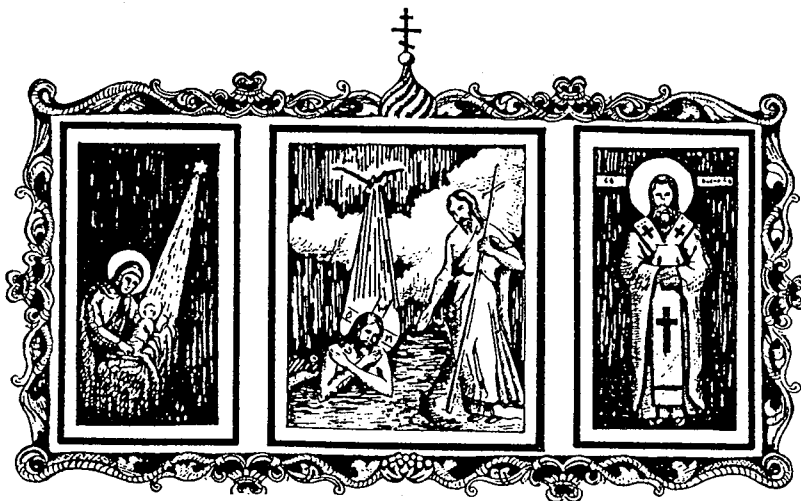


# ORDER OF DIVINE SERVICES, 2009



## JANUARY

**SAT JAN 3 - SATURDAY BEFORE THE NATIVITY OF OUR LORD**

Gal. 3:8-12. Luke 13:18-29.

\* \* \*

**SUN JAN 4 - SUNDAY BEFORE NATIVITY OF OUR LORD. Tone 4.**  
**Sunday of the Holy Fathers Before Christ.**

**GREAT VESPERS.** Kathisma. Lord, I call: 10 Verses, Resurrection 6, T-4: "We always honor Thy Life-giving Cross.." Fathers 4, T-6: "The memory of the Forefathers.." Glory: (Frs) T-6: "Daniel, a man of longings.." N&E, Dogmatik, T-4: "The Prophet David,.." Prokeimenon: "The Lord is King.." **3 Readings:** a) Genesis 14:14-20. b) Deut. 1:8-10,15-17. c) Deut. 10:14-21. **Litiya,** Ffrs. T-1: "Come, ye lovers of the feast.." Glory, (Frs) T-3 "Adorn yourself splendidly, O Bethlehem.." N&E, Res. T-3 "Without seed, by the will.." **Apostikha,** Res. T-4: "By ascending the Cross.." Glory, (Frs) T-2: "Rejoice, O honored Prophets.." N&E, Res. T-2: "O new wonder.." **Troparia:** a) T-4: "Rejoice, O Virgin.." (*twice*); b) (Frs) T-2: "Great are the achievements.." (*once*).

**SUNDAY MATINS.** Troparia, Res. T-4: "When the women disciples.." (*twice*); Glory, (Frs) T-2: "Great are the achievements.." N&E: T-2: "Past all understanding.." Kathismata #2 & #3. **Polyeleon.** Evlogitaria "Blessed art Thou, O Lord.." Hypakoe, of Tone. Sedalen Frs. "With hymns, let us all praise.." GNE: "Like the widow who gave two mites.." Antiphons and Prokeimenon: Tone 4. **Gospel #7:** John 20:1-10. "Having beheld.." and rest, etc. **2 Kanons:** Resurrection on 8; Fathers on 6. **Eirmos,** Res. T-4: "When of old Israel crossed.." Katavasi, T-1: "Christ is born.." After **3rd** Canticle: Sedalen Frs. "The fire was

transformed .." After **6th**: Kontakion, Frs. T-6: "Refusing to honor.." and Eikos: "Beholding the splendid.." **Magnificat**. Exapostilarion #7: "Mary having said.." Glory, Frs: "Verily the chief of the Patriarchs.." N&E: "This has been wondrous. The unblemished ewe-lamb.." **Praises**: 8 Verses, Res. 4 T-4: "We glorify Thy Resurrection.." Fathers 4, T-5: "Raise your voice in truth.." **Glory**, (Frs) T-8: "Verily, the collection of the teachings.." N&E: "You are most blessed.." **Great Doxology**. Sunday Tropar #2: By rising from the tomb.." **Litanies**. Sunday Dismissal. GNE, Gospel Stikhera #7: "Behold, it is dark.."

**HOURS. (1st & 6th) Troparia**: Resurrection & Forefeast. **Kontakion**: Forefeast. **(3rd & 9th) Troparia**: Resurrection & Fathers. **Kontakion**: Fathers.

**DIVINE LITURGY**. Regular Antiphons. **Troparia**: a) Resurrection; b) Fathers. **Kontakion**: GNE: Fathers. **Prokeimenon**, (*Ode of the Fathers*), T-4: "Blessed art Thou, O Lord God of our Fathers,\* and praised and glorified is Thy Name for ever." **Epistle**: Heb. 11:9-10, 17-23,32-40. **Alleluia**, T-4: a) "O God, we have heard with our ears and our fathers have told us." b) "But it is Thou who saves us from our oppressors, and puts to shame those who hate us." **Gospel**: Matt. 1:1-25. **Dostoynik**: regular. **Communion Hymns**: a) "Praise the Lord.." b) "Rejoice in the Lord.." Sunday Dismissal.



## TUE JAN 6 - EVE OF NATIVITY. ≠DAY OF STRICT FAST≠

**ROYAL HOURS**. The Hours should begin about 8 in the morning. An analoy should have been already placed in the center of the church, and at least one candlestand by it. The Priest is vested in epitrahil, cuffs and phelon; the deacon fully vested. The Royal Doors are opened, the Priest solemnly carrying the Gospel, the deacon, preceding the Priest, carrying the censer and candle. Both go to the center of the church and the Gospel is placed on the analoy. Regular beginning, and on "O come, let us worship.." the Priest and deacon begin the full censuring: that is the Gospel, the sanctuary, the ikonostas, the people and the whole church. On the First and Ninth Hours, there is a full censuring of the church, but on the Third and Sixth Hours, a half censuring: that is, the Gospel, ikonostas and people. The service of Royal Hours is taken from the Menaion as set forth.

After the reading of the Gospel on Ninth Hour, the Priest solemnly carries the Gospel back to the Sanctuary, blesses the people with it from on the amvon, then places it back on the Altar. The Royal Doors are closed, and the Priest removes his phelon.

**TYPIKA**. After Ninth Hour is completed, the reader reads the Typika service. **The Creed is omitted, because Liturgy will be served this day.** After "Our Father.." the Kontakion, Tone 3: "Today the Virgin comes to the cave.." Lord, have mercy (12); "O all-holy Trinity, Might one in essence.." We sing: "It is truly meet.." and then the Daily dismissal.

<b>1st Hour:</b>	Micah 5:2-4.	Heb. 1:1-12.	Matt 1:18-25.
<b>3rd Hour:</b>	Jerem 3:36-4:4.	Gal. 3:23-29.	Luke 2:1-20.
<b>6th Hour:</b>	Isaiah 7:10-16.	Heb. 1:10-23.	Matt 2:1-12.
<b>9th Hour:</b>	Isaiah 9:6-7.	Heb. 2:11-18.	Matt 2:13-23.

**VESPERAL DIVINE LITURGY OF ST. BASIL.** *Immediately following Typika, we begin Vespers.* "Blessed is the Kingdom.." Reader: "O come, let us worship.." and Psalm 103, "Bless the Lord, O my soul.." Great Litany. No kathisma. On Lord, I call: 8 verses and stikheri, all for feast, Tone 2: "Come, let us greatly rejoice.." GNE, T-2: "When Augustus reigned.." Entrance with Gospel. "O gladsome Light.." Prokeimenon, of the day. **8 Readings.** After 3RD Reading, Royal Doors are opened, and the Reader chants in a loud voice the Tropar in 6th Tone: "Thou wast born secretly in the cave.." along with its verses, and the choir sweetly sings the refrain: "Have mercy upon them and upon us." At its completion, the Reader himself sings the refrain. Royal Doors are closed. After 6TH Reading, Royal Doors are opened, and the Reader chants in a loud voice the Tropar in 6th Tone; "Thou hast shone forth from a Virgin, O Christ." along with its verses and the choir sweetly sings the refrain: "O Giver of Life, Glory to Thee!" At its completion, the Reader himself sings the refrain. Royal Doors are closed.

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

After 8TH Reading, the Royal Doors are opened, and the Little Litany is intoned with the exclamation: "For Holy art Thou, O our God.." The Trisagion is sung. Prokeimenon, Tone 1: "The Lord said to Me, Thou art My Son.." Epistle: Hebrew 1:1-12. Alleluia, T-5: "The Lord said to my Lord.." Gospel: Luke 2:1-20. Augmented Litany.

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

Following the Dismissal, we go to the middle of the church and before the Ikon of the Feast, we sing: Troparion, T-4: "Thy Nativity, O Christ our God.." GNE: Kontakion, T-3: "Today the Virgin gives birth.." Veneration of Cross.



## WED JAN 7 - NATIVITY OF OUR LORD AND SAVIOR JESUS CHRIST

**FESTAL GREAT COMPLINE.** All-Night Vigil begins with Compline. Royal Doors are opened and the Priest, in phelon, begins: "Blessed is our God.." and Reader reads the regular beginning. On "O come, let us worship.." the Priest, begins the full censuring of the church. After censuring, the Royal Doors are closed, and phelon removed. The order of Great Compline is followed. "God is with us.." and its verses are intoned by the Priest in epitrahkil standing before the Royal Doors, and the choir sings sweetly and softly the refrain: "For God is with us." Following the Creed, the "All-holy.." is likewise intoned before the Royal Doors: the Priest intoning the Verse, and the choir singing the same.

After 1ST Trisagion - Our Father: the **Troparion**, "Thy Nativity, O Christ our God.." is sung. Royal Doors are opened during the singing of the **Troparion** and the **Kontakion**, and closed at end of each. The Priest wears his phelon and kamilavka during the **Troparion** and the **Kontakion**. After 2ND Trisagion - Our Father: the **Kontakion**: "Today the Virgin gives birth.." is sung. Following the reading of the Lesser Doxology, "Glory to God in the highest.."

**Litiya**, Tone I; "Let heaven and earth today.." **Glory**, T-5: "The Magi, kings of Persia.." Now & ever, T-6: "All angels in heaven.." **Apostikha**, T-2: "A great and marvelous wonder.." **Glory**, T-4: "Make glad, O Jerusalem.." N&E T-4: "Thou hast come to dwell.." Song of St. Simeon. **Troparion** of feast, T-4: "Thy Nativity, O Christ our God.." (3 times).

**FESTAL MATINS**. Six Psalms. Great Litany. **Troparion**: of feast (twice); **GNE**: **Troparion**. **Sessional Hymns** of feast: "Come, O ye faithful.." **Polyeleon**. **Magnification**: "We magnify Thee, O Christ the Giver of Life, who wast born in the flesh for us this day from her who knew not wedlock, the All-pure Virgin Mary." (**Selected Vs.**) "Shout with jubilation unto the Lord all the earth; sing to His name, give glory in praise of Him." **Sessional Hymn**: "How is He contained.." **Antiphon**: "From my youth.." **Prokeimenon**, T-4: "Out of the womb before the morning star.." **Gospel**: Matt 1:18-25. **Glory**, T-2: "Today all things are filled with joy: Christ is born of the Virgin." Now & ever, T-2: "Today all things are filled with joy: Christ is born in Bethlehem." "Have mercy on me.." **Stikhera**, T-6: "Glory to God in the highest.." 2 **Kanons**: both of feast, on 14. **Eirmosi & Katavasi**, T-1: "Christ is born.." After 3rd **Canticle**; **Hypakoe**, T-8: "Calling the Magi by a star.." After 6th: **Kontakion**, T-3: "Today the Virgin gives birth.." and **Eikos**: "Bethlehem has opened Eden.." (**No Magnificat**) On 9th: (**Refrain**) "Magnify, O my soul." and (**Eirmos**) "A strange and most wonderful mystery.." **Exapostilarion**, T-3: "Our Savior, the Dayspring.." **Praises** on 4 Verses, T-4: "Make glad, O ye righteous.." **Glory**, T-6: "When it was time.." Now & ever, T-2: "Today Christ is born.." **Great Doxology**. **Troparion** of feast, (once). **Augmented & Supplication Litanies**. **Festal Dismissal**: "May He who was born in a cavern and lay in a manger for our salvation, Christ our true God.."

**HOURS**. **Troparion** and **Kontakion** of feast. (At end of First Hour, instead of "O victorious leader.." we sing the **Kontakion** of feast.)

**DIVINE LITURGY OF ST. JOHN**. **Festal Antiphons**, T-2: "I give thanks to Thee, O Lord.." **Introit**: "From the womb before the morning star.." **Troparion**: "Thy Nativity.." **GNE**: **Kontakion**, T-3: "Today the Virgin.." Instead of Trisagion, we sing: "As many as have been baptized.." **Prokeimenon**, T-8: "Let all the earth worship Thee.." **Epistle**: Gal. 4:4-7. **Alleluia**, T-1: "The heavens are telling.." **Gospel**: Matt. 2:1-12. **Zadostoynik**. 9th **Canticle**, (**Refrain**) "Magnify O my soul.." (2nd **Eirmos**) "To love silence is easier.." **Communion Hymn**: "The Lord has sent redemption.." **Festal Dismissal**.

*Leave-taking Jan. 13.*



**THU JAN 8 - SECOND DAY OF THE NATIVITY OF OUR LORD.**  
**Synaxis of the Most Holy Theotokos.**

**FESTAL VESPERS.** (*Wednesday Afternoon*) Begin as Daily Vespers: "Blessed is our God.." Regular beginning; "O come, let us worship.." Read Psalm 103 "Bless the Lord, O my soul.." Great Litany. No kathisma. Lord, I call: 6 Verses: Nativity, T-2: "Come, let us greatly rejoice.." GNE, T-6: "Glory to God in the highest.." Entrance. Great Prokeimenon, T-7: "Who is so great a God as our God.." Augmented Litany. "Vouchsafe, O Lord.." Supplication Litany. **Apostikha:** T-8: "A marvelous mystery.." and its verses; GNE, T-8: "The shepherds hasten to Bethlehem.." Song of St. Simeon. Trisagion-Our Father. **Troparion: Nativity,** T-4: "Thy Nativity, O Christ our God.."; (once). Usually then we sing GNE; and the **Kontakion,** T-3: "Today the Virgin.." Festal Dismissal.

**HOURS.** **Troparion:** Nativity. **Kontakion** T-6: "He who before the morning star.."

**DIVINE LITURGY.** Regular Antiphons. (*Festal Antiphons can be sung instead, if desired*) **Entrance Hymn:** "Come, let us worship and fall down before Christ, O Son of God, who is born of a Virgin, save us who sing to Thee: Alleluia." **Troparia:** a) Nativity; **Kontakia,** GNE: T-6: "He who before the morning star.." *Instead of Trisagion, we sing:* "As many as have been baptized.." **Prokeimenon:** T-3: "My soul magnifies the Lord.." **Epistle:** Heb. 2:11-18. **Alleluia,** T-8: "Arise, O Lord, and go.." b) "The Lord swore Truth to David.." **Gospel:** Matthew 2:13-23. *Instead of "It is truly meet.."* Feast, "Magnify, O my soul.." (Eirmos) "To love silence is easier.." **Communion Hymn:** "The Lord has sent redemption.." Festal Dismissal.



**FRI JAN 9 - THIRD DAY OF THE FEAST OF NATIVITY.**

**Apostle and Protomartyr Archdeacon Stephen.**  
**Venerable Theodore the Branded, Confessor.**

**FESTAL VESPERS.** (*Thursday Afternoon*) No Kathisma. On Lord, I call: 6 Verses: Ap. 3, T-4: "Having enlightened your thought.." Saint 3, T-4: "To the bitterness of your exile.." **Glory,** Ap. T-2: "A most splendid crown.." N&E, Feast, T-2: "A great and most glorious wonder.." **NO** Entrance. **Prokeimenon:** of the day. **Apostikha:** Feast T-1: "Let us sing to Him.." **Glory,** Ap. T-6: "First among martyrs.." N&E: Feast, T-6: "Today all the angels.." **Troparia:** a) Apostle T-4: "You fought the good fight.." b) **Glory,** St. T-8: "Instructor in Orthodoxy.." c) N&E: Feast, T-4: "Thy Nativity, O Christ our God.." Festal Dismissal.

**HOURS.** (1st & 6th) **Troparia:** Feast & Apostle; **Kontakion:** Nativity.  
 (3rd & 9th) **Troparia:** Feast & Saint; **Kontakion:** Nativity.

**DIVINE LITURGY.** Regular Antiphons. **Beatitudes:** Feast 4, from Canticle 1; **Apostle** 4, from *Canticle* 3. **Entrance Hymn:** "Come, let us worship and fall down before Christ, O Son of God born of a Virgin, save us who sing to Thee: Alleluia." **Troparia:** a) Nativity; b) Apostle; c) church St; d) Saint. **Kontakia,** church St; **Glory:** Apostle, T-3: "Yesterday the Master came to us.."; N&E: Feast. **Trisagion.** **Prokeimena:** a) Feast. T-8: "Let all the earth worship Thee.." b)

Apostle T-8: "Their proclamation has gone out.." **Epistle:** Acts 6:8-7:5<sup>a</sup>, 46-70. Alleluia, T-4: a) **Feast:** "Let the heavens praise Thy wonders, O Lord." b) **Apostle:** "God is glorified in the council of the saints." **Gospel:** Matthew 21:33-42. **Zadostoynik:** (Instead of "It is truly meet..") **Feast, (Refrain)** "Magnify, O my soul.." (*Eimos*) "To love silence is easier.." **Communion Hymns:** a) "The Lord has sent redemption.." b) "Their proclamation has gone out.." Festal Dismissal.

\* \* \*

**SAT JAN 10 - SATURDAY BEFORE THEOPHANY**

1 Tim. 3:14-4:5. Matt 3:1-11

\* \* \*

**SUN JAN 11 - SUNDAY AFTER NATIVITY OF OUR LORD. Tone 5.**  
**Memorial of the Righteous Joseph the Betrothed,**  
**David the King, and James, Brother of the Lord.**

**GREAT VESPERS.** Kathisma. On Lord, I call: 10 Verses: Resurrection 3, T-5: "By Thy precious Cross, O Christ.." Nativity 4, T-2: "Come, let us greatly rejoice.." Righteous 3, T-1: "Come, let us all praise.." Glory, T-6: "Let us celebrate the memory.." N&E, Nativity, T-2: "When Augustus reigned.." Entrance. Prokeimenon: "The Lord is King.." **Apostikha:** Res. T-5: "We magnify Thee in songs.." Glory, T-6: "For the Priests Thy Nativity.." N&E, T-6: "Today the invisible nature.." **Troparia:** a) Nativity, T-4: "Thy Nativity, O Christ our God.." (twice); b) Righteous, T-2: "Proclaim the miracle, O Joseph.." (once).

**SUNDAY MATINS.** Troparia: Res. T-5: "Let us the faithful, praise.." (twice); Glory: Righteous, T-2: "Proclaim the miracle.." N&E: Nativity, T-4: "Thy Nativity, O Christ our God.." Kathismata #2 & #3. Sessional Hymns: of Tone. **Polyeleon.** Evlogetaria. "Blessed art Thou, O Lord.." **Hypakoe, Antiphons & Prokeimenon:** of Tone. **Gospel #8:** John 20:11-18. "Having beheld.." etc. **3 Kanons:** Resurrection on 6; Nativity on 4; Righteous on 4. **Eirmosi,** Res. T-5: "Christ has destroyed the armies.." **Katavasi,** Feast, T-1: "Christ is born.." After 3rd Canticle: **Kontakion** of Feast, T-3: "Today the Virgin gives birth.." After 6th: **Kontakion** of Righteous, T-3: "Today David is filled with joy.." **Magnificat.** **Exapostilarion #8:** "Seeing two angels.." **Glory:** Righteous; N&E Nativity: "Our Savior, the Dayspring.." **Praises** on 8 Verses: Resurrection 4, T-5: "After the tomb was sealed.." Nativity 4, T-4: "Make glad, O ye righteous.." **Glory:** Righteous, T-8: "Blood and fire.." **Now & ever:** "You are most blessed.." **Great Doxology.** Sunday Tropar #1: "Today salvation has come.." **Litanies.** Sunday Dismissal. **GNE, Gospel Stikhera #8:** "The tears of Mary.."

**HOURS.** (1st & 6th) Troparia: Resurrection & Righteous; **Kontakion:** Righteous. (3rd & 9th) Troparia: Resurrection & Nativity; **Kontakion:** Nativity.

**DIVINE LITURGY.** Regular Antiphons. **Troparia:** a) Resurrection; b) Nativity; c) Righteous. **Kontakia,** Glory: Righteous; N&E: Nativity. **Trisagion.** **Prokeimena:** a) Nativity, T-8: "Let all the earth worship Thee.." b) **Righteous** T-4: "God is wondrous in His Saints, the God of Israel." **Epistle:** Gal. 1:11-19.

**Alleluia**, T-4: "O Lord, remember David and all his meekness." b) "For he gave an oath to the Lord, and vowed to the God of Jacob.." **Gospel**: Matthew 2:13-23. **Zadostoynik**: feast, (*Refrain*) "Magnify, O my soul.." (*Eirmos*) "To love silence is easier.." **Communion Hymns**: a) "Praise the Lord.." b) "The Lord has sent redemption.." **Sunday Dismissal**.

\* \* \*

**WED JAN 14 - CIRCUMCISION OF OUR LORD JESUS CHRIST.**  
**St. Basil the Great, Archbishop of Caesarea.**

**GREAT VESPERS.** Kathisma. On Lord, I call: 8 Verses: Feast (Circumcision) 4, T-8: "The Savior, condescending.." St. Basil 4, T-4: "You have been called.." **Glory**, St. T-8: "O holy monk.." N&E, Feast, T-8: "The Savior condescending.." **Entrance. Prokeimenon** of the Day. 3 **Readings**: a) Genesis 17:1-2, 4-7, 3, 9-12, 14. b) Proverbs 8:22-30. c) Proverbs 10:31-11:12. **Litiya**, T-3: "O holy Basil.." **Glory**, T-6: "Grace poured forth.." N&E, T-8: "The Savior condescending.." **Apostikha**, Feast, T-1: "Divine and sacred bee.."; **Glory**, St. T-6: "Having received the grace.." N&E, Feast, T-8: "The All-good God was not ashamed.." **Troparia**: a) St Basil, T-1: "Your proclamation has gone out.." (*twice*); b) Feast T-1: "Seated upon the fiery throne.." (*once*).

**FESTAL MATINS.** Six Psalms. Great Litany. **Troparia**: a) Feast, T-1: "Seated upon the fiery throne.." (*twice*); **Glory**: St. T-1: "Your Proclamation.." N&E: Feast, T-1: "Seated upon the fiery throne.." Kathismata of day. **Sessional Hymns**: "As royal adornment.." **Polyeleon**. **Magnification**: "We magnify,\* we magnify you,\* O Hierarch Father Basil,\* and we honor your holy memory,\* for you do pray for us,\*\*\* unto Christ our God." **Sessional Hymn**: "Laying low by the strength.." **Antiphon**, T-4: "From my youth.." **Prokeimenon**: T-4: My mouth shall speak wisdom.." **Gospel** John 10:1-9. Psalm 50; etc. **Glory**: "Through the prayers of the Hierarch Basil.." N&E, Through the prayers of the Theotokos.." "Have mercy on me, O God.." **Stikhera**, T-6: "Grace poured forth from your lips." 2 **Kanons**: Feast on 6 Saint. on 8. **Eirmosi**, T-2: "Come, all ye people.." **Katavasi**, (Theophany) T-2: "The Lord mighty in battle.." After 3rd Canticle: **Kontakion**, Feast, T-3: "The Lord of all endures.." and **Eikos**. GNE, **Sedalen**, Feast, T-4: "As Thou art an Abyss of love.." After 6th: **Kontakion** of Saint, T-4: "You were revealed as the sure.." and **Eikos**; **NO Magnificat**. On 9th: *Refrain* "Magnify, O my soul.." **EIRMOS**; "The Light that was before the sun.." **Exapostilarion**: "For love or the pursuit.." (*twice*) GNE, Feast; "The Creator of the ages.." **Praises** on 6 Verses: T-5: "He who without division.." **Glory**, T-5: "Grace poured forth.." N&E, T-8: "The Savior condescending.." **Great Doxology**. **Troparia**: Saint T-1: "Your Proclamation.." GNE, Feast, T-1: "Seated upon the fiery throne.." **Litanies**. **Festal Dismissal**: "May He who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God..."

**HOURS.** **Troparia**: Feast and Saint. **Kontakia**: (1st & 6th) Feast. (3rd & 9th) Saint.

**DIVINE LITURGY OF ST. BASIL.** Regular Antiphons. **Entrance Introit**: "Come let us worship...who art wonderful in Thy saints, O Son of God, save us..." **Troparia**: a) Feast; b) Saint. **Kontakia**: **Glory**: Saint; N&E: Feast, **Prokei-**

**mena:** a) T-6: "O Lord, save Thy people.." b) Saint, T-1: "My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding." **Epistles:** a) Col. 2:8-12. b) [Saint] Heb. 7:26-8:2. **Alleluia,** a) T-8: "Attend, O Shepherd of Israel, Thou who guidest Joseph like a sheep." b) "A righteous man's mouth reflect wisdom, and his tongue speaks justice." **Gospels:** a) Luke 2:20-21,40-52. b) [Saint] Luke 6:17-23. (Instead of "It is truly meet.") "All of creation rejoices in you.." **Communion Hymns:** a) "Praise the Lord.." b) "The righteous shall be in everlasting remembrance.." **Festal Dismissal.**

\* \* \*

## FRI JAN 16 - FOREFEAST OF THEOPHANY.

**ROYAL HOURS.** The Hours should begin about 8 in the morning. An analoy should have been already placed in the center of the church, and at least one candlestand by it. The Priest is vested in epitrahil, cuffs and phelon; the deacon fully vested. The Royal Doors are opened, the Priest solemnly carrying the Gospel, the deacon, preceding the Priest, carrying the censer and candle. Both go to the center of the church and the Gospel is placed on the analoy.

Regular beginning, and on "O come, let us worship.." the Priest and deacon begin the full censng: that is the Gospel, the sanctuary, the ikonastas, the people and the whole church. On the **First** and **Ninth Hours**, there is a full censng of the church, but on the **Third** and **Sixth Hours**, a half censng: That is: the Gospel, ikonastas and people. The service of Royal Hours is taken from the Menaion as set forth.

After the reading of the Gospel on Ninth Hour, the Priest solemnly carries the Gospel back to the Sanctuary, blesses the people with it from on the amvon, then places it back on the Altar. The Royal Doors are closed, and the Priest removes his phelon.

<b>1st Hour:</b>	Isaiah 35:1-10.	Acts 13:25-32.	Matt. 3:1-11.
<b>3rd Hour:</b>	Isaiah 1:16-20.	Acts 19:1-18.	Mark 1:1-8.
<b>6th Hour:</b>	Isaiah 12:3-6.	Romans 6:3-11.	Mark 1:9-11.
<b>9th Hour:</b>	Isaiah 49:8-15.	Titus 2:11-14.	Matt. 3:13-17.

**TYPIKA.** After the Ninth Hour is completed, the Reader reads the **Typika**. The Creed is Read, because there will be no Liturgy. After "Our Father.." **Kontakion** of Forefeast, T-4: "When the Lord descended today.." Then: "Lord, have mercy." (12). "O All-holy Trinity, Might one in essence.." We sing: "It is truly meet.." Daily Dismissal. **\*\* Divine Liturgy is NOT SERVED THIS DAY \*\***

\* \* \*

## SUN JAN 16 - THIRTY THIRD SUNDAY AFTER PENTECOST. Tone 6. Sunday Before Theophany. Eve of Theophany. G#9

**GREAT VESPERS.** Kathisma. Lord, I call: 10 Verses: Res. 6, T-6: "Winning the victory over hell.." Forefeast 4, T-4: "O faithful, let us anticipate.." **Glory:** Ffeast, T-6: "Make ready, O River Jordan.." **N&E, Dogmatik,** T-6: "Who will not bless you.." **Prokeimenon:** "The Lord is King.." **Apostikha,** Res. T-6: "Thy Resurrection, O Christ.." **GNE, Ffeast,** T-6: "Let the desert of Jordan rejoice.." **Troparia:** a) T-4: "Rejoice, O Virgin.." (*twice*); b) Forefeast, T-4: "The River Jordan once turned back.." (*once*).

**SUNDAY MATINS.** Troparia: Res. T-6: "The angelic powers." (twice); GNE, Forefeast, T-4: "The River Jordan once turned back.." Kathismata #2 & #3. Sessional Hymns: of Tone. **Evlogitaria.** Hypakoe, Antiphons and Prokei menon: of Tone. **Gospel #9: John 20:19-31.** "Having beheld.." etc. **2 Kanons:** Resurrection on 8; Forefeast on 6. **Eirmosi,** Res. T-6: "When Israel crossed the sea.." **Katavasi** of Feast, T-2: "The Lord mighty in battle.." After **3rd** Canticle: **Kontakion** of Forefeast, T-4: "When the Lord descended today.." and **Eikos.** **Sedalen:** of Ffeast. After **6th:** **Kontakion** of Res. T-6: "When Christ the Giver of Life.." **Eikos:** "Let us he faithful praise.." **Magnificat.** **Exapostilarion #9:** "The doors were shut.." **GNE,** Ffeast, "O Thou Lover of mankind.." **Praises,** 8 Verses: Res. 4, T-6: "Thy Cross, O Lord.." Ffeast 4, T-6: "Why do you doubt.." **Glory,** Gospel Stikhera #9, T-5: "As in the latter times.." **N&E:** "You are most blessed.." **Great Doxology.** Sunday Tropar #2: "By rising from the tomb.." Litanies. Sunday Dismissal.

**HOURS.** Troparia: Resurrection and Forefeast. **Kontakia:** (1st & 6th) Forefeast; (3rd & 9th) Resurrection.

**DIVINE LITURGY OF ST. JOHN.** Regular Antiphons. Troparia: a) Resurrection; b) Forefeast. **Kontakion:** GNE, Forefeast. **Prokeimemon,** {Sun. Before}, T-6: "O Lord, save Thy people and bless Thine inheritance." **Epistle:** {Sun. Before} 2Tim. 4:5-8. **Alleluia,** {Sun. Before}, T-8: a) "God be merciful to us and bless us!" b) "And cause His face to shine upon us, and have mercy on us!" **Gospel:** {Sun. Before} **Mark 1:1-8.** **Dostoyunik:** "It is truly meet.." **Communion Hymn:** "Praise the Lord.." Sunday Dismissal.

\* \* \*

**SUN JAN 16 - EVE OF THEOPHANY.** At 2 or 3pm OR Soon after Liturgy.

**FESTAL VESPERS.** Begin as Daily Vespers. Priest; "Blessed is the Kingdom.." Reader: "O come, let us worship.." Read OR SING Psalm 103. **Great Litany.** No kathisma. **Lord, I call:** 8 Verses, all to feast, T-2: "The Forerunner beheld our Enlightenment.." **GNE:** T-2: "Thou hast bowed Thy head. Entrance with Gospel. "O gladsome Light.." **Prokeimemon** of day. 13 Readings.

**After 3RD Reading:** Royal Doors are opened, and Reader chants in a loud voice the Tropar in 5th Tone: "Thou who has created the world.." along with its verses, and the choir sweetly sings the refrain: "**Glory to Thee who lovest mankind.**" At its completion, Reader himself sings the refrain. Royal Doors are closed.

**After 6TH Reading:** Royal Doors are opened, and Reader chants in a loud voice the Tropar in 6th Tone: "In the abundance of Thy mercy.." along with its verses, and the choir sweetly sings the refrain: "**Except upon those that sit in darkness, Glory To Thee!**" At its completion, Reader himself sings the refrain. Royal Doors are closed.

- |            |                      |            |             |
|------------|----------------------|------------|-------------|
| 1) Genesis | 1:1-13               | 4) Joshua  | 3:7-8,15-17 |
| 2) Exodus  | 14:15-18,21-23,27-29 | 5) 2 Kings | 2:6-14      |
| 3) Exodus  | 15:22-27             | 6) 2 Kings | 5:9-14      |

7) Isaiah	1:16-20	11) I Kings	18:30-39
8) Genesis	32:1-10	12) 2 Kings	2:19-22
9) Exodus	2:5-10	13) Isaiah	49:8-15
10) Judges	6:38-40		

**After 13TH Reading:** Royal Doors are opened, and the **Little Litany** is intoned with the Exclamation: "For Holy art Thou, O our God.." Trisagion is sung. **Prokeimenon**, T-3: "The Lord is my light and my salvation.." **Epistle:** 1Cor. 9:19-27. **Alleluia**, T-6: "My heart is inditing a good matter.." **Gospel:** Luke 3:1-18. **Augmented Litany.** "Vouchsafe, O Lord.." **Supplication Litany.** **No Apostikha.**

We, at once begin **The Great Blessing of Waters**, according to the order in the Trebnik, or Menaion. **Festal Dismissal:** "May He who deigned to be **Baptized by John in the Jordan for our salvation, Christ our true God..**"

\* \* \*

## MON JAN 19 - HOLY THEOPHANY & BAPTISM OF OUR LORD.

**FESTAL GREAT COMPLINE.** (*Sunday Evening*) All-Night Vigil begins with Compline. Royal Doors are opened and the Priest, in phelon, begins: "Blessed is our God.." and Reader reads the regular beginning. On "O come, let us worship.." the Priest, begins the full censuring of the church. After censuring, the Royal Doors are closed, and phelon removed. The order of Great Compline is followed. "God is with us.." and its verses are intoned by the Reader; and the choir sings sweetly and softly the refrain: "For God is with us." Following the **Creed**, the "All-holy.." is intoned by the Priest and its Verses, and the choir singing the same.

**After 1ST Trisagion—Our Father:** the **Troparion**, T-1: "When Thou, O Lord.." is sung. Royal Doors are opened during the singing of the Troparion and the Kontakion, and closed at end of each. The Priest wears his phelon and kamilavka during the Troparion and the Kontakion. **After 2ND Trisagion—Our Father:** the **Kontakion**, T-4: "Today Thou hast appeared.." is sung. Following the reading of the Lesser Doxology, "Glory to God in the Highest.."

**The Litiya**, T-4: "He who covers Himself with light.." **Glory**, T-8: "O Lord, wishing to fulfill.." **Now & ever**, T-8: "Today creation is.." **Apostikha**, T-2: "Seeing Thee, O Christ.." **GNE**, T-6: "Seeing the Sun.." **Song of St. Simeon.** Trisagion—Our Father. **Troparion:** of Feast, T-1: "When Thou, O Lord, wast baptized.." (3 times).

**FESTAL MATINS.** Six Psalms. Great Litany. **Troparion:** of feast, T-1: "When Thou, O Lord.." (twice): **GNE:** Troparion (*again*): Sessional Hymns: "Thou hast appeared.." **Polyeleon.** **Magnification:** "We magnify,\* we magnify Thee,\* O Christ the Giver of Life,\* who for our sakes wast in the flesh this day,\*\*\* baptized by John in the waters of Jordan." (**Selected Verse**) "God be compassionate to us, and bless us; and make Thy face to shine upon us, and have mercy on us." **Sessional Hymn:** "O ye faithful, come and see.." **Antiphon:** "From my youth.." **Prokeimenon**, T-4: "The sea saw it and fled; Jordan was driven back." **Gospel:** Mark 1:9-11. **Psalm 50.** **Glory**, T-2: "Today all things greatly rejoice: Christ has appeared in Jordan." **N&E:** (repeat). "Have mercy.." **Stikhera**, T-6: "God the Word

appeared to mankind.." **2 Kanons:** both of feast, 1st Kanon on **8**, 2nd Kanon on **6**. **Eirmosi & Katavasi**, T-2: "The Lord mighty in battle.." After **3rd** Cantic: **Hypakoe:** "When Thou broughtest light.." After **6th:** **Kontakion**, T-4: "Today Thou hast appeared.." and **Eikos**. (No Magnificat). On **9th: (Refrain)** "Magnify, O my soul.." (**Eirmos**) "No tongue is capable.." **Exapostilarion:** "The Savior, who is grace and truth.." (3 times). **Praises** on **4** Verses, T-1: "O Christ our Master.." **Glory**, T-6: "O Savior, who clothest Thyself.." **Now & ever**, T-2: "Today Christ has come.." **Great Doxology**. Troparion of feast, T-1: "When Thou, O Lord.." **Litanies**. Festal Dismissal: "May He who deigned to be Baptized by John in the Jordan for our salvation, Christ our true God.."

**HOURS.** Troparion and Kontakion: of Feast.

**DIVINE LITURGY OF ST. BASI.** Festal Antiphons, T-2: "When Israel went forth from Egypt.." **Introit:** "Blessed is He that comes in the name of the Lord.." **Troparion:** of feast T-1: "When Thou, O Lord.." **Kontakion:** of feast; **GNE**, T-4: "Today Thou hast appeared.." **Instead of Trisagion**, we sing: "As many as have been baptized.." **Prokeimenon**, T-4: "Blessed is He that comes.." **Epistle:** Titus 2:11-14. **Alleluia**, T-4: "Offer to the Lord.." **Gospel:** Matt.3:13-17. **Zadostoynik:** (Instead of "It is truly meet..") T-2; (**Refrain**) "Magnify, O my soul.." (**Eirmos**) "No tongue is capable of praising.." **Communion Hymn:** "The Grace of God has appeared.."

After Amvon Prayer, **Great Blessing of Waters**, according to the order in the Trebnik. Festal Dismissal.

*Leave-taking. Jan. 27.*

\* \* \*

**TUE JAN 20 - SECOND DAY OF HOLY THEOPHNY.** Synaxis of the Honorable, Glorious Forerunner and Baptist John.

**FESTAL VESPERS.** Begin as Daily Vespers. Regular beginning; "O come, let us worship.." **Read Psalm 103.** Great Litany. No kathisma. On **Lord, I call:** 6 Verses, Feast 3, T-2: "The Forerunner beheld.." Baptist 3, T-1: "When the Forerunner beheld Thee.."; **Glory**, Bap. T-6: "You, the light in the flesh.."; **Now & ever**, Feast T-6: "God the Word appeared to mankind.." Entrance with censer. **Great Prokeimenon**, T-7: "Our God is in heaven and on earth,\* He has done whatsoever He pleases." Augmented Litany. "**Vouchsafe, O Lord..**" Supplication Litany. **Apostikha**, T-4: "When he saw Thee, O Master.." **Glory**, T-4: "As the lover of the Spirit.." **N&E**, T-4: "Come, let us do as the wise.." **Troparia:** Feast, T-1: "When Thou, O Lord.." **Glory**, **Now & ever:** Baptist, T-2: "The memory of the righteous.." Festal Dismissal.

**HOURS.** Troparia: Feast and Baptist. **Kontakia:** (1st & 6th) Feast; (3rd & 9th) Baptist.

**DIVINE LITURGY OF ST. JOHN.** Regular Antiphons. (Festal Antiphons can be sung instead, if desired). **Entrance Hymn:** "O come, let us worship....O Son of God baptized in the Jordan, save us who sing to Thee: Alleluia!" **Troparia:** a) Feast; b) Baptist. **Kontakia**, **Glory:** Baptist; **Now & ever:** Feast. **Instead of**

Trisagion, we sing: "As many as have been baptized.." **Prokeimena**, a) T-4: "Blessed is He that comes.." b) T-7: "The righteous shall flourish in the Lord, \* and shall hope in Him." **Epistle: Acts 19:1-8.** Alleluia, a) T-5: "Light dawns for the righteous, and joy for the upright in heart." b) "Rejoice in the Lord, O ye righteous, and give thanks to His holy Name." **Gospel: John 1:29-34.** **Zadostoynik:** festal, T-2: (Refrain) "Magnify, O my soul.." (Eirmos) "No tongue is capable of praising.." **Communion Hymns:** a) "The grace of God has appeared.." b) "The Righteous shall be in everlasting remembrance.." Festal Dismissal.

\* \* \*

**SUN JAN 25 - THIRTY SECOND SUNDAY AFTER PENTECOST. Tone 7.**  
**Sunday After Theophany. Afterfeast.**  
**Holy Martyr Tatiana of Rome.**

**GREAT VESPERS.** Kathisma. On Lord, I call: 10 Verses, Resurrection 4, T-7: "Come, let us rejoice in the Lord.." Feast, 3, T-1: "The Forerunner beheld." Saint 3; T-2: "When, richly illumined by the light." Glory, Feast, T-5: "The Forerunner beheld." N&E, Dogmatik, T-7: "Beyond nature you became.." **Prokeimenon:** "The Lord is King.." **Apostikha**, Res T-7: "As the Savior of the world.." **GNE**, Feast T-6: "Seeing the Sun.." **Troparia:** T-4: "Rejoice, O Virgin.." (twice); Feast, T-1: "When Thou, O Lord.." (once).

**SUNDAY MATINS.** Troparia: Res. T-7: "By Thy Cross, Thou didst.." (twice); **GNE:** Feast, T-1: "When Thou, O Lord.." Kathismata #2 & #3. Sessional Hymns: of Tone. **Polyeleon. Evlogitaria.** Hypakoe, Antiphons & Prokeimenon: of Tone. **Gospel #10: John 21:1-14.** "Having beheld." Psalm 50; etc. 3 **Kanons:** Resurrection on 6; Feast, on 4; Saint on 4. **Eirmosi**, Res. T-7: "The water changed its nature.." **Katavasi**, Feast, T-2: "The Lord mighty in battle.." After 3rd Canticle: **Kontakion of Feast**, T-4: "Today Thou hast appeared.." and **Eikos:** "Upon Galilee of the nations.." **Kontakion of Saint**, T-4: "You did shine forth radiantly.." **Sedalen:** St; T-4: "Having completed a twofold contest.." **GNE** Feast, "Christ our God, who clothes Himself.." After 6th: **Kontakion of Resurrection**, T-7: "The dominion of death.." and **Eikos:** "The nethermost parts of the world.." **Magnificat. Exapostilarion #10:** "In the Sea of Tiberias.." **GNE** Feast, "The Savior who is grace and truth.." **Praises**, 8 Verses: Resurrection 4, T-7: "Christ is risen from the dead.." Feast, 4, T-1: "O Christ our Master.." **Glory:** (Gospel Stikhera) #10, T-6: "After the descent into.." N&E: "You are most blessed.." **Great Doxology.** Sunday Tropar #1: Today salvation has come.." **Litanies.** Sunday Dismissal.

**HOURS.** Troparia: Resurrection & Feast. **Kontakia:** (1st & 6th) Feast. (3rd & 9th) Resurrection.

**DIVINE LITURGY.** Regular Antiphons. **Troparia:** a) Resurrection; b) Feast; c) Church; d) Saint. **Kontakion:** Resurrection; **Glory:** Saint; N&E: Feast. **Prokeimenon:** {Sun After} T-1: "Let Thy mercy, O Lord.." **Epistle:** {Sun After} Eph. 4:7-13. **Alleluia:** a) "Of Thy mercies I will sing for ever, O Lord; I will

declare Thy truth unto generation with my mouth." b) "For Thou hast said: Mercy shall be built up for ever; in the heavens Thy truth shall be established." Gospel: {Sun After} Matt. 4:12-17. **Instead of:** "It is truly meet.." T-2: (Refrain) "Magnify, O my soul.." (Eirmos) "No tongue is capable of praising.." **Communion Hymns:** a) "Praise the Lord.." b) "The grace of God has appeared.." Sunday Dismissal.

\* \* \*

**NOTE:** "Polyeleon" is to be sung at all Sunday Matins in our Diocese of Alaska throughout the Year; even if somehow not Indicated.

❖ \* + \* ❖

## Holy Martyr Tatiana

Holy Martyr Tatiana was born during the reign of Roman Emperor Alexander Severus (223-235 AD) an emperor whose cruelty to Christians followed patterns of others. Tatiana and her father looked to the need of those less fortunate than themselves, giving generously of their time and money, bribing officials for the release of Christians from the dungeons, and finding shelter for the many homeless.

Tatiana became thoroughly familiar with the maze of catacombs of Rome, wherein she helped many of the faithful to elude their pursuers, took risks for her fellow Christians, which she preferred to the safety of her own comfortable home. Her familiarity with what amounted to the underground of ancient Rome was coupled with access to authority which she could easily disarm with her captivating charm to effect escape or release of a hapless victim of the unrelenting persecution.

Tatiana's father put his trust in one of the many sycophants of the emperor, and was betrayed by this tool of royalty and dragged before a tribunal in humiliating fashion without proof other than the word of a royal foil who witnessed against him. Tatiana's father forthrightly stated that his only guilt lay in a love for his fellow man through Jesus Christ, the Savior. He was condemned to death. He chose to die rather than deny Christ.

Tatiana was quite soon thereafter seized and brought before the emperor who saw in the pretty young maiden an opportunity to discredit Christianity. He surmised that with an approach befitting her station, she could be won over and be made to return to paganism. Emperor Severus used his utmost talking skill, but when he saw his words were becoming wasted, he decided on another plan.

Tatiana was taken under armed guard as an enemy of the state and ceremoniously placed in the midst of the idols in the royal temple where she was ordered to recant and bow to the stone figures. Tatiana did nothing, but look around in defiance of those who had crowed to witness the transformation that never came about. It was then that she was flogged unmercifully, lashed to the point where she fell to her knees and she begged God not for help, but for a display of His power. The earth commenced trembling as though an earthquake had struck and all the stone idols came crashing onto the floor. The pagans scattered in terror, but when order was restored, the 19 year old maiden was taken out into the streets where she was tortured again and then put to death. Her remains were discovered and placed in a chapel in 1634 under Pope Urban VIII. She is commemorated on January 12 (25). *Holy Martyr Tatiana pray unto God for us.*

\* \* \*

