1 MONDAY


5 FRIDAY

Eve of Theophany. (Strict Fast.) **Royal Hours & Typika. Liturgy of St. Basil combined with Vespers of the Feast.** After the Old Testament readings, the small litany with the Exclamation, “For You are Holy,” entering Liturgy with the Trisagion. Axion: “In you, o woman full of grace, all creation rejoices.” After the Prayer of the Ambon, the **Great Blessing of Waters** in the center of the church (found in Menaion, or in Great Book of Needs). With this water is blessed the church and its grounds, and the houses of the faithful. Friday evening: Great Compline with the singing of “God is with us…” After the first set of “Holy God…” we sing the Troparion of Theophany. After the second set of “Holy God…” we sing the Kondakion of the Theophany. After the reading of the Small Doxology, we begin the Litia, where we include the Aposticha, with prayer “Now Master you can let your servant…” and the following, the censing around the table with the singing of the Tropar of Theophany 3 times and then Dismissal.

6 SATURDAY

**Holy Theophany.** Follow the Festal Menaion. **Matins:** Polyeleos, Magnification, Antiphons of the Feast. Gos.: Mark 1:9-11. Katavasia of Theophany. Sing the Irmos of the 9th Ode in place of “More honorable”, Lauds and Great Doxology. **Liturgy of St. John Chrysostom:** Antiphons of the Feast. Special entrance verse for the feast. In place of Trisagion, we sing “All baptized in Christ”. Epis. Titus 2:11-14; 3:4-7. Gos. Mat. 3:13-17. In place of “It is truly right,” the first irmos of the 9th Ode of the Theophany canon. After the Prayer before the Ambon, the **Great Blessing of Waters**, outside, or in the center of the church, the Liturgy ends with the “Blessed be the name…” and the Dismissal of the feast. Until the Leave-taking of the Feast (Jan. 14), the faithful drink the holy water before taking antidoron.

7 SUNDAY

**Sunday after Theophany. Synaxis of St. John the Forerunner & Baptizer.** Tone 6. Matins Gospel 9. Combine the service for the Saint from the Menaion with the serve of Tone 6 from the Octoechos. **Saturday evening: Great Vespers.** Usual beginning, Entrance. No Old Testament readings. After the Aposticha, sing the tropar of Tone 6, “Glory” - tropar to the Saint; “Now and ever” - Theophany tropar. Dismissal. **Matins:** No Polyeleos except where is the patronal feast of the parish. Resurrectional Hymns of Blessing. Antiphons of Tone 6, followed by Matins Gospel (9). Katavasia of Theophany. Praises and Great Doxology. **Liturgy:** “Holy God.” Epis.: Ephesians 4:7-13; Acts 19:1-8. Gos.: Matthew 4:12-17; John 1:29-34. Axion of Feast, which is sung for 8 days, until the leave-taking of Theophany (January 14). All dismissals begin with “May He who rose from the dead…” because it is a Sunday.
14 SUNDAY

17 WEDNESDAY

21 SUNDAY

25 THURSDAY

27 SATURDAY

28 SUNDAY

30 TUESDAY
THE TIPIC FOR
FEBRUARY
Liturgy of the Presanctified Gifts: 21, 23, 28

2 FRIDAY

4 SUNDAY

10 SATURDAY

11 SUNDAY

18 SUNDAY

19 MONDAY
Great Lent Begins. The Great Typikon prescribes the celebration of the Liturgy of the Presanctified Gifts 5 days per week, not only on Wednesdays and Fridays. From Monday until Thursday of the First Week we read Great Compline with the Canon of St. Andrew of Crete. The Prayer of St. Ephraim the Syrian is said with four great prostrations and twelve small prostrations during the Hours and whenever the Triodion
prescribes. Monday and Tuesday are non liturgical days, meaning that no liturgy is celebrated, and on Wednesday, Feb. 21, the first Presanctified Liturgy is celebrated.

24 SATURDAY

25 SUNDAY
THE TIPIC FOR
MARCH

Liturgies of the Presanctified Gifts: 2, 7, 9, 14, 16, 21, 23, 28 and 30

4 SUNDAY


9 FRIDAY


11 SUNDAY


18 SUNDAY


21 WEDNESDAY

Great Canon of St. Andrew of Crete. See the Triodion.

23 FRIDAY

Akathist Hymn to the Most Holy Birthgiver of God. See the Triodion.
25 **SUNDAY**


31 **SATURDAY**

THE TIPIČ FOR

APRIL

Liturgy of the Presanctified Gifts: 2, 3 and 4

1 SUNDAY


2-4 GREAT AND HOLY MONDAY, TUESDAY AND WEDNESDAY

Holy Week. Follow Triodion. Liturgy of Presanctified Gifts each morning. Each evening, Bridegroom Matins with Gospel readings, “Behold the Bridegroom comes” and “Your Bridal Chamber.” Wednesday morning we cease the recitation of the prayer of St Ephraim and the ritual of the great prostrations. In the parishes, on Wednesday afternoon/evening, we celebrate the Sacrament of Holy Unction.

5 GREAT AND HOLY THURSDAY


6 GREAT AND HOLY FRIDAY

Follow the Triodion. Royal Hours with Gospel readings. Great Vespers with the bringing out of the Epitaphion from the Holy Altar: Entrance with Gospel book. Gladsome Light. Old Testament Readings. The Gospel reading of the removal from the Cross. Taking the Body down from the Cross (during mid-point of Gospel). Bringing out of the Holy Shroud (Epitaphion): According to the Byzantine tradition, the Shroud is brought out of the Altar at the time of the “Glory” at the Aposticha. Evening: Matins of Holy Saturday. Lamentations. At “God is the Lord…” sing the Troparia: “the Noble Joseph…” and the rest, as the priest censes the entire church and returning to the front remains in front of the shroud and begins the Lamentations. Follow the order from the Triodion. At the Great Doxology, the priest fully vested (just like for the Liturgy), at “Holy God” the priest comes outside of the Altar to the shroud, censes three times around it and then goes in procession around the church with the Epitaphion, making the 4 stops with the proper litanies. After entering the church, the priest takes the Epitaphion and comes in front facing the Royal Doors, raises it saying “Wisdom! Arise!” then enters the Altar and places the Epitaphion on the Holy Altar table, where it remains until Ascension, while the troparia are sung: “the Noble Joseph.” The Matins continue with the Old Testament Readings, the Epistle, the Gospel, litanies and the Dismisal: “May He who for us and our salvation endured…”
**7 GREAT AND HOLY SATURDAY**

Follow Triodion. **Liturgy of St. Basil combined with Hours, Typika and Vespers.** “All baptized in Christ” in place of “Holy God.” Epis. Romans 6:3–11. Gos. Matthew 28:1–20. We sing a special Cherubic Hymn and a special Axion of Holy Saturday, as prescribed in the Triodion. The use of the Triodion ceases after this service, and we start using the Pentecostarion until the Sunday of All Saints.

**8 RESURRECTION OF OUR LORD (PASCHA)**

Follow Pentecostarion. **Resurrection Service with Matins:** Procession with candles around the church three times, followed by Matins of Pascha. The Gospel is read outside: Matthew 28:1-15. During all of Bright Week, Matins begins as on the Pascha night: “Glory to the holy...”, then the censing around the Holy Table with the Paschal sticheras. The remainder of Matins is celebrated in the church. **Liturgy of St. John:** In the altar in place of “Heavenly King” the priest says “Christ is risen” and the following until Ascension. The Liturgy begins with “Blessed is the Kingdom...” then “Christ is risen” (3 times) and censing interspersed with the Pascal sticheras (“Let God arise”) then Great Litany. From Thomas Sunday until Wednesday of 6th Week after Pascha, the priest sings “Christ is risen” (3 times) without the censing and Paschal sticheras. In place of “Holy God”, sing “All baptized in Christ.” Epis. Acts 1:1-8. Gos. John 1:1-17. Axion of Pascha: “The angel cried out”. Instead of “Blessed is He that comes,” “We have seen the true light,” “Let our mouths be filled,” and “Blessed be the name of the Lord,” sing “Christ is risen.” **After Liturgy, blessing of the Artos (Paschal bread), meats, eggs and dairy products.** (All the doors of the altar remain open until “Lord I have called” at Bright Saturday’s St Thomas Vespers). In the afternoon or evening: **Agape Vespers:** Begins with “Glory to the Holy Consubstantial...” Christ is Risen (3 times) with censing and the Paschal sticheras and Christ is Risen, Entrance with Gospel. Gladsome Light, Prokimenon, Reading of Gospel (John 20: 19-25) in many languages. During Bright Week, Vespers, Matins, Hours and Liturgy are the same as on Pascha, changing only the Tone, Epistle and Gospel readings.

**9 BRIGHT MONDAY**

**Matins & Liturgy:** See Pentecostarion. Epis.: Acts 1:12-17, 21-26. Gos.: John 1:18-28. Katavasia and Axion of Pascha and the rest as it is indicated in the Matins of Pascha for each day of this week. At the Liturgies the regular beginning: “Blessed is the Kingdom...” then add “Christ is risen” (3 times) and censing interspersed with the Pascal sticheras (“Let God arise”) then Great Litany. In place of “Holy God”, sing “All baptized in Christ.” Axion: “The angel cried out”. Instead of “Blessed is He that comes,” “We have seen the true light,” “Let our mouths be filled,” and “Blessed be the name of the Lord,” sing “Christ is risen.” The special Dismisal of Pascha as it is prescribed in the Resurrection Matins.

**10 BRIGHT TUESDAY**


**17 BRIGHT FRIDAY**

**SUNDAY**


**SUNDAY**


**MONDAY**


**SUNDAY**

THE TIPIC FOR
MAY

2 WEDNESDAY

6 SUNDAY

13 SUNDAY

17 THURSDAY

20 SUNDAY

21 MONDAY
26 **SATURDAY**

Memorial Saturday. On Friday at Vespers and Saturday at Matins and Liturgy we sing the service for the dead, as it was shown above of the Saturday of Souls, February 18. Follow Pentecostarion. **Verspers and Matins:** we sing “Funeral Hymns of Blessings” like at the memorial service. **Liturgy:** Epis. Acts 28:1-31 and of the dead: 1 Thess. 4:13-17. Gos. John 21:15-25 and of the dead: John 5:24-30. Axion: “It is truly right.” After the Liturgy, we celebrate a **General Memorial Service** for all the departed.

27 **SUNDAY**


28 **MONDAY**

THE TIPIC FOR
JUNE

3 SUNDAY

10 SUNDAY

17 SUNDAY

24 SUNDAY

29 FRIDAY
THE TIPIC FOR
JULY

1 SUNDAY

8 SUNDAY

15 SUNDAY

20 FRIDAY

22 SUNDAY

27 FRIDAY

29 SUNDAY

13
THE TIPIC FOR
AUGUST

1 WEDNESDAY

Vesper: Lord I have called - 6 Sticheras. No Entrance. No Old Testament readings. Matins: No 
vestments) brings the cross in procession to the middle of the church for veneration. Lesser Blessing of 
right.” After Liturgy, the cross is taken back into the altar while the Tropar of the Cross is being sung. 
Until August 15, the Vespers and Paraclis of the Birthgiver of God is read each evening.

5 SUNDAY

10th Sunday after Pentecost. Tone 1. Mat. Gos. 10. Combine Octoechos and service of the Pre-feast from 
the Menaion. Great Vesper: Entrance. Matins: No Polyeleos or Megalinaria. Resurrectional Hymns of 
Blessings. Hymns of Ascent of Tone. “Seeing the Resurrection.” Ps. 50. Resurrectional Gospel. Katavasia of 
truly right.”

6 MONDAY

Transfiguration of our Lord, God & Savior, Jesus Christ. Follow Menaion. Great Vesper: Entrance, 
Cross. Sing Irmos of Ode 9 of the Festal Canon in place of “More honorable”. The exapostilarion of the 
of Ode 9 of Festal Canon. After the Prayer behind the Ambon, the Blessing of New Fruits. Dispensation to 
eat fish.

12 SUNDAY

Enterance. Matins: No Polyeleos or Megalinaria. Resurrectional Hymns of Blessings. Hymns of Ascent of 
Transfiguration Canon.

15 WEDNESDAY

Axion: Irmos of Ode 9 of Dormition Canon.

19 SUNDAY

12th Sunday after Pentecost. Tone 3. Mat. Gos. 1. Combine Octoechos and Menaion since we are in the 
Resurrectional Hymns of Blessings. Hymns of Ascent of Tone. “Seeing the Resurrection.” Ps. 50. 
26 **SUNDAY**


29 **WEDNESDAY**

THE TIPIC FOR SEPTEMBER

1 FRIDAY
Beginning of the Ecclesiastical Year. Follow Menaion.

2 SUNDAY

8 SATURDAY

9 SUNDAY

14 FRIDAY
Exaltation of the Precious & Life-giving Cross. (Strict Fast.) Follow the Menaion. Great Vespers: Entrance. Old Testament readings. Litia. Before the beginning of Vespers, the Cross is moved from the Proskomedia table to the Holy Table. Matins: Polyeleos and Megalinaria. Hymns of Ascent of Feast (1st Antiphon of Tone 4). Gospel of Feast: Gos. John 12:28-36. Sing “Seeing the Resurrection” according to the special melody. Katavasia of the Cross. In place of “More honorable” sing Ode 9 of Festal Canon. Exapostilar. Praises. During the Great Doxology, the priest, fully vested, censes around the Holy Table, and when “Holy God” is sung, he takes the Cross in procession through the south Deacon's door and stops before the Royal Doors and says: “Wisdom, Let us be attentive.” The Tropar of the Cross is sung (3 times), during which time the priest places the Cross on a stand in the middle of the church, and censes around the Cross (3 times). The priest raises the Cross toward the north, south, east and west, saying the litanies prescribed in the Menaion, while the faithful sing “Lord have mercy” (usually 100 times for each). After the final prayer of the litany, the priest puts the Cross back on the stand. During the singing of the tropar “We venerate your cross”, everyone makes 3 prostrations and venerates the Cross. The Cross stays on the stand for 8 days, until the leave-taking of the Feast on September 21. Liturgy: Festal Antiphons. In place of “Holy God” sing “We venerate your Cross”. Epis.: 1 Corinthians 1:18-24. Gos.: John 19:6-11, 13-20, 25-28, 31-35. Axion: Irmos of Ode 9 of Festal Canon. This is a strict fast day, regardless of what day the Feast falls upon.
16 **SUNDAY**


23 **SUNDAY**


30 **SUNDAY**

THE TIPIC FOR
OCTOBER

1 MONDAY

7 SUNDAY

14 SUNDAY

21 SUNDAY

26 FRIDAY

27 SATURDAY

28 SUNDAY
THE TIPIC FOR
NOVEMBER

4 SUNDAY

8 THURSDAY

11 SUNDAY

13 TUESDAY

14 WEDNESDAY
Beginning of the Nativity Fast.

18 SUNDAY

21 WEDNESDAY

25 SUNDAY
30 FRIDAY

THE TIPIC FOR
DECEMBER

2 SUNDAY

6 THURSDAY

9 SUNDAY

16 SUNDAY

23 SUNDAY

24 MONDAY
25 **TUESDAY**


26 **WEDNESDAY**


27 **THURSDAY**


30 **SUNDAY**


31 **MONDAY**

Leave-taking of the Nativity of Christ. New Year’s Eve.