:1–12

Ninth Hour:  
Is. 9:6–7  
(306) Heb. 2:11–18  
(4) Matt. 2:13–23

*Note: According to the Typikon, if the Eve of the Feast of the Nativity of Christ falls on Saturday or Sunday, the Royal Hours are transferred to the previous Friday and Divine Liturgy is not celebrated on that day.*

## ROYAL HOURS

*At about 8:00 a.m. (the 2nd Hour according to Church Time), the priest, vested in phelonion, carries the Holy Gospel through the royal doors into the center of the church and places it on an analogion. He exclaims, “Blessed is our God...,” and the reader continues: “Amen” and the full beginning (as at the usual Third and Ninth Hours). At each Hour two special Psalms replace two of the customary Psalms of that Hour.*

*During the reading of the psalms, the priest (or deacon) censens in the following manner: At the First and Ninth Hours a complete censening of the church: at the Third and Sixth Hours a small censening only.*

*At each Hour the order is as follows: Three Psalms (including the two special Psalms). At their conclusion: “Glory..., now and ever... Alleluia... (thrice): Glory...” Troparion: Forefeast; Now and ever... Regular Theotokion of the Hour. Then special stichera of the Feast in order. Prokeimenon, Old Testament Readings, Epistle and Gospel (see above), and the rest of the Hour, as usual. After the Trisagion, Kontakion: Forefeast.*

*At the end of the Gospel Reading of the Ninth Hour, the priest carries the Holy Gospel back into the altar through the royal doors, closes the doors and removes his phelonion. After the final prayer of the Ninth Hour, we read the...*

**TYPICA**

*Psalm 103: “Bless the Lord, O my soul...; Glory... (Psalm 145): Praise the Lord...; Now and ever... Only-begotten Son...” The Beatitudes are read, as usual. The Creed. (If the Divine Liturgy were to follow, the Creed would NOT be said.) “Loose, remit...” After “Our Father...,” Kontakion: Forefeast. “Lord, have mercy... (40 times); O All-holy Trinity...*

*Note: As the Liturgy is not to follow today, after “O All-holy Trinity...” we continue with “Blessed be the name of the Lord... (thrice), Glory..., now and ever..., and Psalm 33: “I will bless the Lord at all times...” in its entirety. Then the priest exclaims “Wisdom” and the rest of the dismissal as outlined below).*

*(If the Liturgy were to follow, then Priest (or Deacon): “Wisdom.”; Choir: It is truly worthy ... and the Mother of our God.”*

*Priest: “Most Holy Theotokos, save us.”; Choir: “More honourable...”  
Priest: “Glory to thee, O Christ our God...” Choir: “Glory..., now and ever...  
Lord, have mercy (thrice), Father, bless!” and the Daily Dismissal.*

**Saturday, December 23rd**

*Fast day—wine & oil*

Forefeast of the Nativity of Christ. Saturday Before the Nativity. Holy Ten Martyrs of Crete: Theodulus, Saturninus, Euporus, Gelasius, Eunician, Zoticus, Pompeius, Agathopus, Basilides, and Evaristus (250). St. Niphon, Bishop of Cyprus (4th c.). St. Paul, Bishop of Neo-Cæsarea (4th c.).

Liturgy of St. John:  
(205) Gal.3:8–12 (Sat. Before)  
(72) Luke 13:18–29 (Sat. Before)  
(220-ctr) Eph. 2:11–13  
(81) Luke 16:10–15

*Note: At the Divine Liturgy of St. John:*

Prokeimenon, Alleluia and Koinonikon—Daily; Epistle and Gospel—  
Saturday Before the Nativity and Daily.

**Sunday, December 24th**

*Fast day—wine & oil*

29th SUNDAY AFTER PENTECOST (14th of Luke)—Tone 4. Sunday of the Holy Fathers. Sunday Before the Nativity of Christ. EVE OF THE NATIVITY OF CHRIST. Nun-Martyr Eugenia of Rome, and with her Martyrs Philip, her father, Protus, Hyacinth, Basilla, and Claudia (ca. 262)

*Note: The Service to the Martyr Eugenia is sung whenever the Rector wishes.*

*Vespers:*

1. Genesis 14:14–20
2. Deuteronomy 1:8–11,15–17
3. Deuteronomy 10:14–21 7th Matins Gospel:  
(63) John 20:1–10

Liturgy of St. John:  
(328) Heb. 11:9–10,17–23,32–40 (Sun. Before)  
(1) Matt. 1:1–25 (Sun. Before)

GREAT VESPERS (All-night Vigil)  
(*Cf. Special Instructions given in the Menaion*)

*“Blessed is the man...”* (1st Kathisma).

At *“Lord, I call...”* Stichera on 10, Tone 6: Fathers—6 (“The memory of the Forefathers is revealed...” each twice) and Forefeast—4 (The never-setting Sun....”); Glory... Fathers (“Daniel, known as the man of desires...”); Now and ever... Forefeast (“Make ready, O cavern...”).

Entrance, *Prokeimenon* of the Day and 3 Readings (see above).

*Litya*: Stichera of the church or monastery and the Fathers. Glory... Fathers; Now and ever... Forefeast.

*Aposticha*: All Forefeast (Tone 2— including verses— this is found in the Service for the Sunday Before the Nativity.)

*Troparia*: Fathers (twice) and Forefeast (once).

### MATINS

After “God is the Lord...” (Tone 4), *Troparia*: Resurrection (twice); Glory... Fathers; Now and ever... Forefeast. Usual Kathismas. Kathisma Hymns: Fathers. Polyelei and the rest, as usual. After the Polyelei: Kathisma Hymns: Fathers. Antiphons: Resurrection.

*Prokeimenon*, Tone 4:

Arise, O Lord, and help us! / Deliver us for Your name sake.

V: We have heard with our ears, O God, for our fathers have told us.

“Let every breath...” Gospel: (63) John 20:1–10. “Having beheld the Resurrection of Christ...” Psalm 50, and the rest, as usual. “O God, save Your people...”

*Canons*: Fathers—8 (including two special troparia to the Resurrection) and Forefeast—6. *Irmos*: Fathers. *Katavasia*: “Christ is born...” After the 3rd Ode: *HHypakoe*—Fathers. After the 6th Ode: *Kontakion* and *Ikos*—Fathers. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 4). *Exapostilaria*: All Fathers. *Glory*... Fathers; Now and ever... Forefeast.

*Praises*: Tone 5, on 6: Fathers—3 and Forefeast—3; *Glory*... Fathers; Now and ever... “You are most-blessèd...” (as usual). Great Doxology. *Troparion*: “By rising...” Usual Litanies and Dismissal. “*Glory*..., now and ever...” Gospel Sticheron—7.

### HOURS

*Troparia*: Resurrection; *Glory*... Fathers.

*Kontakia*: Fathers and Forefeast (to be said alternately).

### DIVINE LITURGY OF St. JOHN CHRYSOSTOM

After the Entrance: *Troparia*: Resurrection, Fathers and Forefeast; *Glory*... *Kontakion*—Fathers; Now and ever... *Kontakion*—Forefeast.

*Prokeimenon*, Tone 4 (Song of the Fathers):

Blessed are You, O Lord God of our Fathers / and praised and glorified is  
Your name forever! (Song of the Three, vs. 3)

V: For You are just in all that You have done for us! (vs. 4)

*Epistle*: (328) Heb. 11:9–10,17–23,32–40 (Sunday Before). Alleluia, Tone 4  
(Fathers):

We have heard with our ears, O God, for our fathers have told us.

V: For You have saved us from them that oppose us, and have put to shame  
them that hate us.

*Gospel*: (1) Matt. 1:1–25 (Sunday Before).

*Koinonikon*:

Praise the Lord from the heavens.... Rejoice in the Lord, O you righteous!  
Praise befits the just! Alleluia....

**Monday, December 25th**  
*No fast*

THE NATIVITY ACCORDING TO THE FLESH OF OUR LORD, GOD AND  
SAVIOR JESUS CHRIST.

*Note: Vespers begins about the 7th Hour—1:00 P.M. on Sunday.*

Vespers:

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



6. Daniel 2:31–36,44–45  
7. Isaiah 9:6–7

Liturgy of St. John:  
(207) Gal. 3:15–22\*  
(5) Luke 2:1–20\*\*

\* *Note: When Vespers are sung separately from the Divine Liturgy on the Eve of the Nativity as on Saturday or Sunday, the Epistle Reading is (207) Gal. 3:15–22 (not (303) Heb. 1:1–12).*

\*\* *Note: Although the Menaion specifies that the Gospel at Vespers be taken from (53) Matt. 31–36, all of the Commentaries contend that this is a mistake and the appropriate reading is (5) Luke 2:1–20 as indicated.*

*FURTHER Note: All-night Vigil begins with Great Compline on Sunday night.*

Matins Gospel:  
(2) Matt. 1:18–25 Liturgy of Basil:  
(209) Gal. 4:4–7  
(3) Matt. 2:1–12

#### VESPERS (sung on Sunday after the Divine Liturgy)

Note: Vespers should begin about 1:00 p.m. (Church Time—the 7th Hour).

Priest: “Blessed is our God...” Reader: “Amen” and the customary beginning. Psalm 103, “Bless the Lord, O my soul...” is read. Great Litany. “Blessèd is the man...” (1st Kathisma).

At “Lord, I call...,” Stichera on 8, Tone 2: All Feast. Glory..., now and ever...  
Feast.

Entrance with the Gospel and Prokeimenon of the Day. Then 8 Readings (see above). After the 8th Reading: The royal doors are opened. Little Litany and the Prokeimenon, Tone 1:

The Lord said unto me: You are my Son; / this day have I begotten You.

V: Ask of me, and I shall give you the nations for your inheritance, and the ends of the earth as your possession.

*Epistle:* (207) Gal. 3:15–22 (cf. Lectionary and Typikon).  
Alleluia, Tone 5:

The Lord said to my Lord: “Sit at my right hand, until I make your enemies your footstool.”

V: The Lord sends forth from Sion you mighty sceptre; Rule in the midst of your foes!

V: Out of the womb before the morning star have I begotten you.

*Gospel:* (5) Luke 2:1–20. Then the Augmented Litany. “Vouchsafe, O Lord...,” and the Evening Litany. Then the deacon exclaims: “Wisdom!”  
Choir: “Father, bless.” And the Festal Dismissal.

Note: Immediately after the Dismissal the clergy go to the center of the church where has been placed the Icon of the feast, and they sing in a loud voice the *Troparion* of the Feast: Glory..., now and ever... Kontakion of the Feast. And “Many Years” is sung.

We begin the Vigil for the Nativity of Christ on Sunday evening with:

### GREAT COMPLINE

*This is served as on the Eve of Theophany. The Troparion, Kontakion and Stichera at the Litya and Aposticha are taken from the Feast.*

### MATINS

After “The Lord is God...” (Tone 4), Troparion: Feast (thrice). Usual Kathismas. Kathisma Hymns: Feast. Polyelei and the *Magnification*:

We magnify You, O Christ the Giver of life, who for our sake now are born in the flesh of the Virgin Mary, unwedded and most-pure.

*Selected Psalm Verses:*  
Make a joyful noise to the Lord, all the earth!

Sing of His name, give to Him glorious praise!

After the Polyelei: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone,  
“From my youth...”  
Prokeimenon, Tone 4:

Out of the womb before the morning star have I begotten You: / The Lord  
has sworn and will not annul it.

V: The Lord said to my Lord: “Sit at my right hand, until I make your  
enemies your footstool.” “

Let every breath...” Gospel: (2) Matt. 1:18–25. Psalm 50, and the After-  
Gospel Stichera (Tone 2): “Glory... All things are filled with joy today... Now  
and ever... (repeat). Have mercy on me...,” and the sticheron of the Feast.  
“O God, save Your people...”

*Canons:* Feast—14. *Irmos:* “Christ is born...” *Katavasia:* *Irmosi* of both  
Canons. After the 3rd Ode: *HHypakoe*—Feast. After the 6th Ode: *Kontakion*  
and *Ikos*—Feast. The *Magnificat* is not sung, but rather the refrain,  
“Magnify, O my soul...” and then the *Irmos* of the 1st Canon of Ode 9, and  
the rest, in order. After the 9th Ode, the *Exapostilarion:* Feast (thrice).

*Praises:* Tone 4, on 4: All Feast. Great Doxology. *Troparion:* Feast. Usual  
*Litanies* and the *Festal Dismissal:* May he who was born in a cave and lay in  
a manger for our salvation, Christ our true God...

## HOURS

*Troparion:* Feast.  
*Kontakion:* Feast.

## DIVINE LITURGY OF ST. BASIL THE GREAT

Festal Antiphons.

Entrance Verse:

Out of the womb before the morning star have I begotten You! The Lord hath sworn and will not annul it. You are a priest forever after the order of Melchizedek.

*Troparion:* Feast. Glory..., now and ever... *Kontakion*—Feast. Instead of the Trisagion we sing, “As many as have been baptized...”

*Prokeimenon*, Tone 8:

Let all the earth worship You and praise You; / Let it praise Your name, O Most High!

V: Make a joyful noise to the Lord all the earth! Sing of His name, give to Him glorious praise!

*Epistle:* (209) Gal. 4:4–7.

Alleluia, Tone 1:

The heavens declare the glory of God, and the firmament proclaims the works of His hands!

V: Day to day pours forth speech, and night to night declares knowledge!

*Gospel:* (3) Matt. 2:1–12.

Instead of “It is truly meet...,” we sing, “Magnify, O my soul...” and the *Irmos* of the 2nd Festal Canon (Ode 9), “Speech is our natural gift...”

*Koinonikon:*

The Lord has sent redemption to his people. Alleluia...

*Note: From Christmas Day until January 4, inclusive, there is a general dispensation from all fasting.*

**Tuesday, December 26th**

*No fast*

SECOND DAY OF THE FEAST OF THE NATIVITY. Synaxis of the Most Holy Theotokos. Hieromartyr Euthymius, Bishop of Sardis (ca. 840). Ven.

Constantine of Synnada (8th c.). Ven. Evaristus of the Studion Monastery  
(9th c.).

*Note: The service to St. Euthymius is sung at Compline.*

Liturgy of St. John:  
(306) Heb. 2:11–18 (Theotokos)  
(4) Matt. 2:13–23 (Theotokos)

VESPERS (Monday Evening)

Usual Beginning. No Kathisma.  
At “*Lord, I call...*,” Stichera on 6, Tone 2: All Feast; Glory..., now and ever...  
Feast.

Entrance and Great Prokeimenon, Tone 7:  
Who is so great a God as our God? / You are the God who does wonders!  
(76:14–15)

V: You have made Your power known among the people!

V: And I said, ‘Now have I begun’; this is the change of the right hand of the  
Most High!

V: I remember the works of the Lord; for from the beginning will I  
remember Your wonders!

Augmented Litany. “Vouchsafe, O Lord...” (read). Evening Litany.

*Aposticha*: All Feast.

*Troparia*: Feast. Festal Dismissal.

MATINS

After “The Lord is God...” (Tone 4), *Troparion*: Feast (thrice). Usual  
Kathismas. Kathisma Hymns: Feast. Psalm 50.

*Canons*: Both Canons of the Feast—12. *Irmos*: “Christ is born...” *Katavasia*:  
*Irmosi* of both Canons. After the 3rd Ode: *Kontakion*, *Ikos* and  
HHHypakoe—Feast. After the 6th Ode: *Kontakion* and *Ikos*—Theotokos.  
The Magnificat is not sung, but rather the refrain, “Magnify, O my soul...”

and the rest, as on the Feast itself. After the 9th Ode, the Exapostilarion:  
Feast (thrice).

*Praises:* Tone 4 on 4: All Feast. Glory... Feast; Now and ever... Feast. Great  
Doxology.

*Troparion:* Feast. Usual Litanies and the Festal Dismissal.

## HOURS

*Troparia:* Feast.  
*Kontakia:* Theotokos.

## DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

After the Entrance: ...O Son of God, born of the Virgin, save us who sing to  
thee: Alleluia!”

*Note: This is sung on the rest of the weekdays until the Leavetaking.*

*Troparion:* Feast. Glory..., now and ever... Kontakion—Theotokos.  
Prokeimenon, Tone 3 (Song of the Theotokos):

My soul magnifies the Lord, and my spirit rejoices in God my Savior. (Luke  
1:46–7) 308

V: For he has regarded the low estate of his handmaiden, for behold,  
henceforth all generations will call me blessed. (Luke 1:48)

*Epistles:* (306) Heb. 2:11–18 (Theotokos).

*Alleluia, Tone 8* (Theotokos):

Arise, O Lord, into your resting place, thou and the ark of your holiness.

V: The Lord has sworn to David a sure oath and will not change His mind.

*Gospel:* (4) Matt. 2:13–23 (Theotokos). Instead of “It is truly worthy...,” we  
sing, “Magnify, O my soul...” (and the rest, as on the Feast).

*Koinonikon:*

The Lord has sent redemption to His people. I will receive the cup of salvation and call on the name of the Lord. Alleluia...

**Wednesday, December 27th**

*No fast*

THIRD DAY OF THE FEAST OF THE NATIVITY. Holy Protomartyr and Archdeacon Stephen (34 A.D.). Ven. Theodore Graptus (“the Branded”), Confessor and brother of St. Theophanes the Hymnographer (ca. 840). St. Theodore, Archbishop of Constantinople (ca. 686).

(323) Heb. 10:1–18

(51) Mark 11:23–26

(17) Acts 6:8–7:5, 47–60 (St. Stephen)

(87) Matt. 21:33–42 (St. Stephen)

VESPERS (Monday Evening)

Usual Beginning. Usual Kathisma. At “Lord, I call...,” Stichera on 6, Tone 4: St. Stephen—3; St. Theodore—3. Glory... St. Stephen; Now and ever... Feast. No Entrance. Prokeimenon of the Day.

*Aposticha:* All Feast. Glory... St. Stephen; Now and ever Feast.

*Troparia:* St. Stephen; Glory... St. Theodore; Now and ever... Feast. And the rest of Vespers, as usual.

**Thursday, December 28th**

*No fast*

Afterfeast of the Nativity. The 20,000 Martyrs of Nicomedia, including: Glycerius, Zeno, Theophilus the deacon, Dorotheus, Mardonius, Migdonious the deacon, Indes, Gorgonius, Peter, Euthymius, and the Virgins: Agape, Domna and Theophila (302). Apostle Nicanor the Deacon (38 A.D.).

(326) Heb. 10:35–11:7

(52) Mark 11:27–33

## **Friday, December 29th**

*No fast*

Afterfeast of the Nativity. The 14,000 Infants (Holy Innocents) slain by Herod at Bethlehem. Ven. Thaddæus the Confessor, of the Studion (818). Ven. Marcellus, Abbot of the Monastery of the “Unsleeping Ones.” Ven. Mark the Grave-digger, Theophilus, and John, of the Kyiv Caves (Near Caves—11th-12th c.). Ven. Laurence of Chernihiv (1950). Ven. Job of Maniavsk Skeet (1621).

(327) Heb. 11:8,11–16

(53) Mark 12:1–12 (228) Eph. 5:1–8 (Saturday)

(84) Luke 17:3–10 (Saturday)

## **Saturday, December 30th**

*No fast*

Afterfeast of the Nativity. Saturday After the Nativity. Saturday before the Theophany. Virgin-Martyr Anysia at Thessalonica (285–305). Martyr Zoticus, Keeper of Orphans (4th c.). Apostle of the Seventy, Timon the Deacon (1st c.). Martyr Philoterus of Nicomedia (311). Ven. Theodora of Cæsarea in Cappadocia (8th c.). Ven. Theodora of Constantinople (10th c.).

*Note: As there is only Saturday and one Sunday between the Nativity of Christ and the Theophany, according to the Typikon we read today the Epistle and Gospel for the Saturday Before the Theophany together with that of the Saturday After the Nativity, and the Epistle and Gospel for the Sunday Before the Theophany is read on January 1.*

(288) 1 Tim. 6:11–16 (Saturday After)

(46-ctr) Matt. 12:15–21 (Sat. After)

(284) 1 Tim. 3:14–4:5 (Saturday Before)

(5) Matt. 3:1–11 (Saturday Before)

## **Sunday, December 31st**

*No fast*



30th SUNDAY AFTER PENTECOST—Tone 5. Sunday After the Nativity of Christ. Holy Righteous Ones: Joseph the Betrothed, David the King, and James, the Brother of the Lord. Leavetaking of the Nativity. Ven. Melanie the Younger of Rome (439).

*Note: The service to St. Melanie is transferred to whenever the Rector desires.*

8th Matins Gospel: (64) John 20:11–18

Liturgy of St. John:  
(200) Gal. 1:11–19 (Sunday After)  
(4) Matt. 2:13–23 (Sunday After)

GREAT VESPERS (All-night Vigil)

“Blessed is the man...” (1st Kathisma).  
At “*Lord, I call...*,” Stichera on 10, Tone 5: Resurrection—3; Feast—4: Righteous Ones—3. Glory... Righteous Ones; Now and ever... Dogmatic (Tone 5).

Entrance and Prokeimenon of the Day.

*Litya*: Stichera of the Feast.  
*Aposticha*: All Resurrection. Glory... Righteous Ones; Now and ever... Feast.

*Troparia*: Feast (twice) and Righteous Ones (once).

#### MATINS

After “The Lord is God...” (Tone 5), *Troparia*: Resurrection (twice); Glory... Righteous Ones; Now and ever... Feast. Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei and the rest, as usual. After the Polyelei: HHypakoe and Antiphons: Resurrection.

*Prokeimenon*, Tone 5:

Arise, O Lord my God, lift up Your hand! / For You reign forever. (9:33, 36)

V: I will give thanks to You, O Lord, with my whole heart. I will tell of all Your wonders. “Let every breath....”

*Gospel:* (64) John 20:11–18. “Having beheld the Resurrection of Christ....”  
Psalm 50, and the rest, as usual. “O God, save Your people....”

*Canons:* Resurrection—4; Righteous Ones—4; Feast (both)—6. *Irmos:* Resurrection. *Katavasia:* “Christ is born....” After the 3rd Ode: *Kontakion* and *Ikos*—Righteous Ones: *Kathisma Hymns*—Righteous Ones; *Glory...*, now and ever... Feast. After the 6th Ode: *Kontakion* and *Ikos*—Feast. The *Magnificat* is sung. After the 9th Ode: “Holy is the Lord...” (Tone 5). *Exapostilaria:* Resurrection—8; *Glory...* Righteous Ones; Now and ever... Feast.

*Praises:* Tone 5, on 5 (8 total): Resurrection—4; Feast—4 (with their verses). *Glory...* Righteous Ones; Now and ever... “You are most-blessed, O *Theotokos...*” (as usual). Great Doxology.

*Troparion:* “Today salvation....” Usual Litanies and Dismissal. *Glory...*, now and ever... *Gospel Sticheron*—8.

## HOURS

*Troparia:* Resurrection; *Glory...* Feast and Righteous Ones (to be said alternately). *Kontakia:* Feast and Righteous Ones (to be said alternately).

## DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

After the Entrance: *Troparia:* Resurrection, Feast and Righteous Ones; *Glory...* *Kontakion*—Righteous Ones; Now and ever... *Kontakion*—Feast.  
We sing the Trisagion and not, “As many....”

*Prokeimenon*, Tone 8: (Leavetaking)

Let all the earth worship You and praise You; Let it praise Your name, O Most High!

V: Make a joyful noise to the Lord all the earth! Sing of his name, give to Him glorious praise!

Another, Tone 4 (Righteous Ones):

God is wondrous in His saints, the God of Israel.

*Epistle:* (200) Gal. 1:11–19 (Sunday After). Alleluia, Tone 1: (Leavetaking)

The heavens declare the glory of God, and the firmament proclaims the  
works of His hands!

V: Day to day pours forth speech, and night to night declares knowledge!

Another, Tone 4 (Righteous Ones):

Remember David, O Lord, and all his meekness.

*Gospel:* (4) Matt. 2:13–23 (Sunday After). Instead of “It is truly worthy...,”  
we sing, “Magnify, O my soul...” (and the rest, as on the Feast). Koinonikon:  
Praise the Lord... The Lord hath sent redemption to His people. Alleluia...

## Appendix I

### **Rubrics for the singing of Troparia and Kontakia after the Entrance at the Divine Liturgy.**

*(When not taking place during a Forefeast or Afterfeast)*

#### **A. When there is a Vigil rank service on a Sunday for a Saint:**

##### **If the Temple is dedicated to a feast of the Lord:**

Troparion of the Resurrection

Troparion of the Saint of the Day

*Glory...* Kontakion of the Saint of the Day

*Both now...* Kontakion of the Resurrection

##### **If the Temple is dedicated to a feast of the Theotokos:**

Troparion of the Resurrection

Troparion of the Temple

Troparion of the Saint of the Day Kontakion of the Resurrection

*Glory...* Kontakion of the Saint of the Day

*Both now...* Kontakion of the Temple

##### **If the Temple is dedicated to a Saint:**

Troparion of the Resurrection

Troparion of the Saint of the Day Kontakion of the Resurrection

*Glory...* Kontakion of the Saint of the Day

*Both now...* O Protection of Christians...

#### **B. When there is a service on a Sunday for a Saint which is either of Simple, Six Stichera, Doxology, or Polyeleos Rank:**

##### **If the Temple is dedicated to a feast of the Lord:**

Troparion of the Resurrection

Troparion of the Saint of the Day

Troparion of the Second Saint of the Day, if there is one .

Kontakion of the First Saint of the day, if there are two .

*Glory...* Kontakion of the Second Saint of the Day if there are two, or of the only Saint of the Day if there is only one .

*Both now...* Kontakion of the Resurrection

**If the Temple is dedicated to a feast of the Theotokos:**

Troparion of the Resurrection

Troparion of the Temple

Troparion of the Saint of the Day

Troparion of the Second Saint, if there is one Kontakion of the Resurrection

Kontakion of the First saint of the day, if there are two

*Glory...* Kontakion of the Second Saint of the Day if there are two, or of the only Saint of the Day if there is only one .

*Both now...* Kontakion of the Temple

**If the Temple is dedicated to a Saint:**

Troparion of the Resurrection

Troparion of the Temple

Troparion of the Saint of the Day

Troparion of the Second Saint, if there is one Kontakion of the Resurrection

Kontakion of the Temple

Kontakion of the First saint of the day, if there are two

*Glory...* Kontakion of the Second Saint of the Day if there are two, or of the only Saint of the Day if there is only one .

*Both now...* O Protection of Christians...

**When there is a Vigil rank service for a Saint, and it is not a Sunday:**

**If the Temple is dedicated to a feast of the Lord or of the Theotokos:**

Troparion of the Temple

Troparion of the Saint of the Day

*Glory...* Kontakion of the Saint of the Day

*Both now...* Kontakion of the Temple

**If the Temple is dedicated to a Saint:**

Troparion of the Saint of the Day

*Glory...* Kontakion of the Saint of the Day

*Both now...* O Protection of Christians...

## Appendix II

### Rubrics for the singing of the Troparia at the end of Vespers

*(When Vespers is served apart from the All-Night Vigil)*

#### 1. On the eve of Sunday (i.e. Saturday evening)

- Simple service  
Troparion of the tone  
*Glory*: Troparion of the Menaion  
*Both now and ever...*: Theotokion in the tone of the previous troparion
- Vigil service (i.e., a vigil-rank feast when the full vigil is not served)  
Troparion of the tone  
*Glory*: Troparion of the feast  
*Both now and ever...*: Theotokion in the tone of the previous troparion  
*(\*The exception to this rule is that: on feasts of the Theotokos we sing the troparion of the tone, Glory: both now and ever... and then the troparion of the feast)*
- During Forefeasts and Afterfeasts  
Troparion of the tone  
*Glory*: Troparion from the Menaion *Both now and ever...*:  
Troparion of the feast
- On the Leavetaking of a Great Feast  
Troparion of the tone  
*Glory*: *Both now and ever...*  
Troparion of the feast

**2. When the eve of a Great Feast falls on a weeknight**

Troparion of the Feast

*Glory: both now and ever...*

Theotokion in the tone of the Troparion of the Feast

*(The exception to this rule is: on Friday evening we sing the Theotokion of the tone of the week)*

## Appendix III

### Epistle Reading

*The following outlines the correct practice of reading the Epistle along with the use of the Prokeimenon and the Alleluia verses.*

**Deacon:** *Let us be attentive.*

**Priest:** *Peace be unto all.*

**Reader:** **And to your spirit.**

**Deacon:** *Wisdom.*

**Reader: Prokeimenon in the ... tone:** *and the reader announces the Prokeimenon in full.*

*The choir sings the Prokeimenon in the proper tone.*

*The reader then reads the verse of the Prokeimenon.*

*The choir sings the Prokeimenon a second time.*

*The reader: reads the first part of the Prokeimenon.*

*The choir sings the second part of the Prokeimenon in the same tone.*

**\*If there are two Prokeimena assigned,** *the reader, instead of reading the first part of the first Prokeimenon, says: “Another or A Second Prokeimenon in tone...” and reads the second Prokeimenon in full. And the choir sings the second Prokeimenon in the proper tone.*

*After the Prokeimenon:*

**Deacon:** *Wisdom.*

*The reader: announces the title of the Epistle.*



**Deacon:** *Let us be attentive.*

*The reader reads the Epistle (if there shall be two readings, he reads the second one immediately after the first one).*

**Priest** *(after the reading): Peace be unto you.*

**Reader:** **And to your spirit.**

**Deacon:** *Wisdom.*

**Reader:** **Alleluia in tone...**

*The choir sings Alleluia (thrice) in the proper tone.*

*The reader: reads the first verse of the Alleluia.*

*The choir sings Alleluia (thrice) a second time.*

*The reader: reads the second verse of the Alleluia.*

*The choir sings Alleluia (thrice) a third time.*

**If there be two sets of Alleluia verses, the readers says: Alleluia in the ... tone. And reads immediately the first verse (from the first Alleluia).**

*The choir sings Alleluia (thrice) in the proper tone.*

*The reader: reads the second verse (from the first series).*

*The choir sings Alleluia (thrice) a second time.*

*The reader: reads the first verse of the second series.*

*And the choir sings Alleluia (thrice) a third time.*

## Appendix IV

### Vestment Colour and the Liturgical Year

<b>Nativity of the Theotokos</b> (Forefeast through to Apodosis)	<b>Blue</b>
<b>Exultation of the Cross</b> (Forefeast through to Apodosis) (And all other feasts of the Cross)	<b>Dark Red</b>
St. John the Theologian	Gold
Protection of the Theotokos <b>Entry of the Theotokos</b> (Forefeast through to Apodosis)	<b>Blue</b>
St. Philip's Fast	Dark Red
Eve of Nativity	White
<b>Nativity of Christ</b> (Through to Apodosis)	<b>White</b>
Synaxis of the Theotokos	White or Blue
Circumcision of our Lord Eve of Theophany <b>Theophany</b> (Through to Apodosis)	<b>White</b>
<b>Meeting of the Lord</b> (Forefeast through Apodosis)	<b>Blue</b>
<b>Annunciation</b> (Forefeast through Apodosis)	<b>Blue</b>
Preparatory Sundays of Lent	Gold

Weekdays of the Great Fast	Black or Purple
Saturdays and Sundays of Great Lent	Purple
Sunday of the Cross	Purple or Dark Red
Saturday of the Akathist	Purple or Blue
Lazarus Saturday	White or Gold
<b>Palm Sunday</b>	<b>Green</b>
Holy Week	Black or Dark Purple
Great and Holy Thursday	Dark Red or Purple
Great and Holy Saturday (Vespereal Liturgy)	Black or Dark Purple <b>(White after the Epistle Reading)</b>
<b>Pascha</b> (Through to Apodosis)	<b>White or Bright Red</b>
<b>Ascension</b> (Through to Apodosis)	<b>White</b>
<b>Pentecost</b> (Through to Apodosis)	<b>Green</b>
Monday of the Holy Spirit	Green or White
Sunday of All Saints	Gold
Nativity of St. John the Baptist	White

Sts. Peter and Paul Fast	Dark Red
Procession of the Wood of the Life-giving Cross	Dark Red
Dormition Fast	Dark Red (The practice of wearing Blue through the entire Dormition Period until the Apodosis also exists in some places)
Beheading of St. John the Baptists	Dark Red
All feasts of the Theotokos	Blue
Feasts of the Bodiless Powers	White or Bright Red
Feasts of Holy Prophets	Gold, Green, or White
Feasts of Holy Apostles	Gold or White
Feasts of Holy Hierarchs	Gold
Feasts of Holy Martyrs	Dark Red
Feasts of Monastic Saints	Green
Funeral Services	White
Baptism	White
Marriage	White

