

# The Typicon

that is

The Church Order of the Monastery of St. Sabbas near Jerusalem  
according to the modern usage of the Russian Church,  
diligently compared with previous print editions and manuscripts, both Slavonic and Greek,  
translated into English, annotated and edited  
by

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## CHAPTER 19

RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS  
OF A TEMPLE DEDICATED TO A SAINT19.1 WHEN THE PATRONAL FEAST OF A TEMPLE DEDICATED TO  
ST SYMEON THE STYLITE OCCURS ON A SUNDAY

On Saturday at **Little Vespers**:

At *Lord, I have cried*:

4 stichera for the Resurrection in the Current Tone<sup>1</sup>

*Glory*: doxasticon for the Patron Saint<sup>2</sup>

*Both now*: Dogmatic Theotokion of Little Vespers [in the Current Tone].

At the Aposticha:

1 sticheron for the Resurrection [from the *Octoechos*]

3 stichera for the Patron Saint from the Aposticha of Great Vespers with their verses<sup>3</sup>

*Glory*: doxasticon for the Patron Saint [from the *General Menaion*];<sup>4</sup>

*Both now*: idiomelon for the Indiction.<sup>5</sup>

After the Trisagion Prayers:

Troparion for the Resurrection [from the *Octoechos*];

*Glory*: Troparion for the Patron Saint;

*Both Now*: Troparion for the Indiction.

Little Augmented Litany and Dismissal.

<sup>1</sup>The Slavonic text reads *гласъ ѿ* (Tone 4), but this is a mistake in the text. The 1641 edition reads *гласъ ѿ*, that is, “4 of the Tone [of the week]”.

<sup>2</sup>When materials for the Patron Saint are not available in the service to the saint in the monthly *Menaion*, they may be taken from the *General Menaion*. Since the Typicon does not here specify which sticheron for the Patron Saint should be sung, the doxasticon appointed at *Lord, I have cried* of Vespers in the *General Menaion* may be sung.

<sup>3</sup>The current version of the *Typicon* indicates that the stichera are taken from Great Vespers. However, the service in the monthly *Menaion* for September 1 lacks Aposticha stichera to St. Symeon (the stichera are for the Indiction). The 1641 edition indicates that the appropriate stichera are taken “from the service to a Venerable Father in the *General Menaion*.”

<sup>4</sup>The *Typicon* does not specify which sticheron for the Patron Saint should be sung. In practice, the doxasticon appointed at the Aposticha of Vespers in the *General Menaion* may be sung.

<sup>5</sup>According to the 1641 edition of the *Typicon*, this sticheron is taken from *Both now* at *Lord, I have cried* of Great Vespers (*O unoriginate Word and Son*).

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

On Saturday at **Great Vespers**:

The proemial psalm.

Cathisma 1 [in three stases with a Little Litany after each stasis]

At *Lord, I have cried*:

3 stichera for the Resurrection [in the Current Tone]

3 stichera for the Indiction

4 stichera for the Patron Saint [3 in Tone 5 and 1 in Tone 2]

*Glory*: doxasticon for the Patron Saint

*Both Now*: Primary Theotokion in the Current Tone.

Entrance. [*O gladsome light*]; Daily Prokimenon: [*The Lord is King*]; 3 Lessons<sup>i</sup>

[Augmented Litany, *Let us all say; Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē:

[3 idiomela] for the Patron Saint<sup>6</sup>

[4 idiomela] for the Indiction<sup>7</sup>

*Glory*: [doxasticon] for the Patron Saint<sup>8</sup>

*Both Now*: idiomelon for the Indiction.<sup>9</sup>

At the Aposticha:

4 alphabetical stichera for the Resurrection, with the usual verses

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: idiomelon for the Indiction.

At the Blessing of Loaves:

*O Theotokos Virgin*, twice

Troparion for the Patron Saint, once.

*Blessed be the Name of the Lord*, thrice; [usual Psalm 33:1-10];

Reading from the Epistles.<sup>10</sup>

At **Matins**:

<sup>6</sup>These three stichera for the Patron Saint are the remaining three idiomela in Tone 2 appointed at Great Vespers at *Lord, I have cried*.

<sup>7</sup>These four stichera for the Indiction are the four idiomela (two in Tone 1 and two in Tone 2) appointed at Great Vespers at the Aposticha. They are chanted without any verses.

<sup>8</sup>This doxasticon from the Praises of Matins may be sung.

<sup>9</sup>The idiomelon from *Both now* of the Praises of Matins may be sung.

<sup>10</sup>The 1641 edition of the Typicon prescribes a reading from the life of the Patron Saint.

<sup>i</sup>Two lessons for the Indiction: (1) Isa 61:1-9 and (2) Lev 26:3-12, 14-17, 19-24; and one for the Patron Saint: (3) Wis 4:7-15.

## 19.1. September 1 on a Sunday

[Six Psalms]

At *The Lord is God*:

Troparion for the Resurrection, twice;

*Glory*: Troparion for the Patron Saint;

*Both Now*: Troparion for the Indiction.

[Cathismata 2 and 3]; After each Cathisma reading, [Little Litany];

Sessional Hymns for the Resurrection [with their verses and

Theotokia;<sup>11</sup> Reading from the Gospel Commentary]

Polyeleos<sup>12</sup>

[Magnification for the Patron Saint, with Select Psalm verses

Eulogetaria for the Resurrection

Little Litany; Hypacoē for the Resurrection from the *Octoechos*]

All of the Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading  
from the Psalter;

Sessional Hymn for the Patron Saint appointed after the second reading  
from the Psalter;

first Sessional Hymn for the Patron Saint appointed after the Polyeleos;]

*Glory*: [second] Sessional Hymn for the Patron Saint [appointed after  
the Polyeleos];

*Both now*: Sessional hymn for the Indiction [appointed after the first  
reading from the Psalter]

Reading [from the life of the Patron Saint]

Hymns of Ascents in the Current Tone [from the *Octoechos*].

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins

Gospel for the Patron Saint.

*Having beheld the resurrection*; Psalm 50;

[*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the  
intercessions of the Theotokos; Have mercy on me, O God*;] Sticheron

for the Patron Saint<sup>13</sup>

[Prayer, *Save, O God, Thy people*.]

<sup>11</sup>The dismissal Theotokion for the Resurrection in the Current Tone is chanted instead of the Theotokion of the first set of Sessional Hymns.

<sup>12</sup>The 1641 edition of the Typicon prescribes the following order: Cathisma 17 (Psalm 118), concluding with the Eulogetaria for the Resurrection; Little Litany; Hypacoē for the Resurrection from the *Octoechos*; a Reading for the Indiction. Then, the Polyeleos followed by the Magnification and Select Psalm verses. For more on this problem, see the footnote on p. 103.

<sup>13</sup>If no idiomatic sticheron is printed in the *Menaion*, it may be taken from the service in the *General Menaion*.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

Canons:

4 hymns from the Canon for the Resurrection [Hirmos once, 2 troparia and the Theotokion]

4 [troparia from the Canon] for the Indiction

6 [troparia from the Canon] for the Patron Saint

[After each Ode], Catabasia: *Moses made the sign of the Cross*.

After Ode 3: [Little Litany]; Kontakion for the Indiction; Sessional Hymn for the Patron Saint, twice; *G/N*: Sessional Hymn for the Indiction.

Reading [from the life of the Patron Saint]

After Ode 6: [Little Litany]; Kontakion and *Œcos* for the Patron Saint; [Reading from the Prologue or Synaxarion].

After Ode 8: the Magnificat is sung.

After Ode 9: [Little Litany];

[*Holy is the Lord, our God*, in the Current Tone]

Exapostilarion for the Resurrection;<sup>14</sup> *Glory*: Exapostilarion for the Patron Saint; *Both now*: Exapostilarion for the Indiction.

At the Praises [8 stichera]:

3 stichera for the Resurrection;

3 idiomela for the Indiction

Verse: Precious in the sight of the Lord [is the death of His saints]

First sticheron for the Patron Saint [from the *General Menaion*]<sup>15</sup>

Verse: Blessed is the man that feareth the Lord [in His commandments shall he greatly delight].

Second sticheron for the Patron Saint [from the *General Menaion*]

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: [theotokion in Tone 2,] *Most-blessed art thou*.

Great doxology. [Troparion for the Resurrection.]

Litanies and Usual Dismissal sequence

*Glory / Both now*: Gospel sticheron<sup>16</sup>

[Reading from the *Catechetical Discourses* of St. Theodore the Studite, fol-

<sup>14</sup>The Exapostilarion for the Resurrection is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel reading for the Patron Saint.

<sup>15</sup>Since there are no stichera for the Saint appointed at Matins at the Praises in the monthly *Menaion*, the two stichera may be taken from the *General Menaion*, as prescribed in the 1641 edition of the *Typicon*. It should be noted that the current *Typicon* prescribes three stichera for the Patron Saint; however, this is erroneous since only two psalm verses are indicated in the current *Typicon*. The 1641 edition of the *Typicon* prescribes at the Praises 4 stichera for the Resurrection and 4 stichera for the Patron Saint, with the stichera for the Indiction transferred from the Praises to the Litē of Great Vespers.

<sup>16</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

## 19.1. September 1 on a Sunday

lowed by the First Hour]

At the **Hours**:

At the First Hour:

Troparion for the Resurrection

*Glory*: Troparion for the Indiction

*Both Now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion for the Resurrection.

At the Third Hour:

Troparion for the Resurrection

*Glory*: Troparion for the Patron Saint

*Both Now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion for the Patron Saint<sup>17</sup>

[At the Sixth Hour:

Troparion for the Resurrection

*Glory*: Troparion for the Indiction

*Both Now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion for the Indiction

At the Ninth Hour:

Troparion for the Resurrection

*Glory*: Troparion for the Patron Saint

*Both Now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion for the Resurrection]

At the **Divine Liturgy**:

At the Beatitudes, [12 troparia]:

4 for the Resurrection [in the Current Tone]

4 from Ode 3 of [the Canon for the] Indiction

4 from Ode 6 of [the Canon for the] Patron Saint

At the Little Entrance:

Troparion for the Resurrection

Troparion for the Indiction

Troparion for the Patron Saint

Kontakion for the Resurrection

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for the Indiction.

<sup>17</sup>The Typikon reads: Kontakion for the Patron Saint, the Indiction, and the Resurrectional Kontakion, alternating. We have expanded this instruction as indicated in brackets below.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

Prokimenena for the Indiction and the Patron Saint:

[Indiction, Tone 3: *Great is our Lord, and great is His power, and His wisdom is infinite*;<sup>ii</sup> St. Symeon, Tone 7: *Precious in the sight of the Lord is the death of His saints*].<sup>iii</sup>

Epistle lessons:

for the Indiction;<sup>iv</sup> the appointed [Sunday] reading [from the] daily [lectionary] as part of the first reading;<sup>18</sup> for St. Symeon<sup>v</sup>

Alleluia [for the Indiction and for the Patron Saint.]

Gospel lessons:

for the Indiction;<sup>vi</sup> the appointed [Sunday] reading [from the] daily [lectionary] as part of the first reading; for St. Symeon<sup>vii</sup>

Communion verse: for the Indiction [*Thou shalt bless the crown of the year with Thy goodness, O Lord*<sup>viii</sup>] and for the Patron Saint [*The righteous shall be had in everlasting remembrance*<sup>ix</sup>].

[Note] **The same day in the evening:** on account of the Patronal Feast of the Temple, we celebrate the Apodosiis of the Patronal Feast in the following manner.

At Vespers: the tripple peal, but without the large bell.<sup>19</sup>

[Proemial Psalm; Great Litany; No Cathisma reading]

At *Lord, I have cried*:

3 stichera for the Patron Saint

3 stichera for the Saint in the *Menaion*

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: Primary Theotokion in the same Tone.

Note that even if it is a Wednesday or Friday, we sing the Primary Theotokion [on the Apodosiis of the Patronal Feast, never the Theotokion or Staurothetokion of the *Menaion*.]

[Entrance;<sup>20</sup> *O gladsome Light* is chanted]; Prokimenon for the day. [Litany: *Let us all say*]; *Vouchsafe, O Lord*. Litany: *Let us complete our evening prayer*.

At the Aposticha:

stichera for the Patron Saint [with their verses]

*Glory*: doxasticon for the Patron Saint or for the Saint in the *Menaion*

*Both Now*: Resurrectional Theotokion [in the same Tone].

<sup>ii</sup>Psalm 146:5.

<sup>iii</sup>Psalm 115:6.

<sup>iv</sup>I Tim §282 (2:1-7)

<sup>v</sup>Col §258 (3:12-16)

<sup>vi</sup>Luke §13 (4:16-22a)

<sup>vii</sup>Matt §43 (11:27-30)

<sup>viii</sup>*cf.* Psalm 64:12a.

<sup>ix</sup>Psalm 111:6b.

<sup>18</sup>Slavonic: ПОЃ ЗАЧАЛО. When there are three readings, the second reading is read “pod zachalo”, that is, as a continuation of the first reading, without a separate beginning.

<sup>19</sup>Slavonic: ТРЕЗВОНЪ БЪЗЪ БОЛЬШАГО.

<sup>20</sup>*Cf.* the 1641 edition, f. 839.



## 19.2. September 1 on a Weekday

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory:* for the Saint [of the upcoming day], if available

*Both Now:* Resurrectional Theotokion [in the same Tone].

[Deacon: *Wisdom!* Dismissal sequence.<sup>21</sup>

In this way, we always take leave of the Patronal Feast. At Matins and Liturgy there is no festive chime. We sing the service for the appointed Saint [from the *Menaion*] and from the *Octoechos*, as usual.

If the next day after the Patronal Feast is a Sunday, or a Feast of the Lord, or the Theotokos, or a Vigil-rank [commemoration of a] Saint, or has a Polyeleos or Entrance [at Vespers] or Old Testament Readings: then we do not celebrate the Apodosis for the Patronal Feast at Vespers. [Note]

## 19.2 WHEN THE PATRONAL FEAST OF A TEMPLE DEDICATED TO ST SYMEON THE STYLITE OCCURS ON A WEEKDAY

At **Little Vespers:**

At *Lord, I have cried:*

4 stichera for the Patron Saint<sup>22</sup>

*Glory:* [doxasticon] for the Patron Saint

*Both now:* sticheron for the Indiction.<sup>23</sup>

At the Aposticha:

stichera for the Indiction [with their verses]<sup>24</sup>

*Glory:* doxasticon for the Patron Saint [from the *General Menaion*]<sup>25</sup>

*Both now:* sticheron for the Indiction.<sup>26</sup>

<sup>21</sup>Since Vespers has the festive structure, the usual Litē for the departed is not served.

<sup>22</sup>When materials for the Patron Saint are not available in the service to the saint in the monthly *Menaion*, they may be taken from the *General Menaion*. Since the Typicon does not here specify which stichera for the Patron Saint should be sung, the stichera appointed at *Lord, I have cried* of Vespers in the *General Menaion* may be sung.

<sup>23</sup>The Typicon does not specify which sticheron is to be sung. The sticheron may be taken from *Both now* at *Lord, I have cried* at Great Vespers.

<sup>24</sup>These stichera are taken from the Aposticha of Great Vespers.

<sup>25</sup>The Typicon does not specify which sticheron for the Patron Saint should be sung. In practice, the doxasticon appointed at the Aposticha of Vespers in the *General Menaion* may be sung.

<sup>26</sup>This sticheron may be taken from *Both now* at the Aposticha of Great Vespers.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

After the Trisagion Prayers:

Troparion for the Indiction

*Glory:* Troparion for the Patron Saint

*Both Now:* Theotokion, *Rejoice, O highly-favored Virgin Mary.*

Little Augmented Litany and Dismissal.

At **Great Vespers:**

[The proemial psalm.

The first stasis of Cathisma 1, *Blessed is the man*]

At *Lord, I have cried:*

3 stichera for the Indiction

5 stichera for the Patron Saint<sup>27</sup>

*Glory:* [doxasticon] for the Patron Saint

*Both Now:* sticheron for the Indiction.<sup>28</sup>

Entrance. [*O gladsome light*]; Daily Prokimenon; 3 Lessons<sup>x</sup>

[Augmented Litany, *Let us all say; Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē, stichera for the Indiction and for the Patron Saint:<sup>29</sup>

[4 stichera for the Patron Saint<sup>30</sup>

4 stichera for the Indiction<sup>31</sup>]

*Glory:* [doxasticon] for the Patron Saint<sup>32</sup>

<sup>27</sup>The Typicon does not specify which stichera; following the logic of the service, the four stichera from the second set (in Tone 2) at *Lord, I have cried* should be chanted (repeating the first sticheron), as the first set of stichera printed in the Menaion will be chanted at the Aposticha.

<sup>28</sup>On Friday evening, following the instructions in Chp. 15, the Primary Theotokion in the Current Tone should be sung, in which case the sticheron for the Indiction may be sung at *Glory*, or, following Temple Chapter 13, as one of the stichera at *Lord I have cried*, or elsewhere in the service. While the *Typicon* does not make any specific instructions regarding Saturday at this point – which Rozanov (1902, pp. 206, 212) takes to mean that it implies that the rubrics are the same on Saturday as for any other weekday, and so the Primary Theotokion is not chanted – the *Typicon* does specifically mention omitting the Primary Theotokion on Friday evening only for the afterfeasts of Nativity and Theophany. Moreover, in the rubrics for September 13, as well as in Section 61.54, it specifically indicates that the Primary Theotokion should be chanted on Saturday.

<sup>29</sup>This is the instruction in the modern edition of the Typicon. However, keeping in mind the instructions in the first Temple Chapter (see above) and the 1641 edition of the Typicon, the stichera may be chanted in the manner we have outlined.

<sup>30</sup>According to the 1641 edition of the Typicon, these four stichera are taken from the *General Menaion* from the Aposticha of Great Vespers.

<sup>31</sup>These four stichera for the Indiction are the four idiomela (two in Tone 1 and two in Tone 2) appointed at Great Vespers at the Aposticha. They are chanted without any verses.

<sup>32</sup>According to the 1641 edition, this is the doxasticon in Tone 2 appointed at Matins

<sup>x</sup>Two lessons for the Indiction: (1) Isa 61:1-9 and (2) Lev 26:3-12, 14-17, 19-24; and one for the Patron Saint: (3) Wis 4:7-15.

## 19.2. September 1 on a Weekday

*Both Now*: [sticheron] for the Indiction.<sup>33</sup>

At the Aposticha:

stichera for the Patron Saint, with the verses: (1) *Precious in the sight of the Lord is the death of His saints* and (2) *Blessed is the man that feareth the Lord, in His commandments shall he greatly delight*;<sup>34</sup>

*Glory*: [doxasticon] for the Patron Saint;

*Both now*: [sticheron] for the Indiction.

At the Blessing of Loaves:

Troparion for the Patron Saint, twice;

*O Theotokos Virgin*, once.

*Blessed be the Name of the Lord*, thrice; [Psalm 33:1-10]:

Reading from the life of the Patron Saint.

**If Vigil is not served**: after *Now lettest Thou* and the Trisagion Prayers: [Note] Troparion for the Indiction; *Glory*: Troparion for the Patron Saint; *Both now*: [Theotokion in the Menaion], *Rejoice, O highly-favored Virgin Mary*. Dismissal.

At Compline, after the Trisagion Prayers: Kontakion for the Patron Saint; *Glory / Both now*: Kontakion for the Indiction.

At the Midnight Office:

After the first Trisagion Prayers, instead of *Behold the Bridegroom cometh*: Troparion for the Patron Saint; *Glory / Both now*: Troparion for the Indiction.

After the second Trisagion Prayers, instead of *Remember, O Lord, for Thou art good*: Kontakion for the Patron Saint; *Glory / Both now*: Kontakion for the Indiction.

Then: *Lord, have mercy* (twelve times) and the Dismissal. The prayer *Remember, O Lord, our fathers and brethren* is not said.

At **Matins**:

[Six Psalms]

at the Praises.

<sup>33</sup>The sticheron in Tone 8 appointed at Matins at *Both now* of the Praises can be sung; alternatively, following the instructions of the 1641 and 1610 editions, one can chant the Theotokion in Tone 2, *O new wonder*.

<sup>34</sup>According to the 1641 edition, the stichera from the first set printed at *Lord, I have cried* (in Tone 5, automelon *O venerable father*) are chanted here. In this case, they are not chanted at their appointed place at *Lord, I have cried*.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

At *The Lord is God*:

Troparion for the Indiction, twice

*Glory*: Troparion for the Patron Saint

*Both Now*: Theotokion, *Rejoice, O highly-favored Virgin Mary*.

After the first Cathisma reading:

[Little Litany]; Sessional Hymn for the Indiction [*Glory*: another Sessional Hymn for St. Symeon, *Taking up the Cross of the Lord*; *Both Now*: Sessional Hymn for the Indiction, *As to the Master of all*]; Reading [from the *Commentary on the Gospel*]

After the second Cathisma reading:

[Little Litany]; Sessional Hymn for the Patron Saint, twice;<sup>35</sup> *Glory* / *Both now*: Theotokion, *Quickly accept thou our supplications*.<sup>36</sup> [Reading from the *Commentary on the Epistles*]

Polyeleos

[Magnification for the Patron Saint, with its Select Psalm verses]

[Little Litany]

Sessional Hymn for the Patron Saint; [*Glory*: another Sessional Hymn, *Thou didst adorn thy life with abstinence*; *Both now*: Theotokion, *O all-holy Virgin*]

Reading from the life of the Patron Saint

Hymns of Ascents, in Tone 4, the first Antiphon [*From my youth*].

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins Gospel for the Patron Saint.

Psalm 50;

[*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the intercessions of the Theotokos; Have mercy on me, O God*;] Sticheron for the Patron Saint<sup>37</sup>

[Prayer, *Save, O God, Thy people*.]

Canons:

6 hymns from the Canon for the Indiction [Hirmos twice and 4 Troparia]

8 [troparia from the Canon] for the Patron Saint<sup>38</sup>

[After each Ode], Catabasia: *Moses made the sign of the Cross*.

<sup>35</sup>The Sessional Hymn for St. Callista, *Thou didst faithfully enter*, is not chanted

<sup>36</sup>The Typicon reads, "*Both Now*: for the Indiction," but we understand this as referring to the Theotokion. Elsewhere in the Typicon, we find expressions such as "Theotokion for the Indiction". The hymn for the Martyred Women, *As to the Master of all*, is not chanted.

<sup>37</sup>If no idiomatic sticheron is printed in the *Menaion*, it may be taken from the service in the *General Menaion*.

<sup>38</sup>The Canon for the Martyred Women is not chanted; it may be transferred to another day or (if Vigil is not served) to Little Compline.

## 19.2. September 1 on a Weekday

After Ode 3: [Little Litany]; Kontakion for the Indiction; Sessional Hymn for the Patron Saint, *Having forsaken all things*, twice; *G/N*: Sessional Hymn for the Indiction, *O Thou Who bestowest fruitful seasons*.<sup>39</sup> Reading from the life of the Saint.

After Ode 6: [Little Litany]; Kontakion and Ćcos for the Patron Saint; [Reading from the Prologue or Synaxarion].

[After Ode 8: the Magnificat is sung.]

After Ode 9: [Little Litany]; Exapostilarion for the Patron Saint, twice; *Glory / Both now*: Exapostilarion for the Indiction.

At the Praises [8 stichera]:

4 [idiomelic] stichera for the Indiction [repeating the first sticheron];

4 stichera for the Patron Saint;<sup>40</sup>

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: [sticheron] for the Indiction.

Great doxology. Troparia:

Troparion for the Indiction

*Glory*: Troparion for the Patron Saint

*Both now*: Theotokion, *Rejoice, O highly-favored Virgin Mary*.<sup>41</sup>

[Litanies and Usual Dismissal sequence

Recession into the Narthex, chanting the idiomelic sticheron for the Patron Saint; Anointing with oil and the First Hour.]

At the **Hours**:

Troparion for the Indiction

*Glory*: Troparion for the Patron Saint

*Both now*: Theotokion of the Hour.

After *Our Father*: Kontakion for the Indiction and the Patron Saint, alternating.<sup>42</sup>

At the **Divine Liturgy**:

<sup>39</sup>The Sessional Hymn for the Martyred Women, *Having finished the race*, and the Theotokion are not chanted.

<sup>40</sup>These stichera are taken from the Praises of Matins in the *General Menaion*. The sticheron for the Martyrs in the monthly *Menaion*, *When by Thy Passion*, is not chanted. For the two additional verses, see the Aposticha of Vespers or Section 61.1.

<sup>41</sup>The Typicon says, "*Both now*: for the Indiction", but this we understand to refer to the Theotokion, which the Typicon sometimes calls the "Theotokion of the Indiction", as in the 1641 edition.

<sup>42</sup>The Kontakion for the Indiction is said at First and the Sixth Hour and the Kontakion for the Patron Saint – at Third and the Ninth Hour.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

At the Beatitudes, [8 Troparia]:

4 from Ode 3 of [the Canon of] the Indiction

4 from Ode 6 of [the Canon of] the Patron Saint.

After the Entrance:

Troparion for the Indiction

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for the Indiction

Prokimenon for the Indiction and the Patron Saint:

[Indiction, Tone 3: *Great is our Lord, and great is His power, and His wisdom is infinite*;<sup>xi</sup> St. Symeon, Tone 7: *Precious in the sight of the Lord is the death of His saints*.<sup>xii</sup>

Epistle lesson,<sup>xiii</sup> Alleluia, [and] Gospel lesson<sup>xiv</sup> for the Indiction and then for the Patron Saint<sup>43</sup>

Communion Verse for the Indiction and then for the Patron Saint:

[Indiction: *Thou shalt bless the crown of the year with Thy goodness*<sup>xv</sup>;  
Temple: *The righteous shall be had in everlasting remembrance*<sup>xvi</sup>]

## 19.3 WHEN THE PATRONAL FEAST OCCURS ON A SUNDAY

The modern edition of the Typicon indicates that this service is to be chanted according to the rubrics for a Vigil-rank saint on a Sunday as set forth in Ch. 3 (see p. 27). However, in our opinion, this instruction is erroneous. As given in the 1641 edition of the Typicon, the service for the Patronal Feast differs from a service for a Vigil-ranked commemoration, especially as concerns the Gospel lesson at Matins. In preparing this rubric, we have consulted the proof book used to create the 1682 edition of the Typicon (Гр<sub>1641</sub>№<sup>1946</sup> at the Russian State Archive of Ancient Documents), and the notes in that edition appear to indicate that the reformers had, in fact, intended for the rubrics for the Patronal Feast to be made to conform to the rubrics for a Vigil-rank service, as set forth in Ch. 3. But if this were the case, they were not consistent in their reforms, since in the rubrics below for the Sunday of the Forefathers, the Matins Gospel lesson for the Patron Saint and other elements of pre-reform practice have remained. In what follows, we have constructed rubrics for a Patronal Feast on a Sunday based on the 1641 edition of the Typicon, but taking into account the differences (mainly related to the execution of the Polyeleos and Eulogetaria) between the 1641 edition and the reformed edition.

<sup>xi</sup>Psalm 146:5.

<sup>xii</sup>Psalm 115:6.

<sup>xiii</sup>Indiction: I Tim §282 (2:1-7); Temple: Col §258 (3:12-16).

<sup>xiv</sup>Indiction: Luke §13 (4:16-22a); Temple: Matt §43 (11:27-30).

<sup>xv</sup>Psalm 64:12a.

<sup>xvi</sup>Psalm 111:6b.

<sup>43</sup>The Epistle and Gospel lessons from the daily lectionary are transferred to the previous day (see p. 115).

## 19.3. Patronal Feast on a Sunday

On Saturday at **Little Vespers**:

At *Lord, I have cried*:

4 stichera for the Resurrection [in the Current Tone]

*Glory*: doxasticon for the Patron Saint<sup>44</sup>

*Both now*: Dogmatic Theotokion of Little Vespers [from the *Octoechos*].

At the Aposticha:

1 sticheron for the Resurrection [from the *Octoechos*]

3 stichera for the Patron Saint from the Aposticha of Great Vespers, with their verses

*Glory*: [doxasticon for the] Patron Saint

*Both now*: Theotokion in the same Tone.<sup>45</sup>

After the Trisagion:

Troparion for the Resurrection [from the *Octoechos*]

*Glory*: Troparion for the Patron Saint

*Both now*: [Resurrectional] Theotokion in the same Tone [as the Troparion for the Patron Saint].

On Saturday at **Great Vespers**:

The proemial psalm.

Cathisma 1 [in three stases with a Little Litany after each stasis]

At *Lord, I have cried*:

3 stichera for the Resurrection [in the Current Tone]

1 Anatolian sticheron [from the *Octoechos*]

6 stichera for the Patron Saint

*Glory*: doxasticon for the Patron Saint

*Both now*: Primary Theotokion in the Current Tone.

Entrance; [*O gladsome Light*; Daily Prokimenon, *The Lord is King*]; 3 Lessons for the Patron Saint

[Augmented Litany, *Let us all say*; *Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē:

stichera for the Patron Saint

*Glory*: [doxasticon for the] Patronal Saint

*Both now*: [Lesser] Theotokion, same Tone.

<sup>44</sup>When materials for the patron saint are not available in the service to the saint in the monthly *Menaion*, they may be taken from the *General Menaion*. Since the Typicon does not here specify which sticheron for the Patron Saint should be sung, the doxasticon appointed at *Lord, I have cried* of Vespers in the *General Menaion* may be sung.

<sup>45</sup>the Theotokion of the Aposticha of Little Vespers printed in the *Octoechos* is chanted, but in the Tone of the doxasticon. See also the rubrics for Little Vespers in Chapter 3.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

At the Aposticha:

stichera for the Resurrection [from the *Octoechos*, with their verses]

*Glory*: [doxasticon for the] Patron Saint

*Both now*: [Lesser] Theotokion, same Tone.

At the Blessing of Loaves:

*O Theotokos and Virgin*, twice

Troparion for the Patron Saint, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading from the Epistles.

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Resurrection, twice

*Glory*: [Troparion for the] Patron Saint

*Both Now*: [Resurrectional] Theotokion in the same Tone.

Cathismata 2 and 3; after the Cathisma readings: Sessional Hymns for the Resurrection [from the *Octoechos*] with their Theotokia. Reading from the *Commentary on the Gospels* and *Commentary on the Epistles*.<sup>46</sup>

Polyeleos<sup>47</sup>

[Magnification for the Patron Saint, with its Select Psalm verses

Eulogetaria for the Resurrection

Little Litany; Hypacoë for the Resurrection from the *Octoechos*]

All of the Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Glory*: second Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Both now*: Theotokion of the Sessional hymn appointed after the Polyeleos]

[Reading from the life of the Patron Saint]

Hymns of Ascents in the Current Tone [from the *Octoechos*].

Prokimenon for the Patron Saint; [*Let every breath praise the Lord.*] Matins

<sup>46</sup>If the Resurrectional Theotokion in the Current Tone was not chanted at *The Lord is God*, then it is chanted at *Both now* of the first set of Sessional Hymns. The Theotokion printed at the first set of Sessional Hymns is omitted in this instance.

<sup>47</sup>See the footnote on p. 103.



## 19.3. Patronal Feast on a Sunday

Gospel for the Patron Saint.

[*Having beheld the resurrection*; Psalm 50;

*Glory: Through the intercessions of* [patron saint]; *Both now: Through the intercessions of the Theotokos; Have mercy on me, O God;*] Sticheron for the Patron Saint

[Prayer, *Save, O God, Thy people.*]

Canons:

4 hymns from the Canon for the Resurrection [Hirmos once, 2 troparia, and the Theotokion]

2 [troparia from the Canon] for the Theotokos [in the *Octoechos*]

8 [troparia from the Canon] for the Patron Saint

[After each Ode], the Catabasia as appointed.

After Ode 3: [Little Litany; Kontakion and Ćcos for the Resurrection];<sup>48</sup>

Sessional Hymn for the Patron Saint, twice; *G / N*: Theotokion; [Reading from the life of the Patron Saint]

After Ode 6: [Little Litany]; Kontakion and Ćcos for the Patron Saint; [Reading from the Prologue or Synaxarion].

[After Ode 8: the Magnificat is sung.]

After Ode 9: [Little Litany];

[*Holy is the Lord, our God*, in the Current Tone];

Exapostilarion for the Resurrection; *Glory*: Exapostilarion for the Patron Saint; *Both now*: Theotokion of the Resurrectional Exapostilarion.<sup>49</sup>

At the Praises [8 stichera]:

4 stichera for the Resurrection;

4 stichera for the Patron Saint with their verses<sup>50</sup>

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: [Theotokion in Tone 2,] *Most-blessed art thou.*

Great Doxology. [Troparion for the Resurrection.]

[Litanies and usual Dismissal sequence;] Recession into the Narthex.

*Glory / Both now*: Gospel sticheron<sup>51</sup>

[Reading from the *Catechetical Discourses* of St. Theodore the Studite, fol-

<sup>48</sup>The 1641 edition makes no mention of the Kontakion for the Resurrection, either here or at the Hours, as it was omitted in pre-reform practice. In modern practice, it should be chanted here by analogy with the rubrics for September 8 (see p. 147).

<sup>49</sup>The Exapostilarion and Theotokion for the Resurrection are taken in order (in other words, the Exapostilarion in the number for the Resurrectional Matins Gospel that would have been read on this Sunday if the Gospel reading for the Patron Saint were not read).

<sup>50</sup>The two additional verses are taken from the service for the Patron Saint at the Aposticha of Great Vespers.

<sup>51</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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lowed by] the First Hour

At the **Hours**:

Troparion for the Resurrection

[*Glory*:] Troparion for the Patron Saint

[*Both now*:] Theotokion of the Hour

Kontakion for the Patron Saint [and the Resurrection, alternating].<sup>52</sup>

At the **Divine Liturgy**:

At the Beatitudes, [10 Troparia]:

6 Troparia for the Resurrection in the Current Tone;

4 Troparia from Ode 3 of [the Canon for the] Patron Saint

At the Little Entrance:

Troparion for the Resurrection

Troparion for the Patron Saint

[Kontakion for the Resurrection]

[*Glory*:] Kontakion for the Patron Saint

[*Both now*:] Kontakion for the Theotokos, *O protection of Christians*.

[Prokimenon and Alleluia for the Resurrection in the Current Tone and for the Patron Saint; Epistle and Gospel lessons: for Sunday from the daily lectionary and for the Patron Saint; Communion verses: for the Resurrection and the Patron Saint]

[The Apodosis of the Patronal Feast at Vespers that evening is chanted as set forth in §61.1 on p. 158.]

### 19.4 WHEN THE PATRONAL FEAST OCCURS ON ANY DAY OTHER THAN SUNDAY

Vespers, Matins and Liturgy are sung as for a Vigil-rank saint, as set forth in the rubrics for September 26.<sup>53</sup> That evening, the Apodosis of the Patronal Feast is chanted at Vespers as set forth in §61.1 on Page 158.

**[Note]** If the observance of another saint, even a great saint, should fall on the same day as the Patronal Feast of the Temple, then the service to this saint is chanted on another day, as decided by the Superior or the Ecclesiarch.

<sup>52</sup>The Kontakion for the Resurrection is said at the First Hour and the Sixth Hour and the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>53</sup>If the Patronal Feast falls on a Saturday, follow the rubrics for a Vigil on a Saturday in Ch. 15 on page 95.

19.5. Patronal Feast, Feast of the Lord, and Forefeast on a Sunday

19.5 WHEN THE PATRONAL FEAST OF HIEROMARTYR CORNELIUS THE CENTURION [SEPTEMBER 13] FALLS ON A SUNDAY

Chant the service for the Patron Saint as set forth in §61.1 “if the Patronal Feast of St Symeon falls on a Sunday” (page 153).<sup>54</sup> The canon for the Forefeast [of Exaltation] is transferred to Compline.

19.6 WHEN THE PATRONAL FEAST OF THE FOUNDING OF THE CHURCH OF THE HOLY SEPULCHRE [SEPTEMBER 13] FALLS ON A SUNDAY OR ON ANOTHER DAY.

Chant the service for the Patronal Feast of the Founding together with the service for the Forefeast. The service for Hieromartyr Cornelius is transferred to Compline.

19.7 WHEN THE PATRONAL FEAST OF HIEROMARTYR CORNELIUS [SEPTEMBER 13] FALLS ON ANY DAY OTHER THAN SUNDAY

Chant the service for the Founding and St. Cornelius as set forth in §61.2 (on p. 159).<sup>55</sup>

19.8 WHEN THE PATRONAL FEAST OF THE PROTECTION OR THE MEETING [OF THE ICON] OF THE THEOTOKOS OR OF SOME OTHER OF HER FEASTS FALLS ON A SUNDAY

Chant the service according to the rubrics for the feast of the Nativity of the Theotokos on a Sunday (September 8; p. 147).<sup>56</sup>

<sup>54</sup>In following the rubrics for September 1, the materials for St. Cornelius are treated as materials for “the temple” and the materials for the Founding of the Church of the Holy Sepulchre are treated as materials for “the Indiction.”

<sup>55</sup>In following the rubrics for September 1, the materials for St. Cornelius are treated as materials for “the temple” and the materials for the Founding of the Church of the Holy Sepulchre are treated as materials for “the Indiction.” Keeping in mind the instruction in §61.5, the Canon for the Forefeast of Exaltation is transferred to Compline.

<sup>56</sup>Keeping in mind the instruction in §61.4, the service for another saint on this day (for example, on October 1, for Apostle Ananias and St Romanus the Melodist) is transferred to another day.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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### 19.9 WHEN THE PATRONAL FEAST OF THE PROTECTION OF THE THEOTOKOS OR OF SOME OTHER OF HER FEASTS FALLS ON ANY DAY OTHER THAN SUNDAY

Chant the service according to the rubrics for the Nativity of the Theotokos not on a Sunday (the main rubrics for Sept. 8 on p. 142). These rubrics should be used for any other feast of the Theotokos not on a Sunday. The service to Apostle Ananias and St Romanus [the Melodist] is transferred to another day.

### 19.10 WHEN THE PATRONAL FEAST OF [THE APOSTLE] ANANIAS OR [ST] ROMANUS [THE MELODIST, OCTOBER 1] FALLS ON A SUNDAY

Chant the service for the Patron Saint of the Temple together with the Protection according to the rubrics for a Patronal Feast of St. Symeon on a Sunday (see §61.1, p. 153). The service to the other saint (that is, the one who is not the patron saint for the Patron Saint) can be chanted at Compline or transferred to another day, as the Superior directs.

### 19.11 WHEN THE PATRONAL FEAST OF ST. ANANIAS OR ST. ROMANUS FALLS ON ANY DAY OTHER THAN SUNDAY

Chant the service for the Protection of the Theotokos and the Patron Saint according to the rubrics for a Patronal Feast of St. Symeon on a weekday (see §61.2, p. 159).

Except that at the Blessing of Loaves, the order of Troparia is: Troparion *O Theotokos Virgin*, twice; Troparion for the Patron Saint, once.

After the Cathisma readings, Sessional Hymn for the Patron Saint, twice; *G/N*: Sessional Hymn for the Theotokos. At the Praises: 3 stichera for the Theotokos; and 3 stichera for the Patron Saint.

### 19.12 WHEN A PATRONAL FEAST OF A TEMPLE DEDICATED TO THE GREAT MARTYR DEMETRIUS [OCTOBER 26] FALLS ON A SUNDAY

The stichera and Canon for the Great Earthquake are transferred to Compline. Chant the service to the Patron Saint as appointed in the appropriate

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 19.13. Patronal Feast on the Sunday of the Forefathers
 

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place in the Menologion.<sup>57</sup>

### 19.13 WHEN A PATRONAL FEAST OF A TEMPLE FALLS ON THE SUNDAY OF THE FOREFATHERS

On Saturday at **Little Vespers**:

*At Lord, I have cried:*

4 stichera for the Resurrection in the Current Tone

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Dogmatic Theotokion of Little Vespers [in the Current Tone].

*At the Aposticha:*

1 sticheron for the Resurrection

3 stichera for the Patron Saint, from the Aposticha of Great Vespers,  
[with their verses]

[*Glory*: doxasticon for the Patron Saint]

*Both now*: Lesser Resurrectional Theotokion, [same Tone.]<sup>58</sup>

*After the Trisagion Prayers:*

Troparion for the Resurrection

*Glory*: Troparion for the Patron Saint

*Both now*: [Resurrectional] Theotokion [in the same Tone].

On Saturday at **Great Vespers**:

[The proemial Psalm]

Cathisma 1 [in three stases with a Little Litany after each stasis]

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<sup>57</sup>This instruction of the modern Typicon should be considered erroneous, as the Menologion does not provide appropriate rubrics for this occurrence. Rather, keeping in mind the instructions in the 1641 edition, the service to St. Demetrius is chanted together with the resurrectional service (without the service for the Earthquake, which is transferred to Compline) as a Vigil-rank observance, following the rubrics in §61.3 (see page 164).

<sup>58</sup>The modern Typicon reads, “Glory, both now: Theotokion”; but keeping in mind the instructions in Chp. 3, the doxasticon for the Patron Saint should be chanted at *Glory* and the Theotokion of the Aposticha of Little Vespers in the Tone of the doxasticon – at *Both now*. Cf. also the rubrics in §61.3. The 1641 edition in this instance indicates, “Little Vespers as usual”, which also implies that the rubrics in Chp. 3 should be followed.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

At *Lord, I have cried*:

3 stichera for the Resurrection [in the Current Tone]

4 stichera for the Forefathers, including the doxasticon<sup>59</sup>

3 stichera for the Patron Saint

*Glory*: [doxasticon for the] Patron Saint

*Both now*: Primary Theotokion [in the Current Tone].

Entrance; [*O gladsome Light*]; Daily Prokimenon, [*The Lord is King*]; 3 Lessons for the Patron Saint

Augmented Litany, *Let us all say*; [*Vouchsafe, O Lord*]; Supplicatory Litany, [*Let us complete our evening prayer*]

At the Litē:

stichera [for the Patron Saint]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Forefathers.<sup>60</sup>

At the Aposticha:

alphabetical stichera for the Resurrection [with their verses from the *Octoechos*]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Forefathers.<sup>61</sup>

At the Blessing of Loaves:

*O Theotokos and Virgin*, once

Troparion for the Patron Saint, once

Troparion for the Forefathers, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading from the Epistles.

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Resurrection, twice

*Glory*: Troparion for the Patron Saint

*Both Now*: Troparion for the Forefathers.

[Cathismata 2 and 3;] After each Cathisma reading, [Little Litany;] Sessional Hymns for the Resurrection from the *Octoechos* with their verses and Theotokia<sup>62</sup>; Reading from the Gospel commentary and

<sup>59</sup>The fourth sticheron for the Forefathers printed in the Menaion is omitted and the doxasticon is chanted instead.

<sup>60</sup>Printed in the Menaion as the doxasticon, *The prophets of great renown*.

<sup>61</sup>Printed in the Menaion as the doxasticon, *Come, ye lovers of the feasts of the Church*.

<sup>62</sup>The dismissal Theotokion for the Resurrection in the Current Tone is chanted instead of the Theotokion of the first set of Sessional Hymns.

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 19.13. Patronal Feast on the Sunday of the Forefathers
 

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the Epistle commentary]

Polyeleos<sup>63</sup>

[Magnification for the Patron Saint, with its Select Psalm verses]

[Eulogetaria for the Resurrection

Little Litany; Hypacoë for the Resurrection from the *Octoechos*]

All of the Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Glory*: second Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Both now*: Theotokion of the Sessional hymn appointed after the Polyeleos]

Reading from the life of the Patron Saint

Hymns of Ascents in the Current Tone

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins Gospel for the Patron Saint.

*Having beheld the resurrection*; Psalm 50;

[*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the intercessions of the Theotokos; Have mercy on me, O God*;] Sticheron for the Patron Saint<sup>64</sup>

[Prayer, *Save, O God, Thy people*.]

Canons:

4 hymns from the Canon for the Resurrection [Hirmos once, 2 troparia, and the Theotokion]

4 [troparia from the Canon] for the Forefathers

6 [troparia from the Canon] for the Patron Saint

[After each Ode], Catabasia: *Christ is born*.

After Ode 3: [Little Litany;] Kontakion and Ācos for the Forefathers; Sessional Hymn for the Patron Saint, twice; *G/N*: Hypacoë for the Forefathers; Reading from the life of the Patron Saint

After Ode 6: [Little Litany;] Kontakion and Ācos for the Patron Saint; [Reading from the Prologue or Synaxarion].

After Ode 8: the Magnificat is sung.

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<sup>63</sup>See the footnote on p. 103.

<sup>64</sup>If a sticheron at Psalm 50 is not printed in the service for the Patron Saint, it may be taken from the appropriate service in the *General Menaion*.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

After Ode 9: [Little Litany]:

[*Holy is the Lord, our God*, in the Current Tone];

Exapostilarion for the Resurrection; *Glory*: Exapostilarion for the Patron Saint; *Both now*: Exapostilarion for the Forefathers.<sup>65</sup>

At the Praises [8 stichera]:

3 stichera for the Resurrection

1 Anatolian sticheron [from the *Octoechos*]

3 stichera for the Patron Saint<sup>66</sup>

1 idiomelic sticheron for the Forefathers, printed as the doxasticon, with the verse *Blessed art Thou, O Lord God of our fathers: Thy Name is worthy to be praised and glorified for evermore*

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: [theotokion in Tone 2.] *Most-blessed art thou.*

Great Doxology. Troparion for the Resurrection.

Litanies and Usual Dismissal sequence

Recession into the Narthex, chanting *Glory / Both now*: the Gospel sticheron<sup>67</sup>

[Reading from the *Catechetical Discourses* of St. Theodore the Studite, followed by] the First Hour

At the Hours:

Troparion for the Resurrection

*Glory*: Troparion for the Forefathers and the Patron Saint, alternating<sup>68</sup>

*Both now*: Theotokion of the Hour.

After *Our Father*: Kontakion for the Resurrection, the Patron Saint, and the Forefathers, alternating.<sup>69</sup>

The rest of [the First Hour] and the final Dismissal [of Vigil].

At the **Divine Liturgy**:

<sup>65</sup>*Let us praise Adam.* The Exapostilarion for the Resurrection is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel lesson for the Patron Saint.

<sup>66</sup>One additional verse is taken from the service for the Patron Saint at the Aposticha of Great Vespers.

<sup>67</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

<sup>68</sup>The Troparion for the Forefathers is said at the First Hour and the Sixth Hour; the Troparion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>69</sup>The order of Kontakia is as follows: at the First Hour, Kontakion for the Resurrection; at the Third Hour, Kontakion for the Patron Saint; at the Sixth Hour, Kontakion for the Forefathers; at the Ninth Hour, Kontakion for the Resurrection.



## 19.13. Patronal Feast on the Sunday of the Forefathers

At the Beatitudes, [12 Troparia]:

- 4 Troparia for the Resurrection in the Current Tone
- 4 Troparia from Ode 3 of [the Canon for the] Forefathers
- 4 Troparia from Ode 6 of [the Canon for the] Patron Saint

At the Little Entrance:

- Troparion for the Resurrection
- Troparion for the Forefathers
- Troparion for the Patron Saint
- Kontakion for the Resurrection
- Glory*: Kontakion for the Patron Saint
- Both now*: Kontakion for the Forefathers.

Instead of the Prokimenon: the Song of the Forefathers, *Blessed art Thou, O Lord God of our fathers: Thy Name is worthy to be praised and glorified for evermore*,<sup>xvii</sup> and Prokimenon for the Patron Saint. Alleluia for the Forefathers and for the Patron Saint.

Epistle and Gospel lessons: for the Forefathers,<sup>xviii</sup> and for the Patron Saint.<sup>70</sup>

Communion verses: [for the Resurrection], *Praise the Lord from the heavens*;<sup>xix</sup> and [for the Forefathers], *Rejoice in the Lord, O ye righteous*.<sup>xx</sup>

That same day in the Evening, the Apodosis of the Patronal Feast is celebrated in the following manner:<sup>71</sup> [Note]

At *Lord, I have cried*:

- 3 stichera for the Patron Saint
- 3 [stichera] for the Saint [of the upcoming day from the *Menaion*]
- Glory*: [doxasticon] for the Patron Saint;
- Both now*: Primary Theotokion [in the Tone of the doxasticon].

[Entrance; *O gladsome Light* is chanted]; Prokimenon for the day, [*Behold now, bless ye the Lord, all ye servants of the Lord*; Litany: *Let us all say*; Prayer: *Vouchsafe, O Lord*; Litany: *Let us complete our evening prayer*]

At the Aposticha:

- [3 stichera] from the *Octoechos* [with the verses from the *Horologion*]<sup>72</sup>

<sup>70</sup>The Slavonic text also calls for the lessons from the daily lectionary, but this instruction is erroneous, as it contradicts the instruction of the Typicon for the Sunday of the Forefathers (Dec. 11) that the daily reading for Sunday is omitted. In practice, daily readings for this Sunday are transferred to a different Sunday; see the relevant footnote for December 11 and the charts in Appendix C.

<sup>71</sup>See also the rubrics in §61.1 on p. 158.

<sup>72</sup>However, the rubrics in §61.1 call for the stichera for the Patron Saint instead, which, in our opinion, is more consistent with the festive structure of Vespers.

<sup>xvii</sup>Daniel 3:26.

<sup>xviii</sup>Lessons for the Forefathers: Col 3:4-11 (§257) and Lk 14:16-24 (§76).

<sup>xix</sup>Psalms 148:1a.

<sup>xx</sup>Psalms 32:1.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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*Glory:* [doxasticon] for the Patron Saint

*Both now:* Resurrectional Theotokion in the same Tone.

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory:* Troparion for the Saint [of the upcoming day], if available

*Both now:* [Resurrectional] Theotokion [in the same Tone].

Note that if the Temple is dedicated to the Forefathers, its Apodosis is still chanted in like manner.

### 19.14 WHEN THE PATRONAL FEAST OF THE HOLY THREE YOUTHS FALLS ON THE SUNDAY OF THE FOREFATHERS

Chant the service for the Patronal Feast of the Three Youths according to the rubrics for the Patronal Feast of St. Symeon on a Sunday, §61.1, p. 153.

### 19.15 RUBRICS FOR PATRONAL FEASTS CELEBRATED ON DEC. 18 FOR ST. SEBASTIAN OR DEC. 19 FOR ST. BONIFACE

If their Patronal Feasts fall on the Sunday of the Fathers (the Sunday before Nativity), then the service is chanted following the rubrics for the Patronal Feast on the Sunday of the Forefathers, except that at Great Vespers, the Lessons both for the Fathers and the Patron Saint are read.

### 19.16 WHEN A PATRONAL FEAST ON DEC. 20, 21, 22 OR 23 FALLS ON THE SUNDAY BEFORE NATIVITY

On Saturday at **Little Vespers:**

[*At Lord, I have cried*]:

4 stichera for the Resurrection [in the Current Tone]

*Glory:* doxasticon for the Patron Saint

*Both now:* [sticheron] for the Forefeast.<sup>73</sup>

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<sup>73</sup>The Typikon does not specify which sticheron is to be chanted. The service for St. Peter of Moscow (Dec. 21), which provides texts for Little Vespers, provides its own sticheron in one instance and uses the automelon *O house of Ephratha* in a second instance. In practice, stichera may be selected from the daily Menaion or from the service for the Fathers.

## 19.16. December 20-23 on a Sunday

At the Aposticha:

1 sticheron for the Resurrection

3 stichera for the Patron Saint, from the Aposticha of Great Vespers,  
with their verses

*Glory*: [doxasticon for the] Patron Saint

*Both now*: [sticheron] for the Forefeast.

After the Trisagion Prayers:

Troparion for the Resurrection

Troparion for the Fathers

*Glory*: [Troparion] for the Patron Saint

*Both now*: [Troparion] for the Forefeast.

On Saturday at **Great Vespers**:

[The proemial Psalm

Cathisma 1 in three stases with a Little Litany after each stasis]

At *Lord, I have cried*:

3 stichera for the Resurrection [in the Current Tone]

4 stichera for the Fathers, including the doxasticon<sup>74</sup>

3 stichera for the Patron Saint

*Glory*: [doxasticon for the] Patron Saint

*Both now*: [sticheron] for the Forefeast, [*Splendidly adorn thyself*].

Entrance; [*O gladsome Light*]; Daily Prokimenon, [*The Lord is King*]; 3

Lessons for the Fathers<sup>xxi</sup> and 3 Lessons for the Patron Saint

Augmented Litany, *Let us all say*; [*Vouchsafe, O Lord*]; Supplicatory Litany,

[*Let us complete our evening prayer*]

At the Litē:

stichera for the Forefeast from the daily *Menaion*<sup>75</sup>

stichera for the Patron Saint

[3] stichera for the Fathers [from the Praises of Matins, the prosomœa]

*Glory*: [doxasticon] for the Fathers, [*Come, ye lovers of the feasts*]

*Both now*: [sticheron] for the Forefeast, [*Adorn thyself splendidly*]

At the Aposticha:

stichera for the Forefeast, with their verses<sup>76</sup>

*Glory*: [doxasticon] for the Fathers [*Rejoice, ye honorable prophets*], or

<sup>74</sup>Beginning with *Unto the ends of the earth*, once, and including *Daniel, the man of divine desires*.

<sup>75</sup>According to the 1641 edition of the Typicon, stichera for the Forefeast are taken from the daily *Menaion* from *Lord, I have cried* of Vespers, from the Aposticha of Vespers, and from the Praises of Matins, including the doxastica. <sup>xxi</sup>(1) Gen 14:14-20; (2) Deut 1:8-11, 15-17; (3) Deut 10:14-21.

<sup>76</sup>The *Menaion* (service for the Fathers) and the *Typicon* (Dec. 20, Mark's Chapter) indicate that the Aposticha stichera (*O house of Ephratha*) are only to be sung on Dec. 24. Yet in the present rubric, these stichera are to be sung on a patronal feast that falls before

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for the Patron Saint

*Both now:* [sticheron] for the Forefeast, [*Behold, the hour of our salvation*].

At the Blessing of Loaves:

*O Theotokos and Virgin*, once

Troparion for the Fathers, once

Troparion for the Patron Saint, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading [from the Epistles]<sup>77</sup>

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Resurrection, once

Troparion for the Fathers, once

*Glory:* Troparion for the Patron Saint

*Both Now:* Troparion for the Forefeast.

[Cathismata 2 and 3; After each Cathisma reading, [Little Litany]; Sessional

Hymns for the Resurrection from the *Octoechos* with their verses and Theotokia<sup>78</sup>; Reading from the Commentary on the Gospel of St Matthew, *The book of the generations of Jesus*.

Polyeleos<sup>79</sup>

[Magnification] for the Patron Saint, [with its psalm verses]

[Eulogetaria for the Resurrection

Little Litany; Hypacoē for the Resurrection from the *Octoechos*]

All of the Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading

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Dec. 24. And in the 1641 edition (according to the relevant Mark's Chapter (f. 328r.)) the stichera *O house of Ephratha* are to be sung on Sunday before Nativity on any day. Thus, the present Temple Chapter provides the pre-reform instruction, which has been altered in the modern *Menaion* and in the Mark's Chapter for the Sunday of the Fathers. The 1645 edition of the December *Menaion* (f. 223r.) indicates to chant either the resurrectional stichera from the *Octoechos* or the stichera for the Forefeast. Keeping that instruction in mind, either the resurrectional stichera Aposticha or the stichera for the Forefeast may be chanted here as well.

<sup>77</sup>The 1641 edition appoints a reading from the life of the Patron Saint.

<sup>78</sup>The dismissal Theotokion for the Resurrection in the Current Tone is chanted instead of the Theotokion of the first set of Sessional Hymns.

<sup>79</sup>See the footnote on p. 103.

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from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos  
*Glory*: second Sessional Hymn for the Patron Saint appointed after the  
Polyeleos

*Both now*: Theotokion of the Sessional hymn appointed after the  
Polyeleos]

Reading from the life of the Patron Saint

Hymns of Ascents in the Current Tone

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins  
Gospel for the Patron Saint.

*Having beheld the resurrection*; [Psalm 50];

[*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the  
intercessions of the Theotokos; Have mercy on me, O God*;] Sticheron  
for the Patron Saint<sup>80</sup>

[Prayer, *Save, O God, Thy people*.]

Canons:

4 hymns from the Canon for the Resurrection [Hirmos once, 2 troparia,  
and the Theotokion]

4 [troparia from the Canon] for the Fathers<sup>81</sup>

6 [troparia from the Canon] for the Patron Saint

[After each Ode], Catabasia: *Christ is born*.

After Ode 3: [Little Litany]; Kontakion and Ćcos for the Fathers; Sessional  
Hymn for the Patron Saint, twice; *G/N*: Hypacoē for the Fathers;  
Reading [from the life of the Patron Saint]

After Ode 6: [Little Litany]; Kontakion and Ćcos for the Patron Saint; Read-  
ing from the Prologue [or Synaxarion].

After Ode 8: the Magnificat is sung.

After Ode 9: [Little Litany];

[*Holy is the Lord, our God*, in the Current Tone]

Exapostilarion for the Resurrection; [Exapostilarion] for the Fathers;  
*Glory*: [Exapostilarion] for the Patron Saint; *Both now*: [Exaposti-  
larion] for the Forefeast.<sup>82</sup>

<sup>80</sup>If a sticheron at Psalm 50 is not printed in the service for the Patron Saint, it may be taken from the appropriate service in the *General Menaion*.

<sup>81</sup>The Canon for the Fathers contains two troparia for the Resurrection which, in modern practice, are not chanted; in pre-reform practice, these were chanted instead of the Canon from the *Octoechos*. The Canon for the Forefeast is chanted at Compline on a previous day.

<sup>82</sup>The Exapostilarion for the Resurrection is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel reading for the Patron Saint.

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At the Praises [8 stichera]:

3 stichera for the Resurrection

1 Anatolian sticheron [from the *Octoechos*]

3 stichera for the Patron Saint<sup>83</sup>

1 idiomelic sticheron for the Fathers, [*The compilation of the teachings*],  
with the verse *Blessed art Thou, O Lord God of our fathers: Thy Name  
is worthy to be praised and glorified for evermore*

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: [theotokion in Tone 2,] *Most-blessed art thou.*

Great doxology. [Troparion for the Resurrection.]

Litanies and Usual Dismissal sequence

[Recession into the Narthex,] chanting: *Glory / Both now*: Gospel  
sticheron<sup>84</sup>

[Reading from the *Catechetical Discourses* of St. Theodore the Studite, fol-  
lowed by the First Hour]

At the Hours:

Troparion for the Resurrection<sup>85</sup>

*Glory*: Troparion for the Fathers and the Patron Saint, alternating<sup>86</sup>

*Both now*: Theotokion of the Hour

After *Our Father*: Kontakion for the Resurrection, the Patron Saint, and  
the Fathers, alternating.<sup>87</sup>

At the **Divine Liturgy**:

At the Beatitudes, [12 Troparia]:

4 Troparia for the Resurrection in the Current Tone

4 Troparia from Ode 3 of [the Canon for the] Fathers<sup>88</sup>

4 Troparia from Ode 6 of [the Canon for the] Patron Saint

At the Little Entrance:

Troparion for the Resurrection

Troparion for the Forefeast

<sup>83</sup>One additional verse is taken from the service for the Patron Saint at the Aposticha of Great Vespers.

<sup>84</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

<sup>85</sup>The *Typicon* makes no mention of the Troparion and Kontakion of the Forefeast; hence it is omitted.

<sup>86</sup>The Troparion for the Fathers is said at the First Hour and the Sixth Hour; the Troparion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>87</sup>The Kontakion for the Resurrection is said at the First Hour; the Kontakion for the Patron Saint – at the Third Hour; the Kontakion for the Fathers – at the Sixth Hour; and the Kontakion for the Resurrection again at the Ninth Hour.

<sup>88</sup>The first two Troparia of the Canon, being for the Resurrection, are omitted.

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Troparion for the Fathers  
 Troparion for the Patron Saint  
 Kontakion for the Resurrection  
 Kontakion for the Fathers

*Glory:* Kontakion for the Patron Saint  
*Both now:* Kontakion for the Forefeast.

[Instead of the] Prokimenon: [the Song] of the Fathers, [*Blessed art Thou, O Lord God of our fathers: Thy Name is worthy to be praised and glorified for evermore*]<sup>xxii</sup> and [Prokimenon] for the Patron Saint. [Alleluia for the Fathers and for the Patron Saint.]

Epistle and Gospel lessons: for the Sunday before Nativity;<sup>xxiii</sup> from the daily lectionary, as one reading with the first, if this reading is not omitted due to the jump;<sup>89</sup> and for the Patron Saint.

Communion verses: [for the Resurrection], *Praise the Lord from the heavens*;<sup>xxiv</sup> and [for the Fathers], *Rejoice in the Lord, O ye righteous*.<sup>xxv</sup>

### 19.17 WHEN THE PATRONAL FEAST OF ST. EUGENIA, DEC. 24, FALLS ON THE SUNDAY BEFORE NATIVITY

On Saturday at **Little Vespers**:

[At *Lord, I have cried*]:

4 stichera for the Resurrection [in the Current Tone]  
*Glory:* doxasticon for the Patron Saint  
*Both now:* [sticheron] for the Forefeast.<sup>90</sup>

At the Aposticha:

1 sticheron for the Resurrection  
 3 stichera for the Patron Saint, from the Aposticha of Great Vespers,  
 with their verses  
*Glory:* [doxasticon for the] Patron Saint  
*Both now:* [sticheron] for the Forefeast

<sup>89</sup>The instruction here contradicts the instruction for Dec. 18 that the daily lessons are unconditionally set aside. In compiling the charts in Appendix C, we have assumed that only the lessons for the Sunday before Nativity are read and that the daily lessons are transferred to another Sunday, if necessary.

<sup>90</sup>The *Typikon* does not specify which sticheron is to be chanted. The service for St. Peter of Moscow (Dec. 21), which provides texts for Little Vespers, provides its own sticheron in one instance and uses the automelon *O house of Ephratha* in a second instance. In practice, stichera may be selected from the daily *Menaion* or from the service for the Fathers.

<sup>xxii</sup>Daniel 3:26.

<sup>xxiii</sup>Heb 11:9-10, 17-23, 32-40 (§328); Mt 1:1-25 (§1).

<sup>xxiv</sup>Psalms 148:1a.

<sup>xxv</sup>Psalms 32:1.

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After the Trisagion Prayers:

Troparion for the Resurrection

Troparion for the Fathers

*Glory*: [Troparion] for the Patron Saint

*Both now*: [Troparion] for the Forefeast

Little [Augmented] Litany and Dismissal.

On Saturday at **Great Vespers**:

[The proemial Psalm

Cathisma 1 in three stases with a Little Litany after each stasis]

At *Lord, I have cried*:

3 stichera for the Fathers, [*Unto the ends of the earth*]

3 stichera for the Forefeast, [*The never-setting Sun*]

4 stichera for the Patron Saint, including the doxasticon

*Glory*: [doxasticon for the] Fathers, [*Daniel, the man of divine desires*]

*Both now*: [sticheron] for the Forefeast, [*Splendidly adorn thyself*].

Entrance; [*O gladsome Light*]; Daily Prokimenon, [*The Lord is King*]; 3

Lessons for the Fathers<sup>xxvi</sup> and 3 Lessons for the Patron Saint;

Augmented Litany, *Let us all say*; [*Vouchsafe, O Lord*;] Supplicatory Litany,

[*Let us complete our evening prayer*]

At the Litē:

stichera for the Forefeast from the daily *Menaion*<sup>91</sup>

stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Forefeast, [*Adorn thyself splendidly*]

At the Aposticha:

stichera of the Forefeast, with their verses

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Forefeast, [*Behold, the hour of our salvation*].

At the Blessing of Loaves:

Troparion for the Fathers, once

Troparion for the Forefeast, once

Troparion for the Patron Saint, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading [from the Epistles or from the life of the Patron Saint.]

At **Matins**:

<sup>91</sup>Printed at *Lord, I have cried, O Thou Who art most perfect*; at the Aposticha of Vespers, *Bearing gifts of frankincense*; at the Praises, *A Star out of Jacob*; and at the Aposticha of Matins, *Thou hast been shown*.

<sup>xxvi</sup>(1) Gen 14:14-20;  
(2) Deut 1:8-11, 15-17;  
(3) Deut 10:14-21.



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[Six Psalms]

At *The Lord is God*:

Troparion for the Resurrection, once

Troparion for the Fathers, once

*Glory*: Troparion for the Temple

*Both Now*: Troparion for the Forefeast.

[Cathismata 2 and 3;] After the Cathisma readings: Sessional Hymn for the Fathers; *Glory / Both now*: [Sessional Hymn] for the Forefeast.<sup>92</sup>

Reading [from the Commentary on the Gospel of St. Matthew, *The book of the generations of Jesus*.]

Polyeleos

[Magnification] for the Patron Saint, [with its Select Psalm verses]

[Eulogetaria for the Resurrection

Little Litany; Sessional Hymn for the Fathers, *With hymns let us all praise*];

all of the Sessional Hymns for the Patron Saint; [at *Both now*: Sessional Hymn for the Forefeast, *From the bosom of the Father*]<sup>93</sup>

Reading from the life of the Patron Saint

Hymns of Ascents in the Current Tone

Prokimenon for the Patron Saint; [*Let every breath praise the Lord*.] Matins

Gospel for the Patron Saint.

*Having beheld the resurrection*; [Psalm 50];

[*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the intercessions of the Theotokos; Have mercy on me, O God*;] Sticheron for the Patron Saint<sup>94</sup>

[Prayer, *Save, O God, Thy people*.]

<sup>92</sup>The Sessional Hymn for the Fathers is printed in the service for the Fathers and for the Forefeast – in the service for Dec. 24.

<sup>93</sup>The 1641 edition of the Typicon presents the following order of hymnography: Cathisma 17 and the Eulogetaria, followed by the Sessional Hymn for the Fathers; *Glory / Both now*: for the Forefeast. Then, the Polyeleos and Select Psalm verses for the Patron Saint, followed by all of the Sessional Hymns for the Patron Saint. In light of the elimination of Cathisma 17 in the modern Typicon (concerning this, see the discussion on p. 103), the proper order of hymnography is no longer clear. The modern Typicon makes no mention of the Sessional Hymns for the Fathers and the Forefeast, printed in the service for the Fathers, but in our opinion, there is no reason for them to be omitted, even in reformed practice.

<sup>94</sup>If a sticheron at Psalm 50 is not printed in the service for the Patron Saint, it may be taken from the appropriate service in the *General Menaion*.

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Canons:

6 hymns from the Canon for the Fathers, including Hirmos<sup>95</sup>

4 [troparia from the Canon] for the Forefeast<sup>96</sup>

4 [troparia from the Canon] for the Patron Saint

[After each Ode], Catabasia: *Christ is born*.

After Ode 3: [Little Litany;] Kontakion and Ćcos for the Fathers; Sessional Hymn for the Patron Saint; *Glory*: Sessional Hymn for the Forefeast, [*Today the earth hath been shown forth*]; *Both now*: Hypacoē for the Fathers; Reading from the life of the Patron Saint

After Ode 6: [Little Litany]; Kontakion and Ćcos for the Patron Saint; [Reading from the Prologue or Synaxarion].

After Ode 8: the Magnificat is sung.

After Ode 9: [Little Litany]

[*Holy is the Lord, our God*, in the Current Tone]

Exapostilarion for the Resurrection; [Exapostilarion] for the Fathers, [*Abraham, Isaac and Jacob*]; [*Glory*: Exapostilarion for the Patron Saint]; *Both now*: [Exapostilarion] for the Forefeast, [*Be glad, O Bethlehem!*]<sup>97</sup>

At the Praises [8 stichera]:

3 stichera for the Fathers, [*Lift up thy voice, O Zion*]

2 stichera for the Patron Saint

<sup>95</sup>The Hirmos is chanted twice, (*cf.* the rubrics for Dec. 24) then two Troparia for the Resurrection are said, and then the three Troparia for the Fathers are said as two Troparia (the first and second Troparion being joined together without an intervening verse of the Biblical Ode); the Theotokion is omitted.

<sup>96</sup>The Canon for the Forefeast is taken from the service for the Fathers; the Canon for the Forefeast from December 24 is chanted on a previous day at Compline.

<sup>97</sup>There is confusion at this point regarding the order of Exapostilaria, which arises out of the inclusion in the *Menaion* of the Exapostilarion *Abraham, Isaac and Jacob* from modern Greek sources while leaving in place the Exapostilarion *From the seed of Abraham*, which is not found in modern Greek sources. Thus, the modern Typicon proposes in the instance of the Sunday of the Fathers falling on Dec. 24 to omit the resurrectional Exapostilarion altogether and to chant both Exapostilaria for the Fathers. But in the present Temple Chapter, the modern edition indicates the order: Exapostilarion for the Resurrection; for the Fathers; *Glory / Both now*: for the Forefeast, which is clearly erroneous and came about by striking the wrong Exapostilarion from the 1641 edition. We have presented the order of chanting the Exapostilaria as given in the 1641 edition. Alternatively, in keeping with the modern edition of the *Menaion*, the following order is also acceptable: Exapostilarion for the Fathers, *From the seed of Abraham*; another, *Abraham, Isaac and Jacob*; then *Glory*: for the Patron Saint; and *Both now*: for the Forefeast, *Be glad, O Bethlehem!* The Exapostilarion for the Resurrection, if chanted, is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel reading for the Patron Saint).

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3 stichera for the Forefeast, [*The proclamation of Isaiah is fulfilled*], with their [2 additional] verses, [which are: (1) *God shall come from Thæman, and the Holy One from the dark shady mountain; and (2) O Lord, I have heard Thy report, and was afraid: I considered Thy works, and was amazed*];<sup>xxvii</sup>

*Glory*: [doxasticon] for the Fathers, [*The compilation of the teachings of the Law*]

*Both Now*: [theotokion in Tone 2,] *Most-blessed art thou.*

Great Doxology. [Troparion for the Resurrection.]

Litanies and Usual Dismissal sequence

Recession into the Narthex, chanting: *Glory / Both now*: Gospel sticheron<sup>98</sup>

[Reading from the *Catechetical Discourses* of St. Theodore the Studite, followed by] the First Hour

[For Hours and Liturgy, follow the rubrics in §61.16 on p. 176.]<sup>99</sup>

#### WHEN THE PATRONAL FEAST OF ST. EUTHYMIUS [ON DEC. 26] FALLS ON ANY DAY OTHER THAN SUNDAY

This rubric has been omitted from the modern edition of the Typicon. We have reproduced it based on the 1641 edition. [Vigil is not served, but rather Vespers and Matins are served separately, for the sake of the labor of the feast.]

At **Vespers**:

[The proemial Psalm

Cathisma 1, first Antiphon only (*Blessed is the man*)]

At *Lord, I have cried*:

4 stichera for the Feast, [*Come, let us rejoice in the Lord*]

4 stichera for the Patron Saint

*Glory*: [doxasticon for the] Patron Saint

*Both now*: sticheron for the Feast, [*Glory to God in the highest*].<sup>100</sup>

<sup>98</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

<sup>99</sup>The modern edition makes no provisions for Hours and Liturgy. The 1641 edition indicates to follow the rubrics for a Patronal Feast on Sunday before Nativity given in the previous chapter (on folio 854r. of the 1641 edition, the reference to chapter 16 should read “chapter 17”, which can be ascertained by comparing with the 1610 edition). However, in light of the instructions of the Typicon for Dec. 24 on a Sunday, the order of chanting the Beautitudes may instead be as follows: Hirmos and 3 troparia from Ode 3 of the Canon for the Fathers; 4 troparia from Ode 6 of the Canon for the Forefeast; and 4 troparia from Ode 6 of the Canon for the Patron Saint. The Beautitudes Troparia from the *Octoechos* in this case would be omitted.

<sup>xxvii</sup>Amb. 3:3, 2a.

<sup>100</sup>Based on the rubrics for Dec. 26, even on Friday evening, this sticheron, and not the

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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Entrance; [*O gladsome Light*]; Great Prokimenon, Tone 7, [*Who is so great a god as our God?*] 3 Lessons for the Patron Saint

Augmented Litany, *Let us all say*; [*Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē:<sup>101</sup>

stichera for the Feast, [*Heaven and earth are glad today*]<sup>102</sup>

stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Feast, [*Today all the angels hold chorus*].

At the Aposticha:

stichera for the Feast, [*An all-glorious mystery, with their verses*]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Feast, [*The shepherds hastened*].

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / Both now*: Troparion for the Feast.

Dismissal.

At **Matins**:

[The Royal Office and the Six Psalms]

At *The Lord is God*:

Troparion for the Feast, twice

*Glory*: Troparion for the Patron Saint

*Both Now*: Troparion for the Feast.

After the Cathisma readings: Sessional Hymns for the Feast; Readings for the Feast.

Polyeleos; Magnification for the Patron Saint, with its psalm verses; [Little Litany]

All of the Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Glory*: second Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Both now*: Sessional Hymn for the Feast, *When Jesus was born in Beth-*

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Primary Theotokion, is to be chanted.

<sup>101</sup>The Litē may be served as part of a Polyeleos-rank service, but without the blessing of wheat, wine and oil proper only for an All-night Vigil (Rozanov, 1902, p. 144).

<sup>102</sup>From the service of the Feast on Dec. 25.

## 19.17. December 24 on a Sunday

*lehem* or *Why dost thou marvel, O Mary?*]

Reading from the life of the Patron Saint

Hymns of Ascents in the Tone 4, first Antiphon, [*From my youth*]

Prokimenon for the Patron Saint; [*Let every breath praise the Lord*]; Matins

Gospel for the Patron Saint.

Psalm 50; [*Glory: Through the intercessions of [patron saint]; Both now:*

*Through the intercessions of the Theotokos; Have mercy on me, O God*];

Sticheron for the Patron Saint

[Prayer, *Save, O God, Thy people.*]

Canons:

4 hymns from the first Canon for the Feast [the Hirmos twice and two troparia]<sup>103</sup>

4 [troparia from the] second Canon for the Feast

6 [troparia from the Canon] for the Patron Saint

Catabasia: Hirmoi of both Canons for the Feast, [*Christ is born and Working a wonder*]

After Ode 3: [Little Litany;] Kontakion and Ćcos for the Theotokos, *He Who was born of the Father*; Sessional Hymn for the Patron Saint, twice; *Glory / Both now*: [Hypacoē] for the Feast, [*The first-fruits of the nations*]. Reading from the life of the Patron Saint

After Ode 6: [Little Litany;] Kontakion and Ćcos for the Patron Saint; Reading from the Prologue [or Synaxarion].

After Ode 8: the Magnificat is not sung.

After Ode 9: [Little Litany;] Exapostilarion for the Patron Saint, twice; *Glory / Both now*: [Exapostilarion] for the Feast, [*From on high our Savior*].

At the Praises:

3 stichera for the Feast, [*Be glad, O ye righteous!*]

3 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: [sticheron] for the Feast, in Tone 2, *Today Christ is born*.

Great Doxology. After the Trisagion:

[Troparion for the Patron Saint      *Glory / Both now*: Troparion for the Feast.]

[Litanies and Usual Dismissal sequence;

Recession chanting the idiomelic sticheron for the Patron Saint and the First Hour]<sup>104</sup>

<sup>103</sup>Concerning this, see Rozanov (1902, pp. 252ff.).

<sup>104</sup>A recession into the Narthex takes place, but the Typicon makes no mention of an anointing. However, as we discuss in Ch. 4 (see p. 33), an anointing make take place

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[At the **Hours**:

Troparion for the Feast

*Glory*: Troparion for the Patron Saint*Both now*: Theotokion of the HourAfter *Our Father*: Kontakion for the Theotokos and the Patron Saint, alternating.<sup>105</sup>At the **Divine Liturgy**:

At the Beatitudes, 8 Troparia:

4 Troparia from Ode 3 of [the Canon for the] Feast

4 Troparia from Ode 6 of [the Canon for the] Patron Saint

At the Little Entrance:

Troparion for the Feast

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint*Both now*: Kontakion for the Theotokos, *He Who was born of the Father*Prokimenon: for the Theotokos, *My soul doth magnify the Lord*,<sup>xxviii</sup> and for the Patron Saint. Alleluia for the Theotokos, *Arise, O Lord, into Thy rest*<sup>xxix</sup> and for the Patron Saint.Epistle and Gospel lessons: for the Theotokos;<sup>xxx</sup> and for the Patron Saint.Communion verses: for the Feast, *The Lord hath sent redemption unto His people*,<sup>xxxi</sup> and for the Patron Saint]

That evening, the Apodosis of the Patronal Feast is chanted as indicated on p. 197.

WHEN THE PATRONAL FEAST OF ST EUTHYMIUS [ON DEC. 26]  
FALLS ON A SUNDAY

This rubric has been omitted from the modern edition of the Typicon. We have reproduced it based on the 1641 edition.

On Saturday at **Little Vespers**:<sup>106</sup>[At *Lord, I have cried*:

4 stichera for the Resurrection in the Current Tone

*Glory*: doxasticon for the Patron Saint*Both now*: Dogmatic Theotokion of Little Vespers in the Current Tone.

even at a Polyeleos-ranked service (see also (Rozanov, 1902, p. 74)).

<sup>105</sup>The Kontakion for the Theotokos is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.<sup>106</sup>The 1641 Typicon only states, “at Little Vespers: stichera for the Resurrection and the Temple, as usual.” What follows is our interpretation of this instruction.<sup>xxviii</sup>Luke 1:46-48.<sup>xxix</sup>Psalms 131:8, 11.<sup>xxx</sup>Heb 2:11-18 (§ 306)  
and Mt 2:13-23 (§ 4).<sup>xxxi</sup>Psalms 110:17.

## 19.17. December 24 on a Sunday

At the Aposticha:

1 sticheron for the Resurrection

3 stichera for the Patron Saint, from the Aposticha of Great Vespers,  
with their verses

*Glory:* doxasticon for the Patron Saint

*Both now:* sticheron for the Feast.

After the Trisagion Prayers:

Troparion for the Resurrection

*Glory:* Troparion for the Patron Saint

*Both now:* Troparion for the Feast

Little Augmented Litany and Dismissal.]

On Saturday at **Great Vespers:**

[The proemial psalm]

Cathisma 1 in three stases [with a Little Litany after each stasis]

At *Lord, I have cried:*

3 stichera for the Resurrection [in the Current Tone]

4 stichera for the Feast, [*Come, let us rejoice in the Lord*]

3 stichera for the Patron Saint

*Glory:* [doxasticon for the] Patron Saint

*Both now:* sticheron for the Feast, [*Glory to God in the highest*].

Entrance; [*O gladsome Light*]; Daily Prokimenon, [*The Lord is King*];<sup>107</sup> 3

Lessons for the Patron Saint

Augmented Litany, *Let us all say;* [*Vouchsafe, O Lord*; Supplicatory Litany,

*Let us complete our evening prayer*]

At the Litē:

stichera for the Feast, [*An all-glorious mystery*]<sup>108</sup>

stichera for the Patron Saint

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [sticheron] for the Feast, [*Today all the angels hold chorus*]<sup>109</sup>

At the Aposticha:

alphabetical stichera for the Resurrection [in the Current Tone, with

<sup>107</sup>When the feast of the Nativity falls on a Saturday, the Great Prokimenon *What god is as great as our God* is chanted at Vespers on Friday evening.

<sup>108</sup>The 1641 edition proposes a different order of stichera – first the stichera for the Patron Saint and then the stichera for the Feast – but we have set forth the present order so as to agree with the rubrics in §61.18 of the modern edition. The 1641 edition does not indicate which stichera for the Feast are to be sung. However, since the stichera printed at the Aposticha in the *Menaion*, *An all-glorious mystery* are to be omitted, being idiomatic and proper to the feast of the day, in our opinion they should be transferred to the Litē.

<sup>109</sup>From the service of the Feast on Dec. 25.

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their verses]

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [sticheron] for the Feast, [*The shepherds hastened*].

At the Blessing of Loaves:

Troparion for the Patron Saint, twice;

Troparion for the Feast, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading [from the Epistles or] from the life of the Patron Saint.

At **Matins:**

[Six Psalms]

At *The Lord is God:*

Troparion for the Resurrection, twice

*Glory:* Troparion for the Patron Saint

*Both Now:* Troparion for the Feast.

Cathismata 2 and 3; after the Cathisma readings: Sessional Hymns for the Resurrection from the *Octoechos* with their verses and Theotokia<sup>110</sup>; Reading from the Commentary on the Gospels, [from Matthew, for the Sunday after the Nativity of Christ.]

Polyeleos<sup>111</sup>

Magnification for the Patron Saint, with its Select Psalm verses

Eulogetaria for the Resurrection

Little Litany; Hypacoē for the Resurrection from the *Octoechos*

All of the Sessional Hymns for the Patron Saint:

Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Glory:* second Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Both now:* Sessional Hymn for the Feast, [*When Jesus was born*].

Reading from the life of the Patron Saint

Hymns of Ascents in the Current Tone

Prokimenon for the Patron Saint; [*Let every breath praise the Lord*]. Matins Gospel for the Patron Saint.

*Having beheld the resurrection;* Psalm 50;

[*Glory: Through the intercessions of* [patron saint]; *Both now: Through the*

<sup>110</sup>The dismissal Theotokion for the Resurrection in the Current Tone is chanted instead of the Theotokion of the first set of Sessional Hymns.

<sup>111</sup>See the footnote on p. 103.



## 19.17. December 24 on a Sunday

*intercessions of the Theotokos; Have mercy on me, O God;]* Sticheron for the Patron Saint<sup>112</sup>

[Prayer, *Save, O God, Thy people.*]

Canons:

4 hymns from the Canon for the Resurrection [Hirmos once, 2 troparia, and the Theotokion]

4 [troparia from the] first Canon for the Feast

6 [troparia from the Canon] for the Patron Saint

[After each Ode], Catabasia for the Feast: [*Christ is born*], both choirs singing together.

After Ode 3: [Little Litany;] Kontakion and Ćcos [for the Theotokos, *He Who was born of the Father*]; Sessional Hymn for the Patron Saint, twice; *Glory / Both now*: [Sessional Hymn] for the Feast, [*Why dost thou marvel, O Mary?*] Reading from the life of the Patron Saint.

After Ode 6: [Little Litany]; Kontakion and Ćcos for the Patron Saint; Reading from the Prologue [or Synaxarion].

After Ode 8: the Magnificat is sung.

After Ode 9: [Little Litany]

[*Holy is the Lord, our God*, in the Current Tone]

Exapostilarion for the Resurrection; *Glory*: [Exapostilarion] for the Patron Saint; *Both now*: [Exapostilarion] for the Feast, [*From on high*].<sup>113</sup>

At the Praises:

3 stichera for the Resurrection

1 Anatolian sticheron [from the *Octoechos*]

4 stichera for the Patron Saint, with their verses<sup>114</sup>

*Glory*: [doxasticon] for the Patron Saint; or, instead, *Glory*: [sticheron] for the Synaxis, [*Today invisible nature*]<sup>115</sup>

*Both Now*: [theotokion in Tone 2,] *Most-blessed art thou*.

Great doxology. [Troparion for the Resurrection.]

[Litanies and Usual Dismissal sequence]

Recession into the Narthex, [at which we chant]: *Glory / Both now*: Gospel

<sup>112</sup>If a sticheron at Psalm 50 is not printed in the service for the Patron Saint, it may be taken from the appropriate service in the *General Menaion*.

<sup>113</sup>The Exapostilarion for the Resurrection is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel reading for the Patron Saint.

<sup>114</sup>The two additional verses are taken from the Aposticha of Great Vespers for the Patron Saint.

<sup>115</sup>The stichera at the Praises for the Synaxis of the Theotokos, having already been chanted on the Feast itself, are omitted.

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sticheron<sup>116</sup>

[Reading from the *Catechetical Discourses* of St. Theodore the Studite, followed by] the First Hour

[At the Hours:

Troparion for the Resurrection

*Glory:* Troparion for the Feast and for the Patron Saint, alternating<sup>117</sup>

*Both now:* Theotokion of the Hour

After *Our Father:* Kontakion for the Theotokos and for the Patron Saint, alternating<sup>118</sup>

At the **Divine Liturgy:**

At the Beatitudes, [12 Troparia]:

4 Troparia for the Resurrection in the Current Tone;

4 Troparia from the Ode 3 of [the Canon for the] Feast<sup>119</sup>

4 Troparia from Ode 6 of [the Canon for the] Patron Saint

At the Little Entrance:

Troparion for the Resurrection

Troparion for the Feast

Troparion for the Patron Saint

*Glory:* Kontakion for the Patron Saint

*Both now:* Kontakion for the Theotokos, *He Who was born of the Father*

[Prokimenon: for the Theotokos, *My soul doth magnify the Lord;*<sup>xxxii</sup> and for the Patron Saint. Alleluia for the Theotokos, *Arise, O Lord, into Thy rest*<sup>xxxiii</sup> and for the Patron Saint.

Epistle and Gospel lessons: for the Theotokos;<sup>xxxiv</sup> and for the Patron Saint.

Communion verses: for the Feast, *The Lord hath sent redemption unto His people;*<sup>xxxv</sup> and for the Patron Saint]

That evening, the Apodosis of the Patronal Feast is chanted as indicated on p. 197. The service for the Righteous Ancestors is transferred to a different day, as decided by the Superior.

<sup>xxxii</sup>Luke 1:46-48.

<sup>xxxiii</sup>Psalms 131:8, 11.

<sup>xxxiv</sup>Heb 2:11-18 (§ 306) and Mt 2:13-23 (§ 4).

<sup>xxxv</sup>Psalms 110:17.

<sup>116</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

<sup>117</sup>The Troparion for the Feast is said at the First Hour and the Sixth Hour; the Troparion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>118</sup>The Kontakion for the Theotokos is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>119</sup>Since the first Canon for the feast was chanted at Matins, the Troparia at the Beatitudes are also taken from the first Canon.

## 19.18. Patronal Feast on Sunday after Nativity

## 19.18 WHEN THE PATRONAL FEAST FALLS ON THE SUNDAY AFTER THE NATIVITY OF CHRIST [ON DEC. 27-30]

On Saturday at **Little Vespers**:<sup>120</sup>

[At *Lord, I have cried*:

4 stichera for the Resurrection in the Current Tone

*Glory*: doxasticon for the Patron Saint

*Both now*: Dogmatic Theotokion of Little Vespers in the Current Tone.

At the Aposticha:

1 sticheron for the Resurrection

stichera for the Patron Saint, from the Aposticha of Great Vespers, with their verses

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron for the Feast.

After the Trisagion Prayers:

Troparion for the Resurrection

*Glory*: Troparion for the Patron Saint

*Both now*: Troparion for the Feast.

Little Augmented Litany and Dismissal.]

On Saturday at **Great Vespers**:

[The proemial psalm

Cathisma 1 in three stases with a Little Litany after each stasis]

At *Lord, I have cried*:

3 stichera for the Resurrection [in the Current Tone]

4 stichera for the Righteous Ancestors, including the doxasticon

3 stichera for the Patron Saint

*Glory*: [doxasticon for the] Patron Saint

*Both now*: Primary Theotokion [in the Current Tone].

Entrance; [*O gladsome Light*]; Daily Prokimenon, [*The Lord is King*]; 3 Lessons for the Patron Saint;

[Augmented Litany, *Let us all say; Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē:

stichera for the Feast<sup>121</sup>

stichera for the Patron Saint

<sup>120</sup>The Typikon only states, “at Little Vespers: stichera for the Resurrection and the Patron Saint, as usual.” What follows is our interpretation of this instruction.

<sup>121</sup>The stichera of the Feast are taken from the service for the Feast on Dec. 25. The 1641 edition proposed a different order of stichera – first the stichera for the Patron Saint and then the stichera for the Feast.

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*Glory:* [doxasticon] for the Patron Saint

*Both now:* [sticheron] for the Feast, [*The Magi, kings of Persia*]

At the Aposticha:

alphabetical stichera for the Resurrection [in the Current Tone, with their verses]

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [sticheron] for the Feast, [*Today is the invisible Nature joined*].

At the Blessing of Loaves:

*O Theotokos and Virgin*, once

Troparion for the Righteous Ancestors, once

Troparion for the Patron Saint, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading from the life of the Patron Saint.

At **Matins:**

[The Six Psalms]

At *The Lord is God:*

Troparion for the Resurrection, once

[Troparion] for the Righteous Ancestors, once

*Glory:* Troparion for the Patron Saint

*Both Now:* Troparion for the Feast.

[Cathismata 2 and 3; after the Cathisma readings:<sup>122</sup> Sessional Hymns for the Resurrection from the *Octoechos* with their Theotokia. Reading from the Commentary on the Gospels, from Matthew, for the Sunday after the Nativity of Christ.<sup>123</sup>

Polyeleos<sup>124</sup>

Magnification for the Patron Saint, with its Select Psalm verses

Eulogetaria for the Resurrection

Little Litany; Hypacoë for the Resurrection from the *Octoechos*

All of the Sessional Hymns for the Patron Saint:

Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading

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<sup>122</sup>The modern edition simply states “everything as in the rubric above”, which is taken from the 1641 edition and is a reference to the rubric for the feast of St. Euthymius on a Sunday. This instruction is meaningless for the modern edition; below, we provide a reconstruction of the rubrics.

<sup>123</sup>The dismissal Theotokion for the Resurrection in the Current Tone is chanted instead of the Theotokion of the first set of Sessional Hymns.

<sup>124</sup>See the footnote on p. 103.

## 19.18. Patronal Feast on Sunday after Nativity

from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos;  
*Glory*: second Sessional Hymn for the Patron Saint appointed after the  
 Polyeleos

*Both now*: Sessional Hymn for the Feast, *Come, ye faithful*.<sup>125</sup>

Reading from the life of the Patron Saint

Hymns of Ascents in the Current Tone

Prokimenon for the Patron Saint; *Let every breath praise the Lord*; Matins  
 Gospel for the Patron Saint.

*Having beheld the resurrection*; Psalm 50;

*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the  
 intercessions of the Theotokos*; *Have mercy on me, O God*; sticheron  
 for the Patron Saint<sup>126</sup>

Prayer, *Save, O God, Thy people.*]

Canons:

4 hymns from the Canon for the Resurrection [Hirmos once, 2 troparia,  
 and the Theotokion]

4 [troparia from the Canon] for the Righteous Ancestors

6 [troparia from the Canon] for the Patron Saint

[After each Ode], Catabasia for the Feast: [*Christ is born*].

After Ode 3: [Little Litany]; Kontakion and Ćcos for the Righteous Ancestors;  
 Sessional Hymn for the Patron Saint; *Glory*: Sessional Hymn  
 for the Righteous Ancestors, *Right fittingly let us hymn*; *Both now*:  
 Sessional Hymn for the Feast, *The Virgin hath given birth*.<sup>127</sup> [Reading  
 from the life of the Patron Saint]

After Ode 6: [Little Litany]; Kontakion and Ćcos for the Patron Saint;  
 [Reading from the Prologue or Synaxarion].

After Ode 8: the Magnificat is sung.

After Ode 9: [Little Litany]

[*Holy is the Lord, our God*, in the Current Tone]

Exapostilarion for the Resurrection; *Glory*: [Exapostilarion] for the Pa-  
 tron Saint; *Both now*: [Exapostilarion] for the Feast, [*From on high  
 our Savior*].<sup>128</sup>

<sup>125</sup>Printed in the service of the Feast on December 25.

<sup>126</sup>If a sticheron at Psalm 50 is not printed in the service for the Patron Saint, it may be  
 taken from the appropriate service in the *General Menaion*.

<sup>127</sup>The Typikon makes no mention of the third Sessional Hymn, *The choir of prophets*,  
 since it is absent from pre-Nikonian books. In our opinion, it should be omitted, as it is to  
 a different melody.

<sup>128</sup>The Typikon makes no mention of the Exapostilarion for the Ancestors, *Let us hymn  
 David*, because it is not found in pre-Nikonian books. In practice, keeping in mind the

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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At the Praises [8 stichera]:

3 stichera for the Resurrection

1 Anatolian sticheron [from the *Octoechos*]

4 stichera for the Patron Saint, with their verses<sup>129</sup>

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: [theotokion in Tone 2,] *Most-blessed art thou*.

Great Doxology. [Troparion for the Resurrection.]

Litanies and Usual Dismissal sequence

Recession into the Narthex, chanting: *Glory / Both now*, Gospel sticheron<sup>130</sup>

[Reading from the *Catechetical Discourses* followed by] the First Hour

[At the Hours:<sup>131</sup>

Troparion for the Resurrection

*Glory*: Troparion for the Righteous Ancestors and for the Patron Saint, alternating<sup>132</sup>

*Both now*: Theotokion of the Hour

After *Our Father*: Kontakion for the Righteous Ancestors and for the Patron Saint, alternating.<sup>133</sup>

At the **Divine Liturgy**:

At the Beatitudes, [12 Troparia]:

4 Troparia for the Resurrection in the Current Tone;

4 Troparia from the next in order Ode of [the Canon for the] Feast<sup>134</sup>

4 Troparia from Ode 6 of [the Canon for the] Patron Saint

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instructions in §61.17, it could be chanted after the resurrectional Exapostilarion. The Exapostilarion for the Resurrection is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel reading for the Patron Saint.

<sup>129</sup>The two additional verses are taken from the Aposticha of Great Vespers.

<sup>130</sup>The Gospel sticheron is taken of the same number as the Exapostilarion.

<sup>131</sup>The modern Typicon lacks rubrics for the Hours and the 1641 edition refers to an (unspecified) previous rubric. We have constructed the rubrics below by analogy with §61.52.

<sup>132</sup>The Troparion for the Righteous Ancestors is said at the First Hour and the Sixth Hour; the Troparion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>133</sup>The Kontakion for the Righteous Ancestors is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>134</sup>However, the 1641 edition instead appoints four Troparia from Ode 3 of the Canon for the Righteous Ancestors. This is also in keeping with the instructions in §61.52.

## 19.18. Patronal Feast on Sunday after Nativity

[At the Little Entrance:<sup>135</sup>

Troparion for the Resurrection

Troparion for the Feast

Troparion for the Righteous Ancestors

Troparion for the Patron Saint

Kontakion for the Righteous Ancestors

*Glory:* Kontakion for the Patron Saint

*Both now:* Kontakion for the Feast.

Prokimenon: for the Ancestors, *Wonderful is God in His saints, the God of Israel;*<sup>xxxvi</sup> and for the Patron Saint. Alleluia for the Ancestors and the Patron Saint.

Epistle and Gospel lessons: for the Sunday after Nativity;<sup>xxxvii</sup> from the daily lectionary, as one reading with the first, if this reading is not omitted due to the jump;<sup>136</sup> and for the Patron Saint.

Communion verse: for the Resurrection, *Praise the Lord from the heavens;*<sup>xxxviii</sup> and for the Ancestors, *Rejoice in the Lord, O ye righteous.*<sup>xxxix</sup>

That day in the Evening, the Apodosis for the Patronal Feast is chanted in [Note] the following manner:<sup>137</sup>

At *Lord, I have cried:*

3 stichera for the Afterfeast

3 stichera for the Patron Saint

*Glory:* doxasticon for the Patron Saint

*Both now:* sticheron for the Feast.<sup>138</sup>

Alternatively, at *Lord, I have cried:*

3 stichera for the Patron Saint

3 stichera for the Saint of the upcoming day.

In this case, the stichera for the Afterfeast are chanted at the Aposticha with the verses for the Afterfeast.

<sup>135</sup>The Typicon simply says, “the rest of the service for the Ancestors and the Temple.” What is presented in square brackets is our interpretation of this instruction based on the rubrics for Dec. 26 and §§61.16 and 61.52.

<sup>xxxvi</sup>Psalms 67:36a.

<sup>136</sup>Concerning the readings from the daily lectionary during the period of Nativity and Theophany, see the relevant footnotes for Dec. 18 and the charts in Appendix C.

<sup>xxxvii</sup>Gal 1:11-19 (§200) and Mt 2:13-23 (§4).

<sup>137</sup>Though the modern Typicon indicates simply to follow the rubrics in Temple Chapter 1, this is not correct, because the leave-taking for the Patron Saint still falls during the period of the Afterfeast of the Nativity. In the bracketed section, we have reconstructed the appropriate order of service in the evening based on Temple Chapter 26 in the 1641 edition.

<sup>xxxviii</sup>Psalms 148:1a.

<sup>xxxix</sup>Psalms 32:1.

<sup>138</sup>On Friday evening, the Primary Theotokion is sung instead; but during the Afterfeasts of Nativity and Theophany, the Primary Theotokion is not sung.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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[Entrance; *O gladsome Light* is chanted; Prokimenon for the day; Litany: *Let us all say*; Prayer: *Vouchsafe, O Lord*; Litany: *Let us complete our evening prayer*]

At the Aposticha:

[3 stichera for the Patron Saint or 3 stichera from the *Octoechos*

*Glory*: doxasticon for the Patron Saint]

*Both now*: sticheron for the Afterfeast.

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory*: Troparion for the Saint [of the upcoming day], if available

*Both now*: Troparion for the Feast.

### WHEN THE PATRONAL FEAST OF ST. MELANIA [DEC. 31] FALLS ON A DAY OTHER THAN SUNDAY

Chant the service for the Patronal Feast [together with the Apodosis of Nativity] as indicated for [St. Euthymius] on December 26 [on a weekday, see p. 185.]<sup>139</sup>

#### 19.19 WHEN THE PATRONAL FEAST OF ST. MELANIA [DEC. 31] FALLS ON A SUNDAY

Chant the service for the Patronal Feast [together with the Apodosis of Nativity] as indicated in the rubrics of the Menologion section for the Apodosis of the Entry of the Theotokos on a Sunday together with St. Clement [see Nov. 25, the Mark's Chapter "If the Apodosis of the Entry of the Theotokos should fall on Sunday"]. The service to the Righteous Ancestors is transferred to a previous day appointed by the Superior.

#### 19.20 WHEN THE PATRONAL FEAST OF ST. BASIL [JAN. 1] FALLS ON THE SUNDAY BEFORE THEOPHANY

On the Sunday before Theophany, chant the service for the Patronal Feast according to the rubrics for the Patronal Feast of St. Symeon on a Sunday [see §61.1].<sup>140</sup>

<sup>139</sup>In following the rubric on p. 185, the materials for the Synaxis of the Theotokos are replaced by materials for the Feast itself.

<sup>140</sup>This instruction only applies to a Patronal Feast of St. Basil insofar as it is combined with the feast of the Circumcision, and thus the materials for the Circumcision take place



## 19.21. January 7 on a Sunday

19.21 WHEN THE PATRONAL FEAST OF THE SYNAXIS OF  
ST. JOHN THE BAPTIST [JAN. 7] FALLS ON A SUNDAY

Chant the service for the Patron Saint according to the rubrics for the Patronal Feast of St. Symeon on a Sunday [see §61.1], except that:

At the Praises, [8 stichera]:

3 stichera for the Resurrection

2 stichera for the Patron Saint

3 stichera for the Feast, [*Christ our Savior*], with their verses [(1) *The sea saw it, and fled; Jordan was driven back* and (2) *What aileth thee, O sea, that thou fleddest? Thou Jordan, that thou wast driven back?*]<sup>x1</sup>

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [resurrectional Theotokion in Tone 2,] *Most-blessed art thou.*

Great Doxology, and the rest for Sunday and the Patron Saint. At Liturgy, a service for Sunday after Theophany and for the Patron Saint.

WHEN THE PATRONAL FEAST FALLS ON THE APODOSIS OF THEO-  
PHANY

Chant the service for the Patron Saint according to the rubrics for a Vigil-rank saint on a Sunday, except that the texts are taken not for Sunday but for the Feast.<sup>141</sup>

19.22 WHEN THE PATRONAL FEAST FALLS ON SOME DAY,  
OTHER THAN SUNDAY, DURING AN AFTERFEAST

Chant the service according to the rubrics for a Vigil-rank saint on a Sunday [§61.3], except that the texts are taken for the Feast, not for Sunday. [The following rubrics are reconstructed based on the 1641 edition:

At **Little Vespers**:

At *Lord, I have cried*:

4 stichera for the Patron Saint

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron for the Feast.

of the materials for the Indiction in the rubric in §61.1. For any other Patronal Feast on the Sunday before Theophany – when it is not combined with a minor feast of the Lord – follow the rubrics in §61.24.

<sup>x1</sup>Psalm 113:3,5.

<sup>141</sup>It is simplest to follow the rubrics for the feast of St. Sabbas of Serbia on the Apodosis, provided as a Mark's Chapter for Jan. 14.

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At the Aposticha:

stichera for the Afterfeast, from the Aposticha of Great Vespers for the day in the Menaion, with their verses

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron for the Feast.

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / Both now*: Troparion for the Feast.

Little Augmented Litany and Dismissal.

At **Great Vespers**:

The proemial Psalm

Cathisma 1, the first Antiphon (*Blessed is the man*)

At *Lord, I have cried*:

3 stichera for the Feast, from the service for the Feast itself

5 stichera for the Patron Saint

or, if the service of the Patron Saint has two sets of stichera, 3 stichera for the Feast and 7 stichera for the Patron Saint

but, if the service has no stichera for the Litē, then the second set of stichera is chanted at the Litē instead

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron for the Feast, from the service for the Feast itself.<sup>142</sup>

Entrance; *O gladsome Light*; Daily Prokimenon; 3 Lessons for the Patron Saint

Augmented Litany, *Let us all say*; *Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*

At the Litē:

stichera for the Patron Saint and for the Feast<sup>143</sup>

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron for the Feast.

At the Aposticha:

stichera for the Patron Saint, with their verses

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron for the Feast.

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<sup>142</sup>On Friday evening, the Primary Theotokion is chanted instead. But during the Afterfeasts of Nativity and Theophany, the Primary Theotokion is not chanted on Friday evening.

<sup>143</sup>The stichera for the Feast are taken from the daily Menaion from *Lord, I have cried* and from the Aposticha of Matins.

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 19.22. Patronal Feast on Weekday during Afterfeast
 

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At the Blessing of Loaves:

Troparion for the Patron Saint, twice

*O Theotokos and Virgin*, once

*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10

Reading from the life of the Patron Saint.

If Vigil is not served, at **Compline**: Kontakion for the Patron Saint; *Glory / Both now*: Kontakion for the Feast.

At the Midnight Office, instead of *Behold, the bridegroom cometh*: Troparion for the Patron Saint; *Glory / Both now*: Resurrectional Theotokion [in the same Tone]. Instead of *Remember, O Lord*: Kontakion for the Patron Saint only; *Lord, have mercy* twelve times; and the Dismissal. The prayer *Remember O Lord our fathers and brethren* is not said.

At **Matins**:

Six Psalms

At *The Lord is God*:

Troparion for the Feast, twice

*Glory*: Troparion for the Patron Saint

*Both Now*: Troparion for the Feast.

After the Cathisma readings: Sessional Hymns for the Patron Saint; *Glory / Both now*: Sessional Hymn for the Feast.

Polyeleos; Magnification for the Patron Saint, with its Select Psalm verses  
Sessional Hymns for the Patron Saint appointed after the Polyeleos;  
*Glory/Both now*: Sessional Hymn for the Feast; Reading from the life of the Patron Saint.

Hymns of Ascents in Tone 4, first Antiphon (*From my youth*).

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins  
Gospel for the Patron Saint.

Psalm 50; *Glory*: *Through the intercessions of* [patron saint]; *Both now*:  
*Through the intercessions of the Theotokos; Have mercy on me, O God*;  
Sticheron for the Patron Saint

Prayer, *Save, O God, Thy people*.

Canons:

6 hymns from the Canon for the Feast [Hirmos twice & 4 troparia]

8 [troparia from the Canon] for the Patron Saint

[After each Ode], the Catabasia for the Feast.

After Ode 3: Little Litany; Kontakion and Cœcos for the Feast; Sessional Hymn for the Patron Saint, twice; *G/N*: Sessional Hymn for the Feast; Reading from the life of the Patron Saint

After Ode 6: Little Litany; Kontakion and Cœcos for the Patron Saint; Reading from the Prologue or Synaxarion

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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After Ode 8: the Magnificat is sung.

After Ode 9: Little Litany; Exapostilarion for the Patron Saint, twice; *Glory* / *Both now*: Exapostilarion for the Feast.

At the Praises:

3 stichera for the Feast

3 stichera for the Patron Saint

*Glory*: doxasticon for the Patron Saint

*Both Now*: sticheron for the Feast

Great Doxology. Troparion for the Patron Saint; *Glory* / *Both now*: Troparion for the Feast.

Augmented Litany, *Have mercy on us, O God*; Supplicatory Litany, *Let us complete our morning prayer*; Usual Dismissal sequence; Polychronion

idiomelic sticheron for the Patron Saint, Recession and Anointing with Oil;<sup>144</sup> the First Hour

At the **Hours**:

Troparion for the Feast

*Glory*: Troparion for the Patron Saint

*Both now*: Theotokion of the Hour

Kontakion for the Feast and for the Patron Saint, alternating.<sup>145</sup>

At the **Divine Liturgy**:

At the Beatitudes, 8 Troparia:

4 from the next in order Ode of the Canon for the Feast

4 from Ode 6 of the Canon for the Patron Saint.

At the Little Entrance:

Troparion for the Feast

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for the Feast.

Prokimenon, Alleluia, and Communion verse: for the Feast and for the Patron Saint. Epistle and Gospel lessons for the Patron Saint only. The lessons from the daily lectionary are read on a previous day. In serving the Apodosia of the Patronal Feast at Vespers that evening, follow the rubrics on page 197.]

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<sup>144</sup>As we discuss in Ch. 4 (see p. 33), an anointing may take place even at a Polyeleos-ranked service (see also (Rozanov, 1902, p. 74)).

<sup>145</sup>The Kontakion for the Feast is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

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 19.23. Patronal Feast on Sunday during Afterfeast
 

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## 19.23 WHEN THE PATRONAL FEAST FALLS ON A SUNDAY DURING AN AFTERFEAST

Chant the service for the Patron Saint as for a Vigil-rank saint falling on Sunday [according to Ch. 3 of the Typicon, page 27]; the service for the Feast is not chanted. [But note the following peculiarities]:

At Matins: Polyeleos and Magnification for the Patron Saint; Matins Gospel for the Patron Saint; Catabasia for the Feast; Gospel sticheron [before the First Hour].

At the Hours and Liturgy: the service is for Sunday and for the Patron Saint.<sup>146</sup>

## 19.24 WHEN THE PATRONAL FEAST FALLS ON A SUNDAY, TOGETHER WITH A FOREFEAST OR APODOSIS OF A FEAST

Chant the service according to the rubrics for the Patronal Feast of St. Symeon on a Sunday [see page 153]. Except that at the Praises, chant:

3 stichera for the Resurrection

2 stichera for the Patron Saint

3 stichera for the Feast, including the doxasticon, with their verses<sup>147</sup>

[then the idiomelic sticheron for the Feast with its verse]<sup>148</sup>

*Glory*: [doxasticon for the] Patron Saint

*Both now*: [theotokion in Tone 2,] *Most-blessed art thou*.

The rest of Matins, the Liturgy, and the Apodosis of the Patronal Feast at Vespers [just as in §61.1 for St. Symeon on a Sunday].<sup>149</sup>

## WHEN THE PATRONAL FEAST OF A TEMPLE FALLS ON A FOREFEAST ON ANY DAY OTHER THAN SUNDAY

[The present section appeared in the 1641 edition but has been removed from the modern Typicon. Instead of reproducing the materials from the 1641 edition, we find it sufficient to instruct the reader to follow the rubrics for the patronal feast of St. Symeon on a weekday (see p. 159). In following

<sup>146</sup>Regarding the Apodosis of the Patronal Feast, follow the rubrics on page 197.

<sup>147</sup>The two additional verses are selected from the Aposticha of Vespers in the service of the Feast.

<sup>148</sup>This instruction is present in the 1641 edition but has been removed from the modern edition.

<sup>149</sup>Note that when the next day is a great feast, the Apodosis of the Patronal Feast at Vespers is not served.

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those rubrics, the materials for the Forefeast take the place of the materials for the Indiction. Except that at the Praises, only the 4 stichera for the Patronal Feast are chanted;<sup>150</sup> *Glory*: doxasticon for the Patron Saint; *Both now*: sticheron for the Forefeast. After the Great Doxology and at the conclusion of Vespers (if Vigil is not served): Troparion for the Patron Saint; *Glory / Both now*: Troparion of the Forefeast. At Liturgy: Prokimenon, Alleluia, Epistle lesson, Gospel lesson and Communion verse: for the Patron Saint.<sup>151</sup> The daily lessons are read on a previous day. Note that when the next day is a great feast, the Apodosis of the Patronal Feast at Vespers is not served.]

### 19.25 WHEN THE PATRONAL FEAST FALLS ON THE SUNDAYS OF THE PUBLICAN AND PHARISEE, THE PRODIGAL, MEAT-FARE OR CHEESEFARE

On Saturday, at **Little Vespers**:

At *Lord, I have cried*:

4 stichera for the Resurrection

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: Dogmatic Theotokion of Little Vespers [in the Current Tone].

At the Aposticha:

1 sticheron for the Resurrection

stichera for the Patron Saint from the Aposticha of Great Vespers, with their verses

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: Theotokion [of Little Vespers in the Tone of the doxasticon].

After the Trisagion Prayers:

Troparion for the Resurrection

*Glory*: Troparion for the Patron Saint

*Both Now*: [Resurrectional] Theotokion [in the same Tone].

Little Augmented Litany. Dismissal.

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<sup>150</sup>Unless the service of the Forefeast has stichera, in which case chant 3 stichera of the Forefeast and 3 stichera for the Patron Saint.

<sup>151</sup>The 1641 edition instructs: "Prokimenon, Alleluia, Epistle lesson, Gospel lesson, and Communion verse: for the Theotokos and the Patron Saint." This reflects the more ancient practice in the Russian Church to almost always read two lessons at Liturgy, reading the general lesson for the Theotokos when a second lesson is not available (see Zheltov and Pravdolyubov (2000)). However, in our time such a practice is anachronistic. Moreover, it is entirely appropriate to read only one lesson, as is done for most Vigil-rank celebrations.

## 19.25. Patronal Feast on Preparatory Sundays of Lent

At Great Vespers:

[The proemial psalm]

Cathisma 1, [in three Antiphons with a Little Litany after each Antiphon]

At *Lord I have cried*:

Publican & Phraisee, Prodigal Son or Cheesefare	Meatfare Sunday
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3 stichera for the Resurrection	3 stichera for the Resurrection
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3 stichera from the <i>Triodion</i>	4 stichera from the <i>Triodion</i>
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4 stichera for the Patron Saint	3 stichera for the Patron Saint
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*Glory*: [doxasticon] from the *Triodion*

*Both now*: Primary Theotokion in the Current Tone.

Entrance. [*O gladsome Light*]; Prokimenon for the day, [*The Lord is King*].

3 Lessons for the Patron Saint.

[Augmented Litany, *Let us all say*; *Vouchsafe, O Lord*; Supplicatory Litany,  
*Let us complete our evening prayer*]

At the Litē:

stichera for the Patron Saint

stichera from the *Triodion*, [from the Praises of Matins

**for the Sunday of the Publican & Pharisee**, the following stichera: in  
Tone 3, *Understand the difference* and in the same Tone, *O ye faithful,*  
*let us hate the boastful words of the Pharisee*

**for the Sunday of the Prodigal Son**, the stichera: in Tone 2, *I come before*  
*Thee, Lord, with the cry of the Prodigal*; in Tone 1, *As the Prodigal Son*  
*I come to Thee*; and in Tone 8, *As the Prodigal I have wasted*

**for Meatfare Sunday**, the stichera: in Tone 6, *I think upon that day*; and  
in the same Tone, *How shall it be in that hour*

**for Cheesefare Sunday**, the stichera: in Tone 5, *'Woe is me!' Adam cried*  
*lamenting*; and in the same Tone, *The arena of the virtues has been*  
*opened*

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron from the *Triodion*, printed at the Litē

[At the Aposticha:<sup>152</sup>

alphabetic stichera for the Resurrection, in the Current Tone

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron from the *Triodion*.

<sup>152</sup>The modern Slavonic Typicon at this point reads, "See the rubrics for the Meeting of the Lord when it falls on one of these Sundays," but this instruction is misleading; instead, we have constructed the rubrics below, based on the material in the 1641 edition.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

At the Blessing of Loaves:

*O Theotokos and Virgin*, twice

Troparion for the Patron Saint, once.

*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10

Reading from the Epistles or from the life of the Patron Saint.

[Note] **If Vigil is not served:** following the Trisagion Prayers: Troparion for the Resurrection; *Glory*: Troparion for the Patron Saint; *Both now*: Resurrectional Theotokion in the Tone of the Troparion for the Patron Saint.

At Compline, following the Trisagion Prayers: Kontakion for the Patron Saint; *Glory / Both now*: Kontakion from the *Triodion*.

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Resurrection, twice;

*Glory*: Troparion for the Patron Saint;

*Both now*: Resurrectional Theotokion in the same Tone.

Cathismata 2 and 3; after each Cathisma reading: Sessional Hymns from the *Octoechos* and Readings from the Commentaries on the Gospel and the Epistle.<sup>153</sup>

[Note] Polyeleos; *By the waters of Babylon* is also chanted if it be the Sunday of the Prodigal, Meatfare or Cheesefare.<sup>154</sup>

Magnification and Select Psalm verses for the Patron Saint.

Eulogetaria of the Resurrection.

Little Litany; Hypacoē for the Resurrection.

All of the Sessional Hymns for the Patron Saint:

Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Glory*: second Sessional Hymn for the Patron Saint appointed after the

<sup>153</sup>If the Troparion for the Patron Saint is not in the same Tone as the Troparion for the Resurrection, then the Resurrectional Theotokion in the Current Tone is chanted instead of the Theotokion of the first set of Sessional Hymns.

<sup>154</sup>The 1641 edition of the Typicon prescribes the following order: Cathisma 17 (Psalm 118), concluding with the Eulogetaria for the Resurrection; Little Litany; Hypacoē for the Resurrection from the *Octoechos*; a Reading. Then, the Polyeleos, including, if appropriate, *By the waters of Babylon*, followed by the Magnification and Select Psalm verses. Regarding this difference, see the footnote on p. 103.



## 19.25. Patronal Feast on Preparatory Sundays of Lent

## Polyeleos

*Both now:* Theotokion appointed after the Polyeleos.

Reading from the life of the Patron Saint

Hymns of Ascents in the Current Tone

Prokimenon for the Patron Saint; *Let every breath praise the Lord.* Matins Gospel for the Patron Saint.

*Having beheld the resurrection;* Psalm 50.

*Glory: Through the prayers of* [patron saint]; *Both now: Through the prayers of the Theotokos; Have mercy on me, O God;* Sticheron for the Patron Saint.<sup>155</sup>

Prayer, *Save, O God, Thy people.*

Canons:

4 hymns from the Canon for the Resurrection [Hirmos once, 2 Troparia, and Theotokion]

4 [Troparia from the Canon] from the *Triodion*

6 [Troparia from the Canon] for the Patron Saint

Catabasia: as appointed in Chp. 19. On Meatfare Sunday, Catabasia from the *Triodion*, *He is for me a helper.*

After Ode 3: Kontakion and Ćecos from the *Triodion*. Sessional Hymn for the Patron Saint, twice; *Glory / Both now:* Sessional Hymn from the *Triodion*. Reading [from the life of the Patron Saint].

After Ode 6: Kontakion and Ćecos for the Patron Saint. Reading from the Prologue [or Synaxarion].

After Ode 8: the Magnificat is sung.

After Ode 9: [Little Litany];

[*Holy is the Lord, our God,* in the Current Tone]

Exapostilarion for the Resurrection; *Glory:* [Exapostilarion] for the Patron Saint; *Both now:* [Exapostilarion] from the *Triodion*.<sup>156</sup>

At the Praises [8 (or 9) stichera]:

4 stichera for the Resurrection

4 stichera for the Patron Saint, including the doxasticon, (with their verses, which are printed at the Aposticha of Great Vespers)

*Glory:* [doxasticon] from the *Triodion*

*Both now:* [Theotokion in Tone 2], *Most-blessed art thou.*

**But on Meatfare Sunday,** after the stichera for the Patron Saint, verse:

<sup>155</sup>The Lenten hymns *Open unto me, O Giver of Life, the gates of repentance,* are not chanted.

<sup>156</sup>The Exapostilarion for the Resurrection is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel reading for the Patron Saint.

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*Arise, O Lord my God* and the idiomelic sticheron from the *Triodion*, Tone 8, *Daniel the prophet*; *Glory: Let us cleanse ourselves*; [*Both now: Most-blessed art thou*].

**On Cheesfare Sunday**, after the stichera for the Patron Saint, verse: *Arise, O Lord my God*, and the idiomelic sticheron from the *Triodion*, Tone 6, *Adam was driven out of Paradise*; *Glory: The time is now at hand*; *Both now: Most-blessed art thou*.

Great Doxology. Resurrectional Troparion.

Litanies and Usual Dismissal sequence

Recession into the Narthex, during which we chant *Glory / Both Now*: Gospel sticheron.<sup>157</sup>

[Reading from the *Catechetical Discourses* of St. Theodore the Studite, followed by the First Hour]

At **the Hours**:

Troparion for the Resurrection

*Glory*: Troparion for the Patron Saint

*Both now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion from the *Triodion* and for the Patron Saint, alternating.<sup>158</sup>

At the Divine Liturgy:

At the Beatitudes:

Sunday of the Publican & Phraisee

Prodigal Son, Meatfare or Cheesfare Sunday

6 Troparia [from the *Octoechos*] in the Current Tone

4 [Troparia from the *Octoechos*] in the Current Tone

4 [Troparia] from Ode 3 of the [Canon for the] Patron Saint

4 [Troparia] from Ode 3 of the [Canon from the] *Triodion*

4 [Troparia] from Ode 6 of the [Canon for the] Patron Saint

After the Little Entrance:

Troparion for the Resurrection

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint

<sup>157</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

<sup>158</sup>The Kontakion from the *Triodion* is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

## 19.26. Patronal Feast on Meatfare Saturday

*Both now:* Kontakion from the *Triodion*.

Prokimenon, Epistle lesson, Alleluia, and Gospel lesson: from the daily lectionary first, and then for the Patron Saint.

Communion verse: for the Resurrection, *Praise the Lord from the heavens*;<sup>xli</sup> and for the Patron Saint.]

### 19.26 WHEN THE PATRONAL FEAST FALLS ON THE SATURDAY OF MEATFARE

[Chant the service for the Patron Saint just as set forth in §61.4. Note that at Great Vespers, at *Lord, I have cried*, at *Both now*, the Primary Theotokion in the Current Tone is chanted. The Memorial service is chanted on the previous Thursday.]<sup>159</sup>

### 19.27 WHEN THE PATRONAL FEAST FALLS ON MONDAY, TUESDAY OR THURSDAY OF CHEESE WEEK

Chant the service for the Patron Saint just as for the Meeting of the Lord on one of these days [see the Mark's Chapter, "If the Meeting of the Lord falls on Monday, Tuesday or Thursday of Cheese Week"].<sup>160</sup> Note that the hymns from the *Triodion* are not chanted together with the service for the Patron Saint on any day of Cheese Week (except for Saturday and Sunday), except for the idiomela of the day, [which are chanted] at [the Aposticha of] Little Vespers and at the Praises [of Matins]. The Three-Ode Canon from the *Triodion* is chanted on a different day.<sup>161</sup>

<sup>159</sup>Keeping in mind the instructions for the Meeting of the Lord, one may also chant the Memorial service on the previous Saturday. Or, in monasteries where a Charnel House or cemetery church is available – on that day in the Charnel House or cemetery church.

<sup>160</sup>Generally speaking, Vigils are not served during Cheese Week. The exceptions to this rule are the feast of the Meeting of the Lord and the Patronal Feast of the Temple. For all other instances – even Vigil-rank commemorations – one should follow the rubrics for the feast of the Three Hierarchs, which call for Vespers and Matins served separately.

<sup>161</sup>When the Patronal Feast falls on Cheese Monday, the Three-Ode Canon is chanted at Compline on Monday evening; when the Patronal Feast falls on Cheese Tuesday, the Three-Ode Canon is chanted at Compline on Wednesday evening; if the Patronal feast falls on Cheese Thursday, the Three-Ode Canon is chanted at Compline on Monday evening.

<sup>xli</sup>Psalm 148:1a.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

## 19.28 WHEN THE PATRONAL FEAST FALLS ON WEDNESDAY OR FRIDAY OF CHEESE WEEK

At Little Vespers, Great Vespers, Matins and Liturgy: the service for the Patron Saint only, as appointed for Monday of Cheese Week [in the previous section]. At the end of Vespers, Matins and each of the Hours: three great prostrations only. At the Hours: Troparion and Kontakion for the Patron Saint. At the Sixth Hour: Troparion of the Prophecy and Old Testament reading. Divine Liturgy of St. John Chrysostom at the appointed time.<sup>162</sup>

[That evening], Vespers is chanted at the appointed time as follows:  
[The appointed Cathisma; but if Vigil was served the night before, the Cathisma is omitted]

At *Lord, I have cried*:

3 stichera for the Patron Saint

3 stichera for the saint of the upcoming day<sup>163</sup>

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Primary Theotokion.<sup>164</sup>

[There is no Entrance; *O gladsome Light* is read]; Prokimenon of the Day and Lesson [as indicated in the *Lenten Triodion*; Litany: *Let us complete our evening prayer*]

At the Aposticha:

idiomelon of the day [from the *Lenten Triodion*], twice

Martyricon [with verses from the *Horologion*]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [Resurrectional] Theotokion [in the Tone of the doxasticon].

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / Both now*: [Resurrectional] Theotokion [in the same Tone].<sup>165</sup>

Dismissal.

<sup>162</sup>If Vigil is served, the ending of Vespers is usual, with the Blessing of Loaves and the great reading, followed by Matins. For rubrics for the conclusion of Matins, follow the rubrics for the Meeting of the Lord. When the Patronal Feast falls on Cheese Wednesday, the Three-Ode Canon and Full Canon of Wednesday are transferred to Compline on Thursday evening. If the Patronal Feast falls on Cheese Friday, the Three-Ode Canon and Full Canon of Friday are transferred to Compline on Tuesday evening.

<sup>163</sup>On Friday evening, the three stichera are taken from the *Triodion* for the Ascetic Fathers.

<sup>164</sup>The Primary Theotokion is chanted in the Tone of the doxasticon; but on Friday evening, the Primary Theotokion is chanted in the Current Tone.

<sup>165</sup>But on Friday the order is as follows: Troparion for the Patron Saint; *Glory*: Troparion of the Fathers; *Both now*: Resurrectional Theotokion in Tone 4.

## 19.29. Patronal Feast on Cheese Saturday

19.29 WHEN THE PATRONAL FEAST FALLS ON SATURDAY OF  
CHEESE WEEK

The following rubrics are reconstructed based on the 1641 edition.

On Friday at **Little Vespers**:

At *Lord, I have cried*:

4 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: Dogmatic Theotokion of Little Vespers in the Tone of the doxasticon.

Prokimenon of the day;<sup>166</sup> Lesson<sup>xlii</sup> and second Prokimenon [from the *Lenten Triodion*]

At the Aposticha:

idiomelon from the *Lenten Triodion*

Martyricon [with the verses from the *Horologion*]

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: Theotokion [from the Appendix, in the Tone of the doxasticon].

[After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory*: Troparion of the Fathers

*Both Now*: Resurrectional Theotokion, in Tone 4.]

Little Augmented Litany. Dismissal.

At **Great Vespers**:

Proemial psalm

Cathisma 1, the first Antiphon (*Blessed is the man*)

At *Lord I have cried*:

4 stichera for the Patron Saint

4 stichera for the Fathers [from the *Lenten Triodion*]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Primary Theotokion in the Current Tone.

Entrance. Prokimenon of the Day, [*O God, my helper art Thou*]. 3 Lessons for the Patron Saint.

At the Litē:

stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [Resurrectional] Theotokion in the Tone [of the doxasticon].<sup>xliii</sup> Zech 8:19-23.

<sup>166</sup>The Prokimenon for Friday evening is the same as the first Prokimenon in the *Lenten Triodion*.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

At the Aposticha:

stichera for the Patron Saint, with their verses

*Glory*: [doxasticon] for the Fathers, *The multitudes of monks*

*Both now*: Theotokion [printed in the *Triodion, Hail, Treasure of purity*]

At the Blessing of Loaves:

Troparion for the Patron Saint, once

Troparion for the Fathers, once

*O Theotokos and Virgin*, once.

Reading from the life of the Patron Saint

[Note] If Vigil is not served: then we begin Vespers as indicated above. [But following the Prokimenon of the day], the Lesson [from the *Lenten Triodion*] is read; then, the second Prokimenon and the 3 Lessons for the Patron Saint. At the Aposticha: stichera for the Patron Saint; *Glory*: [doxasticon] for the Fathers; *Both now*: idiomelon for the day [from the *Lenten Triodion*]. After the Trisagion Prayers: Troparion for the Patron Saint; *Glory*: Troparion for the Fathers; *Both now*: Resurrectional Theotokion in the Current Tone.

At Compline, following the Trisagion Prayers: Kontakion for the Patron Saint; *Glory / Both now*: Kontakion for the Fathers.

At **Midnight Office** instead of *Behold, the bridegroom cometh*: Troparion for the Patron Saint; *Glory / Both now*: Resurrectional Theotokion [in the same Tone]. Instead of *Remember, O Lord*: Kontakion for the Patron Saint only; *Lord, have mercy*, twelve times; and dismissal. The prayer *Remember O Lord our fathers and brethren* is not said.

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Patron Saint, twice

*Glory*: Troparion for the Fathers

*Both now*: Resurrectional Theotokion in the [Current Tone].

After Cathisma 16: both [sets of] Sessional Hymns for the Fathers; *Glory / Both now*: their Theotokion, *We ever give thee thanks*; and Reading for the Fathers.

After Cathisma 17: both [sets of] Sessional Hymns for the Patron Saint; *Glory / Both now*: their Theotokion; Reading from the life of the Patron Saint.

Polyeleos; Magnification for the Patron Saint.

Sessional Hymn for the Patron Saint, twice; *Glory / Both now*: Theotokion; Reading from the life of the Patron Saint.

Hymns of Ascents in the Tone 4, first Antiphon, [*From my youth*]

## 19.29. Patronal Feast on Cheese Saturday

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins Gospel for the Patron Saint.

Psalm 50. *Glory: Through the prayers of* [patron saint]; *Both now: Through the prayers of the Theotokos; Have mercy on me, O God*; Sticheron for the Patron Saint.

Prayer, [*Save, O God, Thy people*].

Canons:<sup>167</sup>

6 hymns from the Canon for the Fathers: Hirmos twice and as many Troparia as printed, with two or three said as one [so that no single Troparion is omitted]

8 [Troparia from the Canon] for the Patron Saint

Catabasia: *I shall open my mouth*.

Ode 2 is also said from the *Lenten Triodion* as follows: the Hirmos twice, then all of the Troparia with the verse, *O holy Fathers, pray to God for us*. [Then, Catabasia: Hirmos of the same Canon].

After Ode 3: Kontakion and Ćcos for the Fathers. Sessional Hymn for the Patron Saint, twice; *Glory: Sessional Hymn for the Fathers; Both now: Theotokion*. [Reading from the life of the Patron Saint].

After Ode 6: Kontakion and Ćcos for the Patron Saint. Reading from the Prologue and the Synaxarion.

[After Ode 8: the Magnificat is sung.]

[After Ode 9]: Exapostilarion for the Patron Saint; *Glory: [Exapostilarion] for the Fathers; Both now: Theotokion*.

At the Praises, [6 stichera]:

3 stichera for the Patron Saint

3 stichera for the Fathers

*Glory: [doxasticon] for the Patron Saint*

*Both now: Theotokion [from the Appendix to the Menaion, in the Tone of the doxasticon]*.

Great Doxology. [Troparion for the Patron Saint; *Glory: Troparion for the Fathers; Both now: Resurrectional Theotokion in the Current Tone*].

Litanies and usual Dismissal sequence

Recession into the Narthex, chanting the idiomelic sticheron for the Patron Saint; Anointing with oil and the First Hour.

At the Hours:

Troparion for the Patron Saint

*Glory: [Troparion for the] Fathers*

*Both now: Theotokion of the Hour*.

<sup>167</sup>The Biblical Odes are chanted in the festal redaction *Let us sing unto the Lord*.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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After the Trisagion Prayers: Kontakion for the Fathers and the Patron Saint, alternating.<sup>168</sup>

At the **Divine Liturgy**:

At the Beatitudes [8 Troparia]:

4 Troparia from Ode 3 of the [Canon for the] Patron Saint

4 Troparia from Ode 6 of the [Canon for the] Fathers.

After the Little Entrance:

Troparion for the Patron Saint

Troparion for the Fathers

Kontakion for the Fathers

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for the Theotokos, *O unfailling intercession*.<sup>169</sup>

Prokimenon, Epistle lesson, Alleluia, Gospel lesson, and Communion verse:

for the Patron Saint first and then for the Fathers.<sup>xliii</sup> The lessons from the daily lectionary are read ahead of time.<sup>170</sup> [There is no Apodosis of the Patronal Feast since the next day is a Sunday.]

### 19.30 WHEN THE PATRONAL FEAST FALLS ON MONDAY OF THE FIRST WEEK OF LENT

The entire service for the Patron Saint is transferred to Cheesefare Sunday, and follows the rubrics above in §61.25.

When the Patronal Feast falls on Tuesday, Wednesday, Thursday or Friday of the first week of Lent, it is transferred to Saturday of the first week of Lent and chanted as in the following rubric (§61.31).

### 19.31 WHEN THE PATRONAL FEAST FALLS ON SATURDAY OF THE FIRST WEEK OF LENT

The service for the Patron Saint is combined with the service for St. Theodore the Recruit.

On Friday evening at **Vespers with the Presanctified Liturgy**:

<sup>168</sup>The Kontakion for the Fathers is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>169</sup>If the Temple is dedicated to the Theotokos, the order is as follows: Troparion for the Patron Saint; Troparion for the Fathers; *Glory*: Kontakion for the Fathers; *Both now*: Kontakion for the Patron Saint.

<sup>170</sup>The daily lessons may be transferred to the Liturgy on Cheese Thursday.

<sup>xliii</sup>Gal 5:22-6:2 (§ 213)  
and Mt 11:27-30 (§ 43).



## 19.31. Patronal Feast on Theodore Saturday

[Proemial Psalm]

Cathisma 18 [in three stases with a Little Litany after each stasis]

At *Lord, I have cried*, 10 stichera are chanted:

idiomelon from the *Triodion*, twice

4 stichera for the Patron Saint

4 [stichera for] St. Theodore [from the *Lenten Triodion*]

*Glory*: doxasticon for the Patron Saint

*Both now*: Primary Theotokion in the Current Tone.

Entrance; [*O gladsome Light*; Prokimenon from the *Triodion*; Lesson; and second Prokimenon]; [second] Lesson [from the *Triodion*]<sup>xliv</sup> and [3 Lessons] for the Patron Saint.

The rest of Presanctified Liturgy, [including] three great prostrations.

After the Prayer behind the Ambo, the canon for St. Theodore is chanted, including the blessing of Collyba, as appointed; then, *Blessed be the Name of the Lord* and the Dismissal.

**Great Compline** is chanted at the Sixth Hour of the night, as follows: [Note]

[After the first Trisagion Prayers: Troparion for the Patron Saint; *Glory* / *both now*: Resurrectional Theotokion, [same Tone]

After the second Trisagion Prayers: Kontakion for the Patron Saint.]

After *Glory to God in the highest*, the Litē:

stichera idiomela [for the Patron Saint]

*Glory*: [doxasticon for the] Patron Saint

*Both now*: [Resurrectional] Theotokion in the same Tone.

At the Aposticha:

3 stichera for the Patron Saint

*Glory*: [doxasticon for the] Patron Saint

*Both now*: [Resurrectional] Theotokion in the same Tone.

At the Blessing of Loaves:

Troparion for the Patron Saint, twice

*O Theotokos and Virgin*, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading from the life of the Patron Saint.

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Patron Saint, twice

*Glory*: [Troparion for] St. Theodore

*Both now*: Resurrectional Theotokion in the Tone [of the week].

<sup>xliv</sup>Triodion lessons:  
Gen 2:20-3:20 and  
Prov 3:19-34.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

[Cathismata 16 and 17]; After the Cathisma readings: Sessional Hymns for the Patron Saint. Reading from the life of the Patron Saint.

Polyeleos; [Magnification for the Patron Saint, with its Select Psalm verses]

Sessional Hymns for the Patron Saint, twice; *Glory / both now*: Theotokion;

Reading [from the life of the Patron Saint].

Hymns of Ascents, Tone 4, First Antiphon, [*From my youth*]

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins

Gospel for the Patron Saint.

[Psalm 50; *Glory*: *Through the intercessions of* [patron saint]; *Both now*:

*Through the intercessions of the Theotokos; Have mercy on me, O God;*

Sticheron for the Patron Saint;

Prayer, *Save, O God, Thy people.*]

Canons:<sup>171</sup>

6 hymns from the [Canon for] St. Theodore [including the Hirmos, chanted twice]

8 [troparia from the Canon for the] Patron Saint

Catabasia: *I shall open my mouth.*

After Ode 3: Kontakion and Ćcos for St. Theodore; Sessional Hymn for

St. Theodore; *Glory*: [Sessional Hymn] for the Patron Saint; *Both*

*now*: Theotokion; Reading.

After Ode 6: Kontakion and Ćcos for the Patron Saint. [Reading from the

Prologue and the Synaxarion]

[After Ode 8: the Magnificat is chanted]

After Ode 9: Exapostilarion for St. Theodore; *Glory*: [Exapostilarion for

the] Patron Saint; *Both now*: Theotokion.

At the Praises, [8 stichera]:

4 stichera for St. Theodore

4 [stichera for] the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Theotokion [printed in the *Menaion* or from the Appendix to the *Menaion*.]

Great Doxology. Troparion for the Patron Saint; *Glory*: [Troparion for]

St. Theodore; *Both now*: [Resurrectional] Theotokion [in the Cur-

rent Tone].

Litanies and Usual Dismissal sequence

Recession into the Narthex, [singing the idiomelon for the Patron Saint];

[Anointing with Oil and] the First Hour.

<sup>171</sup>The Biblical Odes are chanted in the festal redaction *Let us sing unto the Lord*. The full text of Odes 6 and 7 is chanted ahead of time at Matins on Friday.

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 19.32. Patronal Feast on 1st Sunday of Lent
 

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At the **Hours**:

Troparion for the Patron Saint

*Glory*: [Troparion for] St. Theodore

*Both now*: Theotokion [of the Hour].

After the Trisagion Prayers: Kontakia for St. Theodore and for the Patron Saint, alternating.<sup>172</sup>

At the **Divine Liturgy** [of St. John Chrysostom]:

At the Beatitudes, [8 Troparia]:

4 [Troparia] from Ode 3 [of the Canon] for the Patron Saint

4 [Troparia] from Ode 6 [of the Canon] for St. Theodore.

After the Little Entrance:

Troparion for the Patron Saint

Troparion for St. Theodore

Kontakion for the Patron Saint

*Glory*: Kontakion for St. Theodore

*Both now*: Kontakion *O unfailing intercession of Christians*.<sup>173</sup>

Prokimenon of Saturday, [*Be glad in the Lord, and rejoice, O ye righteous*]; and Prokimenon for the Patron Saint.

Epistle lesson, Alleluia, and Gospel lesson first for Saturday;<sup>xlv</sup> then, for St. Theodore as one reading with the first;<sup>xlvi</sup> and then for the Patron Saint.

Communion verses: for Saturday, [*Rejoice in the Lord, O ye righteous*]; and for the Patron Saint.

## 19.32 WHEN THE PATRONAL FEAST FALLS ON THE FIRST SUNDAY OF GREAT LENT

On Saturday, at **Little Vespers**:

At *Lord, I have cried*:

4 stichera from the *Triodion*

*Glory*: [doxasticon] for the Patron Saint

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<sup>172</sup>The Kontakion for St. Theodore is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>173</sup>In a Temple dedicated to the Theotokos, the order is: Troparion for the Patronal Feast; Troparion for St. Theodore; G: Kontakion for St. Theodore; N: Kontakion for the Patronal Feast.

<sup>xlv</sup>Heb 1:1-12 (§ 303) and Mk 2:23-3:5 (§ 10).

<sup>xlvi</sup>II Tim 2:1-10 (§ 292) and Jn 15:17-16:2 (§ 52).

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

*Both Now:* sticheron from the *Triodion*, *He who is invisible in His eternal.*<sup>174</sup>

At the Aposticha:

[1 sticheron for the Resurrection]<sup>175</sup>

stichera for the Patron Saint from the Aposticha of Great Vespers, with their verses

[*Glory:* doxasticon for the Patron Saint]

*Both Now:* Theotokion [of Little Vespers in the same Tone].

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / Both Now:* Troparion from the *Triodion*, *We venerate Thine immaculate icon.*

Little Augmented Litany and Dismissal.

At **Great Vespers:**

[The proemial Psalm]

Cathisma 1, [in three Antiphons with a Little Litany after each Antiphon]

At *Lord I have cried:*

3 stichera for the Resurrection

3 stichera from the *Triodion*

4 stichera for the Patron Saint, including the doxasticon

*Glory:* [doxasticon] from the *Triodion*

*Both now:* [Dogmatic] Theotokion in the Tone [of the Week].

Entrance; [*O gladsome Light*]; Prokimenon of the Day, [*The Lord is King*]; 3 Lessons for the Patron Saint.

[Augmented Litany, *Let us all say; Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē:

stichera for the Patron Saint

sticheron from the *Triodion*, printed at the Praises of Matins, [*A feast of joy and gladness*]

*Glory:* doxasticon for the Patron Saint

*Both now:* sticheron from the *Triodion*, printed at the Litē [*Rejoice, O honoured prophets*].

At the Aposticha:

stichera for the Resurrection, in the Current Tone

*Glory:* [doxasticon] for the Patron Saint

<sup>174</sup>The 1641 edition calls for 4 stichera for the Resurrection, since the texts printed at Little Vespers in the modern *Triodion* are not found of the pre-reform *Triodion*.

<sup>175</sup>This instruction is omitted from the modern Typicon, but indicated in the 1641 edition.

## 19.32. Patronal Feast on 1st Sunday of Lent

*Both now:* [sticheron] from the *Triodion* [*Advancing from ungodliness*]  
At the Blessing of Loaves:

Troparion from the *Triodion*, [*We venerate Thine immaculate Icon*], once

Troparion for the Patron Saint, once

*O Theotokos and Virgin*, once.

Reading from the life of the Patron Saint

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Resurrection, twice

*Glory*: Troparion for the Patron Saint

*Both now*: [Troparion] from the *Triodion*, [*We venerate Thine immaculate Icon*].

[Cathismata 2 and 3; after each Cathisma reading: Little Litany; Sessional Hymns for the Resurrection from the *Octoechos* with their verses and Theotokia<sup>176</sup>; Reading from the Gospel commentary and the Epistle commentary]

Polyeleos<sup>177</sup>

Magnification for the Patron Saint, with its Selected Psalm verses

Eulogetaria for the Resurrection

Little Litany; Hypakoë for the Resurrection in the Current Tone

All of the Sessional Hymns for the Patron Saint:

Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Glory*: second Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Both now*: Theotokion appointed after the Polyeleos

Reading from the life of the Patron Saint

Hymns of Ascents in the Current Tone

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins

Gospel for the Patron Saint.

[*Having beheld the resurrection*; Psalm 50.

*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the intercessions of the Theotokos; Have mercy on me, O God;*] Sticheron

<sup>176</sup>The dismissal Theotokion for the Resurrection in the Current Tone is chanted instead of the Theotokion of the first set of Sessional Hymns.

<sup>177</sup>See the footnote on p. 103.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

for the Patron Saint;<sup>178</sup>  
 [Prayer, *Save, O God, Thy people.*]  
 Canons:  
 4 hymns from the Canon for the Resurrection [Hirmos once, 2 Troparia, and Theotokion]  
 4 [Troparia from the Canon] in the *Triodion*  
 6 [Troparia from the Canon] for the Patron Saint  
 Catabasia from the *Triodion*, [*Moses made the sign of the Cross*].  
 After Ode 3: Kontakion and Cœcos from the *Triodion*. Sessional Hymn for the Patron Saint, twice; *Glory / Both now*: Sessional Hymn from the *Triodion*. Reading [from the life of the Patron Saint].  
 After Ode 6: Kontakion and Cœcos for the Patron Saint. Reading from the Prologue [and the Synaxarion from the *Triodion*].  
 [After Ode 8: we sing the Magnificat.]  
 After Ode 9: [Little Litany]  
 [*Holy is the Lord, our God, in the Current Tone*]  
 Exapostilarion for the Resurrection; *Glory*: [Exapostilarion] for the Patron Saint; *Both now*: [Exapostilarion] from the *Triodion*.<sup>179</sup>  
 At the Praises, [9 stichera]:  
 3 stichera for the Resurrection  
 2 stichera from the *Triodion*, for the Fathers, [*O Lord Who lovest mankind and Restoring to the Churches*]  
 3 stichera for the Patron Saint, including the doxasticon, with the additional verses<sup>180</sup>  
 Verse: *Arise, O Lord my God, let Thy hand be lifted up*<sup>xlvii</sup> and idiomelon from the *Triodion*, [*Moses, in the season of abstinence*]  
*Glory*: same idiomelon is repeated  
*Both now*: Theotokion in Tone 2, *Most-blessed art thou*.  
 Great Doxology. Resurrectional Troparion.  
 Litanies and Usual Dismissal sequence.  
 Recession into the Narthex, [during which we chant]: *Glory / Both Now*: Gospel sticheron.<sup>181</sup>  
 [Reading from the *Catechetical Discourses* of St. Theodore the Studite, fol-

<sup>178</sup>The Lenten hymns *Open unto me, O Giver of Life, the gates of repentance* are not chanted.

<sup>179</sup>The Exapostilarion for the Resurrection is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel reading for the Patron Saint.

<sup>180</sup>The verses are taken from the Aposticha of Great Vespers for the Patron Saint.

<sup>181</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

## 19.33. Patronal Feast on a Monday of Lent

lowed by the First Hour]

At the Hours:

Troparion for the Resurrection

*Glory:* Troparion from the *Triodion* and for the Patron Saint<sup>182</sup>

*Both now:* Theotokion of the Hour.

After the Trisagion Prayers: Kontakion from the *Triodion* and for the Patron Saint, alternating.<sup>183</sup>

At the **Divine Liturgy** [of St Basil the Great]:

At the Beatitudes, [12 Troparia]:

4 [Troparia from the *Octoechos*] in the Current Tone

4 [Troparia] from Ode 3 of the [Canon in the] *Triodion*

4 [Troparia] from Ode 6 of the [Canon for the] Patron Saint

After the Little Entrance:

Troparion for the Resurrection

[Troparion] from the *Triodion*, [*We venerate Thine immaculate icon*]

[Troparion] for the Patron Saint

*Glory:* [Kontakion] for the Patron Saint

*Both now:* [Kontakion] from the *Triodion*.<sup>184</sup>

Instead of a Prokimenon: the Song of the Fathers, *Blessed art Thou, O Lord God of our fathers: Thy Name is worthy to be praised and glorified for evermore*,<sup>xlviii</sup> and the Prokimenon for the Patron Saint.

Epistle lesson and Gospel lesson from the daily lectionary<sup>xlix</sup> and for the Patron Saint. Alleluia [for the Prophets, *Moses and Aaron among His priests*<sup>l</sup>] and for the Patron Saint.

Communion verses: for the Resurrection, [*Praise the Lord from the heavens*;<sup>li</sup>] and for the Patron Saint.

### 19.33 WHEN THE PATRONAL FEAST FALLS ON MONDAY OF THE 2ND, 3RD, 4TH, 5TH OR 6TH WEEK OF GREAT LENT

<sup>xlviii</sup>Dan. 3:26.

On Sunday at **Little Vespers:**

<sup>xlix</sup>Heb 11:24-26, 11:32-12:2a (§ 329 (mid));

Jn 1:43-51 (§ 5).

<sup>182</sup>The Troparion from the *Triodion* is said at the First Hour and the Sixth Hour; the Troparion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>183</sup>The Kontakion from the *Triodion* is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>l</sup>Psalm 98:6.

<sup>184</sup>The modern edition also calls for the Kontakion for the Resurrection, but in keeping with the rubrics in Chapter 49 and the 1641 edition, this should be considered an error, and the Resurrectional Kontakion should not be chanted.

<sup>li</sup>Psalm 148:1a.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

At *Lord, I have cried*:

4 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both Now*: [Dogmatic] Theotokion [of Little Vespers in the same Tone].

At the Aposticha:

idiomelon for the day from the *Triodion*, twice

Martyricon from the *Triodion*, [with verses from the *Horologion*]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Theotokion in the same Tone [as the Doxasticon].

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / Both Now*: [Resurrectional] Theotokion [in the same Tone].

Little Augmented Litany.

[After the Litany, 3 full prostrations, then, Priest: *Wisdom!* Choir: *More honorable* and the] Dismissal.

On Sunday at **Great Vespers**:

The proemial psalm

Cathisma 1, first Antiphon only (*Blessed is the man*).

At *Lord I have cried*:

3 stichera prosomœa from the *Triodion*

5 [stichera] for the Patron Saint

*Glory*: [doxasticon for the] Patron Saint

*Both now*: Primary Theotokion in the same Tone.

Entrance. [*O gladsome Light*]; Great Prokimenon for the day, [either *Turn not Thy face from Thy servant* or *Thou hast given an inheritance*]. 3

Lessons for the Patron Saint.

[Augmented Litany, *Let us all say; Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē:

[stichera] for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Resurrectional Theotokion [in the same Tone].

At the Aposticha:

[stichera] for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Resurrectional Theotokion [in the same Tone].

At the Blessing of Loaves:

[Troparion] for the Patron Saint, twice



## 19.33. Patronal Feast on a Monday of Lent

*O Theotokos and Virgin*, once.

*Blessed be the Name of the Lord*, thrice; usual Psalm [33:1-10]

Reading from the life of the Patron Saint

If Vigil is not served:

[Note]

At Great Vespers:

Cathisma 1, the first Antiphon only (*Blessed is the man*)

At *Lord, I have cried*, 10 stichera:

idiomelon for the day from the *Triodion*, twice (the Martyricon is omitted)

3 prosomœa from the *Triodion*

5 [stichera] for the Patron Saint.

The rest of Great Vespers is chanted as above. After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / Both now*: Resurrectional Theotokion [in the same Tone].

The Dismissal.

**Little Compline** is chanted with the Canon [for the Prophets printed in the *Lenten Triodion*]. After the Trisagion Prayers: Kontakion for the Patron Saint. After *More honorable*: 3 great prostrations only. [The final] Trisagion is not said.

**Midnight Office** is said as usual, without bows and with Cathisma 17. After the first Trisagion Prayers, instead of *Behold, the Bridegroom*: Troparion for the Patron Saint; *Glory / both now*: [Resurrectional] Theotokion [in the same Tone].

After *More honorable*: 3 great prostrations only. After the second Trisagion Prayers, instead of *Remember, O Lord*: Kontakion for the Patron Saint; then, *Lord, have mercy*, twelve times, and the Dismissal. The Prayer *Remember, O Lord, our fathers and brethren* is not said.

On Monday at **Matins**:

[The Six Psalms]

At *The Lord is God*:

Troparion for the Patron Saint, twice

*Glory / both now*: [Resurrectional] Theotokion, same Tone.

[Cathismata 4 and 5]; after each Cathisma reading: no Little Litanies; Sessional Hymns from the *Triodion* and Reading from St. Ephraim.<sup>185</sup>

[Cathisma 6], after which: Little Litany; both Sessional Hymns for the Patron Saint; *Glory / both now*: Theotokion; Reading from the life of

<sup>185</sup>But the 1641 edition calls for the Reading from the life of the Patron Saint.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

the Patron Saint.

Polyeleos; Magnification for the Patron Saint, with its Select Psalm verses  
Sessional Hymn for the Patron Saint, twice; *Glory / both now*: Theotokion;  
Reading from the life of the Patron Saint.

Hymns of Ascents, Tone 4, first Antiphon, [*From my youth*]

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins  
Gospel for the Patron Saint.

Psalm 50. [*Glory: Through the intercessions of* [patron saint]; *Both now:*  
*Through the intercessions of the Theotokos; Have mercy on me, O God;*]

Sticheron for the Patron Saint

[Prayer, *Save, O God, Thy people.*]

Canons:

At Odes 1, 8 and 9:

6 hymns [from the Canon] for the Patron Saint, [including the Hir-  
mos, chanted twice]

8 [Troparia from the Canons] in the *Triodion*

Catabasia: Hirmos of the [second] Canon in the *Triodion*.

At Odes 3, 4, 5, 6 and 7:<sup>186</sup>

[6 hymns from the Supplicatory Canon to the Theotokos, including  
the Hirmos, chanted twice]

[8 Troparia] from the Canon for the Patron Saint

Catabasia: *I shall open my mouth.*<sup>187</sup>

[Biblical Odes are in the festal redaction *Let us sing unto the Lord*]<sup>188</sup>

After Ode 3: Sessional Hymn for the Patron Saint [twice]; [*Glory / both*  
*now*: Theotokion] and Reading [from the life of the Patron Saint].

After Ode 6: Kontakion and Ćcos for the Patron Saint. Reading from the

<sup>186</sup>The modern Typicon only calls for six hymns to be chanted from the Canon for the Patron Saint at these Odes (including the Hirmos). In our opinion, this is incorrect, since Canons at Matins are never chanted with six hymns only (see the discussion of this by Rozanov (1902, pp. 244ff)). Moreover, the practice of chanting only the Canon for the Saint, without the Canon for the Theotokos, is contrary to the general structure of Polyeleos-rank and Vigil-rank observances. We reviewed this rubric in the proof book of the 1682 edition (Ć<sub>1641</sub>№<sup>1946</sup> at the Russian State Archive of Ancient Documents) and found that the rubrics had become corrupted, and that the modern rubric, in our opinion, is the result of scribal error. Thus, we propose below the structure as found in the 1641 edition. In a Temple of the Theotokos, one may chant twelve hymns from the Canon for the Patronal Feast, by analogy with the rubrics for Acathist Saturday.

<sup>187</sup>Concerning the confusion in the order of Catabasia as given by the 1682 edition of the Typicon, see the comments in Chp. 19. The 1641 edition calls for the Catabasia for the previous Sunday.

<sup>188</sup>When on a weekday of Lent the Biblical Odes are chanted in the festive redaction, the full text of the omitted daily Ode (in this case, Ode 1) is chanted on a different day (in this instance, on Tuesday).

## 19.33. Patronal Feast on a Monday of Lent

Prologue.

[After Ode 8: the Magnificat is sung.]

[After Ode 9]: [Exapostilarion] for the Patron Saint, twice; *Glory / both now*: Theotokion.

At the Praises, [4 stichera]:

4 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Theotokion.

[Great Doxology is read. Litany: *Let us complete our morning prayer*]

At the Aposticha:

idiomelon for the day from the *Triodion*, twice

Martyricon; [with the verses from the *Horologion*]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Theotokion [from the Appendix in the same Tone].

After *It is good to give thanks* (once only) and the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / both now*: [Resurrectional] Theotokion [in the same Tone].

Litany [*Have mercy on us, O Lord*]; 3 great prostrations; and the First Hour.

At **the First Hour**: Troparion and Kontakion for the Patron Saint; after *More honorable*: 3 great prostrations only and Dismissal. [The final Trisagion is not said, but immediately, *O Christ, the True Light* and the Dismissal.]

On Monday of the 4<sup>th</sup> Week: At the First Hour, the Veneration of the Precious Cross takes place, as set forth in the rubrics for the Quadregesima on p. ?? [Note]

About the 3<sup>rd</sup> hour of the day, the Third and the Sixth Hours are chanted, with Cathismata. Troparion and Kontakion for the Patron Saint. At the Sixth Hour: Old Testament Lesson from the *Lenten Triodion* and Reading from the life of the Patron Saint. At the Hours, the bell is not struck. The Ninth Hour is sung in like manner, with Cathisma. At the end of each of the Hours, three great prostrations only; [and at each of the Hours:] Reading from the life of the Patron Saint.

**At the Typica**: the Beatitudes and *Remember us, O Lord*, quickly, without melody; after *Our Father*: Kontakion for the Patron Saint; *Glory / both now*: [Kontakion] for the Theotokos, [*O unfailling intercession*].<sup>189</sup> *Lord, have mercy*, forty times. *Glory / both now*: *More honorable* and 3 great prostrations. The final Trisagion Prayers are not said, but after the prayer *O All-holy Trinity*: the Dismissal. And then we begin Vespers, as usual, with

<sup>189</sup>But on Monday of the 4<sup>th</sup> Week, the Kontakion for the Cross.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

[the appointed] Cathisma.

At **Vespers** [with the Divine Liturgy of the Presanctified Gifts]:

[The proemial Psalm

The appointed Cathisma in 3 stases, with a Little Litany after each stasis]

At *Lord, I have cried*, [10 stichera]:

idiomelon for the day from the *Triodion*, twice

3 prosomœa from the *Triodion*

5 [stichera] for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Theotokion [in the Tone of the doxasticon]<sup>190</sup>

Entrance; [*O gladsome Light*]; [Prokimenon] and Lessons from the *Triodion*;

Great Prokimenon, *Let my prayer arise*.

The Little Litany is not said [but, immediately:] Prokimenon, Epistle lesson,

Alleluia, and Gospel lesson for the Patron Saint.

The rest of the Presanctified Divine Liturgy in the usual manner; Commu-

nion verses: [*O taste, and see*] and for the Patron Saint.<sup>191</sup>

[**Note**] [Note that if the memory of another saint falls on the same day as the Patron Saint, the Canon and stichera for the other saint are chanted at Compline]

19.34 WHEN THE PATRONAL FEAST FALLS ON TUESDAY,  
WEDNESDAY, THURSDAY OR FRIDAY OF THE 2ND, 3RD,  
4TH, 5TH OR 6TH WEEK OF LENT

At **Vespers with the Presanctified Liturgy**:

[The proemial Psalm and] the usual Cathisma, without prostrations

At *Lord, I have cried*, 10 stichera:

idiomelon from the *Triodion*, twice

3 prosomœa from the *Triodion*

5 [stichera] for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Primary Theotokion in the same Tone.

Entrance; [*O gladsome Light*]; [Prokimenon] and Lessons from the *Triodion*;

3 Lessons for the Patron Saint; the rest of Presanctified Liturgy.

<sup>190</sup>The Theotokion is selected in the Tone of the doxasticon and according to the day of the week from the Appendix to the *Menaion* entitled 'Theotokia in the Eight Tones Chanted when There is a Doxasticon for the Saint in the Menaion' (Rozanov, 1902, p. 102nn); but on Tuesday and Thursday evening, the Staurotheotokion printed in the *Menaion* is chanted. See also the rubrics for Feb. 24.

<sup>191</sup>The modern Typicon fails to mention the Communion verse *O taste, and see*, but it is indicated in the 1641 edition. See also the rubrics for Feb. 24.

## 19.34. Patronal Feast on Weekday of Lent

[In the Refectory, food without oil and bread kvass are offered; fish is not consumed.]

If the Presanctified Liturgy is not served:

[Note]

At the Typica after *Pardon, remit* and the appointed prostrations: Festal Chime with all of the bells. Then, begin Vespers, which is chanted without prostrations.

[The proemial Psalm]

The appointed Cathisma with a Little Litany at the end only.

At *Lord, I have cried*, 8 stichera:

3 stichera prosomœa from the *Triodion*

5 [stichera] for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Primary Theotokion in the same Tone.

Entrance; [*O gladsome Light*]; Prokimena and Lessons from the *Lenten Triodion*; 3 Lessons for the Patron Saint. Then, *Vouchsafe, O Lord*; Litany: *Let us complete our evening prayer*.

At the Aposticha:

idiomelon from the *Triodion*, twice

Martyricon; verses from the *Horologion*

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Resurrectional Theotokion, same Tone.

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / both now*: Resurrectional Theotokion in the same Tone.

Litany: *Have mercy on us, O God*; 3 prostrations [with the Prayer of St. Ephraim]; Prayer: *O All-holy Trinity*

*Blessed be the Name of the Lord*, [thrice] with prostrations; *It is truly meet* and the Dismissal of Vespers.

At the fifth hour of the night, **Great Compline** is chanted as follows:

*God is with us* is sung by both choirs together

After the first Trisagion Prayers: Troparion for the Patron Saint; *Glory / both now*: Resurrectional Theotokion, [same Tone]

After the second Trisagion Prayers: Kontakion for the Patron Saint.

After *Glory to God in the highest*, the Litē:

stichera [for the Patron Saint]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [Resurrectional] Theotokion, same Tone.

At the Aposticha:

stichera [for the Patron Saint]

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

*Glory*: doxasticon for the Patron Saint

*Both now*: Resurrectional Theotokion, same Tone.

At the *Blessing of Loaves*:

Troparion for the Patron Saint, twice

*O Theotokos and Virgin*, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading from the life of the Patron Saint

If the service for the Patron Saint has two canons, then on a previous day at Compline, the second Canon is chanted, since there is no place at Matins for a second canon for a Saint on a weekday of Lent or on the two Sundays [of Orthodoxy and the Cross]. However, on the three Saturdays (the 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> Saturday), as well as on the 2<sup>nd</sup>, 4<sup>th</sup> and 5<sup>th</sup> Sundays of Great Lent, both Canons are chanted at Matins<sup>192</sup>

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Patron Saint, twice

*Glory / both now*: Resurrectional Theotokion in the same Tone.

After the 1<sup>st</sup> and 2<sup>nd</sup> Cathisma readings: [no Little Litany]; both Sessional Hymns from the *Triodion* and a Reading from St. Ephraim.

After the 3<sup>rd</sup> Cathisma Reading: the [Little] Litany; then, both Sessional Hymns for the Patron Saint, once each; *Glory / both now*: [the final] Theotokion; Reading from the life of the Patron Saint.

Polyeleos; [Magnification for the Patron Saint, with its Select Psalm verses]

Sessional Hymn [for the Patron Saint], twice; *Glory / both now*: Theotokion and Reading from the life of the Patron Saint

Hymns of Ascents, first Antiphon, Tone 4, [*From my youth*]

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins Gospel for the Patron Saint.

[Psalm 50]; [*Glory: Through the intercessions of* [patron saint]; *Both now: Through the intercessions of the Theotokos; Have mercy on me, O God;*]

Sticheron for the Patron Saint

[Prayer, *Save, O God, Thy people.*]

Canons:

Wherever a Three-Ode Canon is appointed:

6 hymns [from the Canon] for the Patron Saint, including the Hirmos, [chanted twice]

8 [Troparia from the Canons] in the *Triodion*

<sup>192</sup>This note has been expanded on the basis of the 1641 edition.

## 19.34. Patronal Feast on Weekday of Lent

Catabasia: [Hirmos of] the second Canon from the *Triodion*

At all other odes:<sup>193</sup>

[6 hymns from the Supplicatory Canon to the Theotokos, including the Hirmos, chanted twice]

[8 Troparia] from the Canon for the Patron Saint

Catabasia: *I shall open my mouth.*

After Ode 3: Sessional Hymn for the Patron Saint, twice; *Glory / both now*: Theotokion; Reading [from the life of the Patron Saint].

After Ode 6: Kontakion and Cocos for the Patron Saint. [Reading from the Prologue]

[After Ode 8: the Magnificat is sung.]

[After Ode 9: Exapostilarion for the Patron Saint, twice; *Glory / both now*: Theotokion]

At the Praises:

4 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Theotokion.

[Great Doxology is read; Litany: *Let us complete our morning prayer.*]

At the Aposticha:

idiomelon for the day from the *Triodion*, twice

Martyricon; [with verses from the *Horologion*]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Resurrectional Theotokion in the same Tone.

After *It is good to give thanks* (once only) and the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / both now*: [Resurrectional] Theotokion [in the same Tone].

Litany [*Have mercy on us, O Lord*]; 3 great prostrations; and the First Hour with Cathisma.<sup>194</sup>

At the First Hour: Troparion and Kontakion for the Patron Saint; at the conclusion of the Hour: three prostrations [only] and final Dismissal.

The Third, the Sixth, and the Ninth Hours are chanted with [the appointed] Cathismata. At each of the Hours: Troparion for the Patron Saint; Reading from the life of the Patron Saint. After *Our Father*: Kontakion for the Patron Saint. At [the conclusion of] each of the Hours: three prostrations [only with the Prayer of St. Ephraim]. The bell is not struck. [At the Sixth Hour: at the usual place, the Prokimena and Old Testament Lesson from the *Triodion*].

<sup>193</sup>Concerning the problems associated with the chanting of the Canon at this service, see our footnotes on p. 224.

<sup>194</sup>On Friday morning, the First Hour is said without Cathisma.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

[Following the Ninth Hour, the Typica are chanted, at which the Beatitudes and *Remember us, O Lord*, are said quickly, without melody.] After *Remit, pardon*: Kontakion for the Patron Saint; *Glory / both now: O unfailling intercession*. “Lord, have mercy,” forty times; three prostrations [with the Prayer of St. Ephraim] and [then the Trisagion Prayers and] the Prayer, *O All-holy Trinity*; Dismissal.

[Immediately after the Typica,] begin **Vespers [with the Pre-Sanctified Liturgy]**, which is chanted with a Cathisma and without prostrations.

At *Lord, I have cried*, 10 stichera:

idiomelon for the day from the *Triodion*, twice

Martyricon from the *Triodion*

3 stichera prosomœa from the *Triodion*

4 [stichera for the] Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: the usual Theotokion in the Tone of the doxasticon.<sup>195</sup>

Entrance with the Gosphe Book; [*O gladsome Light*]; Prokimenena and Lessons from the *Triodion*

Great Prokimenon: *Let my prayer arise*

The Little Litany is not said, but immediately: the Prokimenon, Epistle lesson, Alleluia and Gospel lesson for the Patron Saint.

Then the rest of the Presanctified Divine Liturgy [in the usual order].

Communion verses: [*O taste, and see*] and for the Patron Saint.<sup>196</sup>

[Note that if the memory of another saint falls on the same day as the Patron Saint, the Canon and stichera for the other saint are chanted at Compline]

## 19.35 WHEN THE PATRONAL FEAST FALLS ON THE 2ND, 3RD, OR 4TH SATURDAY OF LENT

On Friday evening, **Vespers with the Presanctified Liturgy**:

Cathisma 18, [in three stases with a Little Litany after each stasis]

At *Lord, I have cried*, 10 stichera:

idiomelon from the *Triodion*, twice

8 [stichera] for the Patron Saint

<sup>195</sup>The Theotokion is selected in the Tone of the doxasticon and according to the day of the week from the Appendix to the *Menaion* entitled ‘Theotokia in the Eight Tones Chanted when There is a Doxasticon for the Saint in the Menaion’ (Rozanov, 1902, p. 102nn); but on Tuesday and Thursday evening, the Staurotheotokion printed in the *Menaion* is chanted. See also the rubrics for Feb. 24.

<sup>196</sup>The modern edition fails to mention the usual Communion verse, *O taste, and see*, but it is prescribed by the 1641 edition.



## 19.35. Patronal Feast on a Saturday of Lent

*Glory*: [doxasticon] for the Patron Saint  
*Both now*: Primary Theotokion in the Current Tone.  
 Entrance. [*O gladsome Light*]; Prokimena and Lessons from the *Triodion*; 3  
 Lessons for the Patron Saint.  
 The rest of the Presanctified Liturgy in the usual manner.  
 Then, proceed to the Refectory, where food without oil and kvass are con-  
 sumed.

About the fifth hour of the night, **Great Compline** is chanted:  
*God is with us* is sung by both choirs together.  
 After the first Trisagion Prayers: Troparion for the Patron Saint; *Glory /*  
*both now*: Resurrectional Theotokion in the same Tone  
 After the second Trisagion Prayers: Kontakion for the Patron Saint  
 After *Glory to God in the highest*, recess into the Narthex and chant the Litē,  
 at which:

stichera for the Patron Saint  
*Glory*: [doxasticon] for the Patron Saint  
*Both now*: [lesser Resurrectional] Theotokion, same Tone.

At the Aposticha:

stichera for the Patron Saint  
*Glory*: [doxasticon] for the Patron Saint  
*Both now*: [lesser] Resurrectional Theotokion, same Tone.

At the Blessing of Loaves:

Troparion for the Patron Saint, twice  
*O Theotokos Virgin*, once.  
*Blessed be the Name of the Lord*, thrice; usual Psalm [33:1-10]

Reading from the life of the Patron Saint.

The Four-Ode Canon for Saturday [printed in the *Lenten Triodion*] is **[Note]**  
 chanted on a previous day at Compline.

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Patron Saint, twice  
*Glory / both now*: [Resurrectional] Theotokion in the Current Tone.  
 [Cathismata 16 and 17]; after the Cathisma readings: Sessional Hymns for  
 the Patron Saint.

Polyeleos; [Magnification and Select Psalm verses] for the Patron Saint  
 Sessional Hymns for the Patron Saint; Reading from the life of the Patron  
 Saint

[Hymns of Ascents in Tone 4, First Antiphon, *From my youth*]

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

Prokimenon for the Patron Saint; *Let every breath praise the Lord.* Matins  
Gospel for the Patron Saint

Psalm 50; [*Glory: Through the intercessions of* [patron saint]; *Both now: Through the intercessions of the Theotokos; Have mercy on me, O God;*]  
Sticheron for the Patron Saint<sup>197</sup>

[Prayer, *Save, O God, Thy people*]

Canons:

In a Temple of the Lord or the Theotokos: [12] hymns from the Canon for the Patron Saint, including the Hirmos, [which is chanted twice].<sup>198</sup>

In a Temple of a Saint:

6 hymns from the Supplicatory Canon to the Theotokos, including the Hirmos, [which is chanted twice]

8 [Troparia] from the Canon for the Patron Saint

Catabasia: *I shall open my mouth*

After Ode 3: Sessional Hymn for the Patron Saint [twice]; *Glory / both now: Theotokion.*

After Ode 6: Kontakion and Ecos for the Patron Saint. [Reading from the Prologue]

[After Ode 8: the Magnificat is chanted]

[After Ode 9]: Exapostilarion for the Patron Saint, twice; *Glory / both now: Theotokion.*

At the Praises:

4 stichera for the Patron Saint

*Glory:* [doxasticon] for the Patron Saint

*Both now:* Theotokion.

Great Doxology [is chanted]; Troparion for the Patron Saint; *Glory / both now:* [Resurrectional] Theotokion [in the Current Tone].

Litanies and Usual Dismissal sequence

[Recession into the Narthex and usual Anointing]. the First Hour.

At the Hours: Troparion for the Patron Saint; after the Trisagion Prayers: Kontakion for the Patron Saint.

<sup>197</sup>If a sticheron at Psalm 50 is not printed in the service for the Patron Saint, it may be taken from the appropriate service in the *General Menaion*.

<sup>198</sup>Both the modern edition and the 1641 edition call for 6 hymns from the Canon for the Patron Sain. However, in our opinion this should be interpreted as meaning six hymns from each Canon (since the service in this instance typically has two Canons at Matins; see the note regarding this on p. 228). The instruction to chant only six hymns total would be erroneous, because Canons are never chanted in this manner; moreover, the instruction to chant twelve hymns from the Canon is consistent with the rubrics of the Typicon for a Patronal Feast of the Theotokos on Acathest Saturday. When 12 hymns are chanted from the Canon, the Hirmos is chanted twice (Rozanov, 1902, p. 259).

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 19.36. Patronal Feast on the 2nd, 4th or 5th Sunday of Lent
 

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At the **Divine Liturgy [of St. John Chrysostom]**:

At the Beatitudes, [8 Troparia]:

4 Troparia from Ode 3 of the Canon for the Patron Saint

4 Troparia from Ode 6 of the Canon for the Patron Saint

After the Little Entrance:

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for the Theotokos, *O unfailling intercession of Christians*.<sup>199</sup>

Prokimenon, Alleluia and Communion verse for the Patron Saint. Epistle and Gospel lesson: [from the daily lectionary]<sup>200</sup> and for the Patron Saint.<sup>201</sup>

### 19.36 WHEN THE PATRONAL FEAST FALLS ON THE 2ND, 4TH OR 5TH SUNDAY OF LENT

On Saturday at **Little Vespers**:

At *Lord, I have cried*:

4 stichera for the Resurrection

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Dogmatic Theotokion of Little Vespers [in the Current Tone].

At the Aposticha:

1 sticheron for the Resurrection

stichera for the Patron Saint from the Aposticha of Great Vespers, with their verses

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Theotokion of Little Vespers [in the same Tone]

After the Trisagion Prayers:

Troparion for the Resurrection

*Glory*: Troparion for the Patron Saint

*Both now*: Resurrectional Theotokion in the same Tone.

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<sup>199</sup>In a temple of the Lord or the Theotokos, the order is: Troparion for the Patronal Feast; *Glory* / *both now*: Kontakion for the Patronal Feast.

<sup>200</sup>The Lessons for the departed are not read.

<sup>201</sup>The modern edition of the Typicon calls for the lesson for the Patron Saint and the daily lesson as one reading. But this is a relic of the pre-reform rubrics, which called for the general lesson for the Theotokos, the daily lesson as one, and the lesson for the Patron Saint. In modern practice, the general lesson for the Theotokos is not read. In this instance, by analogy with the rubrics for the Forerunner or the Forty Martyrs, one should read the daily lesson and the lesson for the Patron Saint. Alternatively, following the 1641 edition, the daily lesson may be transferred to the previous or following Saturday.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

Little Augmented Litany and Dismissal.

At **Great Vespers:**

[The proemial Psalm]

Cathisma 1 [in 3 stases with a Little Litany after each stasis]

At *Lord, I have cried:*

4 stichera for the Resurrection

6 [stichera] for the Patron Saint

*Glory:* [doxasticon] for the Patron Saint

*Both now:* Primary Theotokion in the Current Tone.

Entrance; [*O gladsome Light*; Prokimenon of the day, *The Lord is King*]; 3

Lessons for the Patron Saint

[Augmented Litany, *Let us all say*; *Vouchsafe, O Lord*; Supplicatory Litany,

*Let us complete our evening prayer*]

At the Litē:

stichera for the Patron Saint

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [lesser Resurrectional] Theotokion in the same Tone.

At the Aposticha:

alphabetical stichera for the Resurrection

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [lesser Resurrectional] Theotokion in the same Tone.

At the Blessing of Loaves:

*O Theotokos Virgin*, twice

Troparion for the Patron Saint, once.

*Blessed be the Name of the Lord*, thrice; [Psalm 33:1-10]

Reading from the life of the Patron Saint.

At **Matins:**

[Six Psalms]

At *The Lord is God:*

Troparion for the Resurrection, twice

*Glory:* Troparion for the Patron Saint

*Both now:* Resurrectional Theotokion in the same Tone.

[Cathismata 2 and 3; After each Cathisma reading, Little Litany; Sessional

Hymns for the Resurrection from the *Octoechos* with their verses

and Theotokia<sup>202</sup>; Reading from the Gospel commentary and the

Epistle commentary]

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<sup>202</sup>If the Resurrectional Theotokion in the Current Tone was not chanted at *The Lord is God*, then it is chanted at *Both now* of the first set of Sessional Hymns instead of the Theotokion printed at the first set of Sessional Hymns.

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 19.36. Patronal Feast on the 2nd, 4th or 5th Sunday of Lent
 

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Polyeleos<sup>203</sup>

Magnification and Select Psalm verses for the Patron Saint

Eulogetaria of the Resurrection

Little Litany; Hypacoë for the Resurrection]

All of the Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading  
from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading  
from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos]

*Glory:* [second] Sessional Hymn for the Patron Saint [appointed after  
the Polyeleos]

*Both now: Both now:* Theotokion.

Reading [from the life of the Patron Saint]

Hymns of Ascents in the Current Tone.

Prokimenon for the Patron Saint; *Let every breath praise the Lord.* Matins  
Gospel for the Patron Saint.

[*Having beheld the resurrection;* Psalm 50]

[*Glory: Through the intercessions of* [patron saint]; *Both now: Through the  
intercessions of the Theotokos; Have mercy on me, O God;*] Sticheron  
for the Patron Saint.<sup>204</sup>

[Prayer, *Save, O God, Thy people*]

Canons:

4 hymns from the Canon for the Resurrection, including the Hirmos  
[chanted once]

4 [troparia from the Canon] in the *Triodion*<sup>205</sup>

6 [troparia from the Canon] for the Patron Saint

[If there are two canons for the Patron Saint, the second canon is trans-  
ferred to the Moleben]<sup>206</sup>

[Catabasia: *I shall open my mouth*]

After Ode 3:

[On the 2<sup>nd</sup> Sunday]: Kontakion from the *Triodion*, [*The season of the*

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<sup>203</sup>Regarding the problems associated with the Polyeleos, see the footnote on p. 103.

<sup>204</sup>The Lenten hymns *Open unto me, O Giver of Life, the gates of repentance* are not  
chanted.

<sup>205</sup>The first Canon in the *Triodion* is chanted; the Canon for the Saint printed in the  
*Triodion* is omitted.

<sup>206</sup>In pre-reform practice, the Moleben was sung at the conclusion of Middle Vespers.  
In modern practice, a Moleben can be chanted before Liturgy; for rubrics for chanting  
the Canon at the Moleben, see the Vespers service for Theodore Saturday. Note that the  
Typicon does not provide for chanting a Moleben *after* Liturgy.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

*virtues now has come*]<sup>207</sup>

Sessional Hymn for the Patron Saint, twice; *Glory / both now:*  
Theotokion<sup>208</sup>

Reading [from the life of the Patron Saint]

After Ode 6: Kontakion and Ćcos for the Patron Saint; [Reading from the]  
Prologue [or Synaxarion].<sup>209</sup>

[After Ode 8: the Magnificat is sung.]

After Ode 9: [Little Litany]

[*Holy is the Lord, our God*, in the Current Tone]

Resurrectional Exapostilarion; *Glory:* [Exapostilarion] for the Patron  
Saint; *Both now:* Theotokion for the Resurrectional Exapostilar-  
ion.<sup>210</sup>

At the Praises [9 stichera]:

4 stichera for the Resurrection;

4 stichera for the Patron Saint, including the doxasticon, with the two  
additional verses;<sup>211</sup>

Verse: *Arise, O Lord my God* and the idiomelon from the *Triodion*

*Glory:* the same idiomelon is repeated

*Both now:* [Theotokion in Tone 2], *Most-blessed art thou.*

Great Doxology, [Resurrectional Troparion]

Litanies and Usual Dismissal sequence

Recession into the Narthex, chanting *Glory / both now:* the Gospel  
Sticheron.<sup>212</sup>

[Reading from the *Catechetical Discourses* of St. Theodore the Studite, fol-  
lowed by the First Hour]

At the **Hours:**

Troparion for the Resurrection

*Glory:* Troparion for the Patron Saint

<sup>207</sup>On the fourth or fifth Sundays, by analogy with the rubrics for the Finding of the Head of the Forerunner, the Kontakion and Ćcos for the Resurrection are chanted instead.

<sup>208</sup>The fourth Sunday of Lent has a Sessional Hymn printed in the *Triodion*, *With Thy Holy Cross*, which may be chanted instead of the Theotokion.

<sup>209</sup>The Synaxarion in the *Triodion*, in so far as it is devoted to the Saint of the Triodion cycle, is not read.

<sup>210</sup>The Exapostilarion for the Resurrection is taken in order (in other words, the Exapostilarion has the same number as the Resurrectional Matins Gospel that would have been read on this Sunday had it not been displaced by the Matins Gospel reading for the Patron Saint.

<sup>211</sup>The two additional verses are taken from the service of the Patron Saint at the Aposticha of Great Vespers.

<sup>212</sup>The Gospel sticheron has the same number as the Exapostilarion for the Resurrection.

## 19.36. Patronal Feast on the 2nd, 4th or 5th Sunday of Lent

*Both now:* Theotokion of the Hour.

After the Trisagion Prayers:

On the 2<sup>nd</sup> Sunday of Lent: Kontakion for the Patron Saint and Kontakion from the *Triodion*, alternating

[On the 4<sup>th</sup> and 5<sup>th</sup> Sundays: Kontakion for the Patron Saint and Kontakion for the Resurrection, alternating]<sup>213</sup>

At the **Divine Liturgy [of St Basil the Great]:**

At the Beatitudes [10 Troparia]:

6 [Troparia from the *Octoechos*] in the Current Tone

4 [Troparia] from Ode 3 [of the Canon] for the Patron Saint

[At the Little Entrance:

on the 2<sup>nd</sup> Sunday

Troparion for the Resurrection  
Troparion for the Patron Saint  
*Glory:* Kontakion for the Patron Saint

*Both now:* Kontakion from the *Triodion*<sup>214</sup>

on the 4<sup>th</sup> or 5<sup>th</sup> Sundays

Troparion for the Resurrection  
Troparion for the Patron Saint  
Kontakion for the Resurrection

*Glory:* Kontakion for the Patron Saint

*Both now:* Kontakion *O unfailling intercession*<sup>215</sup>

Prokimenon [and Alleluia] for the Resurrection in the Current Tone,<sup>216</sup> and for the Patron Saint.

<sup>213</sup>The Kontakion from the *Triodion* (or, on the fourth and fifth Sundays, the Kontakion for the Resurrection) is said at the First Hour and the Sixth Hour and the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>214</sup>In a Temple dedicated to the Theotokos, the order is: Troparion for the Resurrection; Troparion for the Patronal Feast; *Glory:* Kontakion from the *Triodion*; *Both now:* Kontakion for the Patronal Feast. Rozanov (1902, p. 479f), in his rubrics for the Finding of the Head, calls also for the Kontakion for the Resurrection, but in the instance of the Finding of the Head, this Kontakion was chanted at Matins; since in the present case the Kontakion for the Resurrection occurs neither at Matins nor at the Hours, it is omitted from the Liturgy.

<sup>215</sup>In a Temple dedicated to the Lord or the Theotokos, the order is: Troparion for the Resurrection; Troparion for the Patronal Feast; *Glory:* Kontakion for the Resurrection; *Both now:* Kontakion for the Patronal Feast.

<sup>216</sup>The service for the second Sunday has its own Prokimenon, *Thou, O Lord, shall keep us*. This Prokimenon is not part of the commemoration of St. Gregory Palamas, as can be seen from the rubrics in the 1610 edition and in manuscripts that do not provide for a service for St. Gregory (e.g., №239 in the colliciton of Trinity-St. Sergius Lavra (dated 1523)). The Prokimenon seems to be an element peculiar to the Jerusalem tradition (at least, the Typicon of St. Alexis the Studite calls for the Prokimenon in the Current Tone (? , p. 242) and the Typicon of the Great Church studied by Dmitrievsky (1917, vol. 1, p. 118)

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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Epistle lesson and Gospel lesson: for Sunday from the daily lectionary, and for the Patron Saint.

Communion verse: [for the Resurrection], *Praise the Lord from the heavens*,<sup>lii</sup> and for the Patron Saint.

[**Note**] [The service for the Saint appointed in the Triodion is not chanted. If the Patronal Feast falls on the second Sunday of Lent,] the service for St. Gregory Palamas is transferred to the fourth or fifth Sunday of Lent.<sup>217</sup>

### 19.37 WHEN THE PATRONAL FEAST FALLS ON THE 3RD SUNDAY OF LENT

The service for the Patronal Saint at Vespers and Matins is sung exactly as for the first Sunday of Lent, as indicated in the rubrics above [Section 61.33]. [At the Litē, all three stichera from the *Triodion* printed at the Praises are chanted.] The Veneration of the Precious Cross takes place at the usual time [and according to the usual rubrics]; the usual stichera for the Cross at the Veneration are chanted. [At Liturgy, instead of the Trisagion, we sing *Before Thy Cross we fall down and worship.*]

### 19.38 WHEN THE PATRONAL FEAST FALLS ON THE WEDNESDAY OF THE 4TH WEEK OF LENT

The Canon for the Cross is not chanted, but rather transferred to Monday of that week.

On Tuesday evening, **Vespers [with the Presanctified Liturgy]** is chanted without prostrations in the following manner:

[The proemial Psalm]

Cathisma 18, [in three stases with a Little Litany after each stasis]

At *Lord, I have cried*, 10 stichera:

idiomelon of the day from the Triodion, *I have surpassed the Publican*,  
twice

3 prosomœa for the Cross

5 stichera for the Patron Saint

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calls for a service for St. Polycarp of Smyrna on this Sunday, with a different Prokimenon). In our opinion, this Prokimenon, and not the Prokimenon for the Resurrection, should be chanted.

<sup>217</sup>If the Patronal Feast occurs on the fourth or fifth Sundays, the service for St. John Climacus or St. Mary of Egypt, respectively, being almost the same in content as their services in the Menaion, is set aside.

<sup>lii</sup>Psalm 148:1a.



## 19.38. Patronal Feast on Wednesday of the 4th Week of Lent

*Glory*: [doxasticon] for the Patron Saint  
*Both now*: [idiomelic sticheron] for the Cross, [*Today the Master of the creation*]  
 Entrance; [*O gladsome Light*]; Prokimena and Lessons for the day from the *Triodion*; <sup>liii</sup> then, 3 Lessons for the Patron Saint.  
 Great Prokimenon (*Let my prayer arise*) and the rest of the Presanctified Liturgy.

Vespers if the Presanctified Liturgy is not served:

[Note]

At Lord, *I have cried*, 8 stichera:  
 3 prosomœa for the Cross from the *Triodion*  
 5 stichera for the Patron Saint  
*Glory*: [doxasticon] for the Patron Saint  
*Both now*: [idiomelic sticheron] for the Cross, [*Today the Master of the creation*]  
 Entrance; [*O gladsome Light*]; Prokimena and Lessons of the day from the *Triodion*; <sup>liv</sup> then, 3 Lessons for the Patron Saint.  
*Vouchsafe, O Lord* and the litany *Let us complete our evening prayer*.  
 At the Aposticha:

idiomelon for the day from the *Triodion*, [*I have surpassed the Publican*],  
 twice  
 Martyricon, [with verses from the *Horologion*]  
*Glory*: [doxasticon] for the Patron Saint  
*Both now*: [idiomelic sticheron] for the Cross, [*Beholding Thee, the Fashioner and Creator of all*]  
 After the Trisagion Prayers:  
 Troparion for the Patron Saint  
*Glory / both now*: [Resurrectional] Theotokion [in the same Tone].<sup>218</sup>  
 Litany: *Have mercy on us, O God* and the [Prayer of St. Ephraim] with 3 prostrations only.  
 Prayer: *O All-holy Trinity*; then: *Blessed be the Name of the Lord* with 3 prostrations. [*Glory / both now*: Psalm 33 as usual]. *It is truly meet* and the Dismissal.

About the fifth hour of the night, **Great Compline** is chanted as follows:

*God is with us*, is sung [antiphonally] by both choirs

<sup>liii</sup>Gen 9:8-17 and  
 Prov 12:8-22.

After the first Trisagion Prayers: Troparion for the Patron Saint; *Glory / both now*: Resurrectional Theotokion, same Tone

<sup>liv</sup>Note supra

<sup>218</sup>Alternatively, the Troparion for the Cross, *Save, O Lord, Thy people*, may be chanted (cf. 1641 ed., f. 879r).

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

After the second Trisagion Prayers: Kontakion for the Patron Saint.

After *Glory to God in the highest*: Litē, at which:

stichera for the Patron Saint

*Glory*: doxasticon for the Patron Saint

*Both now*: Lesser Resurrectional Theotokion, same Tone.

At the Aposticha:

stichera for the Patron Saint

*Glory*: doxasticon for the Patron Saint

*Both now*: Lesser Resurrectional Theotokion, same Tone.

At the Blessing of Loaves:

Troparion for the Patron Saint, twice

*O Theotokos and Virgin*, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm [33:1-10]

Reading from the life of the Patron Saint.]

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Patron Saint, twice

*Glory / both now*: Resurrectional Theotokion in the same Tone.

[Cathismata 19 and 20;] after each Cathisma reading: no Little Litany; both Sessional Hymns from the *Triodion* and a Reading from St. Ephraim.

[Cathisma 1]; after the Cathisma reading: Little Litany; then, both Sessional Hymns for the Patron Saint, once each; *Glory / both now*: Theotokion of the second set of Sessional Hymns; Reading from the life of the Patron Saint.

Polyeleos; Magnification and Select Psalm verses for the Patron Saint

Sessional Hymn for the Patron Saint, twice; *Glory / both now*: Theotokion and Reading from the life of the Patron Saint

Hymns of Ascents, Tone 4, first Antiphon (*From my youth*)

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins Gospel for the Patron Saint

Psalm 50; [*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the intercessions of the Theotokos; Have mercy on me, O God;*]

Sticheron for the Patron Saint

[Prayer, *Save, O God, Thy people*]

Canons:

At Odes 3, 8 and 9:

6 hymns from the Canon for the Patron Saint, including the Hirmos, chanted twice

8 Troparia from the Canons in the *Triodion*

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 19.38. Patronal Feast on Wednesday of the 4th Week of Lent
 

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Catabasia: Hirmos of the second Canon in the *Triodion*

At all other odes:<sup>219</sup>

6 hymns from the Supplicatory Canon to the Theotokos, including the Hirmos, chanted twice

8 Troparia from the Canon for the Patron Saint

Catabasia: *I shall open my mouth.*

After Ode 3: Sessional Hymn for the Patron Saint, twice<sup>220</sup> *Glory / both now:* Theotokion; Reading from the life of the Patron Saint.

After Ode 6: Kontakion and Ēcos for the Patron Saint. Reading from the Prologue.

After Ode 8: the Magnificat is chanted

After Ode 9: Exapostilarion for the Patron Saint, twice; *Glory / both now:* Theotokion.

At the Praises, [6 stichera]:

3 remaining prosomœa for the Cross, in Tone 4, printed at *Lord, I have cried*

3 stichera for the Patron Saint

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [idiomelic] sticheron for the Cross

[Great Doxology is read; Litany: *Let us complete our morning prayer*]

At the Aposticha:

idiomelon of the day from the *Triodion*, twice

Martyricon; [with verses from the *Horologion*]

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [idiomelic] sticheron from the *Triodion*, [*Having come to the middle point*].

After *It is good to give thanks unto the Lord*, [once] and the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / both now:* [Resurrectional] Theotokion, same Tone.

Litany, [*Have mercy on us, O God*]; 3 prostrations [with the Prayer of St. Ephraim] and the First Hour with Cathisma.

At **the First Hour**: the veneration of the Cross takes place according the appointed order; [The order of Troparia at the Hours is]: *Glory:* Troparion for the Patron Saint; *Both now:* Theotokion of the Hour. Kontakion for the

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<sup>219</sup>The modern Typicon only calls for six hymns to be chanted from the Canon for the Patron Saint at these Odes (including the Hirmos). In our opinion, this is incorrect; see the discussion of this matter on p. 224.

<sup>220</sup>The Sessional Hymns, Kontakion, Ēcos and Exapostilarion for the Cross printed in the *Triodion* are transferred to Monday.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

Cross and the Patron Saint, alternating.<sup>221</sup> [At the conclusion of each of the Hours: three prostrations only with the Prayer of St. Ephraim. The bell is not struck. At the Sixth Hour: at the usual place, the Prokimena and Lesson from the *Triodion*.]

[Following the Ninth Hour, the Typica are chanted, at which the Beatitudes and *Remember us, O Lord* are said quickly, without melody. After *Remit, pardon*: Kontakion for the Patron Saint; *Glory / both now*: Kontakion for the Cross. *Lord, have mercy*, forty times; 3 prostrations with the Prayer of St. Ephraim; then the Trisagion Prayers and the Prayer, *O All-holy Trinity*; Dismissal.]

[Immediately following the Typica, begin **Vespers [with the Presanctified Liturgy]**, which is chanted with Cathisma 18 and without prostrations:

At *Lord, I have cried*, 10 stichera:

2 idiomela for the day from the *Triodion*, *The Fast that brings us blessings*  
and *If we look for a spiritual recompense*

Martyricon from the *Triodion*

3 prosomœa from the *Triodion*

4 stichera for the Patron Saint

*Glory*: doxasticon for the Patron Saint

*Both now*: sticheron for the Cross, *Today He Who is in essence unapproachable*.

[Entrance with the Gosple Book; Prokimena and Lessons from the *Triodion*;<sup>lv</sup>

Great Prokimenon *Let my prayer arise*; the Little Litany is not said, but immediately the Prokimenon, Epistle lesson, Alleluia and Gospel lesson for the Patron Saint.

Then the rest of the Presanctified Divine Liturgy in the usual order.

Communion verses: *O taste, and see* and for the Patron Saint.]

**[Note]** [Note that if the Patronal Feast falls on Friday of the Fourth Week of Lent, by analogy with these rubrics, the Canon for the Cross printed in the *Triodion* is transferred to Monday. The service on Friday is chanted for the Patron Saint following the rubrics in Section 61.35. The veneration of the Cross takes place at the conclusion of the Hours, as appointed.]

<sup>221</sup>The Kontakion for the Cross is chanted at the First and the Sixth Hour; the Kontakion for the Patron Saint – at the Third and the Ninth Hour.

<sup>lv</sup>Gen 9:18-10:1 and  
Prov 12:23-13:9.

19.39. Patronal Feast on Wednesday of the 5th Week of Lent

19.39 WHEN THE PATRONAL FEAST FALLS ON WEDNESDAY OF THE 5TH WEEK OF LENT

Chant the service for the Patron Saint as indicated in the rubrics above [in Section 61.35]. The [alphabetical] stichera for the Great Canon are transferred to Vespers on Monday evening. The Great Canon is sung on Tuesday at Matins, together with the Three-Ode Canon for Tuesday. [See also the appropriate rubrics for Annunciation.]

19.40 WHEN THE PATRONAL FEAST FALLS ON THURSDAY OF THE 5TH WEEK OF LENT

The Great Canon is sung aforetime on Tuesday of that week [together with the Three-Ode Canon for Tuesday]; on Thursday, sing the service for the Patron Saint [following the rubrics in Section 61.35]. [The alphabetical stichera printed in the *Triodion* for Wednesday evening are transferred to Monday evening.] The stichera [idiomela and prosomœa] and the Three-Ode Canon [of Thursday printed in the *Triodion*] are still chanted on Thursday. [See also the appropriate rubrics for Annunciation.]

19.41 WHEN THE PATRONAL FEAST FALLS ON SATURDAY OF THE 5TH WEEK OF LENT

On Friday evening, at **Vespers with the Presanctified Liturgy**:

The usual Cathisma 18

At *Lord, I have cried*, 10 stichera:

idiomelon for the day in the *Triodion*, twice

4 stichera for the Theotokos [from the *Lenten Triodion*, beginning with *Revealing the pre-eternal counsel*]

4 stichera for the Patron Saint

vin *Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron for the] Theotokos, [*Today is revealed the mystery that is from all eternity*]

Entrance. [*O gladsome Light*]; Prokimena and Lessons for the day from the *Triodion*; <sup>lvi</sup> 3 Lessons for the Patron Saint

Great Prokimenon (*Let my prayer arise*) and the rest of the Presanctified Liturgy according to the usual order.

<sup>lvi</sup>Gen 22:1-18 and  
Prov 17:17-18:5.

The Four-Ode Canon [printed in the *Lenten Triodion* at Matins] is chanted [Note] on a different day at Compline.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

About the sixth hour of the night, the great bell is struck, the brethren enter the church, and **Great Compline** is chanted:

*God is with us* is sung [antiphonally by both choirs]

After the first Trisagion Prayers: Troparion for the Patron Saint; *Glory / both now*: Troparion for the Theotokos, *Taking knowledge*

After the second Trisagion Prayers: Kontakion for the Patron Saint; *Glory / both now*: Kontakion for the Theotokos, *To thee, the Champion Leader*

After *Glory to God in the highest*, the Litē:

stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [lesser Resurrectional] Theotokion, same Tone.

At the Aposticha:

stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [lesser Resurrectional] Theotokion, same Tone.

At the Blessing of Loaves:

Troparion for the Patron Saint, twice

Troparion for the Theotokos, *Taking knowledge*, once.

*Blessed be the Name of the Lord*, thrice; usual Psalm [33:1-10]

Reading from the life of the Patron Saint.

At **Matins**:

At *The Lord is God*:

Troparion for the Theotokos, twice

*Glory*: Troparion for the Patron Saint

*Both now*: Troparion for the Theotokos.

[Cathisma 16]; after the Cathisma reading: [Kontakion 1, *To thee, the Champion Leader*]; the Œcoi and Kontakia of the Acathist [through Kontakion 4]; then, again, the first Kontakion; and the appointed Reading for Acathist Saturday.

[Cathisma 17]: after the Cathisma reading: [Kontakion 1]; the next Œcoi and Kontakia of the Acathist [through Kontakion 7; then, again the first Kontakion,] and the Reading, just as above.

Polyeleos, [Magnification and select Psalm Verses of the Patron Saint]

All Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading

## 19.41. Patronal Feast on Acatlist Saturday

from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos  
*Glory*: second Sessional Hymn for the Patron Saint appointed after the  
 Polyeleos

*Both now*: Theotokion appointed after the Polyeleos]

Reading [from the life of the Patron Saint]

Hymns of Ascents, Tone 4, First Antiphon, [*From my youth*]

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins  
 Gospel for the Patron Saint.

Psalm 50. [*Glory*: *Through the intercessions of* [patron saint]; *Both now*:  
*Through the intercessions of the Theotokos; Have mercy on me, O God;*]  
 Sticheron for the Patron Saint

[Prayer, *Save, O God, Thy people.*]

Canons:

8 hymns from the Canon in the *Triodion* [Hirmos twice and 6 Troparia]

6 [Troparia] from the [first] Canon for the Patron Saint<sup>222</sup>

Catabasia: *I shall open my mouth.*

After Ode 3:

[Kontakion 1 of the Acatlist;]

the next three  $\text{C}\text{eoi}$  and Kontakia of the Acatlist [through Kontakion  
 10; then, again Kontakion 1]

then, Kontakion and  $\text{C}\text{ecos}$  for the Patron Saint

Sessional Hymn for the Patron Saint, twice

*Glory / both now*: Sessional Hymn for the Theotokos, [*Coming to the  
 city of Nazareth*]

Reading from the life of the Patron Saint.

After Ode 6: [Kontakion 1 of the Acatlist;] the remaining  $\text{C}\text{eoi}$  and Kon-  
 takia of the Acatlist;<sup>223</sup> then, the first  $\text{C}\text{ecos}$  and the first Kontakion  
 [of the Acatlist]. Reading [from the Prologue] and the Synaxarion  
 [from the *Triodion*].

After Ode 8: the Magnificat is chanted.

[After Ode 9:] Exapostilarion for the Patron Saint; *Glory / both now*: [Exa-  
 postilarion] from the *Triodion*, [*The mystery hidden from all ages*]

At the Praises, [6 stichera]:

3 stichera from the *Triodion*

3 stichera for the Patron Saint

<sup>222</sup>If the service of the Patron Saint have two Canons, the second Canon is chanted at  
 the Moleben or at Compline on a previous day.

<sup>223</sup>Kontakion 13 is said thrice.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron for the] Triodion, [*The Theotokos heard a voice she knew not*]

Great Doxology [is chanted]; Troparion for the Patron Saint; *Glory / both now*: [Troparion] for the Theotokos

Litanies and Usual Dismissal sequence

The usual Recession [into the Narthex, anointing with Oil] and the First Hour.

At the Hours:

Troparion for the Theotokos

*Glory*: Troparion for the Patron Saint

*Both now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion for the Theotokos and the Patron Saint, alternating.<sup>224</sup>

At the **Divine Liturgy [of Chrysostom]**:

At the Beatitudes, [8 Troparia]:

4 Troparia from Ode 3 [of the Canon] in the *Triodion*

4 Troparia from Ode 6 [of the Canon] for the Patron Saint

After the Little Entrance:

Troparion for the Theotokos

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for the Theotokos, [*To thee, the Champion Leader*]

Prokimenon and Alleluia: for the Theotokos, [*My soul doth magnify the Lord*]; and for the Patron Saint.

Epistle lesson and Gospel lesson: from the daily lectionary<sup>lvii</sup> and for the Patron Saint.

Communion verse: for the Theotokos, [*I will take the cup of salvation*], and for the Patron Saint.

## 19.42 WHEN THE PATRONAL FEAST FALLS ON LAZARUS SATURDAY

On Friday of the Sixth Week, at **Vespers with the Presanctified Liturgy**:  
[The proemial Psalm]

<sup>224</sup>The Kontakion *To thee, the Champion Leader* is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>lvii</sup>Heb 9:24-28 (§ 322)  
and Mk 8:27-31 (§ 35).



## 19.42. Patronal Feast on Lazarus Saturday

Cathisma 18 [in three stases with a Little Litany after each stasis]

At *Lord, I have cried*, 10 stichera:

idiomelon of the day from the *Triodion*, *Having completed the forty days*,  
twice

5 stichera for St. Lazarus [from the *Triodion*]<sup>225</sup>

3 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: idiomelon from the *Triodion*, Tone 8, *Having completed the forty days that bring profit to our soul*

Entrance [with the censer]; [*O gladsome Light*;] Prokimena and Lessons for the day from the *Triodion*;<sup>lviii</sup> 3 Lessons for the Patron Saint.

[The Great Prokimenon (*Let my prayer arise*)] and the rest of the Presanctified Liturgy.

[The Canon for St. Lazarus printed in the *Lenten Triodion* at Compline is chanted at Compline on a previous day.]<sup>226</sup>

About the first hour of the night,<sup>227</sup> chant **Great Compline**:

*God is with us* is chanted [by both choirs antiphonally]

<sup>225</sup>Both the 1682 and 1641 editions call for including the doxasticon, but this is not correct, as it will be sung at the Aposticha of Compline. Only the five stichera for St. Lazarus are sung here.

<sup>226</sup>The modern edition of the Typicon, however, contains the following statement: “chant Little Compline with the Canon for St. Lazarus, written in the Triodion,” thus calling for both Little Compline and Great Compline to be chanted on this day. The instruction to chant two Compline offices on the same day is unprecedented; it first appears in the 1641 edition, and only in this Temple Chapter; no such provision is made in the relevant Mark’s Chapter describing the order of service for Annunciation on Lazarus Saturday; in fact, no Typicon or Triodion available to us makes any statement concerning the transfer of the Canon for St. Lazarus on Annunciation, even though the general structure of that service is similar to what is outlined in this Temple Chapter. Absent a detailed analysis of the sources used to compile the 1641 edition, we cannot make any judgement as to the basis for this instruction, or as to why it was retained in the 1682 and 1695 editions. However, we believe that it is most proper to follow the rubrics as they are found in the 1610 and 1633 editions, and to chant only one Compline office (as part of Vigil), transferring the Canon for St. Lazarus – which is in fact an ancient Canon for Palm Sunday – to Compline on a previous day.

<sup>227</sup>The Typicon calls for the sixth hour of the night, but this disagrees with the relevant Mark’s Chapter for Annunciation. Beginning Vigil at the sixth hour reflects the Russian practice of starting Vigil later (due to the longer period of night-time); the Mark’s Chapters of the 1682 edition were changed on the basis of Greek sources that call for an earlier start of Vigil. Thus, the 1641 and 1610 editions of the Mark’s Chapter call for Vigil to begin at the sixth hour while the 1630 edition and manuscripts based on Greek sources – at the first hour. If following the Typicon at southern latitudes, the Greek practice is preferable while at more northerly latitudes, the pre-reform Russian practice is appropriate.

<sup>lviii</sup>Gen 49:33-50:26;  
Prov 31:8-32.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

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After the first Trisagion Prayers: Troparion for the Patron Saint; *Glory / both now*: Troparion for the Feast, *In confirming the common resurrection*.

After the second Trisagion Prayers: Kontakion for the Patron Saint.

After *Glory to God in the highest*, the Litē, at which:

3 idiomela from the *Triodion*, written at the Praises [in Tone 4, *O Christ, Thou hast raised up Thy friend and Martha cried to Mary* and in Tone 8, *Thou hast raised up in Bethany*]

stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: idiomelon from the *Triodion*, [from the Praises, *O Lord, Thou hast said to Martha*]

At the Aposticha:

stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] from the *Triodion*, [the doxasticon at *Lord, I have cried, Standing before the tomb of Lazarus*<sup>228</sup>]

At the Blessing of Loaves:

Troparion for the Patron Saint, twice

Troparion for the Feast, once *Blessed be the Name of the Lord*, thrice; usual Psalm [33:1-10]

Reading from the life of the Patron Saint.

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for the Feast, *In confirming the common resurrection*, twice

*Glory*: Troparion for the Patron Saint

*Both now*: Troparion for the Feast.

[Cathismata 16 and 17]; After the Cathisma readings: Sessional Hymns and Readings from the *Triodion*.<sup>229</sup>

Polyeleos; [Magnification and Select Psalm verses for the Patron Saint]

All of the Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading

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<sup>228</sup>This idiomelon is called for by the 1641 edition.

<sup>229</sup>The Eulogetaria for the Resurrection are not chanted. On this topic, see our comments in the relevant Mark's Chapter for Annunciation.

## 19.42. Patronal Feast on Lazarus Saturday

from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos]

*Glory*: [second] Sessional Hymn for the Patron Saint [appointed after the Polyeleos]

*Both now*: Theotokion appointed after the Polyeleos

Reading [from the life of the Patron Saint]

Hymns of Ascents, Tone 4, First Antiphon, [*From my youth*]

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins Gospel for the Patron Saint.

*Having beheld the resurrection*, [once]; Psalm 50; [*Glory: Through the intercessions of [patron saint]; Both now: Through the intercessions of the Theotokos; Have mercy on me, O God;*] Sticheron for the Patron Saint

[*Prayer, Save, O God, Thy people.*]

Canons:<sup>230</sup>

6 hymns from the first Canon for St. Lazarus [including the Hirmos, chanted twice]

4 [Troparia] from the [first] Canon for the Patron Saint<sup>231</sup>

4 [Troparia] from the second Canon for St. Lazarus

Catabasia: Hirmos of the second Canon for St. Lazarus, *Having crossed the water*.

After Ode 3: [Little Litany]

Kontakion and Ēcos for the Patron Saint

Sessional Hymn for the Feast, *The sisters of Lazarus*; *Glory*: Sessional Hymn for the Patron Saint; *Both now*: Sessional Hymn for the Feast, *Foreknowing all things as Creator*<sup>232</sup>

Reading from the life of the Patron Saint.

After Ode 6: Kontakion and Ēcos from the *Triodion*; Reading from the Prologue [and the Synaxarion].

After Ode 8: the Magnificat is not sung.

After Ode 9:

*Holy is the Lord our God*, in Tone 1

Exapostilarion from the *Triodion*, [*At Thy word*]; *Glory*: Exapostilarion

<sup>230</sup>The Canons for St. Lazarus contain Odes 1, 3, 4 and 5. Beginning with Ode 6, the *Triodion* gives instead two Four-Ode Canons. These are chanted in the same manner – 6 hymns from the first Four-Ode Canon (the Hirmos twice); 4 Troparia from the Canon for the Patron Saint; and 4 Troparia from the second Four-Ode Canon. Catabasia: Hirmos of the second Four-Ode Canon.

<sup>231</sup>If the service for the Patron Saint has Canons, the second Canon is transferred to Compline on another day.

<sup>232</sup>The Typicon states: “Sessional Hymn for the Patron Saint, twice; *G/N*: from the *Triodion*.” However, the *Lenten Triodion* contains two Sessional Hymns.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

for the Patron Saint; *Both now*: second Exapostilarion from the *Triodion*, [*Through Lazarus, O death*]

At the Praises, [8 stichera]:

4 stichera for St. Lazarus [the first four stichera printed at the Praises]

4 stichera for the Patron Saint, including the doxasticon, with their verses<sup>233</sup>

*Glory*: sticheron from the *Triodion*, [*A great and marvellous wonder*]

*Both now*: [Theotokion in Tone 2], *Most-blessed art thou*.

Great Doxology [is chanted]; Troparion for the Patron Saint; *Glory / both now*: Troparion for the Feast.

Litanies and Usual Dismissal sequence

[Recession into the Narthex, anointing with Oil] and the First Hour.

At the **Hours**:

Troparion for the Feast

*Glory*: Troparion for the Patron Saint

[*Both now*: Theotokion of the Hour].

After the Trisagion Prayers: Kontakion for the Feast and for the Patron Saint, alternating.<sup>234</sup>

At the **Divine Liturgy [of St John Chrysostom]**:

At the Beatitudes, [8 Troparia]:

4 Troparia from Ode 3 [of the Canon for] St. Lazarus

4 Troparia from Ode 6 [of the Canon for] the Patron Saint

After the Little Entrance:

Troparion for the Feast

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for the Feast.

Instead of the Trisagion: *As many of you as have been baptized*.

Prokimenon and Alleluia: for the Feast [Tone 3, *The Lord is my light and my Savior; whom then shall I fear?*<sup>lix</sup>] and for the Patron Saint

Epistle lesson and Gospel lesson: for the Feast<sup>lx</sup> and for the Patron Saint.

[After *Especially*: Hirmos of Ode 9 of the first Four-Ode Canon for the Feast, *With all peoples let us honour*].<sup>235</sup>

<sup>lix</sup>Psalm 26:1.

<sup>lx</sup>Heb 12:28-13:8 (§ 333 mid.) and Jn 11:1-45 (§ 39).

<sup>233</sup>The two additional verses are taken from the Aposticha of Vespers.

<sup>234</sup>The Kontakion for the Patron Saint is said at the First Hour and the Sixth Hour; the Kontakion for the Feast – at the Third Hour and the Ninth Hour.

<sup>235</sup>The modern edition of the Typicon makes no mention of this hymn; however, this instruction is present in the 1641 edition.

## 19.43. Patronal Feast on Palm Sunday

Communion verse: for the Feast, [*Out of the mouth of babes and sucklings hast Thou perfected praise*<sup>lxi</sup>]; and for the Patron Saint.

## 19.43 WHEN THE PATRONAL FEAST FALLS ON PALM SUNDAY

Saturday evening at **Little Vespers**:

At *Lord, I have cried*:

4 stichera for Palm Sunday

*Glory*: [doxasticon] for the Patron Saint

*Both now*: sticheron for Palm Sunday, [*He who rides upon the cherubim*]

At the Aposticha:

stichera for Palm Sunday

*Glory*: [doxasticon] for the Patron Saint

*Both now*: sticheron for Palm Sunday, [*With fear I sing the praises*]

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / Both now*: Troparion for the Feast, *In proclaiming the general resurrection*.

Lesser Augmented Litany. Dismissal.

At **Great Vespers**:

[The proemial Psalm];

Cathisma 1, [in three stases, with a Little Litany after each stasis].

At *Lord, I have cried*:

6 stichera for Palm Sunday

4 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: sticheron for Palm Sunday, [*Today the grace of the Holy Spirit*]

Entrance. [*O gladsome Light*]; Prokimenon of the day, [*The Lord is King*]; 3

Lessons for the Feast<sup>lxii</sup> and 3 Lessons for the Patron Saint.

[Augmented Litany, *Let us all say; Vouchsafe, O Lord*; Supplicatory Litany,

*Let us complete our evening prayer*]

At the Litē:

stichera for Palm Sunday

stichera for the Patron Saint [from the Litē and the Aposticha]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: sticheron for Palm Sunday, [*Six days before the Passover*].

<sup>lxi</sup>Psalm 8:3a.

<sup>lxii</sup>(1) Gen 49:1-2, 8-12; (2) Zeph 3:14-19; (3) Zech 9:9-15.

At the Aposticha:

stichera for Palm Sunday [with their verses]

*Glory*: [doxasticon] for the Patron Saint

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*Both now:* sticheron for Palm Sunday, [*Today the grace of the Holy Spirit*]

At the Blessing of Loaves:

Troparion for the Feast, *In proclaiming the general resurrection*, twice

Troparion for the Patron Saint, once.

*Blessed be the Name of the Lord*, thrice; usual Psalm [33:1-10]

Reading from the life of the Patron Saint.

At **Matins**:

[Six Psalms]

At *The Lord is God*:

Troparion for Palm Sunday, *In proclaiming the general resurrection*,  
twice

*Glory*: [Troparion for the] Patron Saint

*Both now*: Troparion for Palm Sunday, *Having been buried with Thee*.

Cathismata 2 and 3. Sessional Hymns and Readings for Palm Sunday.

Polyeleos;<sup>236</sup> [Magnification and Select Psalm verses for Palm Sunday]

[Little Litany; Sessional Hymn for the Patron Saint; *Glory / both now*:] Sessional Hymn for Palm Sunday; Reading for Palm Sunday.<sup>237</sup>

Hymns of Ascents, Tone 4, first Antiphon, [*From my youth*]

Prokimenon for Palm Sunday; *Let every breath praise the Lord*. Matins  
Gospel for Palm Sunday.<sup>lxiii</sup>

[Prayer for the blessing of palm branches]<sup>238</sup> Psalm 50; [*Glory*: in Tone 2,  
*Today Christ enters*; *Both now*: repeat; verse: *Have mercy on me, O God*;] Sticheron for Palm Sunday.

<sup>236</sup>Neither Cathisma 17 nor the Eulogetaria of the Resurrection are chanted.

<sup>237</sup>The 1641 edition provides for the following order: Polyeleos; Magnification and Select Psalm verses for Palm Sunday (sung by the right choir while the Priest incenses the right half of the church); Little Litany; Sessional Hymn and Reading for Palm Sunday; then, the left choir sings the Magnification and select Psalm verses for the Patron Saint (while the Priest incenses the left half of the church); Little Litany; then, the Sessional Hymn and Reading for the Patron Saint. The modern edition eliminated the practice of chanting two Magnifications after the Polyeleos and did not provide for the Sessional Hymn for the Patron Saint. In this case, following the pre-reform order is preferable; however, in parishes where this is not practical, one may, in practice, chant both Magnifications after the Polyeleos and then chant the Sessional Hymn for the Patron Saint; *G/N*: Sessional Hymn for Palm Sunday. Though chanting two Magnifications is not explicitly permitted by the reformed Typicon, it is nonetheless a practice encountered in new rite parishes. See also our notes in Section A.4.

<sup>238</sup>Since the veneration of the Gospel Book, according to the Typicon (see Ch. 2), properly occurs during the chanting of Psalm 50, the Prayer of blessing must precede Psalm 50, not follow it, as is indicated in some liturgical guides (e.g., the *Богослужбные указания*). The correct order is given in the 1610 edition. As is usual for Palm Sunday, the hymn *Having beheld the resurrection* is omitted.

<sup>lxiii</sup>Mt 21:1-11, 15-17  
(§ 83).

## 19.43. Patronal Feast on Palm Sunday

[Prayer, *Save, O God, Thy people*]

Veneration of the Gospel Book, bowing to the Superior who hands out palm branches and candles

Canons:

8 hymns from the Canon for Palm Sunday [Hirmos twice, and Troparia to make six]

6 [Troparia from the Canon] for the Patron Saint

Catabasia: Hirmoi for Palm Sunday, [*The springs of the deep*]

After Ode 3: Kontakion and Ćcos for the Patron Saint; Sessional Hymn for the Patron Saint [twice]; *Glory / both now*: Hypacoē for Palm Sunday, *First they sang in praise*; Reading from the life of the Patron Saint.

After Ode 6: Kontakion and Ćcos for the Patron Saint; Reading from [the Prologue] and the Synaxarion.

After Ode 8: the Magnificat is not chanted.

After Ode 9:

*Holy is the Lord our God*, in Tone 4, [with its verses]

Exapostilarion for the Patron Saint, twice; [*Glory / both now*]: its Theotokion.

At the Praises, [8 stichera]:

4 stichera for Palm Sunday

4 stichera for the Patron Saint, with the two additional verses<sup>239</sup>

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for Palm Sunday, *Six days before the Passover*.

Great Doxology [is chanted]; Troparion for the Patron Saint; *Glory / both now*: Troparion for Palm Sunday, *In confirming the common Resurrection*.

Litanies and Usual Dismissal sequence

[Recession into the Narthex;] Reading from [the *Catechetical Discourses* of] St. Theodore the Studite; the First Hour. Final Dismissal. Then, a recession outside the Monastery.

At the **Hours**:

Troparion for Palm Sunday, [*In confirming the common Resurrection*]

*Glory*: Troparion for the Patron Saint

*Both now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion for Palm Sunday and for the Patron Saint, alternating.<sup>240</sup>

<sup>239</sup>The two additional verses are taken from the service of the Patron Saint at the Aposticha of Great Vespers.

<sup>240</sup>The Kontakion for the Patron Saint is said at the First Hour and the Sixth Hour; the

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

At the **Divine Liturgy [of St John Chyrostom]**:

At the Beatitudes, 8 Troparia:<sup>241</sup>

4 Troparia from Ode 3 [of the Canon for Palm Sunday]

4 [Troparia] from Ode 6 of the Canon for the Patron Saint.

At the Little Entrance, [the festal Entrance Verse: *Blessed is he that cometh in the Name of the Lord*,<sup>lxiv</sup> followed by the Troparia:]<sup>242</sup>

Troparion for Palm Sunday, [*In confirming the common Resurrection*]  
[second Troparion, *Having been buried with Thee*]<sup>243</sup>

Troparion for the Patron Saint

Glory: Kontakion for the Patron Saint

Both now: Kontakion for Palm Sunday.

The Trisagion Hymn is chanted.

Prokimenon and Alleluia: for Palm Sunday (*Blessed is he that cometh in the Name of the Lord*) and for the Patron Saint.

Epistle lesson and Gospel lesson: for Palm Sunday<sup>lxv</sup> and for the Patron Saint.

[After *Especially*: Hirmos of Ode 9 of the Canon for Palm Sunday *God is the Lord, and hath appeared unto us*]

Communion verse: for Palm Sunday (*Blessed is he that cometh in the Name of the Lord*) and for the Patron Saint.

#### 19.44 WHEN THE PATRONAL FEAST FALLS ON GREAT MONDAY, TUESDAY, WEDNESDAY OR THURSDAY

It is transferred to Palm Sunday and sung according to the rubrics above.<sup>244</sup>

Kontakion for the Feast – at the Third Hour and the Ninth Hour.

<sup>241</sup>On account of the patronal feast, the Festal Antiphons are not chanted.

<sup>242</sup>The usual entrance hymn *O come, let us worship* is omitted.

<sup>243</sup>Neither the 1682 nor the 1641 edition makes mention of the second Troparion, but the 1641 edition does call for it to be chanted if Annunciation falls on Palm Sunday; therefore, in our opinion it should be chanted here as well.

<sup>244</sup>Rubrics for this occasion were present in the 1610, 1633 and 1641 editions of the *Typicon*, but were eliminated from the 1682 and subsequent editions. While not transferring the Patronal Feast is a longstanding Russian liturgical tradition, in our opinion it is better to follow the reformed practice so that the services of Holy Week may be entirely focused on the events of Christ's Salvific Passion. The feast of Annunciation – which may be celebrated in combination with the services of Holy Week – has a clear soteriological meaning, unlike the Patronal Feast for the Temple.

<sup>lxiv</sup>Psalm 117:26.

<sup>lxv</sup>Phil 4:4-9 (§ 247) and Jn 12:1-18 (§ 41).



## 19.45. Patronal feast on Holy Friday, Saturday, or Pascha

## 19.45 WHEN THE PATRONAL FEAST FALLS ON GREAT FRIDAY OR SATURDAY OR ON THE HOLY DAY OF PASCHA

Then it is transferred to Monday or Tuesday of Bright Week.<sup>245</sup>

## 19.46 WHEN THE FEAST OF THE ANNUNCIATION OF THE THEOTOKOS FALLS ON GREAT MONDAY, AND IT IS A PATRONAL FEAST, OR THE TEMPLE IS DEDICATED TO THE ARCHANGEL GABRIEL

Sunday evening and Monday (on the day of the Feast), the service for the feast is chanted as appointed [in the relevant Mark's Chapters]. [On Great Tuesday, the service from the *Triodion* is chanted together with] the Apodosis [of Annunciation] and the service [for St. Gabriel] in the following manner.

**Great Tuesday at Matins:**

[The Royal Office; the Six Psalms and Great Litany]

[Instead of *The Lord is God*, *Alleluia* is chanted in Tone 8, followed by the] Troparion *Behold, the Bridegroom cometh at midnight*, thrice.

[Cathismata 9, 10 and 11]. After each Cathisma reading: Sessional Hymns from the *Triodion*.

[Following the third Cathisma reading and Sessional Hymn, Deacon: *And that we may be vouchsafed*; Reading of the Matins Gospel for Great Tuesday;<sup>lxvi</sup> Psalm 50; Prayer, *Save, O God, Thy people.*]

Canons:

At Odes 1, 3, 4, 5, 6 and 7:

8 hymns from the Canon for the Feast,<sup>246</sup> [Hirmos twice, Troparia to make six]

6 Troparia from the Canon for the Archangel

Catabasia: *I shall open my mouth*

At Odes 8 and 9:

4 hymns from the Canon for the Feast, [Hirmos once]

2 hymns from the Canon for the Archangel, (combining the first and second Troparion together "as one" and the third Troparion and Theotokion together "as one")

8 Troparia from the Two-Ode Canon in the *Triodion*

Catabasia: Hirmos of the Two-Ode Canon in the *Triodion*, both <sup>lxvi</sup>Mt 22:15-23:39 (§ 90).

<sup>245</sup>See the footnote above.

<sup>246</sup>The Canon for the Feast is also printed in the Menaion for March 26 as the Canon for the Theotokos.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

choirs singing together.

After Ode 3: Kontakion [and Ćcos] for the Theotokos, *To thee, the Champion Leader*; Sessional Hymns for the Theotokos, [*The Word of God hath now come down*]<sup>247</sup>

After Ode 6: Kontakion [and Ćcos] from the *Triodion*, [*Think wretched soul*]; [Reading from the Prologue and the Synaxarion]

**But if it is a Temple dedicated to St. Gabriel:**

After Ode 3: Kontakion [and Ćcos] from the *Triodion*, [*Think wretched soul*]; [Sessional Hymn for the Patron Saint, *To thee alone, O glorious Gabriel*]

After Ode 6: Kontakion [and Ćcos] for the Archangel, [*O supreme commander*]; [Reading from the Prologue and the Synaxarion]

After Ode 8: the Magnificat is not chanted.

[After Ode 9]: Exapostilarion from the *Triodion*, [*I see Thy bridal chamber*], twice; *Glory / both now*: Exapostilarion for the Theotokos [*The mystery of God*].<sup>248</sup>

At the Praises, [6 stichera]:

3 stichera from the *Triodion*

3 stichera for the Archangel, [*The pre-eternal Mind*]

*Glory*: sticheron from the *Triodion*, [*O my soul, thou hast heard*]

*Both now*: sticheron for the Theotokos, [*Today Gabriel announceth*]

[Great Doxology is read,<sup>249</sup> followed by the Litany, *Let us complete our morning prayer*]

At the Aposticha:

stichera from the *Triodion* [with the usual verses from the *Horologion*];

*Glory*: sticheron from the *Triodion*, [*Behold, my soul, the Master entrusts*]

*Both now*: sticheron for the Theotokos, [*Let the heavens be glad and let the earth rejoice!*]<sup>250</sup>

The rest of the service for the day and for the Theotokos:<sup>251</sup>

[Prayer: *It is good to give thanks*, twice]

<sup>247</sup>These texts are printed in the *Menaion* in the service for March 25.

<sup>248</sup>Printed in the service for March 25; but in a Temple dedicated to St. Gabriel, instead sing the Exapostilarion for the Archangel from the service for March 26, *O supreme commander of God*.

<sup>249</sup>The verse *To Thee glory is due* is not said.

<sup>250</sup>Printed in the service for March 25.

<sup>251</sup>The Typicon makes no further clarification on the order of service and the statement “for the day and for the Theotokos” is obscure. In our opinion, the most appropriate interpretation of this instruction, given reformed practice, is to chant the remainder of the office and the Presanctified Liturgy according to the usual rubrics for Great Tuesday (outlined below, see Ch. 48 for details).

19.47. Patronal Feast between Bright Week and Sunday of the Paralytic

Trisagion Prayers; Troparion, *Standing in the temple*; Usual conclusion of Lenten Matins, with the Prayer of St. Ephraim with 4 prostrations and 12 bows. Immediately: the First Hour.

At the Hours, Typica and Vespers: everything according to the usual order for Great Tuesday.]

If the Superior so desires, these rubrics can be followed if the Patronal Feasts of Annunciation or St. Gabriel fall during other days of Holy Week [up to Holy Thursday].

19.47 WHEN THE PATRONAL FEAST FALLS BETWEEN BRIGHT MONDAY AND THE 4TH SUNDAY AFTER PASCHA

Follow the rubrics [in the appropriate Mark's Chapter] for the Feast of St. George in the Menologion [April 23].

19.48 WHEN THE PATRONAL FEAST FALLS BETWEEN THE 4TH SUNDAY AFTER PASCHA AND PENTECOST SATURDAY

Follow the rubrics [in the appropriate Mark's Chapter] for St. John the Theologian in the Menologion [May 8].

19.49 WHEN THE PATRONAL FEAST FALLS ON THE WEDNESDAY BEFORE ASCENSION

The service (Vespers, Matins and Liturgy) is combined with the Apodosis of Pascha and chanted [exactly as indicated in the Mark's Chapter] for the feast of St. John the Theologian, except [that the Canon is chanted as follows]: 4 hymns from the Canon for Pascha, including Hirmos, [the Hirmos is chanted twice; the Theotokia are omitted]; 4 Troparia from the Canon for the Blind Man; and 6 Troparia from the Canon for the Patron Saint.

19.50 WHEN THE PATRONAL FEAST FALLS ON THE THURSDAY OF ASCENSION

Follow the rubrics [in the appropriate Mark's Chapter] for St. John the Theologian on Ascension [see May 8].

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

## 19.51 WHEN THE PATRONAL FEAST FALLS ON THE 7TH SUNDAY AFTER PASCHA, OF THE HOLY FATHERS

On Saturday evening at **Little Vespers**:

At *Lord, I have cried*:

4 stichera for the Resurrection [from the *Octoechos* in Tone 6]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Feast.<sup>252</sup>

At the Aposticha:

1 sticheron for the Resurrection

stichera for the Patron Saint, from the Aposticha of Great Vespers, with their verses

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Feast, [*O Lord, having fulfilled the mystery*]

After the Trisagion Prayers:

Troparion for the Resurrection

*Glory*: [Troparion] for the Patron Saint

*Both now*: [Troparion] for Ascension.

Little Augmented Litany and Dismissal.

At **Great Vespers**:

[The proemial Psalm

Cathisma 1 in three stases with a Little Litany after each stasis]

At *Lord, I have cried*:

3 stichera for the Resurrection

4 stichera for the Fathers, including the doxasticon

3 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

*Both now*: Primary Theotokion in the Current Tone.

Entrance. [*O gladsome Light*]; Prokimenon for the day, [*The Lord is King*];

3 Lessons for the Fathers<sup>lxvii</sup> and 3 Lessons for the Patron Saint.

[Augmented Litany, *Let us all say*; *Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē:

stichera for the Patron Saint

stichera for the Fathers from the Praises, [not including] the doxasticon

<sup>lxvii</sup>(1) Gen 14:14-20;

(2) Deut 1:8-10, 1:15-17;

(3) Deut 10:14-21.

<sup>252</sup>The Typicon does not specify which sticheron. In practice, one may select from the idiomelic stichera printed at Great Vespers.

## 19.51. Patronal Feast on 7th Sunday after Pascha

*Glory:* [doxasticon] for the Fathers [*Ye have become exact keepers*], or  
[doxasticon] for the Patron Saint

*Both now:* [sticheron] for Ascension, [*O Lord, when Thou didst fulfil the mystery*]

At the Aposticha:

alphabetical stichera for the Resurrection [with their verses]

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [sticheron] for Ascension, [*O Lord, having fulfilled the mystery*]

At the Blessing of Loaves:

*O Theotokos and Virgin*, once

Troparion for the Fathers, once

Troparion for the Patron Saint, once

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading from the life of the Patron Saint

At **Matins:**

[Six Psalms]

At *The Lord is God:*

Troparion for the Resurrection, once

[Troparion for the] Fathers, once

*Glory:* [Troparion] for the Patron Saint

*Both now:* [Troparion for the] Ascension.

[Cathismata 2 and 3;] after each Cathisma reading: Sessional Hymns for the Resurrection and their Theotokia;<sup>253</sup> Reading from the *Commentary on the Gospels*.

Polyeleos<sup>254</sup>

[Magnification and Select Psalm verses for the Patron Saint

Eulogetaria for the Resurrection

Little Litany; Hypacoē for the Resurrection, in the Current Tone]

All Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos]

*Glory:* [second] Sessional Hymn for the Patron Saint appointed after

<sup>253</sup>The Resurrectional Theotokion in the Current Tone is chanted in place of the Theotokion of the first set of Sessional Hymns.

<sup>254</sup>See the footnote on p. 103.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

the Polyeleos

*Both now:* Sessional Hymn for Ascension, [*Having come down from Heaven*]<sup>255</sup>

[Reading from the life of the Patron Saint.]

Hymns of Ascents in the Current Tone

Prokimenon for the Patron Saint; *Let every breath praise the Lord.* Matins Gospel for the Patron Saint.

*Having beheld the resurrection,* once; Psalm 50

[*Glory: Through the intercessions of* [patron saint]; *Both now: Through the intercessions of the Theotokos; Have mercy on me, O God;*] Sticheron for the Patron Saint

[Prayer, *Save, O God, Thy people.*]

Canons:

4 hymns from the Canon for the Resurrection, [the Hirmos, chanted once, two Troparia, and one Theotokion]

4 Troparia from the Canon for the Fathers

6 Troparia from the Canon for the Patron Saint

Catabasia: Hirmoi of Pentecost, *Covered by a divine cloud.*<sup>256</sup>

After Ode 3: [Little Litany]

Kontakion and Ćecos for the Fathers

Sessional Hymn for the Patron Saint

*Glory:* Sessional Hymn for the Fathers, [*Today the brilliant city*]<sup>257</sup>

*Both now:* Sessional Hymn for Ascension

[Reading from the life of the Patron Saint].

After Ode 6: [Little Litany;] Kontakion and Ćecos for the Patron Saint; [Reading from the] Prologue [and the Synaxarion]

After Ode 8: the Magnificat is chanted.

[After Ode 9: [Little Litany]

*Holy is the Lord our God* in the Current Tone]

Exapostilarion for the Resurrection, [number 10, *On the Sea of Tiberias*

<sup>255</sup>Printed in the *Pentecostarion* in the service for the Feast of Ascension.

<sup>256</sup>The Typicon calls for the Hirmoi of Ascension, but this is not correct. This error is due to the fact that in the 1641 edition, the Hirmoi of Ascension were chanted on this Sunday as the Catabasia. The reformers (for reasons unknown to us) indicated instead to chant the Catabasia for Pentecost. Having changed the rubrics for the 7<sup>th</sup> Sunday in Ch. 49 and in the Mark's Chapter for St. John the Theologian, however, they neglected to change the rubrics in this Temple Chapter. If following the reformed practice, then, one should chant the Hirmoi of Pentecost; the Hirmoi of Ascension should only be chanted if one is following the pre-reform practice.

<sup>257</sup>The Typicon makes no mention of the first Sessional Hymn for the Fathers, *Ye truly were shown*, because it is not present in the pre-reform books. In our opinion, it may be omitted or chanted instead of this Sessional Hymn.

## 19.51. Patronal Feast on 7th Sunday after Pascha

*of old*]; Exapostilarion for the Fathers, [*While celebrating on this day*]; *Glory*: [Exapostilarion] for the Patron Saint; *Both now*: [Exapostilarion] for the Feast.

At the Praises, [8 stichera]:

4 stichera for the Resurrection

3 stichera for the Patron Saint<sup>258</sup>

Verse: *Blessed art Thou, O Lord God of our fathers*, and the idiomelon for the Fathers, [*When the choir of the holy fathers*]

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [Theotokion in Tone 2,] *Most-blessed art thou*.

Great Doxology. Troparion for the Resurrection only.

Litanies and Usual Dismissal sequence

Recession into the Narthex, chanting: *Glory / both now*: the Gospel Sticheron [number 10, *Grieving, as was meet*]

[Reading from the *Catechetical Discourses*] and the First Hour.

At the Hours:

Troparion for the Resurrection

*Glory*: Troparion for the Fathers and for the Patron Saint, alternating<sup>259</sup>

*Both now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion for the Fathers and for the Patron Saint, alternating.<sup>260</sup>

At the **Divine Liturgy**:

At the Beatitudes [12 Troparia]:

4 Troparia from the *Octoechos* in Tone 6

4 [Troparia] from Ode 3 [of the Canon] for the Fathers

4 [Troparia] from Ode 6 [of the Canon] for the Patron Saint.

After the Little Entrance:

Troparion for the Resurrection

Troparion for the Fathers

Troparion for the Patron Saint

Kontakion for the Fathers

*Glory*: Kontakion for the Patron Saint

<sup>258</sup>One additional verse is taken from the verses at the Aposticha of Great Vespers for the Patron Saint.

<sup>259</sup>The Troparion for the Fathers is said at the First Hour and the Sixth Hour; the Troparion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>260</sup>The Kontakion for the Fathers is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

*Both now:* Kontakion for Ascension.<sup>261</sup>

Instead of a Prokimenon, the Song of the Fathers: *Blessed art Thou, O Lord God of our fathers: Thy Name is worthy to be praised and glorified for evermore;*<sup>lxviii</sup> and the Prokimenon for the Patron Saint.

Epistle Lesson and Gospel Lesson: first for the Sunday of the Fathers;<sup>lxix</sup> then, for the Patron Saint.

Alleluia: for the Fathers, *The God of gods, even the Lord, hath spoken;*<sup>lxx</sup> and for the Patron Saint.

[After *Especially:* verse, *Magnify, O my soul* and Hirmos of Ode 9 of the [first] Canon for Ascension, *O thou who art God's Mother*]

Communion verse: *Praise the Lord from the heavens;*<sup>lxxi</sup> and for the Patron Saint.

[That evening, the Apodosis of the Patronal Feast is celebrated according to the rubrics on p. 197].

### 19.52 WHEN THE PATRONAL FEAST FALLS ON FRIDAY OF THE 7TH WEEK AFTER PASCHA OR ON THE SATURDAY BEFORE ALL SAINTS

It being the Apodosis of Ascension or the Apodosis of Pentecost, respectively, the service for the Patron Saint is chanted together with the Apodosis [of the Feast in the following manner].

Thursday evening [or, respectively, Friday evening] at **Little Vespers:**

*At Lord, I have cried:*

4 stichera for the Patron Saint, [repeating the first of] three prosomœa *Glory:* [doxasticon] for the Patron Saint

*Both now:* idiomelon for the Feast, [Apodosis of Ascension: *O Lord, as the Apostles saw Thee;* Apodosis of Pentecost: *When Thou didst send down Thy Spirit*]

At the Aposticha:

stichera for the Patron Saint, from Great Vespers, [with their verses]

*Glory:* [doxasticon] for the Patron Saint

*Both now:* idiomelon for the Feast, [Ascension: *Thou wast born as Thou Thyself didst will;* Pentecost: *Let us praise the consubstantial Trinity*].

<sup>lxviii</sup>Dan. 3:26.

<sup>lxix</sup>Acts 20:16-18, 20:28-36 (§ 44) and Jn 17:1-13 (§ 56).

<sup>lxx</sup>Psalms 49:1.

<sup>lxxi</sup>Psalms 148:1a.

<sup>261</sup>The modern Typicon also calls for the Kontakion for the Resurrection; however, this instruction is not found in any of the earlier sources available to us. Since the Kontakion for the Resurrection was not chanted at Matins or the Hours, there is no reason for it to be chanted at the Liturgy, and so we believe that the instruction should be treated as erroneous.



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 19.52. Patronal Feast on Apodosis of Ascension or Pentecost
 

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After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / both now:* Troparion for the Feast.

Little Augmented Litany and Dismissal.

At **Great Vespers:**

[The proemial Psalm]

Cathisma 1, the first Antiphon only, (*Blessed is the man*)

At *Lord, I have cried*, 10 stichera:

5 stichera for the Feast

5 stichera for the Patron Saint

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [sticheron for the] Feast.

Entrance; [*O gladsome Light*]; Prokimenon for the day; 3 Lessons for the Patron Saint.

[Augmented Litany, *Let us all say; Vouchsafe, O Lord*; Supplicatory Litany, *Let us complete our evening prayer*]

At the Litē:

stichera for the Patron Saint

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [idiomelon for the] Feast.

At the Aposticha:

stichera for the Feast with their verses

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [idiomelon] for the Feast.

At the Blessing of Loaves:

Troparion for the Patron Saint, twice

Troparion for the Feast, once.

[*Blessed be the Name of the Lord*, thrice; usual Psalm 33:1-10]

Reading from the life of the Patron Saint

At **Matins:**

[Six Psalms]

At *The Lord is God:*

Troparion for the Feast, twice

*Glory:* Troparion for the Patron Saint

*Both now:* Troparion for the Feast.

After the appointed Cathismata: Sessional Hymns and Readings for the Feast.

Polyeleos; [Magnification and Select Psalm verses for the Patron Saint]

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

All Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos]

*Glory*: [second] Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Both now*: Sessional Hymn for the Feast<sup>262</sup>

[Reading from the life of the Patron Saint.]

Hymns of Ascents, Tone 4, First Antiphon [*From my youth*]

Prokimenon for the Patron Saint; *Let every breath praise the Lord*. Matins Gospel for the Patron Saint.

Psalm 50

[*Glory*: *Through the intercessions of* [patron saint]; *Both now*: *Through the intercessions of the Theotokos; Have mercy on me, O God*;) Sticheron for the Patron Saint<sup>263</sup>

[Prayer, *Save, O God, Thy people*]

Canons:

6 hymns from the first Canon for the Feast, with Hirmos, [chanted twice]

4 Troparia from the Canon for the Patron Saint

4 [Troparia] from the second Canon for the Feast

Catabasia: *Covered by the divine cloud*, after each Ode.

After Ode 3: Kontakion and Ācos for the Feast; Sessional Hymn for the Patron Saint, twice; *Glory* / *both now*: Sessional Hymn for the Feast.

After Ode 6: Kontakion and Ācos for the Patron Saint; Reading from the Prologue [or Synaxarion].<sup>264</sup>

After Ode 8: the Magnificat is not chanted.

[After Ode 9]: Exapostilarion for the Feast; *Glory*: Exapostilarion for the Patron Saint; *Both now*: Exapostilarion for the Feast.

At the Praises, [6 stichera]:

3 stichera for the Feast

3 stichera for the Patron Saint

*Glory*: [doxasticon] for the Patron Saint

<sup>262</sup>Printed in the *Pentecostarion* in the service for the Feast after the Polyeleos.

<sup>263</sup>If a sticheron at Psalm 50 is not printed in the service for the Patron Saint, it may be taken from the appropriate service in the *General Menaion*.

<sup>264</sup>However, the 1641 edition calls for the Kontakion for the Patron Saint to be chanted after Ode 3 and the Kontakion for the Feast – after Ode 6. Such an order is in keeping with the rubrics in §61.20.

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 19.53. Patronal Feast on Pentecost Saturday
 

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*Both now:* [sticheron] for the Feast.  
 Great Doxology; Troparion for the Patron Saint; *Glory / both now:* Troparion for the Feast.  
 Litanies and Usual Dismissal sequence  
 Recession into the Narthex  
 [Anointing in the usual manner and the First Hour]

At the Hours:

Troparion for the Feast  
*Glory:* Troparion for the Patron Saint  
*Both now:* Theotokion of the Hour.  
 After the Trisagion Prayers: Kontakion for the Feast and for the Patron Saint, alternating.<sup>265</sup>

At the **Divine Liturgy:**

At the Beatitudes, [8 Troparia]:

[4 Troparia] from Ode 9 of the Canon for the Feast

[4 Troparia] from Ode 6 of the Canon for the Patron Saint

After the Little Entrance:

Troparion for the Feast  
 Troparion for the Patron Saint  
*Glory:* Kontakion for the Patron Saint  
*Both now:* Kontakion for the Feast.

Prokimenon, Alleluia, and Communion verses: for the Feast and for the Patron Saint.

Epistle and Gospel Lessons: from the daily lectionary and for the Patron Saint.

[After *Especially:* verse and Hirmos of Ode 9 of the Canon for the Feast].

[There is no Apodosis of the Patronal Feast, since the next day is either a Sunday or a Memorial Saturday.]

### 19.53 WHEN THE PATRONAL FEAST FALLS ON THE SATURDAY BEFORE PENTECOST

Serve a Vigil-rank service for the Patron Saint, as indicated [in Ch. 15 of the Typicon on page 95]. Note that: at *Lord, I have cried: Glory:* [doxas-

<sup>265</sup>The Kontakion for the Feast is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour. But see also the previous footnote; if the order of Kontakia is reversed at Matins, then it is reversed at the Hours as well.

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tion] for the Patron Saint; *Both now*: Primary Theotokion in Tone 6. The memorial service for the Departed is transferred to the previous Saturday or to Thursday, [or chanted at the cemetery church or Charnel house].

## WHEN THE PATRONAL FEAST FALLS ON THE SUNDAY OF PENTECOST

[Chant the service for the Patron Saint together with the service for the feast of Pentecost following the rubrics for St. John the Theologian on Ascension (see May 8 in the Menologion). Note the following exceptions: at Great Vespers, chant the entire Cathisma 1 in three stases. At Matins, *Having beheld the resurrection* – or any other hymnography for the Resurrection – is not chanted]<sup>266</sup>

## 19.54 WHEN THE PATRONAL FEAST FALLS ON THE MONDAY OF THE HOLY SPIRIT

At **Vespers**:<sup>267</sup>

[The proemial Psalm and Great Litany<sup>268</sup>

Cathisma 1, the First Antiphon only, (*Blessed is the man*)]

At *Lord, I have cried*, [8 stichera]:

4 stichera for the Feast, [*Today all the nations beheld*]

4 stichera for the Patron Saint

*Glory*: [doxasticon for the] Patron Saint

*Both now*: [idiomelon] for the Feast, [*O Heavenly King*].

Entrance. [*O gladsome Light*]; Great Prokimenon: *Who is so great a god as our God? Thou art the God that doest wonders*,<sup>lxxii</sup> and its verses. 3 Lessons for the Patron Saint.

<sup>266</sup>This rubric has been omitted from the 1682 and subsequent editions of the *Typicon*. It is provided here based on the 1641 edition.

<sup>267</sup>The 1641 edition provided rubrics for serving Vigil on this day. To this end, it called for two Vespers offices to be sung – Middle Vespers, with the kneeling prayers – and Great Vespers, combined with Matins, in the usual manner of Vigil. However, since the office of Middle Vespers has been eliminated from reformed practice, the rubrics in the modern edition only provide for Vespers and Matins served separately. All-night Vigil is not served, given that it is the next day following a Feast (see also the rubrics in the unnumbered sections of §61.17). Vespers is immediately preceded by the Ninth Hour, at which the Troparion and Kontakion for Pentecost are said.

<sup>268</sup>The Great Litany includes the additional petitions for the descent of the Holy Spirit (*For the people here present* and so forth), printed in the *Pentecostarion*.

<sup>lxxii</sup>Ps 76:14b-15a.

## 19.54. Patronal Feast on Pentecost Monday

The Kneeling Prayers with the litanies and [*Vouchsafe, O Lord*], as usual.  
[Then: Litany, *Let us complete our evening prayer*].

At the Aposticha:

idiomela for the Holy Spirit, [*Now are the tongues*] with the verses, [*Create in me a clean heart, O God*]<sup>lxxiii</sup>

*Glory*: [doxasticon] for the Patron Saint

*Both now*: [sticheron] for the Feast, in Tone 8, *Come, O ye peoples*.

[*Now lettest Thou* and the Trisagion Prayers]

After the Trisagion Prayers:

Troparion for the Patron Saint

*Glory / both now*: Troparion for the Feast.

Dismissal, [*Christ our true God, Who emptied Himself from the Father's bosom*]

At **Little Compline**: [following the Creed], chant the Canon for the Holy Spirit, [the Hirmoi twice and the 4 Troparia]. After the Trisagion Prayers: Kontakion for the Patron Saint; *Glory / both now*: [Kontakion] for the Feast.

At the **Midnight Office**:

After the first Trisagion Prayers: Troparion for the Patron Saint; *Glory / both now*: [Troparion for the] Feast.

After the second Trisagion Prayers: Kontakion for the Patron Saint; *Glory / both now*: [Kontakion for the] Feast.

[Then: *Lord, have mercy* (twelve times) and the Dismissal. The prayer *Remember, O Lord, our fathers and brethren* is not said.]

At **Matins**:

[The Six Psalms]

At *The Lord is God*:

Troparion for the Feast, twice

*Glory*: [Troparion] for the Patron Saint

*Both now*: [Troparion for the] Feast.

[Cathismata 4 and 5]; after the Cathisma readings: Sessional Hymns for the Feast; Readings for the Feast.

Polyeleos; [Magnification and Select Psalm verses for the Patron Saint]

All Sessional Hymns for the Patron Saint:

[Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter <sup>lxxiii</sup>Psalm 50:12.

first Sessional Hymn for the Patron Saint appointed after the Polyeleos]

*Glory*: [second] Sessional Hymn for the Patron Saint appointed after

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

the Polyeleos

*Both now:* Sessional Hymn for the Feast, [*Coming down to those on earth*]

[Reading from the life of the Patron Saint]

Hymns of Ascents, in Tone 4, first Antiphon [*From my youth*]

Prokimenon for the Patron Saint; *Let every breath praise the Lord.* Matins Gospel for the Patron Saint.

Psalm 50; [*Glory: Through the intercessions of* [patron saint]; *Both now: Through the intercessions of the Theotokos; Have mercy on me, O God;* Sticheron for the Patron Saint

Prayer, *Save, O God, Thy people.*]

Canons:

6 hymns from the [first Canon] for the Feast [with Hirmos, chanted twice]

6 hymns [from the Canon] for the Patron Saint [with Hirmos, chanted twice]<sup>269</sup>

4 [Troparia] from the second Canon for the Feast

Catabasia: *Covered by a divine cloud*, both choirs singing together.

After Ode 3: Kontakion and Cœcos for the Patron Saint; Sessional Hymn for the Patron Saint, twice; *Glory / both now:* [Sessional Hymn] for the Feast; Reading [from the life of the Patron Saint].

After Ode 6: Kontakion and Cœcos for the Feast. [Reading from the Prologue and the Synaxarion].

After Ode 8: the Magnificat is not chanted.

[After Ode 9]: Exapostilarion for the Feast; *Glory:* [Exapostilarion] for the Patron Saint; *Both now:* [second Exapostilarion] for the Feast.

At the Praises:

3 stichera for the Feast

3 [stichera] for the Patron Saint

*Glory:* [doxasticon] for the Patron Saint

*Both now:* [idiomelon] for the Feast, [*Of old the tongues were con-founded*].

Great Doxology; Troparion for the Patron Saint; *Glory / both now:* [Troparion for the] Feast.

Litanies and Usual Dismissal sequence

Recession into the Narthex;

<sup>269</sup>The Typicon rarely appoints for 16 hymns to be chanted from the Canon; and 16 hymns from three Canons are appointed only in this instance. In the opinion of Rozanov (1902, p. 251), whenever 16 hymns are chanted from two Canons, the Hirmoi are chanted four times total (that is, Hirmoi of both Canons, each twice). In our opinion, in this case the Hirmoi should also be chanted four times total.

## 19.55. Patronal Feast during Pentecost Week

[Anointing with oil, followed by the First Hour]

At the **Hours**:

Troparion for the Feast

*Glory*: [Troparion] for the Patron Saint

*Both now*: Theotokion of the Hour.

After the Trisagion Prayers: Kontakion for the Feast and for the Patron Saint, alternating.<sup>270</sup>

At the **Divine Liturgy**:

At the Beatitudes, [8 Troparia]:

4 [Troparia] from Ode 3 [of the Canon] for the Feast

4 [Troparia] from Ode 6 [of the Canon] for the Patron Saint.

At the Little Entrance:<sup>271</sup>

verse *Rise up, O Lord, by Thy power; we will chant and sing of Thy power*<sup>lxxiv</sup>

Troparion for the Feast

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for the Feast.

Prokimenon: for the Feast, *Save, O Lord Thy people, and bless Thine inheritance*;<sup>lxxv</sup> and for the Patron Saint.

Epistle and Gospel Lessons: for the Feast<sup>lxxvi</sup> and for the Patron Saint.

Alleluia: for the Feast, *Have mercy on me, O God, after Thy great mercy*;<sup>lxxvii</sup> and for the Patron Saint.

[After *Especially*: Hirmos of Ode 9 of the Canon for Feast, *Rejoice, O Queen*]

Communion verse: for the Feast, *Thy good Spirit shall lead me unto the land of truth*;<sup>lxxviii</sup> and for the Patron Saint.

[That evening at Vespers, follow the rubrics on p. 197].

<sup>lxxiv</sup>Psalm 20:14.

19.55 WHEN THE PATRONAL FEAST FALLS ON ANY DAY OF PENTECOST WEEK OTHER THAN MONDAY

<sup>lxxv</sup>Psalm 27:9a.

Follow the rubrics for a Patronal Feast occurring during an Afterfeast [see §61.22].

<sup>lxxvi</sup>Eph 5:9-19 (§ 229);

Mt 18:10-20 (§ 75).

<sup>lxxvii</sup>Psalm 50:3a.

<sup>270</sup>The Kontakion for the Patron Saint is said at the First Hour and the Sixth Hour; the Kontakion for the Feast – at the Third Hour and the Ninth Hour.

<sup>lxxviii</sup>Psalm 142:10.

<sup>271</sup>The usual Entrance hymn, *O come, let us worship*, is not chanted.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

## 19.56 WHEN THE PATRONAL FEAST FALLS ON THE SUNDAY OF ALL SAINTS

[The modern edition instructs to follow the rubrics above for a Patronal Feast falling on the 7<sup>th</sup> Sunday after Pascha, with the exception of the chanting of Theotokia in place of the materials for Ascension. Below, we have provided our interpretation of this instruction.

Saturday evening at **Little Vespers**:

At *Lord, I have cried*:

4 stichera for the Resurrection in Tone 8

*Glory*: doxasticon for the Patron Saint

*Both now*: Dogmatic Theotokion of Little Vespers in Tone 8.

At the Aposticha:

1 sticheron for the Resurrection

stichera for the Patron Saint, from the Aposticha of Great Vespers, with their verses

*Glory*: doxasticon for the Patron Saint

*Both now*: Theotokion of Little Vespers in the same Tone.

After the Trisagion Prayers:

Troparion for the Resurrection

*Glory*: Troparion for the Patron Saint

*Both now*: Resurrectional Theotokion in the same Tone.

Little Augmented Litany and Dismissal.

At **Great Vespers**:

The proemial Psalm

Cathisma 1 in three stases with a Little Litany after each stasis

At *Lord, I have cried*:

3 stichera for the Resurrection

4 stichera for All Saints, including the doxasticon

3 stichera for the Patron Saint

*Glory*: doxasticon for the Patron Saint

*Both now*: Primary Theotokion in the Current Tone.

Entrance. [*O gladsome Light*]; Prokimenon of the Day, [*The Lord is King*];

3 Lessons for All Saints<sup>lxxix</sup> and 3 Lessons for the Patron Saint.

[Augmented Litany, *Let us all say; Vouchsafe, O Lord*; Supplicatory Litany,

*Let us complete our evening prayer*]

At the Litē:

stichera for the Patron Saint

3 stichera for All Saints from the Litē

3 stichera for All Saints from the Praises of Matins

<sup>lxxix</sup>(1) Isa 43:9-14; (2) Wisd 3:1-9; (3) Wisd 5:15-6:3.



## 19.56. Patronal Feast on All Saints

*Glory:* doxasticon for All Saints [*Let us hasten unto the present festival*]

*Both now:* Resurrectional Theotokion, same Tone.

At the Aposticha:

alphabetical stichera for the Resurrection with their verses

*Glory:* doxasticon for the Patron Saint

*Both now:* Resurrectional Theotokion, same Tone.

At the Blessing of Loaves:

*O Theotokos and Virgin,* once

Troparion for All Saints, once

Troparion for the Patron Saint, once

*Blessed be the Name of the Lord,* thrice; usual Psalm 33:1-10

Reading from the General Epistle of James or from the life of the Patron Saint.

At **Matins:**

The Six Psalms

At *The Lord is God:*

Troparion for the Resurrection in Tone 8, once

Troparion for All Saints, once

*Glory:* Troparion for the Patron Saint

*Both now:* Resurrectional Theotokion in the same Tone.

Cathismata 2 and 3; after the Cathisma readings: Sessional Hymns for the Resurrection and their Theotokia;<sup>272</sup> Reading from the *Commentary on the Gospels.*

Polyeleos<sup>273</sup>

Magnification and Select Psalm verses for the Patron Saint

Eulogetaria for the Resurrection

Little Litany; Hypacoē for the Resurrection in Tone 8

All Sessional Hymns for the Patron Saint:

Sessional Hymn for the Patron Saint appointed after the first reading from the Psalter

Sessional Hymn for the Patron Saint appointed after the second reading from the Psalter

first Sessional Hymn for the Patron Saint appointed after the Polyeleos

*Glory:* second Sessional Hymn for the Patron Saint appointed after the

<sup>272</sup>If the Troparion for the Patron Saint is not in Tone 8, then the Resurrectional Theotokion in Tone 8 is chanted in place of the Theotokion of the first set of Sessional Hymns.

<sup>273</sup>See the footnote on p. 103.

## 19. RUBRICS FOR THE CELEBRATION OF PATRONAL FEASTS

Polyeleos

*Both now:* Theotokion appointed after the Polyeleos.

Reading from the life of the Patron Saint

Hymns of Ascents in Tone 8

Prokimenon for the Patron Saint; *Let every breath praise the Lord*; Matins

Gospel for the Patron Saint

*Having beheld the resurrection*, once; Psalm 50

*Glory: Through the intercessions of* [patron saint]; *Both now: Through the intercessions of the Theotokos; Have mercy on me, O God*; Sticheron for the Patron Saint

Prayer, *Save, O God, Thy people*

Canons:

4 hymns from the Canon for the Resurrection, including the Hirmos, chanted once

4 Troparia from the Canon for All Saints

6 Troparia from the Canon for the Patron Saint

Catabasia: *I shall open my mouth*

After Ode 3: Kontakion and Cocos for All Saints; Sessional Hymn for the Patron Saint; *Glory:* Sessional Hymn for All Saints [*Keeping feast on the holy memorial*]; *Both now:* Theotokion, *Let us all praise the heavenly gate*; Reading from the life of the Patron Saint

After Ode 6: Kontakion and Cocos for the Patron Saint; Reading from the Prologue and the Synaxarion

After Ode 8: the Magnificat is chanted.

After Ode 9:

*Holy is the Lord our God* in Tone 8

Exapostilarion for the Resurrection, #1; Exapostilarion for All Saints, *With hymns let us crown as is meet*; *Glory:* Exapostilarion for the Patron Saint; *Both now:* Theotokion for the Resurrectional Exapostilarion.

At the Praises, 8 stichera:

4 stichera for the Resurrection

4 stichera for the Patron Saint<sup>274</sup>

*Glory:* doxasticon for the Patron Saint

*Both now:* Theotokion in Tone 2, *Most-blessed art thou*.

Great Doxology. Troparion for the Resurrection only.

Litanies and Usual Dismissal sequence

Recession into the Narthex, at which we chant: *Glory / both now:* the Gospel Sticheron #1

<sup>274</sup>Two additional verses are taken from the Aposticha of Vespers for the Patron Saint.

## 19.56. Patronal Feast on All Saints

Reading from the *Catechetical Discourses* and the First Hour.

At the Hours:

Troparion for the Resurrection

*Glory*: Troparion for All Saints and for the Patron Saint, alternating<sup>275</sup>

*Both now*: Theotokion of the Hour

After the Trisagion Prayers: Kontakion for All Saints and for the Patron Saint, alternating.<sup>276</sup>

At the **Divine Liturgy**:

At the Beatitudes, 12 Troparia:

4 Troparia from the *Octoechos* in Tone 8

4 Troparia from Ode 3 of the Canon for All Saints

4 Troparia from Ode 6 of the Canon for the Patron Saint.

After the Little Entrance:

Troparion for the Resurrection

Troparion for All Saints

Troparion for the Patron Saint

*Glory*: Kontakion for the Patron Saint

*Both now*: Kontakion for All Saints.<sup>277</sup>

Prokimenon: for All Saints, in Tone 4: *Wonderful is God in His saints, the God of Israel*; verse: *In churches bless ye God, the Lord from the fountains of Israel*;<sup>lxxx</sup> and for the Patron Saint.

Epistle Lesson and Gospel Lesson: first for All Saints;<sup>lxxxi</sup> then, for the Patron Saint.

Alleluia: for All Saints, in Tone 4: *The righteous cried, and the Lord heard them, and delivered them out of all their troubles*; verse: *Many are the troubles of the righteous, but the Lord delivereth them out of all*;<sup>lxxxii</sup> and for the Patron Saint.

Communion verses: *Praise the Lord from the heavens*;<sup>lxxxiii</sup> and for the Patron Saint.

<sup>lxxx</sup>Psalm 67:36, 27.

The End of the Patronal Feast Chapters and Glory to God

<sup>lxxxi</sup>Heb 11:33-12:2 (§ 330); Mt 10:32-33, 37-38, 19:27-30 (§ 38).

<sup>lxxxii</sup>Psalm 33:18, 20.

<sup>275</sup>The Troparion for All Saints is said at the First Hour and the Sixth Hour; the Troparion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>276</sup>The Kontakion for All Saints is said at the First Hour and the Sixth Hour; the Kontakion for the Patron Saint – at the Third Hour and the Ninth Hour.

<sup>277</sup>Such is the interpretation given by Rozanov (1902, p. 694).

<sup>lxxxiii</sup>Psalm 148:1a.

