

The Patronal Feast Chapters

Introductory remarks

In writing up this translation, I have followed the following general principles. First, while the rubrics are faithful to what is presented in the *Typikon*, they do not necessarily follow the style and format of the *Typikon*. I have simplified the language to agree with standard, modern English usage, eliminating, where possible, incomplete sentences, run-ons and elements of Greek syntax (for example, the ubiquitous beginning of information with “Let it be known that”). In addition, instead of using the *Typikon*'s format of free-flowing paragraphs, I have used line breaks and tabs throughout to organize and present the material. I have, however, kept the *Typikon*'s divisions into chapters and “zri” elements (the latter has been translated using the Latin abbreviation “vid.”) as well as the use of red ink. The usage of bold, underline and italics is my addition. The overall presentation broadly agrees with that used in the *St Innocent Liturgical Calendar*. All of this has been done for the modern user's convenience; I believe it greatly improves the readability of these chapters without in any way diminishing the historicity and value.

The rubrics follow the modern edition (Moscow Patriarchate, 1986). In some place, for the sake of completeness and to avoid ambiguity, I have inserted additional material that the compiler of the *Typikon* omits. This material, when in-line, is set off in square brackets. Comments on some difficult or ambiguous sections are included as footnotes. Obvious errors of the manuscript have been corrected.

The *Typikon* (*Oko Tserkovnoye*, lit., “the eye of the church”) first appeared in print in Russia in 1610 with the blessing of Patriarch Hermogenes (the Hieromartyr), and was compiled by a certain Longin, in charge of *ustav* at the Holy Trinity Saint-Sergius Lavra. However, the edition became the subject of contemporary polemics (for example, because of its use of the insertion “and by fire” in the order of the blessing of water), and was condemned as heretical by Patriarch Philaret (Romanov); almost all copies of that edition were burned. The *Typikon* was subsequently reprinted in 1633 and 1634 with several modifications to the 1610 edition; this edition is in use by Russian Old-Believers today. Another edition was printed in 1641 under Patriarch Joasaph; it corrects certain errors of the 1633 edition and restores some texts that the 1633 edition omitted. In general, the 1641 edition is of considerable value because it presents rubrics prior to the Nikonian reforms without suffering from some of the more egregious problems of pre-Nikonian texts.

The correctors of books under Patriarch Nikon did not work on the *Typikon* and a corrected edition that reflected the Nikonian reforms did not appear until 1682, under Patriarch Joasaph. Subsequently the book was further edited to bring the menologion section into agreement with the corrected *Menaion*; this edition was published under Patriarch Adrian in 1695. Since then, the *Typikon* has remained more or less unchanged to our day.

In writing up this translation, and in correcting any obvious errors, I have relied heavily on the 1641 edition. Obviously, there is some material in the 1641 edition particular to pre-Nikonian (“old rite”) usage that is no longer practiced by the “new-rite” church (for example, the transfer of the Sunday Gospel to after the Doxology, an artifact of the Great Church order of services, practiced in Russia prior to the introduction of the Sabbate order¹); this material I have ignored. However, the 1641 edition is generally more complete and offers the modern user certain additional rubrics of considerable value as well as clarifying places of ambiguity. Throughout, I have indicated any reliance on the *Oko Tserkovnoye* by way of footnotes.

Undoubtedly, the present translation has errors (for which I take responsibility), and should therefore be treated only as a preliminary draft.

¹ Though in our modern practice the Sunday Gospel is omitted entirely, two artifacts of this order still remain: the singing of the Resurrectional Troparion following the Doxology and the singing of the Evangelical Sticheron.

Chapter 1

[Vid.] **Should the Patronal Feast of St Simeon the Stylite occur on Sunday**

On Saturday at **Small Vespers**:

At *Lord, I have cried*: the Sunday stichera, on² 4. G: of the Temple; N: Theotokion of Small Vespers.

At the Aposticha: Sunday sticheron, 1; stichera of the Temple from the Aposticha of Great Vespers with their refrains³; G: Temple; N: Indiction.⁴

After the Trisagion: Sunday Troparion; G: Temple; N: Indiction.
Small Litany and Dismissal.

At **Great Vespers**: after the usual psalm, read the entire First Kathisma.

At *Lord, I have cried*: Sunday stichera on 3; Indiction on 3; Temple on 4; G: Temple; N: Dogmatic Theotokion in the tone of the week.

Entrance. Prokimenon of the day. Readings for the Indiction and for the Temple.

At the Litia: Stichera of the Temple; Stichera of the Indiction; G: Temple; N: Indiction.⁵

At the Aposticha: Sunday stichera in alphabetical order⁶, with the usual refrains; G: Temple; N: Indiction.

At the Artoklasia: *O Theotokos, Virgin*, twice; Troparion of the Temple, once. *Blessed be the name of the Lord*, thrice; usual Psalm. Reading from the Acts of the Apostles.

At **Matins**: at *God is the Lord*: Sunday troparion, twice; G: Temple; N: Indiction.

After the usual kathismas: Sunday Sessional hymns with their Theotokia and reading.

Polyeleos; all of the Sessional hymns of the Temple, once; G: temple; N: Indiction; and reading.

Hymns of Ascents in the tone of the week. Prokimenon of the Temple; *Let every breath praise the Lord*. Gospel reading of the Temple. *Having beheld the resurrection*; Psalm 50; Stichera of the Temple and the rest, as usual.⁷

Canons:

Sunday, in the tone of the week, with Irmos, on 4

Indiction: on 4

Temple: on 6.

Katavasia: *Moses made the sign of the Cross*.

After Ode 3: Kontakion of the Indiction; Sessional hymn of the Temple, twice; GN: Indiction.

Reading.

After Ode 6: Kontakion and Ikos of the Temple;

At Ode 9: *More honorable* is sung.

After Ode 9: Sunday Photagogicon; G: Temple; N: Indiction.

² The original reads Tone 4 “глас 4”, but this is a mistake in the text. The pre-Nikonian edition reads “гласы 4”, that is, “of the Tone [of the week], [on] 4.”

³ The editor of the Typikon failed to note that the service to September 1 lacks Aposticha Stichera to St Simeon (the stichera are for the Indiction). The pre-Nikonian edition adds the note: “from the General Menaion, the service to a Venerable Father”.

⁴ Which sticheron to the Indiction? The modern edition fails to make mention. The pre-Nikonian text clarifies: from *Lord, I, have cried* (that is, the one at N, *United with the Holy Spirit*). This makes sense, as the sticheron Aposticha to the Indiction will be used at Great Vespers.

⁵ The Temple stichera are taken from the remaining set of stichera (in Tone 2) to St Simeon at *Lord, I have cried*. The stichera of the Indiction are taken from the Aposticha of Vespers.

⁶ In the original Greek.

⁷ Here we sing G: *Through the prayers of St Simeon*; N: *Through the prayers of the Theotokos; Have mercy on me, O God*; Sticheron of the Temple; and the prayer, *Save, O God, Thy people*.

At the Praises: Sunday stichera on 3; Automela of the Indiction on 3; Temple on 3⁸ with their refrains: 1. *Precious in the sight of the Lord*; 2. *Blessed is the man that feareth the Lord*. G: Temple; N: *Most-blessed art thou*.

Great doxology. [Resurrectional Troparion.]

Before the First Hour: G/N: Evangelical sticheron.

At the **First Hour**: Sunday Troparion; G: Indiction; N: Theotokion of the Hour. After the Trisagion: Sunday Kontakion and the rest. Complete dismissal.

At the **Third Hour**: Sunday Troparion; G: Temple; N: Theotokion of the Hour. After the Trisagion: Kontakion of the Temple, the Indiction, and the Sunday Kontakion, alternating.⁹

At Liturgy:

Beatitudes: Sunday, on 4; Indiction, from Ode 3, on 4; Temple, from Ode 6, on 4.

At the Entrance: Troparia: Sunday, Indiction and Temple. Kontakia: Sunday; Temple; Indiction.

Prokimenon: Indiction and Temple. Epistle: Indiction and the appointed Sunday reading as one¹⁰; Temple. *Alleluia*: [Indiction and Temple.]

Gospel: Indiction and appointed Sunday reading as one; Temple.

Communion hymn: Indiction and Temple.

[**Vid.**] **That day in the Evening**: since it is the patronal feast of the temple, we celebrate the leave-taking of the feast.

At Vespers: Trezvon, but without the large bell.

At *Lord, I have cried*: Stichera of the Temple on 3; and of the appointed Saint¹¹, on 3; G: Temple; N: Sunday Theotokion in the same Tone. Even if it is a Wednesday or Friday, we sing the Sunday Theotokion.¹²

Prokimenon of the day. *Vouchsafe, O Lord*. Litany: *Let us complete our evening prayer*.

At the Aposticha: Stichera of the Temple; G: Temple or Saint [of the upcoming day]; N: Sunday Theotokion [from the Lesser Ones, in the tone of the doxasticon].

After the Trisagion: Troparion of the Temple; G: of the Saint, if there be one; N: Sunday Theotokion. Litany and dismissal.

In this way, we always take leave of the Patronal Feast. At Matins and Liturgy there is no Trezvon. We sing the service of the appointed Saint and the Octoechos, as customary.

[**Vid.**] If the next day after the Patronal Feast be a Sunday, or a Feast of the Lord, or the Theotokos, or of a Vigil-rank Saint, or have a Polyeleos or Entrance or Old Testament Readings: then at Vespers we do not celebrate the leave-taking of the Temple.

⁸ As these are absent in the service for September 1, they are taken from the General Menaion.

⁹ From this it is to be understood that the order of Troparia remains the same at 6th and 9th Hours; at the 3rd Hour we read the Kontakion of the Temple; at the 6th Hour – the Kontakion of the Indiction; and at the 9th Hour: the Sunday Kontakion.

¹⁰ Slavonic: ποῦ ζαχάλο. When there are three readings, the second reading is read “pod zachalo”, that is, as a continuation of the first reading. This means that the usual words of beginning (“Brethren”, or “At that time”) are not read.

¹¹ That is, the saint of the upcoming day.

¹² This is to be understood that we sing the Dogmatic Theotokion in the tone of the doxasticon and we do not substitute in the Staurothetokion of the Menaion on Wednesday [Tuesday evening] or Friday [Thursday evening].

[Chapter 2]. If a Patronal Feast of St Simeon falls on any day other than Sunday.

At Small Vespers:

[At *Lord, I have cried*:] Stichera of the Temple on 4; G: Temple; N: Indiction.

At the Aposticha: Stichera of the Indiction; G: Temple; N: Indiction.

After the Trisagion: Troparion of the Indiction; G: Temple; N: *Rejoice, Thou full of grace*.

Small Litany and Dismissal.

At Great Vespers:

[*Blessed is the man*, the first Antiphon]

At *Lord, I have cried*: Stichera of the Indiction on 3 and of the Temple, on 5. G: Temple; N: Indiction.

Entry. Prokimenon of the day. Readings of the Indiction and the Temple.

Litia: Stichera of the Indiction and the Temple¹³. G: Temple¹⁴; N: Indiction¹⁵.

At the Aposticha: Stichera of the Temple with the refrains: 1. *Precious in the sight of the Lord*; 2. *Blessed is the man that feareth the Lord*.¹⁶ G: Temple; N: Indiction.

At the Artoklasia: Troparion of the Temple, twice, and *O Theotokos, Virgin*, once. *Blessed be the name of the Lord*, thrice. Reading of the Temple.

[Vid.]: If there is no Vigil:

After *Now lettest Thou*, Troparion of the Indiction; G: Temple; N: *Rejoice, Thou full of grace*. Dismissal.

At Compline, after the Trisagion: Kontakion of the Temple; G/N: Indiction.

At the Midnight Office, after the first Trisagion, instead of *Lo, the Bridegroom cometh*, Troparion of the Temple; G/N: Indiction.

After the second Trisagion, instead of *Remember, O Lord*, Kontakion of the Temple; G/N: Indiction. “Lord, have mercy” (x12) and Dismissal. The prayer *Remember, O Lord* is not said.

At Matins:

At *God is the Lord*, Troparion of the Indiction, twice; G: Temple; N: Theotokion, *Rejoice, thou full of grace*.

After the first Kathisma reading: Sessional hymns of the Indiction and reading.

After the second Kathisma reading: Sessional hymn of the Temple, twice¹⁷; G/N: Indiction¹⁸.

Polyeleos, Sessional Hymn¹⁹ and reading of the Temple. Hymns of Ascents, Tone 4, First Antiphon. Prokimenon; *Let every breath*; and Gospel reading of the Temple. Psalm 50 and Stichera of the Temple.

Canons:

Indiction, with Irmos, on 6

¹³ From the General Menaion, the Stichera Aposticha to a Venerable Father, as the service for September 1 lacks the appropriate stichera.

¹⁴ The Typikon is not clear on which sticheron to use here. The pre-Nikonian text calls for the use of the doxasticon of the Matins Praises.

¹⁵ The Typikon does not specify which sticheron to use here; presumably, one could borrow the stichera at N of the Praises or the Aposticha. Alternatively, one could use the Sunday Theotokion (from the “Lesser Ones”) in Tone 2 (the tone of the doxasticon), as specified by the pre-Nikonian edition.

¹⁶ The service lacks stichera Aposticha to St Simeon. The pre-Nikonian edition of the Typikon calls for the use of the first two stichera to the St Simeon from *Lord, I have cried*, in Tone 5, spec. mel., *O venerable father*.

¹⁷ The Sessional Hymn to St. Callista is not chanted.

¹⁸ *As the Master of all*, from the first set of Sessional Hymns.

¹⁹ Including the Theotokion, all written in the Menaion.

Temple, on 8²⁰.

Katavasia: *Moses made the sign of the Cross*.

After Ode 3: Kontakion of the Indiction and Sessional Hymn of the Temple, twice; G/N: Indiction²¹. Reading of the Temple.

After Ode 6: Kontakion and Ikos of the Temple.

After Ode 9: Photagogicon of the Temple, twice; G/N: Indiction.

At the Praises: Stichera of the Indiction, on 4; and of the Temple, on 4²², with their refrains; G: Temple; N: Indiction.

Great Doxology; after the Trisagion, Troparion of the Indiction; G: Temple; N: Indiction. Litanies, dismissal, and First Hour.

At the Hours: Troparion of the Indiction; G: Temple; N: Theotokion of the Hour. After *Our Father*: Kontakion of the Indiction and Temple, alternating.

Divine Liturgy:

Beatitudes of the Indiction, Ode 3, on 4; and of the Temple, Ode 6, on 4.

After the Entrance: Troparion of the Indiction; Temple; G: Kontakion of the Temple; N: Indiction.

Prokimenena of the Indiction and the Temple; Epistle, *Alleluia*, Gospel and Communion hymn of the Indiction and then the Temple.

²⁰ The Canon to the Venerable Women is not chanted; it may be transferred to another day or (if Vigil is not served) to Compline.

²¹ That is, Sessional Hymn of the Saint, *Setting aside all earthly things*, twice; G/N: Indiction, *Thou that grantest times of abundant fruit*. The hymn to the Venerable Women and the Theotokion are not chanted.

²² Again, from the Praises in the General Menaion as the service for September 1 lacks Praises stichera to St Simeon. The sticheron to the Venerable Women is not chanted. The verses are used from the Aposticha (see the pre-Nikonian edition).

[Chapter 3]. If the Patronal Feast of a Saint falls on a Sunday.

Then we chant the Saturday Vespers, Sunday Matins and Liturgy services as for a Vigil-rank saint, as set forth in Chapter 3 of the Typikon, Page 9 [of the Slavonic edition].

The rubric below has been adapted from the 1641 *Oko Tserkovnoye*, keeping in mind modern practice. On Saturday, at **Small Vespers**:

At *Lord, I have cried*: Resurrectional Stichera on 4; G: Temple; N: Theotokion of the Tone of the Week.

At the Aposticha: one Resurrectional Sticheron; stichera of the Patron Saint, from the Aposticha of Great Vespers, with their refrains; G: Temple; N: Theotokion, same Tone.

After the Trisagion: Troparion of the Resurrection; G: Temple; N: Theotokion, same Tone.

At Great Vespers:

The usual Psalm and Kathisma.

At *Lord, I have cried*: Resurrectional Stichera, on 3 and the Eastern²³ sticheron, on 1; Temple, on 6; G: Temple; N: Dogmatic Theotokion in the Tone of the Week.

Entrance; 3 Readings for the Temple

At the Litia: stichera of the Temple; G: Temple; N: Theotokion, same Tone.

At the Aposticha: stichera of the Resurrection; G: Temple; N: Theotokion, same Tone.

At the Blessing of Breads: *O Theotokos and Virgin*, twice and Troparion of the Temple, once. Reading from the Epistles.

At Matins, at God is the Lord:

Troparion of the Resurrection, twice; G: Temple; N: Theotokion, same Tone.

After the Kathisma readings: Sessional Hymns of the Resurrection with their Theotokia.

Reading from the *Commentary on the Gospels*.

Polyeleos [and Magnification of the Temple]. [The Evlogitaria (*The assembly of angels was amazed*). Hypakoe of the Tone]; All Sessional Hymns of the Temple; Hymns of Ascents in the Tone of the Week. Prokimenon and Gospel Reading for the Temple.

After Psalm 50, sticheron of the Temple.

Canons:

Resurrection, with Irmos, on 4

Theotokos, on 2

Temple, on 8

Appointed Katavasia.

After Ode 3: [Kontakion and Ikos of the Resurrection]; Sessional Hymn of the Temple, twice; G/N: Theotokion.

After Ode 6: Kontakion and Ikos of the Temple;

Photagogicon of the Resurrection; G: Temple; N: Resurrectional Theotokion.

At the Praises: stichera of the Resurrection, on 4; Temple, on 4, with their refrains; G: Temple; N: *Most-blessed art thou, O Virgin Theotokos*.

Great Doxology; Troparion of the Resurrection. Litanies and Dismissal; Litia in the Narthex: G/N: Evangelical Sticheron; and First Hour.

At the **Hours**: Troparion of the Resurrection and the Temple; Kontakion of the Temple [and the Resurrection, alternating].

Divine Liturgy:

²³ Anatolian.

Beatitudes of the Tone, on 6; and Temple, Ode 3, on 4.

After the Entrance: Troparion of the Resurrection; Temple; [Kontakion of the Resurrection]; G: Kontakion of the Temple; N: Theotokos [*O Protection of Christians*].

[Prokimenon, Epistle, *Alleluia*, Gospel and Communion hymn: Sunday first, then Temple.]

Chapter 4. If the Patronal Feast falls on any day other than a Sunday.

Then we sing the Vespers, Matins and Liturgy services as for a great, Vigil-rank saint. See the rubrics for September 26.

We sing the Leave-taking of the Temple at Vespers as set forth in the First Temple Chapter.

[**Vid.**] 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 sung on another day, as appointed by the Rector or the Ecclesiarch.

Chapter 5. If the Patronal Feast of St Cornelius [September 13] falls on a Sunday.

Sing the service to the Temple as set forth in the [First Temple] chapter “if the Patronal Feast of St Simeon falls on a Sunday.” The canon of the Forefeast is transferred to Compline.

Chapter 6. If the Patronal Feast of the Founding [of the Church of the Holy Sepulchre, September 13] falls on a Sunday, or on another day.

Sing the service of the Founding and the Forefeast together, as usual. The service to St Cornelius is transferred to Compline.

Chapter 7. If the Patronal Feast of St Cornelius falls on a day other than Sunday.

Sing the service to the Founding and St Cornelius as set forth in the [Second Temple] chapter for the Patronal Feast of St Simeon on a day other than Sunday.

Chapter 8. If 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.

Sing the service according to the rubrics for the feast of the Nativity of the Theotokos on a Sunday [see September 8].

Chapter 9. If a Patronal Feast of the Protection of the Theotokos or of some other of her Feasts falls on a day other than Sunday.

Sing the service according to the rubrics for the Nativity of the Theotokos not on a Sunday [September 8]. Use this rubric 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.

Chapter 10. If the Patronal Feast of [the Apostle] Ananias or [St] Romanus [the Melodist, October 1] falls on a Sunday.

Sing the service to the Temple together with the Protection according to the rubrics for a Patronal Feast of St Simeon on a Sunday [First Temple Chapter]. The service to the other saint [that is, the one who is not the saint of the Temple] can be sung at Compline or transferred to another day, as the Rector directs.

Chapter 11. If a Patronal Feast of the above-mentioned saints falls on a day other than Sunday.

Sing the service to the Protection and the Temple according to the rubrics for a Patronal Feast of St Simeon on a day, other than Sunday [Second Temple Chapter].

Except that at the Artoklasia, Troparion: *O Theotokos, Virgin*, twice; Temple, once.

After Kathisma readings, Sessional Hymns of the Temple, twice; G/N: Theotokos²⁴.

At the Praises: stichera of the Theotokos, on 3; and of the Temple, on 3.

²⁴ From the service to the Protection.

Chapter 12. If a Patronal Feast of the Great Martyr Demetrius of Thessaloníki falls on a Sunday.

The Stichera and Canon for the Great Earthquake are transferred to Compline. Sing the service to the Temple as appointed in the appropriate place in the Menologion.

[This should be understood as the service to St Demetrius is sung alone (without the service for the Earthquake) as a Vigil-rank observance, as set forth in the 3rd Temple Chapter. This is the wording of the 1641 *Oko Tserkovnoye*.]

Chapter 13. If a Patronal Feast of a Saint falls on the Sunday of the Forefathers.

At Small Vespers:

Stichera for Sunday; G: Temple; N: Theotokion of Small Vespers.

At the Aposticha: sticheron of Sunday; stichera of the Temple from the Aposticha of Great Vespers; G/N: Theotokion.

Troparia: Sunday; G: Temple; N: Theotokion.

At Great Vespers:

At *Lord, I have cried*: Stichera for Sunday on 3; of the Forefathers with the doxasticon, on 4; of the Temple, on 3; G: Temple; N: Dogmatic Theotokion in the Tone [of the week].

Entrance. Prokimenon of the Day. Readings for the Temple. Usual litanies.

At the Litia: Stichera of the Temple; G: Temple; N: Forefathers, Tone 1 [ΑΥΓΑΜΗ

ΩΒΛΗΝΤΑΒΗΣΕΩ ΕΓΓΟΛΛΓΟΛΛΗΑ].

At the Aposticha: Sunday stichera; G: Temple; N: Forefathers, Tone 3 [ΠΡΑΤΙΣΚΒΣ ΙΟΒΟΡΣ].

Troparia: *O Theotokos, Virgin*, once; Temple, once; Forefathers, once.

Appointed reading from the Epistles.

At Matins:

At *God is the Lord*: Sunday Troparion, twice; G: Temple; N: Forefathers.

After the appointed Kathismas: Sessional Hymns for Sunday with their Theotokia. Reading from the *Commentary to the Gospels*.

Polyeleos; Sessional Hymns of the Temple. Reading of the Temple.

Hymns of Ascents in the Tone of the Week. Prokimenon of the Temple; *Let every breath praise the Lord*; Gospel reading of the Temple. *Having beheld the resurrection of Christ*; Psalm 50; Sticheron of the Temple.

Canons:

Resurrection, with Irmos on 4

Forefathers, on 4

Temple, on 6

Katavasia: *Christ is born*.

After Ode 3: Kontakion and Ikos of the Forefathers; Sessional Hymn of the Temple, twice; G/N: Hypakoe of the Forefathers. Reading of the Temple.

After Ode 6: Kontakion and Ikos of the Temple.

At Ode 9: *More honorable* is sung.

[After Ode 9]: Sunday Exapostilarion; G: Photagogicon of the Temple; N: Forefathers.

At the Praises: Sunday stichera on 3; and the Eastern²⁵ sticheron, on 1; Temple on 3; sticheron of the Forefathers, written as the doxasticon, with the refrain, *Blessed art Thou, O Lord, the God of our fathers*; G: Temple; N: *Most-blessed art thou*.

Great Doxology. Resurrectional Troparion, the usual litanies and Dismissal.

At the Litia: G/N: Evangelical Sticheron [for the appointed Resurrectional Matins Gospel]. First Hour.

At **First Hour**: Sunday Troparion; G: Forefathers; N: Theotokion of the Hour. After *Our father*: Kontakion of Sunday. Complete dismissal.

At **Third Hour**: Sunday Troparion; G: Temple; N: Theotokion of the Hours. After *Our father*:

²⁵ Anatolian.

Kontakion of the Temple, the Forefathers, and Sunday, alternating²⁶.

Divine Liturgy:

Beatitudes of the Tone, on 4; of the Forefathers, Ode 3, on 4; of the Temple, Ode 6, on 4.

After the Entrance: Resurrectional Troparion; Forefathers; Temple; Resurrectional Kontakion;

G: Temple; N: Forefathers.

Instead of the Prokimenon: the Song of the Forefathers *Blessed art Thou, O Lord, the God of our fathers*; then, Prokimenon of the Temple. Epistle, *Alleluia*, Gospel: of the Forefathers and the daily (Sunday) reading as one; Temple.

Communion hymn: *Praise the Lord from the heavens and Rejoice in the Lord*.

[Vid.] That same day in the Evening, the leave-taking of the Temple, as set forth in the First [Temple] Chapter:

At *Lord, I have cried*: Stichera of the Temple, on 3; the Saint²⁷, on 3; G: Temple; N: Dogmatic Theotokion [in the Tone of the doxasticon].

Prokimenon of the day.

At the Aposticha: Octoechos; G: Temple; N: Sunday Theotokion [from the “lesser ones” in the Tone of the doxasticon].

After the Trisagion: Troparion of the Temple; G: Menaion, if any; N: Theotokion [in the Tone of the last Troparion].

And thus we take leave of the service to the Patronal Feast of the Temple. Note that if the Temple is dedicated to the Forefathers, we sing its leave-taking in like manner.

²⁶ Thus we are to understand that at Third Hour, we read the Kontakion of the Temple; at Sixth Hour – the Forefathers; and at Ninth Hour – the Resurrection.

²⁷ Of the upcoming day, in the *Menaion*.

Chapter 14. If the Patronal Feast of the Holy Three Youths falls on the Sunday of the Forefathers.

Sing the service for the Temple of the Three Youths according to the rubrics for the Patronal Feast of St Simeon on a Sunday [First Temple Chapter].

Chapter 15. Order of the Patronal Feasts celebrated on December 18, for St Sebastian, or December 19, for St Boniface.

If their Patronal Feasts fall on the Sunday of the Fathers (the Sunday before Nativity), we sing their service following the rubrics for the Patronal Feast on the Sunday of the Forefathers, except we read the Old Testament readings both for the Fathers and the Temple.

Chapter 16. If the Patronal Feast should fall on the Sunday of the Fathers (the Sunday before Nativity), that is December 20, 21, 22 or 23.

At Small Vespers:

[At *Lord, I have cried*]: Resurrectional stichera on 4; G: Temple; N: Forefeast.

At the Aposticha: one Resurrectional sticheron; Aposticha stichera of the Temple from Great Vespers, with their refrains; G: Temple; N: Forefeast.

After the Trisagion, Troparia: Sunday; Fathers; G: Temple; N: Forefeast.

At Great Vespers:

At *Lord, I have cried*: Resurrectional stichera on 3; Fathers, together with the doxasticon, on 4; Temple, on 3; G: Temple; N: Forefeast.

Entrance. Prokimenon of the day; Readings for the Fathers and the Temple; usual litanies.

At the Litia: stichera of the Forefeast²⁸; Temple; Fathers²⁹; G: Fathers; N: Forefeast³⁰.

At the Aposticha: Forefeast, with their refrains; G: Fathers or Temple; N: Forefeast.

At the Blessing of Breads, Troparia: *O Theotokos and Virgin*, once; Fathers, once; Temple, once. Appointed reading.

At Matins:

[At] *God is the Lord*, Troparia: Resurrection, once; Fathers, once; G: Temple; N: Forefeast.

After the Kathismas: Resurrectional Sessional Hymns in the tone of the week with their Theotokia; Reading from the Gospel of St Matthew, *The book of the generations of Jesus*.

Polyeleos and Magnification of the Temple; Sessional hymns of the Temple; Reading of the Temple; Hymns of Ascents in the Tone of the week.

Prokimenon of the Temple; *Let every breath praise the Lord*. Gospel reading of the Temple. *Having beheld the resurrection*; [Psalm 50]. Sticheron of the Temple.

Canons:

Resurrection, with Irmos, on 4

Fathers, on 4

Temple, on 6

Katavasia: *Christ is born*.

After Ode 3: Kontakion and Ikos of the Fathers. Sessional Hymn of the Temple, twice; G/N: Hypakoe of the Fathers; Reading.

After Ode 6: Kontakion and Ikos of the Temple; Prologue.

At Ode 9: *More honorable* is sung.

[After Ode 9]: Resurrectional Exapostilarion; Fathers; G: Temple; N: Forefeast.

At the Praises: Resurrectional stichera on 3; one Eastern³¹ sticheron; Temple on 3; then, the Refrain: *Blessed art Thou, O Lord, the God of our fathers* and the Sticheron idiomelon of the Fathers; G: Temple; N: *Most-blessed art thou*.

Great Doxology. [Resurrectional Troparion]. Litanies and dismissal.

Litia: G/N: Appointed Gospel sticheron. First Hour.

At First Hour: Resurrectional Troparion; G: Fathers; N: Theotokion of the Hour. After the Trisagion, Resurrectional Kontakion. Complete dismissal.

²⁸ Written in the Menaion for the given day, at *Lord, I have cried*.

²⁹ From the Praises of Matins.

³⁰ Written at N of the Litia in the service for the Holy Fathers.

³¹ Anatolian.

At **Third Hour**: Resurrectional Troparion; G: Temple; N: Theotokion of the Hour. After the Trisagion, Kontakia: Resurrection; Temple; and Fathers, alternating.

At the Liturgy:

Beatitudes of the Tone, on 4; of the Fathers, Ode 3, on 4; of the Temple, Ode 6, on 4.

After the Entrance: Resurrectional Troparion; Forefeast; Fathers; Temple; Resurrectional Kontakion; Fathers; G: Temple; N: Forefeast.

Prokimenon of the Fathers and the Temple.

Epistle, *Alleluia*, and Gospel: the Sunday before the Nativity of Christ and the appointed daily reading as one, if there is no Theophany Leap; and the Temple.

Communion hymn: *Praise the Lord* and *Rejoice*.

Chapter 17. If the Patronal Feast of the Venerable Martyr Eugenia falls on the Sunday before the Nativity of Christ (Sunday of the Fathers), it being the 24th of December.

On Saturday, at **Small Vespers**:

[At *Lord, I have cried*:] Resurrectional stichera on 4; G: Temple; N: Forefeast.

At the Aposticha: one Resurrectional sticheron; stichera of the Temple from the Aposticha of Great Vespers, with their refrains³²; G: Temple; N: Forefeast.

After the Trisagion: Resurrectional Troparion; Troparion of the Fathers; G: Temple; N: Forefeast. Small Litany and Dismissal.

At Great Vespers:

At *Lord, I have cried*: Stichera of the Fathers, on 3; Forefeast³³, on 3; Temple, with the doxasticon, on 4; G: Fathers; N: Forefeast.

Entrance. Prokimenon of the day. Reading of the Fathers and the Temple.

At the Litia: stichera of the Forefeast³⁴ and the Temple; G: Temple; N: Forefeast.

At the Aposticha: stichera of the Forefeast with their refrains; G: Temple; N: Forefeast.

At the Artoklasia: Troparion of the Fathers, once; Forefeast, once; Temple, once. Reading.

At Matins:

At *God is the Lord*: Resurrectional Troparion, once; Fathers, once; G: Temple; N: Forefeast.

After the Kathisma readings: Sessional Hymns of the Fathers; G/N: Forefeast. Reading.

Polyeleos and Magnification of the Temple; all Sessional Hymns of the Temple³⁵; Reading of the Temple.

Hymns of Ascents in the Tone. Prokimenon and Gospel Reading of the Temple. *Having beheld the resurrection*; [Psalm 50]; Sticheron of the Temple.

Canons:

Fathers, with Irmos, on 6

Forefeast, on 4

Temple, on 4

Katavasia: *Christ is born*.

After Ode 3: Kontakion and Ikos of the Fathers; Sessional Hymn of the Temple; G: Forefeast; N: Hypakoe of the Fathers. Reading of the Temple.

After Ode 6: Kontakion and Ikos of the Temple.

At Ode 9: We sing *More honorable*.

[After Ode 9]: Resurrectional Exapostilarion; Fathers; [G: Temple;] N: Forefeast³⁶.

At the Praises: Stichera of the Fathers on 3; Temple, on 2; Forefeast, on 3, with their refrains; G: Fathers; N: *Most-blessed art thou*.

Great Doxology. [Resurrectional Troparion] and the rest of Matins [and the Hours, as written above].

[At the **Divine Liturgy**, we follow the rubrics indicated above, for the Patronal Feast on the Sunday before Nativity].

³² The editor of the Typikon fails to note that the service in the Menaion lacks stichera Aposticha for the Saint. The missing texts should be taken from the *General Menaion*.

³³ From the service for Sunday before Nativity.

³⁴ From the service for December 24.

³⁵ From the *General Menaion*.

³⁶ Corrected according to the pre-Nikonian edition.

Chapter 18. Concerning Patronal Feasts occurring between the Nativity of Christ and its Apodosis.
If the Patronal Feast should fall on the Sunday after the Nativity of Christ.

On Saturday **at Small Vespers:**

Resurrectional Stichera and Stichera of the Temple, as customary.

At Great Vespers:

At *Lord, I have cried*: Resurrectional Stichera on 3; Stichera for the Ancestors of God, with the doxasticon, on 4; Temple on 3; G: Temple; N: Dogmatic Theotokion [in the Tone of the week].

Entrance. Prokimenon of the Day; 3 Readings of the Temple.

At the Litia: Stichera of the Feast and the Temple; G: Temple; N: Feast.

At the Aposticha: Resurrectional stichera; G: Temple; N: Feast.

At the Artoklasia, Troparia: *O Theotokos and Virgin*, once; Saints, once; Temple, once. Reading of the Temple.

At Matins:

At *God is the Lord*: Resurrectional Troparion, once; Saints, once; G: Temple; N: Feast. The rest, up to the canon, as indicated above³⁷.

[After the Kathisma readings: Resurrectional Sessional Hymns with their Theotokia. Readings; Polyeleos and Magnification of the temple; all Sessional Hymns of the Temple; G: Temple; N: Feast. Reading of the Temple.

Hymns of Ascents in the Tone of the Week.

Prokimenon and Gospel Reading for the Temple. *Having beheld the resurrection*. Psalm 50; sticheron of the Temple. *Save, O God, Thy people.*]

Canons:

Resurrection, with Irmos, on 4

Ancestors of God, on 4

Temple, on 6

Katavasia of the Feast [*Christ is born*].

After Ode 3: Kontakion and Ikos of the Saints; Sessional Hymn of the Temple; G: Saints; N: Feast.

After Ode 6: Kontakion and Ikos of the Temple.

At Ode 9: *More honorable* is sung.

[After Ode 9]: Resurrectional Exapostilarion; G: Temple; N: Feast.

At the Praises: Resurrectional Stichera, on 4; Temple, with their refrains, on 4; G: Temple; N: *Most-blessed art thou*.

Great Doxology; [Resurrectional Troparion]; litanies and dismissal.

Litia: G/N: Evangelical Sticheron; [First Hour]; Complete Dismissal.

At Liturgy:

Beatitudes of the Tone, on 4; Feast, the appointed Ode, on 4; Temple, Ode 6, on 4.

[After the Entrance: Resurrectional Troparion; Troparion of the Ancestors of God; Troparion of the Temple; G: Kontakion of the Temple; N: Kontakion of the Ancestors of God.

Prokimenon, Epistle, Alleluia, Gospel Reading and Communion hymn: Sunday after Nativity and Temple.]

[**Vid.**] **That same day, at Vespers:** we sing the Leave-taking of the Temple, as indicated in the First

³⁷ "Indicated above" here means in the rubrics for "The Temple of the Hieromartyr Euthimius on the Sunday after Nativity", which are absent from the modern edition. The text in square brackets is taken from the 1641 edition.

Temple Chapter.

If the Patronal Feast of Venerable Melania should fall on a day other than Sunday:
We sing the service to her Temple as indicated for December 26.³⁸

³⁸ But there are no rubrics for the Temple of St Euthymius (December 26) in the modern Typikon.

Chapter 19. If the Patronal Feast of Venerable Melania should fall on a Sunday, together with the Apodosis of Nativity.

Sing the service of her Temple as indicated in the rubrics of the Menologion section for when the Apodosis of the Entry of the Theotokos falls on a Sunday, together with St Clement [see November 25, the Mark's Chapter "If the Apodosis of the Entry of the Theotokos should fall on Sunday"].
The service to the Ancestors of God is transferred to a previous day, as appointed by the Rector.

Chapter 20. If it the Patronal Feast of St Basil [the Great] of Caesarea on January 1, or the Patronal Feast of some other saint, falls on the Sunday before Theophany or on the Apodosis of Theophany.

On the Sunday before Theophany, sing the service to the Temple according to the rubrics for the Patronal Feast of St Simeon on a Sunday [see First Temple Chapter].

On the Apodosis of Theophany, sing the service of the Temple 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.

Chapter 21. If the Patronal Feast of the Synaxis of St John the Baptist falls on a Sunday.

We sing the service of the Temple according to the rubrics for the Patronal Feast of St Simeon on a Sunday [see First Temple Chapter], **except that:**

At the Praises: Resurrectional Stichera, on 3; Temple, on 2; Feast, on 3, with their refrains; G: Temple; N: *Most-blessed art thou*.

Great Doxology, and the rest for Sunday and the Temple.

At Liturgy, a service for Sunday and the Temple.

Chapter 22. If the Patronal Feast of a Saint should fall on some day, other than Sunday, during an Afterfeast.

We sing the service according to the rubrics for a Vigil-rank saint on a Sunday [Temple Chapter 3], except that the texts are taken for the Feast, not for Sunday. Note also the following peculiarities:

At **Small Vespers**: Aposticha of the Feast.

At **Great Vespers**:

At *Lord, I have cried*, stichera of the Feast, on 3; Temple on 5.

But if the Temple has two sets of Stichera, then Feast on 3, Temple on 7.

The rest for the Feast and the Temple.

The following rubric was adapted from the 1641 *Oko Tserkovnoye*, keeping in mind modern usage:

At **Small Vespers**:

[At *Lord, I have cried*:] Stichera of the Temple, on 4; G: Temple; N: Feast.

At the Aposticha: stichera of the Feast; G: Temple; N: Feast.

After the Trisagion: Troparion of the Temple; G/N: Feast.

At **Great Vespers**:

Blessed is the man, the First Antiphon.

At *Lord, I have cried*: Stichera of the Feast, on 3; Temple, on 5; But if the Temple has two sets of Stichera, then Feast on 3, Temple on 7. G: Temple; N: Feast.

Entrance; Prokimenon of the Day; Readings of the Temple.

At the Litia: Stichera of the Temple; G: Temple; N: Feast.

At the Aposticha: Stichera of the Temple; G: Temple; N: Feast.

At the Blessing of Breads: Troparion of the Temple, twice; *O Theotokos and Virgin*, once.

At **Matins**, at *God is the Lord*:

Troparion of the Feast, twice; G: Temple; N: Feast.

After the Kathisma readings; Sessional Hymns of the Temple; G/N: Feast.

Polyeleos [Magnification of the Temple]; Sessional Hymn and Reading of the Temple.

Hymns of Ascents, Tone 4, First Antiphon [*From my youth*]; Prokimenon, Gospel Reading and Sticheron after Psalm 50: for the Temple.

Canons:

Feast, with Irmos on 6, Irmos twice

Temple, on 8.

Katavasia: Feast.

After Ode 3: Kontakion and Ikos of the Feast; Sessional Hymn of the Temple, twice; G/N: Sessional Hymn of the Feast.

After Ode 6: Kontakion and Ikos of the Temple.

Photagogicon of the Temple, twice; G/N: Feast.

At the Praises: Stichera of the Feast, on 3; Temple, on 3; G: Temple; N: Feast.

Great Doxology; Troparion of the Temple; G/N: Feast. Litanies and Dismissal; First Hour.

At the **Hours**: Troparia: Feast; G: Temple; N: Theotokion of the Hour. Kontakion: Feast and Temple, alternating.

At the **Divine Liturgy**:

Beatitudes: Feast, the appointed Ode, on 4; Temple, Ode 6, on 4.

After the Entrance: Troparion of the Feast and the Temple; G: Kontakion of the Temple; N: Kontakion of the Feast.

[Prokimenon, *Alleluia*, and Communion hymn: Temple and Feast. Epistle and Gospel Reading for the Temple. The daily readings are read aforetime.]

Chapter 23. If the Patronal Feast of a Saint falls on a Sunday during an Afterfeast.

Sing the service of the Temple as for a Vigil-rank saint falling on Sunday; the service for the Feast is not chanted.

At Matins:

Polyeleos and Magnification of the Temple.

Gospel reading for the Temple.

Katavasia of the Feast.

Evangelical sticheron [before the First Hour].

At the **Hours and Liturgy**: the service is for Sunday and the Temple.

Chapter 24. If the Patronal Feast of a Saint falls on a Sunday, together with a Forefeast or Apodosiis of a Feast.

We sing the service according to the rubrics for the Patronal Feast of St Simeon on a Sunday [see: First Temple Chapter].

Except that:

At the Praises: Resurrectional stichera, on 3; Temple, on 2; Feast, on 3, with the doxasticon and their refrains; G: Temple; N: *Most-blessed art thou*.

The rest of Matins and the Liturgy.

At Vespers [on the evening following the Feast]: the Apodosiis of the Temple, as indicated in the First Temple Chapter.

Chapter 25. Concerning Patronal Feasts occurring between the Sunday of the Publican and Pharisee and the Sunday of All Saints

Should the Patronal Feast of a Saint fall on the Sunday of the Publican and Pharisee, or of the Prodigal, or Meatfare, or Cheesefare

Saturday, at **Small Vespers:**

Resurrectional Stichera on 4; G: Temple; N: Sunday Theotokion of Small Vespers.

At the Aposticha: one Resurrectional Sticheron; Stichera of the Temple from the Aposticha of Great Vespers, with their refrains; G: Temple; N: Theotokion.

After the Trisagion: Resurrectional Troparion; G: Temple; N: Theotokion.

Small Litany. Dismissal.

At Great Vespers:

Blessed is the man, the entire Kathisma.

At *Lord I have cried*: Resurrectional stichera, on 3; Triodion, on 3; Temple, on 4 (but if it be Meatfare Sunday: Resurrection on 3; Triodion on 4; Temple, on 3); G: Triodion; N: Dogmatic Theotokion of the Tone.

Entrance. Prokimenon of the Day. Readings of the Temple.

At the Litia: stichera of the Temple and the Triodion³⁹. [G: Triodion; N: Temple].

See the rubrics for the Meeting of the Lord when it falls on one of these Sundays⁴⁰.

[At the Aposticha: Resurrection, in the Tone of the week; G: Triodion; N: Temple.

At the Artoklasia: *O Theotokos and Virgin*, twice; Troparion of the Temple, once.

At Matins:

At *God is the Lord*, the Troparia: Resurrection, twice; G: Temple; N: Sunday Theotokion, same Tone.

Kathismas 2 and 3. After each Kathisma reading, Sessional Hymns of the Octoechos and Readings.

Polyeleos and *Upon the waters of Babylon*⁴¹. Magnification of the Temple. *The assembly of Angels was amazed*. Sessional Hymns of the Temple and Reading.

Hymns of Ascents in the Tone of the Week; Prokimenon and Gospel Reading of the Temple; *Having beheld the resurrection*. Psalm 50. Sticheron of the Temple.

Canons:

Octoechos, with Irmos, on 4

Triodion, on 4

Temple, on 6

Katavasia as appointed. But on Meatfare Sunday, Katavasia of the Triodion, *A helper and a protector*.

After Ode 3: Kontakion and Ikos of the Triodion. Sessional Hymn of the Temple, twice; G/N: Triodion. Reading.

After Ode 6: Kontakion and Ikos of the Temple. Reading from the Prolog.

At Ode 9: We sing *More honorable*.

[After Ode 9]: Photagogicon of Sunday; G: Temple; N: Triodion.

At the Praises: Stichera of the Resurrection, on 4; Temple, with the doxasticon, on 4, with their refrains, written at the Aposticha of Great Vespers; G: Triodion; N: *Most-blessed art thou*.

³⁹ From the Praises of the *Lenten Triodion*, those stichera that will not be chanted in due time.

⁴⁰ But of course, there are peculiarities specific to the Meeting in that rubric. The text in brackets below has been reproduced from the 1641 *Oko Tserkovnoye*.

⁴¹ On the Sunday of the Publican and the Pharisee, *Upon the waters of Babylon* is not chanted.

But, on Meatfare Sunday, after the stichera of the Temple, we say: *Arise, O Lord my God*, and the sticheron idiomelon of the Triodion, Tone 8, *Daniel the prophet*; G: *Let us cleanse ourselves*; [N: *Most-blessed art thou*].

And, on Cheesefare Sunday, after the stichera of the Temple, we say *Arise, O Lord my God*, and the sticheron idiomelon of the Triodion, Tone 6, *Adam was driven out of Paradise*; G: *The time is now at hand*; N: *Most-blessed art thou*.

Great Doxology. Resurrectional Troparion. Litanies and Dismissal; Litia in the Narthex, when we chant G/N: Evangelical Sticheron. First Hour.

At **First Hour**: Troparion of the Resurrection; G: Temple; N: Theotokion of the Hour. After the Trisagion, Kontakion of the Triodion. Complete Dismissal.

At the other Hours: Kontakia [of the Triodion and the Temple] alternating.

At **Divine Liturgy**:

Beatitudes of the Tone, on 6 and of the Temple, from Ode 3, on 4.

But, on Sundays of the Prodigal, Meatfare and Cheesefare: Tone, on 4; Triodion, Ode 3, on 4; Temple, Ode 6, on 4.

After the Entrance: Troparion of the Resurrection; Temple; G: Kontakion of the Temple; N: Kontakion of the Triodion.

Prokimenon, Epistle, *Alleluia*, and Gospel: for the day first, and then for the Temple.

Communion hymn: day and Temple.]

Chapter 26. If the Patronal Feast should fall on the Saturday of Meatfare.
We sing the service according to the rubrics for the Meeting of the Lord.

Chapter 27. If the Patronal Feast of a Saint should fall on Monday, Tuesday or Thursday of Cheese Week.

Sing the service for the Temple, according to its rubrics, just as for the Meeting of the Lord. The Triodion is not chanted together with the service for the Temple on any day of Cheese Week (except for Saturday and Sunday), except for the Idiomela of the day at Small Vespers and at the Praises.

The Three-Canticle Canon of the Triodion is sung on a previous day.

Chapter 28. If the Patronal Feast of a Saint should fall on Wednesday or Friday of Cheese Week.

At Small Vespers, Great Vespers, Matins and Liturgy: the service of the Temple, as appointed for Monday of Cheese Week.

At the end of Vespers, Matins and each of the Hours: three great prostrations.

At the **Hours**: Troparion and Kontakion of the Temple.

At the **Sixth Hour**: Troparion of the Prophecy and Old Testament reading.

Divine Liturgy of St John Chrysostom at the appointed time.

[In the evening], **Daily Vespers** at the appointed time:

At *Lord, I have cried*: Stichera of the Temple on 3; and of the appointed saint⁴², on 3; Glory: Temple; N: Theotokion.

Prokimenon of the Day and Old Testament reading⁴³.

At the Aposticha: Idiomelon of the day, twice; Martyricon; G: Temple; N: Theotokion.

Troparion of the Temple; G/N: Theotokion; Dismissal.

⁴² Of the upcoming day, from the *Menaion*.

⁴³ As indicated in the *Lenten Triodion*.

Chapter 29. If the Patronal Feast of a Saint should fall on the Saturday of Cheese Week.

At **Small and Great Vespers**: the service for the Temple follows the rubrics for the Meeting of the Lord, except that:

[At *Lord, I have cried*]: Stichera of the Fathers on 4, and of the Temple on 4.

Throughout, the texts for the Fathers are chanted first.

Chapter 30. If the Patronal Feast of a Saint should fall on Monday of the first Week of Lent.

Then the entire service for the Temple is transferred to Cheesefare Sunday, and follows the rubrics above [see: the Twenty-Fifth Temple Chapter].

Chapter 31. If the Patronal Feast of a Saint should fall on Tuesday, Wednesday, Thursday or Friday of the First Week of Lent: then the service for the Temple is transferred to Saturday of the First Week of Lent and combined with the service to St Theodore Tyro [as follows]:

On Friday evening, the appointed Kathisma⁴⁴.

At *Lord, I have cried*, stichera on 10: Idiomelon of the Triodion, twice; Temple on 4; St Theodore on 4; G: Temple; N: Dogmatic Theotokion in the Tone [of the week].

Entrance; Readings for the Day and for the Temple.

The rest of Pre-sanctified; three great prostrations.

After the Prayer behind the Ambo, we chant the canon to St Theodore with the blessing of Kolyvo, as appointed; then, *Blessed be the name of the Lord* and the dismissal.

[Vid.] At the Sixth Hour of the Night we sing **Great Compline**.

After *Glory to God in the highest*, Litia: stichera Idiomela [of the Temple]; G: Temple; N: Theotokion, same tone.

At the Aposticha: Stichera of the Temple; G: Temple; N: Theotokion in the Tone [of the Doxasticon].

At the Blessing of Breads: Troparion of the Temple, twice; *O Theotokos and Virgin*, once. Reading of the Temple.

At Matins:

At *God is the Lord*: Troparion of the Temple, twice; G: Theodore; N: Theotokion in the Tone [of the Week].

After the Kathisma Readings: Sessional Hymns of the Temple. Reading for the Saint.

Polyeleos and Sessional Hymns of the Saint, twice; G/N: Theotokion and Reading. Hymns of Ascents, Tone 4, First Antiphon. Prokimenon, Gospel Reading and Sticheron of the Temple.

Canons:

Theodore, with Irmos, on 6

Temple, on 8.

Katavasia: *I shall open my mouth*.

After Ode 3: Kontakion and Ikos of Theodore; Sessional Hymn of Theodore; G: Temple; N: Theotokion, and Reading.

After Ode 6: Kontakion and Ikos of the Temple.

After Ode 9: Photagogicon of Theodore; G: Temple; N: Theotokion.

At the Praises: stichera of Theodore, on 4; Temple, on 4; G: Temple; N: Theotokion.

Great Doxology. Troparion of the Temple; G: St Theodore; N: Theotokion. Litanies and dismissal; usual Litia; First Hour.

At the **Hours**: Troparion of the Temple; G: Theodore; N: Theotokion. After the Trisagion: Kontakion of Theodore and the Temple, alternating.

At Liturgy:

Beatitudes of the Temple, from Ode 3, on 4; and Theodore, Ode 6, on 4.

After the Entrance: Troparion of the Temple of Christ, or the Theotokos; the Temple of a Saint; Theodore; Kontakion of the Temple; G: Theodore; N: Temple of the Theotokos or *O unfailing intercession of Christians*.

Prokimenon of the day, and the Temple. Epistle, Alleluia, Gospel first for Saturday and for St Theodore as one, then for the Temple.

⁴⁴ Kathisma 18.

Communion hymn for the day, and the Temple.

Chapter 33. If the Patronal Feast of a Saint should fall on the 1st Sunday of Great Lent.

On Saturday, **at Small Vespers:**

Stichera of the Triodion, on 4; G: Temple; N: Triodion.

At the Aposticha: Stichera of the Temple, from Great Vespers, with their refrains; G/N: Theotokion.

After the Trisagion: Troparion of the Temple; G/N: *We venerate Thy precious Image*. Small Litany and Dismissal.

At Great Vespers: the usual Kathisma.

At *Lord, I have cried*, Resurrectional stichera on 3; Triodion, on 3; Temple, with the doxasticon, on 4; G: Triodion; N: [Dogmatic] Theotokion in the Tone [of the Week].

Entrance and Readings for the Temple.

At the Litia: stichera of the Temple; sticheron of the Triodion from the Praises⁴⁵; G: Temple; N: Triodion.

At the Aposticha: Resurrectional Stichera; G: Temple; N: Triodion.

At the Blessing of Breads: Troparion: *We venerate Thy precious Image*, once; Temple, once; *O Theotokos and Virgin*, once. Reading of the temple.

At Matins:

At *God is the Lord*: Resurrectional Troparion, twice; G: Temple; N: *We venerate Thy precious Image*.

After each Kathisma Reading: Resurrectional Sessional Hymns and their Theotokia; Reading in the *Commentary on the Gospels*.

Polyeleos and all Sessional Hymns of the Temple, once each; G: Sessional Hymn of the Temple; N: Theotokion; Reading of the Temple.

Hymns of Ascents in the Tone [of the week]. Prokimenon, Gospel and Sticheron of the Resurrection.

Canons:

Resurrection, with Irmos, on 4

Triodion, on 4

Temple, on 6

Katavasia of the Triodion.

After Ode 3: Kontakion and Ikos of the Triodion and Sessional Hymn of the Temple, twice; G/N: Triodion and Reading.

After Ode 6: Kontakion and Ikos of the Temple and Prologue or Synaxarion.

Resurrectional Exapostilarion; G: Temple; N: Triodion.

At the Praises: Resurrectional Stichera on 3; Triodion, two stichera to the Fathers; Temple, on 3, with doxasticon and their refrains; Refrain: *Arise, O Lord my God* and idiomelon of the Triodion; G: the same; N: *Most-blessed art thou*. Great Doxology, Litanies, Dismissal, Gospel Sticheron and First Hour in the Narthex.

[At the **First Hour:**] Resurrectional Troparion; G: *We venerate Thy precious Image*; N: Theotokion of the Hours. After *Our Father*, Kontakia of the Triodion and the Temple, alternating.

At **Third Hour:** Resurrectional Troparion; G: Temple; N: Theotokion.

⁴⁵ Only two of the three Stichera written in the Triodion at the Praises are appointed to be sung in their usual place. Thus, the third sticheron is transferred to the Litia of Vespers.

At Liturgy:

Beatitudes of the Tone, on 4; Triodion, Ode 3, on 4; Temple, Ode 6, on 4.

After the Entrance: Resurrectional Troparion; Triodion; Temple; Resurrectional Kontakion; G: Temple; N: Triodion.

Instead of a Prokimenon: the Song of the Fathers, *Blessed art Thou, O Lord, the God of our Fathers*, and Prokimenon of the Temple. Epistle, *Alleluia*, Gospel and Communion hymn of the Day and the Temple.

[Chapter 34]. If the Patronal Feast of a Saint should fall on Monday of the 2nd, 3rd, 4th, 5th or 6th Week of Great Lent.

On Sunday evening, **at Small Vespers:**

At *Lord, I have cried*, stichera of the Temple on 4; G: Temple; N: Theotokion.

At the Aposticha: Idiomelon of the day in the Triodion, twice; and Martyricon; G: Temple; N: Theotokion in the same Tone [as the Doxasticon].

After *Now lettest Thou*, Troparion of the Temple; G/N: Theotokion; Small Litany; Dismissal.

At Great Vespers: after the usual Psalm, we sing *Blessed is the man*, the first antiphon.

At *Lord, I have cried*, stichera prosomia of the Triodion on 3; Temple on 5; G: Temple; N: Dogmatic Theotokion in the same Tone [as the Doxasticon].

Entrance. Great Prokimenon of the day with its verses; Three Old Testament Readings for the Temple.

At the Litia: Temple; G: Temple; N: Resurrectional Theotokion [from “the lesser ones”].

At the Aposticha: Temple; G: Temple; N: Resurrectional Theotokion [from “the lesser ones”].

At the Blessing of the Breads: Troparion of the Temple, twice; *O Theotokos and Virgin*, once. Reading of the Temple.

[Vid.] If Vigil is not served: at Great Vespers, *Blessed is the man*, First Antiphon. At *Lord, I have cried*, stichera of the Triodion: Idiomelon of the day in the Triodion, twice (without the Martyricon); Prosomia of the Triodion on 3; Temple on 5. The rest is sung as at Great Vespers, above. After *Now lettest Thou* and the Trisagion: Troparion of the Temple; G/N: Resurrectional Theotokion and Dismissal.

[Vid.] Small Compline is sung with canon. After the Trisagion, Kontakion of the Temple. After *More honorable*, 3 great prostrations. [The final] Trisagion is not said.

[Vid.] Midnight Office is said as usual, without bows and with [the 17th] Kathisma. After the first Trisagion, instead of *Behold, the Bridegroom*: Troparion of the Temple; G/N: Theotokion. After *More honorable*, 3 great prostrations. After the second Trisagion, instead of *Remember, O Lord*: Kontakion of the Temple, then, *Lord, have mercy*, x12 and Dismissal. The prayer *Remember, O Lord* is not said.

At Matins:

At *God is the Lord*, Troparion of the Temple, twice; G/N: Theotokion, same tone.

After the first and second Kathisma readings: no Small Litanies; Sessional Hymns of the Triodion and Reading from Ephraim.

After the third Kathisma reading: the Priest saith the Small Litany; both Sessional Hymns of the Temple; G/N: Theotokion; Reading of the Temple.

Polyeleos and Sessional Hymn of the Temple, twice; G/N: Theotokion; Reading of the Temple. Hymns of Ascents, Tone 4, First Antiphon; Prokimenon and Gospel Reading of the Temple. Psalm 50. Sticheron of the Temple.

Canons:

At Ode 1: Temple, with Irmos on 6 and Triodion, on 8. Katavasia: Irmos of the Triodion.

At the Odes that have no Three-Cantiled Canon: Canon of the Temple, with Irmos on 6; Katavasia: *I shall open my mouth*.

After Ode 3: Sessional Hymn of the Temple and Reading.

After Ode 6: Kontakion and Ikos of the Temple and Prologue.

We sing the 8th and 9th Ode with the Three-Cantiled Canon, just as the First Ode.

At Ode 9: *More honorable* is sung. Photagogicon of the Temple, twice; G/N: Theotokion.

At the Praises: Stichera of the Temple, on 4; G: Temple; N: Theotokion⁴⁶.

At the Aposticha: Idiomelon of the day in the Triodion, twice; Martyricon; G: Temple; N: Theotokion. After *It is good to give thanks* and *Our Father*: Troparion of the Temple; G/N: Theotokion. Litanies; 3 great prostrations; and the First Hour.

[**Vid.**] **If it be Monday of the 4th Week**: At the First Hour we serve the Veneration of the Precious Cross, as appointed in the Chapter on the Great Lent [Chapter 49 of the *Typikon*].

[**At First Hour**]: Troparion and Kontakion of the Temple; after *More honorable*, 3 great prostrations and Dismissal.

At the 3rd hour of the day, we sing the **Third and Sixth Hours**, with Kathismas. Troparion and Kontakion of the Temple. At the Sixth Hour: Old Testament reading of the day and Reading of the Temple. At the Hours, the bell is not struck. The Ninth Hour is sung in like manner, with Kathisma. At the end of each of the Hours, 3 great prostrations and Reading of the Temple.

[**At Typica**]: *Beatitudes* quickly, without singing, and *Remember us, O Lord*; after *Our Father*: Kontakion of the Temple; G/N: Theotokos⁴⁷. “Lord, have mercy”, x40. G/N: *More honorable* and 3 great prostrations. The Trisagion is not said, but after the prayer *O All-holy Trinity*, the Dismissal. And then we being Vespers, as usual, with Kathisma.

[**At Vespers**]:

At *Lord, I have cried*: stichera on 10: Idiomelon of the day in the Triodion, twice; Prosomia on 3; Temple, on 5; G: Temple; N: Theotokion “from the lesser ones”.

Entrance with the Gospel Book; Old Testament Readings of the Day and *Let my prayer arise*. The Small Litany is not said [but, immediately:]. Prokimenon, Epistle, *Alleluia*, and Gospel Reading of the Temple. Pre-sanctified Divine Liturgy. Communion hymn of the Temple⁴⁸.

⁴⁶ By analogy with other Lenten services (e.g.: Annunciation), the Doxology is read, not sung.

⁴⁷ *O unfailing intercession*.

⁴⁸ In addition to the usual Communion hymn at Pre-sanctified, *O Taste and See*, which is sung first.

[Chapter 35.] **If the Patronal Feast of a Saint should fall on any day of the 2nd, 3rd, 4th, 5th or 6th Week of Lent, except Saturday or Sunday.**

At Vespers, the usual Kathisma, without bows.

At *Lord, I have cried*, stichera on 10: Idiomelon of the Triodion, twice; Prosomia on 3; Temple on 5; G: Temple; N: Dogmatic Theotokion in the Tone [of the Doxasticon].

Entrance; Readings for the Day and the Temple and the rest of Presanctified.⁴⁹

[**Vid.**] But **if there is no Pre-sanctified**: At the Typika after *Pardon, remit* and the bows: Trezvon using all of the bells and we sing Vespers without bows, with the usual Kathisma.

At *Lord, I have cried*: Prosomia of the Triodion, on 3; Temple on 5; G: Temple; N: Dogmatic Theotokion in the same Tone [as the Doxasticon].

Entrance; Prokimenon; Readings of the Day and the Temple. Then, *Vouchsafe, O Lord*; Litany: *Let us complete our evening prayer*.

At the Aposticha: Idiomelon of the Triodion, twice; Martyricon; G: Temple; N: Resurrectional Theotokion [from “the lesser ones”], same Tone.

After the Trisagion: Troparion of the Temple; G/N: Resurrectional Theotokion [in the same Tone]. Litany: *Have mercy on us, O God*; 3 great prostrations; Prayer, *O All-holy Trinity*; then, *Blessed be the name of the Lord* with the bows; *It is truly meet* and Dismissal.

[**Vid.**] At the 5th Hour of the night we sing **Great Compline**. *God is with us* is sung by both choirs together.

After the first Trisagion: Troparion of the Temple; G/N: Resurrectional Theotokion.

After the second Trisagion: Kontakion of the Temple.

[After *Glory to God in the highest*]: Litia. At the Litia, stichera [of the Temple]; G: Temple; N: Theotokion, same Tone.

At the Aposticha: stichera [of the Temple]; G: Temple; N: Resurrectional Theotokion.

At the Blessing of the Breads: Troparion of the Temple, twice; *O Theotokos and Virgin*, once. Reading of the Temple.

If there are two Canons of the Temple: the second Canon is said at Compline ahead of time.⁵⁰

At Matins:

At *God is the Lord*, Troparion of the Temple, twice; G/N: Resurrectional Theotokion in the Tone of the Troparion.

After the 1st and 2nd Kathisma readings: both Sessional Hymns of the Triodion and a Reading from Ephraim.

After the 3rd Kathisma Reading: the Priest saith the Litany; then, both Sessional Hymns of the Temple, once each; G/N: Theotokion; Reading for the Temple.

Polyeleos and Sessional Hymn [of the Temple], twice; G/N: Theotokion and Reading for the Temple.

Hymns of Ascents, First Antiphon, Tone 4; Prokimenon, Gospel Reading and Sticheron of the Temple.

Canon of the Temple with Irmos on 6. [Katavasia: *I shall open my mouth*.] And wherever the Three-Cantiled Canons are appointed, we sing the Canon of the Temple, with Irmos, on 6 and the

⁴⁹ “And entering the Trapeza, we eat without oil and drink kvass from bread. And we do not eat fish” - *Oko Tserkovnoye*.

⁵⁰ “If there be two canons for the Temple, then on a previous day at Compline we sing the second canon because of the fact that there is no space at Matins for this second canon during the days of Lent and on the 2nd Sunday. But on the three Saturdays (the 2nd, 3rd and 4th Saturday) we sing both Canons of a great Saint, as well as on the 2nd, 4th and 5th Sunday of Great Lent” – a clarification from the 1641 *Oko Tserkovnoye*.

Triodion on 8; Katavasia of the Triodion, [Irmos of] the 2nd Canon.

After Ode 3: Sessional Hymn of the Temple, twice; G/N: Theotokion and Reading.

After Ode 6: Kontakion and Ikos of the Temple.

At the Praises: Stichera of the Temple, on 4; G: Temple; N: Theotokion.

At the Aposticha: Idiomelon of the day in the Triodion, twice; Martyricon; G: Temple; N: Resurrectional Theotokion in the Tone [of the doxasticon]. Litany; 3 great prostrations and First Hour with Kathisma.

At **First Hour**: Troparion and Kontakion of the Temple; at the end: 3 great prostrations and Dismissal.

And we sing the **Third, Sixth and Ninth Hours** with Kathismas. At each of the Hours: Troparion of the Temple and Reading of the Temple. After *Our Father*, Kontakion of the Temple. At each of the Hours: 3 great prostrations after *More honorable*. The bell is not struck.

[At **Typica**:] After *Remit, pardon*, Kontakion of the Temple; G/N: *O protection of Christians*. “Lord, have mercy”, x40. 3 great prostrations and the prayer, *O All-holy Trinity*; Dismissal.

[And immediately after Typica,] we begin **Vespers** with Kathisma and without bows.

At *Lord, I have cried*, stichera on 10: Idiomelon of the day in the Triodion, twice; Martyricon; Prosomia on 3; Temple on 4; G: Temple; N: the usual Theotokion in the Tone of the doxasticon⁵¹.

Entrance with the Gospel Book; Reading of the day; *Let my prayer arise*. Small Litany is not said, but immediately the Prokimenon, Epistle, *Alleluia* and Gospel of the Temple. Pre-sanctified Divine Liturgy. Communion hymn of the Temple⁵².

⁵¹ That is, the Theotokion or Staurotheotokion appointed in the Menaion.

⁵² In addition to the usual Communion hymn at Pre-sanctified, *O Taste and See*, which is sung first.

Chapter 36. If the Patronal Feast falls on the 2nd, 3rd, or 4th Saturday of Great Lent.

On **Friday evening**, the usual Kathisma⁵³.

At *Lord, I have cried*, stichera on 10: Idiomelon of the Triodion, twice; Temple on 8; G: Temple; N: Dogmatic Theotokion in the Tone of the Week.

Entrance. Prokimenon. Readings of the Triodion; Readings of the Temple.

The rest of the Pre-sanctified Liturgy.

Then, we enter the **refectory**, and eat without oil and drink kvas.

At the 5th Hour of the night, we sing **Great Compline**, with *God is with us*, [sung by] both choirs together.

After the first Trisagion: Troparion of the Temple; G/N: Resurrectional Theotokion in the Tone [of the Troparion].

After the second Trisagion: Kontakion of the Temple.

After *Glory to God in the highest*, we exit into the Narthex and sing the Lita. Stichera of the Temple; G: Temple; N: Theotokion, same Tone.

At the Aposticha: Stichera of the Temple; G: Temple; N: Resurrectional Theotokion [from “the lesser ones”], same Tone.

At the Blessing of Bread: Troparion of the Temple, twice; and *O Theotokos and Virgin*, once. Reading of the Temple.

[**Vid.**] The Four-Canticle Canon of the Saturday is sung on an earlier day at Compline.

At Matins, at *God is the Lord*: Troparion of the Temple, twice; G/N: Theotokion in the Tone of the Week.

After the Kathisma readings: Sessional Hymns of the Temple. Polyeleos, Sessional Hymns and Reading of the Temple. [Hymns of Ascents in Tone 4, First Antiphon, *From my youth*.]

Prokimenon, Gospel Reading and Stichera after Psalm 50: of the Temple.

In a Temple of the Lord or the Theotokos: Canon of the Temple on 6.

In a Temple of a Saint: Canon of the Theotokos, with Irmos, on 6. Canon of the Temple, on 8.

Katavasia: *I shall open my mouth*.

After Ode 3: Sessional Hymn of the Temple; G/N: Theotokion.

After Ode 6: Kontakion and Ikos of the Temple. Photagogicon of the Temple, twice; G/N: Theotokion.

At the Praises: stichera of the Temple, on 4; G: Temple; N: Theotokion. Great Doxology.

After the Trisagion: Troparion of the Temple; G/N: Theotokion. Litanies and Dismissal. First Hour.

At the **Hours**: Troparion of the Temple; after the Trisagion, Kontakion of the Temple.

Divine Liturgy: Beatitudes of the Temple, Ode 3 and Ode 6 [on 8].

After the Entrance: Troparion of the Temple of the Lord or the Theotokos; Troparion of the Temple of a Saint; G: Kontakion of the Temple; N: of the Temple of the Lord or the Theotokos, or, in a temple of a saint, *O protection of Christians of Christians*.

Prokimenon, Epistle, *Alleluia*, Gospel and Communion hymn of the Temple. The appointed

⁵³ Kathisma 18.

reading is read as one reading or on the preceding Saturday.

Chapter 37. If the Patronal Feast falls on the 2nd, 4th or 5th Sunday of Great Lent.

Saturday at **Small Vespers**:

At *Lord, I have cried*, stichera of the Resurrection on 4; G: Temple; N: Theotokion of Small Vespers.

At the Aposticha: One Resurrectional Sticheron; Stichera of the Temple from the Aposticha of Great Vespers, with their refrains; G: Temple; N: Theotokion; or, G/N: Theotokion [if the Patron Saint lacks a doxasticon].

Troparion of the Resurrection; G: Temple; N: Theotokion, in the Tone of the Troparion of the Saint. Small Litany and Dismissal.

At **Great Vespers**: the usual Kathisma.

At *Lord, I have cried*, Resurrectional stichera on 4; Temple on 6; G: Temple; N: Dogmatic Theotokion in the Tone of the Week.

Entrance; 3 Readings for the Temple.

Litia: Stichera of the Temple; G: Temple; N: Theotokion in the Tone of the Doxasticon.

Aposticha: Resurrectional Stichera; G: Temple; N: Resurrectional Theotokion, in the Tone of the Saint [from “the lesser ones”].

At the Blessing of Breads, the Troparia: *O Theotokos and Virgin*, twice; and Temple, once. *Blessed be the name of the Lord*, thrice; Reading of the Temple.

At Matins: At *God is the Lord*, Troparion of the Resurrection, twice; G: Temple; N: Resurrectional Theotokion in the Tone of the Troparion of the Temple.

After each Kathisma reading: Resurrectional Sessional Hymns and Reading from the *Commentary on the Gospels*.

After the Polyeleos: both Sessional Hymns of the Temple, once; G: Sessional Hymn after the Polyeleos; N: Theotokion and Reading of the Temple.

Hymns of Ascents in the Tone of the Week. Prokimenon, Gospel Reading and Sticheron of the Temple.

Canons:

Resurrection, with Irmos, on 4

Triodion, on 4

Temple, on 6

[If there be two canons to the Temple, the second canon is sung at the Moleben]⁵⁴

After Ode 3: Kontakion of the Triodion and Sessional Hymn of the Temple, twice; G/N: Theotokion and Reading.

After Ode 6: Kontakion and Ikos of the Temple; Prologue.

After Ode 9: Resurrectional Exapostilarion; G: Temple; N: Resurrectional Theotokion.

At the Praises: Resurrectional Stichera on 4; Temple, with the doxasticon, on 4, with their refrains; then, the refrain *Arise, O Lord my God* and the Sticheron Idiomelon of the Triodion; G: the same; N: *Most-blessed art thou*.

Great Doxology, litanies, and the usual Litia in the Narthex, at which G/N: the Evangelical Sticheron [is sung]. First Hour and the lesson from St Theodore the Studite. Final Dismissal.

At the **Hours**: Troparion of the Resurrection; G: Temple; N: Theotokion of the Hours. After *Our Father*: Kontakion of the Temple and the Triodion, alternating.

At the Liturgy: Beatitudes of the Tone, on 6; and the Temple, Ode 3, on 4.

⁵⁴ A note in the 1641 *Oko Tserkovnoye*.

Prokimenon [and *Alleluia*] of the Tone and the Temple. Epistle, Gospel and Communion hymn:
Sunday and the Temple.

[**Vid.**] The service to St Gregory is transferred to the 4th or 5th Sunday of Lent.

Chapter 38. If the Patronal Feast falls on the 3rd Sunday of Lent

The service for the Temple at Vespers and Matins is sung as for the 1st Sunday of Lent, indicated in the rubrics above [Temple Chapter 33]. The Veneration of the Honorable Cross takes place at the usual time [and according to the usual rubrics]; the usual stichera for the Cross at the Veneration are chanted.

Chapter 39. If the Patronal Feast falls on the Wednesday of the 4th Week of Lent, that is the Week of the Veneration of the Cross

The Canon of the Cross is not chanted, but is transferred to Monday of that week.

Tuesday evening, **Vespers** is chanted without prostrations. The usual Kathisma.

At *Lord, I have cried*, stichera on 10: Idiomelon of the day in the Triodion, twice; Prosomia of the Cross, on 3; Temple on 5; G: Temple; N: Cross.

Entrance; Prokimenon and Readings of the Day; then, Readings of the Temple.

Let my prayer arise and the rest of the Pre-sanctified Liturgy.

[**Vid.**] If the Pre-sanctified Liturgy is not served:

At *Lord, I have cried*, stichera Prosomia of the Cross in the Triodion, on 3; Temple, on 5; G: Temple; N: Cross.

Entrance; Prokimenon and Readings of the Day; then, Readings of the Temple.

Vouchsafe, O Lord and litany *Let us complete our evening prayer*.

At the Aposticha, Stichera of the Triodion: Idiomelon of the Day, twice; and Martyricon; G: Temple; N: Cross.

After *Now lettest Thou*, Troparion of the Temple; G/N: Theotokion⁵⁵.

Litany *Have mercy on us, O God* and the 3 great prostrations. Prayer: *O All-holy Trinity; blessed be the name of the Lord* and the prostrations. [Psalm 33].

It is truly meet and Dismissal.

[**Vid.**] At the Fifth Hour of the Night we sing **Great Compline**:

God is with us, with singing, both choirs.

The rest is sung as indicated previously, in the rubrics for a weekday of Lent [Temple Chapter 35].

Except that:

At the Praises, [the stichera are on 6 instead of 4]: the remaining 3 Stichera of the Cross, written at *Lord, I have cried*, Tone 4, Spec. Melody *Thou hast given a sign*; Temple, on 3; G: Temple; N: Cross.

At the Aposticha, Stichera of the Triodion: Idiomelon of the day, twice; Martyricon; G: Temple; N: Cross. Then, *It is good to give thanks unto the Lord*.

After the Trisagion: Troparion of the Temple; G/N: Theotokion, same Tone. Litany, 3 great prostrations and First Hour with Kathisma.

Veneration of the Cross according the appointed order; [At the First Hour]: Troparion of the Temple; N: Theotokion of the Hours. Kontakion of the Cross and the Temple, alternating.

The rest of Hours, Vespers and Pre-sanctified Liturgy is sung as indicated above [in Temple Chapter 35], except that at *Lord, I have cried*, G: Temple; N: Cross [instead of Theotokion].

⁵⁵ The Troparion of the Cross may also be sung instead of the Theotokion (*Oko Tserkovnoye*, p. 1763).

Chapter 40. If the Patronal Feast falls on Wednesday of the 5th Week of Lent

Chant the service for the Temple, as indicated in the rubrics above [in Temple Chapter 35].

The stichera for the Great Canon are transferred to Vespers of Monday, according to their appointed order. The Great Canon is sung on Tuesday at Matins, together with the Three-Canticle canon for Tuesday.

Chapter 41. If the Patronal Feast falls on the Thursday of the 5th Week of Lent

Then the Great Canon is sung aforetime on Tuesday of that week; the Thursday service is to the Temple.

Wednesday evening at Vespers, at Matins and at Liturgy, we follow the rubrics for a Lenten Day, as indicated above [in Temple Chapter 35]. The stichera and Three-Ode canon are for Thursday.

[Note: this is the same as for Annunciation on Thursday of the Great Canon; see the rubrics for Annunciation in the March Menologion.]

Chapter 42. If the Patronal Feast should fall on Saturday of the 5th Week of Lent [of the Akathist]

On Friday at **Vespers**, the usual Kathisma⁵⁶.

At *Lord, I have cried*, stichera on 10: Idiomelon of the day in the Triodion, twice; Theotokos, on 4 [from the Triodion]; Temple on 4; G: Temple; N: Theotokos.

Entrance. Prokimenon and Readings of the Day; Readings of the Temple.

Let my prayer arise and the rest of the Pre-sanctified Liturgy.

The Four-Ode Canon [appointed] at Matins is sung on a different day at Compline.

[**Vid.**] At the Sixth Hour of the Night, we ring the great bell, and entering into the Temple, we sing **Great Compline**.

God is with us is sung.

After the first Trisagion: Troparion of the Temple; G/N: Theotokos, *Taking knowledge of the secret command*.

After the second Trisagion: Kontakion of the Temple; G/N: *To thee, the Champion Leader*.

After *Glory to God in the highest*, the Litia; stichera of the Temple; G: Temple; N: Theotokion, same Tone.

At the Aposticha: Stichera of the Temple; G: Temple; N: Theotokion in the same Tone.

At the Blessing of Breads: Troparion of the Temple, twice; Theotokos, once, *Taking knowledge of the secret command*. Reading of the Temple.

At Matins, at *God is the Lord*: Troparion of the Akathist, twice; G: Temple; N: Akathist.

After the First Kathisma Reading: the first 3 Kontakia and Ikoï of the Akathist, then, again, the first Kontakion; the appointed Reading for the Triodion.

After the Second Kathisma Reading: Kontakia, Ikoï and Reading in like manner.

Polyeleos, all Sessional Hymns of the Temple; Reading of the Temple. Hymns of Ascents, Tone 4, First Antiphon, [*From my youth*].

Prokimenon, *Let every breath*, and Gospel Reading for the Temple. Psalm 50. Sticheron of the Temple.

Canons:

Triodion, of the Akathist, with Irmos on 8

Temple, on 6

Katavasia: *I shall open my mouth*.

After Ode 3: Kontakia and Ikoï of the Akathist; then, Kontakion and Ikoï of the Temple; Sessional Hymn of the Temple, twice; G/N: Theotokion; Reading of the Temple.

After Ode 6: Kontakia and Ikoï of the Akathist; then, the First Ikoï and the First Kontakion; Synaxarion.

At Ode 9: *More honorable* is sung.

Photagogicon of the Temple and the Triodion.

At the Praises: Stichera of the Triodion, on 3; Temple, on 3; G: Temple; N: Triodion.

Great Doxology; Troparia of the Temple and the Triodion; Dismissal. The usual Litia and First Hour.

At **First Hour**: Troparion of the Akathist; G: Temple; N: Theotokion of the Hours. After the Trisagion, Kontakion of the Akathist. At the other Hours, the Troparia are said in like manner; but the Kontakia of the Akathist and the Temple alternate.

⁵⁶ Kathisma 18.

At Liturgy: Beatitudes of the Triodion, Ode 3, on 4; and the Temple, Ode 6, on 4.

After the Entrance: Troparion of the Akathist; Temple; G: Kontakion of the Temple; N: Kontakion of the Akathist.

Prokimenon, Epistle, *Alleluia*, Gospel and Communion hymn: Akathist and Temple.

Chapter 43. If the Patronal Feast falls on Lazarus Saturday.

On Friday of the Sixth Week, at **Vespers**, the usual Kathisma.

At *Lord, I have cried*, stichera on 10: Idiomelon of the Day, in the Triodion, *Having completed the forty days* (the shorter sticheron), twice; Lazarus [in the Triodion], with the doxasticon, on 5; Temple on 3; G: Temple; N: Lazarus, Tone 8, *Having completed the forty days* (the greater sticheron). Entrance; Prokimenon and Readings of the Day; Readings of the Temple. Then, the rest of the Presanctified Liturgy.

[**Vid.**] We sing **Small Compline** with the Canon to St Lazarus, [of St Andrew of Crete], written in the Triodion.

At the Sixth Hour of the Night, we sing **Great Compline**⁵⁷:

God is with us is sung.

After the first Trisagion: Troparion of the Temple; G/N: Lazarus, *In confirming the common resurrection*.

After the second Trisagion: Kontakion of the Temple.

After *Glory to God in the highest*: Litia; stichera Idiomela of the Triodion, written at the Praises; Temple; G: Temple; N: Triodion.

Aposticha: Stichera of the Temple; G: Temple; N: Triodion.

At the Blessing of Breads: Troparion of the Temple, twice; Lazarus, once; Reading of the Temple.

At Matins, at *God is the Lord*: Troparion of the Triodion, *In confirming the common resurrection*, twice; G: Temple; N: Triodion.

After the Kathisma readings: Sessional Hymns and Readings of the Triodion.

Polyeleos⁵⁸; all Sessional Hymns of the Temple; Reading of the Temple. Hymns of Ascents, Tone 4, First Antiphon.

Prokimenon, *Let every breath*, and Gospel Reading of the Temple. *Having beheld the resurrection*; Psalm 50; Sticheron of the Temple.

Canons:

Lazarus, with Irmos on 6

Temple, on 4

Lazarus, second Canon, on 4

Katavasia: Irmos of the second canon to St Lazarus, *Having crossed the water*.

After Ode 3: Kontakion and Ikos of the Temple; Sessional Hymn of the Temple, twice; G/N: Triodion; Reading of the Temple.

After Ode 6: Kontakion and Ikos of the Triodion; Prologue or Synaxarion.

At Ode 9: *More honorable* is **not** sung.

After Ode 9: *Holy is the Lord our God* in Tone 1. Photagogicon of the Triodion; G: Temple; N: Triodion.

At the Praises: Stichera of Lazarus, on 4; Temple on 4, with doxasticon and their refrains; G: Lazarus; N: *Most-blessed art thou*.

Great Doxology; after the Trisagion, Troparion of the Temple; G/N: Lazarus. Litanies, dismissal and First Hour.

At the **Hours**: Troparion of Lazarus; G: Temple. After *Our Father*, Kontakion of Lazarus and the

⁵⁷ The singing of both Small Compline and Great Compline is a peculiarity of this day.

⁵⁸ The Resurrectional Troparia *The assembly of angels* are not chanted.

Temple, alternating.

At the Divine Liturgy:

Beatitudes of Lazarus, Ode 3, on 4; Temple, Ode 6, on 4.

After the Entrance: Troparion of Lazarus; Temple; G: Kontakion of the Temple; N: Lazarus.

Instead of the Trisagion: *As many as have been baptized.*

Prokimenon, Epistle Reading, *Alleluia*, Gospel Reading and Communion hymn: Triodion first, then Temple.

Chapter 44. If the Patronal Feast should fall on Palm Sunday.

Saturday at **Small Vespers:**

At *Lord, I have cried*: Stichera of Palm Sunday on 4; G: Temple; N: Feast.

Aposticha: Stichera of Palm Sunday; G: Temple; N: Feast (or, G/N: Feast).

After the Trisagion: Troparion of the Temple; G/N: Feast, *In proclaiming the general resurrection*. Small Litany. Dismissal.

At **Great Vespers:**

The usual Kathisma.

At *Lord, I have cried*: stichera of Palm Sunday on 6; Temple, on 4; G: Temple; N: Feast, the first Sticheron.

Entrance. Prokimenon of the Day. Readings of the Feast and the Temple.

At the Litia: Stichera of Palm Sunday and the Temple; G: Temple; N: Feast.

Aposticha: Stichera of the Feast; G: Temple; N: Feast.

At the Blessing of Breads: Troparion *In proclaiming the general resurrection*, twice; Temple, once. Reading of the Temple.

At **Matins:**

At *God is the Lord*: Troparion of the Feast, twice; G: Temple; N: Feast, *Having been buried with Thee*.

Usual Kathismas. Sessional Hymns and Readings of the Feast.

Polyeleos; Sessional Hymn of the Feast; Reading.

Hymns of Ascents [*From my youth*]; Prokimenon; *Let every breath*; and Gospel Reading of the Feast.

Psalm 50; Sticheron of the Feast. The brethren venerate the Holy Gospel and bow to the Rector, who hands out [palm] branches and candles.

Canons:

Feast, with Irmos on 8

Temple, on 6

Katavasia: Feast.

After Ode 3: Kontakion and Ikos of the Temple; Sessional Hymn of the Temple; G/N: Feast; Reading of the Temple.

After Ode 6: Kontakion and Ikos of the Feast; Synaxarion.

At Ode 9: *More honorable* is **not** sung. After the Katavasia: *Holy is the Lord our God*, in Tone 4. Photagogicon of the Temple, twice; its Theotokion.

At the Praises: Stichera of the Feast on 4; Temple on 4, with their refrains; G: Temple; N: Feast.

Great Doxology; Troparion of the Temple; G/N: *In proclaiming the common resurrection*.

Litanies and Dismissal. Reading from St Theodore; First Hour. Final Dismissal. We then depart from the Monastery, and upon returning sing the Hours as usual.

At the **Hours**: Troparion of the Feast; G: Temple; N: Theotokion of the Hours. After the Trisagion: Kontakion of the Feast and the Temple, alternating.

At the **Divine Liturgy:**

Beatitudes of the Feast, Ode 3, on 4 and the Temple, Ode 6, on 4⁵⁹.

After the Entrance⁶⁰: Troparion of the Feast; Temple; G: Kontakion of the Temple; N: Feast.

⁵⁹ The Festal Antiphons are not sung, the Typical Antiphons taking their place (*cf.* Rozanov, p. 613).

⁶⁰ The Typikon does not make it clear, but based on the 11th Mark's Chapter for Annunciation, instead of *O come, let us*

The Trisagion is sung. Epistle, *Alleluia*, Gospel Reading and Communion hymn of the Feast and the Temple.

[Instead of *It is truly meet*: Irmos of the 9th Ode of the Canon of the Feast.]⁶¹

worship, the Deacon (Priest) proclaims the Festal Introit; immediately, we sing the Troparion.

⁶¹ The Typikon does not say anything about the Apodosis; but, if interpreting the instructions in Temple Chapter 47, it would seem that the Apodosis is not chanted unless it is a Patronal Feast of the Annunciation.

Chapter 45. If the Patronal Feast should fall on Great Monday, Tuesday, Wednesday or Thursday.
Then it is transferred to Palm Sunday and sung according to the rubrics above.

Chapter 46. If the Patronal Feast on Great Friday or Saturday or on the Holy Day of Pascha.
Then it is transferred to Monday or Tuesday of Bright Week.

Chapter 47. If the Feast of the Annunciation of the Theotokos falls on Great Monday, and it is her Temple, or a Temple of the Archangel Gabriel: then we include the Leave-taking.

Sunday evening and Monday we sing as appointed.

Great Tuesday at Matins:

Troparion *Behold, the Bridegroom cometh at midnight*, thrice.

After each Kathisma, Sessional Hymns of the Triodion.

Canons:

Feast, with Irmos, on 8 (Irmos twice, Troparia on 6)

Archangel, on 6

Katavasia of the Theotokos.

[**Vid.**] At the Odes where the Three-Canticle Canons of the Triodion are appointed:

Canon of the Theotokos, with Irmos, on 4

Archangel, 3 Troparia on 2 (combining the first two troparia to make one)

Triodion, on 8

Katavasia of the Triodion, both choirs together.

After Ode 3: Kontakion of the Theotokos; Sessional Hymns of the Theotokos.

After Ode 6: Kontakion of the Triodion.

But if it is a Temple of St Gabriel, After Ode 3: Kontakion of the Triodion; After Ode 6:

Kontakion of the Archangel.

At Ode 9: *More honorable* is not sung. Photagogicon of the day, twice; G/N: Theotokos.

At the Praises: Stichera of the Triodion, on 3; Archangel, on 3; G: Triodion; N: Theotokos.

At the Aposticha: Stichera of the Triodion; G: Triodion; N: Theotokos.

The rest of the service: for the day and the Theotokos.

If the Rector so desires, these rubrics can be followed if the Patronal Feast occurs during other days of this week.⁶²

⁶² И ѿце коꙋчѡцетꙋ наꙋгоꙋтель, да поётꙋ ѿ вꙋ прѡчыа днѣ седмицы сеа сѣò сꙋжебꙋ хꙋама.

Chapter 48. If a Patronal Feast should fall between Bright Monday and the 4th Sunday of Pascha
Follow the rubrics for the Feast of St George in the Menologion [April 23].

Chapter 49. If the Patronal Feast should fall between the 4th Sunday of Pascha and Pentecost Saturday

Follow the rubrics for St John the Theologian in the Menologion [May 8].

Chapter 50. Note also that:

If the Patronal Feast should fall on the Wednesday before Ascension, then the service (Vespers, Matins and Liturgy) is combined with the Apodosis of Pascha as for the feast of St John the Theologian, **except that:**

Canon of Pascha, with Irmos, on 4

Blind Man, on 4

Temple, on 6

Chapter 51. If the Patronal Feast should fall on the Thursday of Ascension.

Then we follow the rubrics for St John the Theologian on Ascension [see the May 8 section of the Menologion].

Chapter 52. If the Patronal Feast should fall on the 7th Sunday of Pascha, of the Holy Fathers

At Small Vespers:

At *Lord, I have cried*, stichera of the Resurrection on 4; G: Temple; N: Feast.

At the Aposticha: Sticheron of the Resurrection; Stichera of the Temple, from the Aposticha of Great Vespers, with their refrains; G: Temple; N: Feast.

After the Trisagion: Troparion of the Resurrection; G: Temple; N: Feast. Small Litany and Dismissal.

At Great Vespers:

At *Lord, I have cried*, stichera of the Resurrection on 3; Fathers, with their doxasticon, on 4; Temple, on 3; G: Temple; N: Dogmatic Theotokion in the Tone of the Week.

Entrance. Prokimenon of the Day; Readings of the Fathers and the Temple.

At the Litia: Stichera of the Temple; Stichera of the Fathers from the Praises, with their doxasticon; G: Fathers, or Temple; N: Feast.

At the Aposticha: Resurrectional Stichera; G: Temple; N: Feast of Ascension.

At the Blessing of Breads: *O Theotokos and Virgin*, once; Fathers, once; Temple, once; Reading of the Temple.

At Matins:

At *God is the Lord*: Troparion of the Resurrection, once; Fathers, once; G: Temple; N: Ascension.

After the appointed Kathismas: Sessional Hymns of the Resurrection and their Theotokia; Reading from the *Commentary on the Gospels*.

Polyeleos [and Magnification of the Temple]; all Sessional Hymns of the Temple; G: Sessional Hymn of the Temple, written after the Polyeleos; N: Feast. Reading of the Temple.

Hymns of Ascents in the Tone; Prokimenon, Gospel Reading and Sticheron of the Temple.

Having beheld the Resurrection of Christ [once] and Psalm 50.

Canons:

Resurrection, with Irmos, on 4

Fathers, on 4

Temple, on 6

Katavasia of Ascension.

After Ode 3: Kontakion and Ikos of the Fathers; Sessional Hymn of the Temple; G: Fathers; N: Feast. Reading of the Temple.

After Ode 6: Kontakion and Ikos of the Temple; Prologue.

At Ode 9: *More honorable* is sung.

Exapostilarion of the Resurrection; Photagogicon of the Fathers; G: Temple; N: Feast.

At the Praises: Stichera of the Resurrection on 4; Temple, on 3; then, the refrain *Blessed art Thou, O Lord, the God of our Fathers*, and the Idiomelon of the Fathers; G: Temple; N: *Most-blessed art thou*.

Great Doxology. Troparion of the Resurrection only. Litanies, Dismissal and Litia; G/N: Evangelical Sticheron; First Hour.

At First Hour: Troparion of the Resurrection; G: Fathers; N: Theotokion of the Hour. After the Trisagion: Kontakion of the Fathers; complete Dismissal.

At Third, Sixth and Ninth Hours: [Troparion of the Resurrection]; Troparion and Kontakion of the Fathers and the Temple, alternating.

At the **Divine Liturgy**:

Beatitudes of the Tone, on 4; Fathers, Ode 3, on 4; Temple, Ode 6, on 4.

After the Entrance: Troparion of the Resurrection; Fathers; Temple; Kontakion of the Resurrection; Fathers; G: Temple; N: Ascension.

Instead of a Prokimenon, the Song of the Fathers: *Blessed art Thou, O Lord, the God of our Fathers*; and the Prokimenon of the Temple.

Epistle Reading, *Alleluia*, and Gospel Reading: first for the Sunday of the Fathers; then, for the Temple.

Communion hymn: *Praise the Lord* and Temple.

Chapter 53. If the Patronal Feast should fall on Friday of the 7th Week of Pascha (the Apodosis of Ascension) or on the Saturday before the Sunday of All Saints (the Apodosis of Pentecost):

Sing the service of the Temple together with the Apodosis of Ascension:

Thursday at Small Vespers:

At *Lord, I have cried*: Stichera of the Temple, the three prosomia, on 4; G: Temple; N: Feast.

At the Aposticha: Stichera of the Temple, from Great Vespers; G: Temple; N: Feast.

After the Trisagion: Troparion of the Temple; G/N: Feast; Small Litany and Dismissal.

At Great Vespers:

After the usual Psalm: *Blessed is the man*, the First Antiphon only.

At *Lord, I have cried*: Stichera of the Feast, on 5; Temple, on 5; G: Temple; N: Feast.

Entrance. Prokimenon of the Day. 3 Readings for the Temple.

At the Litia: Stichera of the Temple; G: Temple; N: Feast.

At the Aposticha: Stichera of the Feast with the refrains of the Feast; G: Temple; N: Feast.

At the Blessing of Breads: Troparion of the Temple, twice; Feast, once. Reading of the Feast.

At Matins:

At *God is the Lord*: Troparion of the Feast, twice; G: Temple; N: Feast.

After the appointed Kathismas: Sessional Hymns and Readings of the Feast.

Polyeleos [Magnification of the Temple]; Sessional Hymns of the Temple; G: the Sessional Hymn written at the Polyeleos; N: Feast; Reading of the Temple.

Hymns of Ascents: Tone 4, First Antiphon [*From my youth*]. Prokimenon, Gospel Reading, Psalm 50 and Sticheron – all for the Temple.

Canons:

Feast, [first Canon] with Irmos, on 6

Temple, on 4

Feast, Second canon, on 4

Katavasia: *Covered by the divine cloud*.

After Ode 3: Kontakion and Ikos of the Feast; Sessional Hymn of the Temple, twice; G/N: Feast.

After Ode 6: Kontakion and Ikos of the Temple; Prologue.

At Ode 9: *More honorable* is **not** sung.

Photagogicon of the Feast; G: Temple; N: Feast.

At the Praises: Stichera of the Feast, on 3; Temple, on 3; G: Temple; N: Feast.

Great Doxology. After the Trisagion, Troparion of the Temple; G/N: Feast. Litanies, Dismissal, Reading from St Theodore and First Hour.

At the **Hours**: Troparion of the Feast; G: Temple; N: Theotokion of the Hours. After *Our Father*, Kontakion of the Feast and the Temple, alternating.

At the Liturgy:

Beatitudes of the Canon of the Feast, Ode 9, and the Canon of the Temple, Ode 6.

After the Entrance: Troparion of the Feast; Temple; G: Kontakion of the Temple; N: Kontakion of the Feast.

Prokimenon, *Alleluia*, and Communion hymn: Feast and Temple.

Epistle and Gospel Readings: Day and Temple.

[Instead of *It is truly meet*: Irmos of the Ninth Ode of the Feast].

Chapter 54. **If the Patronal Feast should fall on the Saturday of Pentecost**

Serve a Vigil-rank service for the Patron Saint, as indicated in Temple Chapter 4, **except that:** at *Lord, I have cried*: G: Temple; N: Dogmatic Theotokion in the Tone of the Week.

The service for the Departed is transferred to the previous Saturday or to Thursday.

Chapter 55. If the Patronal Feast should fall on the Sunday of Pentecost, when we observe the Descent of the Holy Spirit

Chant the service of the Temple following the rubrics for the feast of St John the Theologian on Ascension [see May 8 in the Menologion].

Chapter 56. If the Patronal Feast should fall on the Monday of the Holy Spirit

At Vespers:

At *Lord, I have cried*: Stichera of the Feast, on 4; Temple, on 4; G: Temple; N: Feast.

Entrance. Great Prokimenon: *Who is so great a god as our God* and its verses. 3 Readings of the Temple.

The Priest reads the Kneeling Prayers with the litanies, as usual.

Aposticha: Stichera Idiomela of the Holy Spirit, with their refrains; G: Temple; N: Feast, Tone 8, *Come, all ye people*.

After the Trisagion: Troparion of the Temple; G/N: Feast; Dismissal.

Compline is sung as usual, with the Canon to the Holy Spirit. After *Our Father*: Kontakion of the Temple; G/N: Feast.

At Midnight Office:

After the first Trisagion: Troparion of the Temple; G/N: Feast.

After the second Trisagion: Kontakion of the Temple; G/N: Feast.

At Matins:

At *God is the Lord*: Troparion of the Feast, twice; G: Temple; N: Feast.

After the appointed Kathismas: Sessional Hymns of the Feast; Reading of the Feast.

Polyeleos; [Magnification of the Temple]; Sessional Hymns of the Temple; G: Temple; N: Feast. Hymns of Ascents: Tone 4, First Antiphon [*From my youth*].

Prokimenon, *Let every breath* and Gospel Reading of the Temple; Psalm 50; Sticherion of the Temple.

Canons:

Feast, [first Canon] with Irmos, on 6

Temple, on 6

Feast, the second Canon, on 4

Katavasia: *Covered by the divine cloud*, both choirs together.

After Ode 3: Kontakion and Ikos of the Temple; Sessional Hymn of the Temple, twice; G/N: Feast; Reading.

After Ode 6: Kontakion and Ikos of the Feast.

At Ode 9: *More honorable* is **not** sung. Photagogicon of the Feast; G: Temple; N: Feast.

At the Praises: Stichera of the Feast, on 3; Temple, on 3; G: Temple; N: Feast.

Great Doxology; after the Trisagion: Troparion of the Temple; G/N: Feast. Litanies, Dismissal; Reading from St Theodore; Litia and First Hour in the Narthex.

At the **Hours**: Troparion of the Feast; G: Temple; N: Theotokion of the Hours. After *Our Father*: Kontakion of the Feast and the Temple, alternating.

At Liturgy:

Beatitudes of the Feast, Ode 3, on 4; Temple, Ode 6, on 4.

Introit: "Arise, O Lord, in Thy strength; we shall sing and chant of Thy mighty acts."⁶³

Troparion of the Feast; Temple; G: Kontakion of the Temple; N: Kontakion of the Feast.

Prokimenon, Epistle, *Alleluia*, Gospel Reading and Communion hymn of the Feast and the Temple.

[Instead of *It is truly meet*: Irmos of the Ninth Ode of the Feast]

⁶³ *O come, let us worship* is not chanted.

Chapter 57. If the Patronal Feast should fall on any day of Pentecost Week other than the Monday of the Holy Spirit

Follow the rubrics for a Patronal Feast occurring during an Afterfeast [see Temple Chapter 22].

Chapter 58. If the Patronal Feast should fall on the Sunday of All Saints

Follow the rubrics above for a Patronal Feast falling on the 7th Sunday of Pascha (of the Fathers), **except that:**

At [*God is the Lord*] G/N: Sunday Theotokion in the Tone of the Doxasticon [instead of the Troparion for Ascension].