1 FRIDAY

3 SUNDAY
Sunday before Theophany. Tone 5. Mat. Gos. 8. Combine Octoechos and Menaion. Great Vespers: Follow the model of all vespers for Saturday evening, with the exception that the service for the saint of the day is replaced by the Forefeast. At the end of Vespers as well as at the beginning of Matins, sing the Resurrectional tropar and end with the Forefeast tropar. No Polyeleos or Megalinaria. After the Kathismata, go immediately to the Resurrection Hymns of Blessings. Katavasia of Theophany. At Ode 9 sing More honorable.... Exapostilar of Resurrection, Glory...Now and ever... of Forefeast. At the Praises, combine stichera of Resurrection with Forefeast. Glory... Forefeast, Now and ever... You are most blessed.... Great Doxology. Liturgy of St. John: Epis. 2 Timothy 4:5-8. Gos. Mark 1:1-8. Axion: It is truly right....

5 TUESDAY
Eve of Theophany. Royal Hours with Typika. Liturgy of St. Basil combined with Vespers of the Feast until the Litia. After the final Old Testament reading, Little Litany with exclamation: For holy is our God... and enter the Liturgy with Holy God.... Axion: You are most blessed.... After the Prayer behind the ambon, the clergy exit the altar in procession through the holy doors and to the middle of the church for the Great Blessing of Waters. The order for the Great Blessing can be found in the Menaion at the end of the service of today or in the Priest's service book. This water is used to bless the church, the parish office and the faithful's homes.

6 WEDNESDAY
Holy Theophany. Follow Menaion. Monday evening: Great Compline at which is sung: “God is with us”. After the first “Holy God”, sing the Theophany tropar. After the second “Holy God”, sing the Theophany Kontak. After the reading of the Doxology, begin the Litia, which includes the Aposticha, St. Simeon's Prayer and censing around the breads, singing the Festal tropar 3 times, and the Dismissal. In parishes, Matins is celebrated in the morning, but in monasteries the vigil continues with the 6 Psalms, the Great Litany, “God is the Lord", the Festal Tropar (3 times), the Polyeleos and Megalinaria, the Festal Antiphons. Gos. Mark 1:9-11. Katavasia of Theophany. Little Litany after Odes 3, 6, 9. In place of “More honorable", sing the Irmos of Ode 9. Praises and Great Doxology, after which begins the Liturgy of St. John in parishes, and in monasteries Matins ends with the 2 Litanies, the Dismissal and the 1st Hour. Liturgy: Festal Antiphons. In place of “Holy God", sing “All baptized". Épis. Titus 2:11-14; 3:4-7. Gos. Matthew
3:13-17. Axion: Irmos of Ode 9 of Festal Canon. After the Prayer behind the Ambon, the priest goes in procession out of the altar to the middle of the church for the Great Blessing of Waters. The Liturgy ends with “Blessed be the name...” and the dismissal. Until the leave-taking of the feast (January 14), the faithful drink the blessed water before receiving antidoron.

7 Thursday

St. John the Baptist. Follow Menaion. Great Vespers on Wednesday evening: After the Entrance, sing the Great Prokeimenon: “Who is so great a God as our God”. No Old Testament readings. After the Aposticha, sing the tropar for the Saint and end with Theophany tropar. Litany of Fervent Supplication and Dismissal. Matins: Polyeleos and Gospel reading only if it is the feast day of the particular church. Katavasia of Theophany. Praises and Great Doxology.

Liturgy: Regular Antiphons and “Holy God”. Epis. Acts 19:1-8. Gos. John 1:29-34. Axion of Feast, which is sung for 8 days, until the leave-taking of Theophany. All dismissals begin with “May He who was baptized in the Jordan by John...” Today ends the period of dispensation from fasting which began on Christmas day. We fast every Wednesday and Friday until the Sunday of the Publican and the Pharisee.

10 Sunday


Saturday evening: Great Vespers with Entrance. “Glory” before the Entrance from Feast, followed by “Now and ever”: Dogmatikon of Tone 6. At the end of Vespers, as at the beginning of Matins, begin with the Resurrection Tropar of the tone and end with the Festal Tropar.


17 Sunday

Birthgiver of God and Virgin… Great Doxology. Tropar: You arose from the dead…, Tone 8.


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**24 SUNDAY**


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**25 MONDAY**


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**27 WEDNESDAY**


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**30 SATURDAY**


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**31 SUNDAY**


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**THE TIPIC FOR FEBRUARY**

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**2 TUESDAY**

worship..., sing: The Lord has made known his salvation, and he has revealed his righteousness before the nations. O Son of God, who were carried in the arms of the Righteous Simeon, save us who sing to you. Alleluia. Troparion of Feast, Glory...., Now and ever..., Kontakion of Feast. Holy God.... Prokeimenon. Epis. Hebrews 7:7-17. Gos. Luke 2:22-40. Axion: Irmos of Ode 9 of Festal Canon. For 8 days, until the leave-taking, all Dismissals begin with May He who was carried in the arms of the Righteous Simeon....

7 SUNDAY

14 SUNDAY

21 SUNDAY

24 WEDNESDAY

28 SUNDAY
THE TIPIC FOR
MARCH
Presanctified Holy Liturgy: 17, 19, 24, 26, 31

6 SATURDAY
Memorial Saturday. Follow Triodion. Vespers: In place of the Prokeimenon, sing Alleluia... three times with sticheras from the Memorial Service No Entrance. Troparion for the Dead.

7 SUNDAY

9 TUESDAY
Holy 40 Martyrs of Sebaste. If it is the patronal feast day of the church and it is Saturday or Sunday, celebrate the Liturgy of St. John. If Liturgy is celebrated: Epis. Hebrews 12:1-10. Gos. Matthew 20:1-16. The Liturgy of St. John is celebrated only if the feast falls on Saturday or Sunday, because during Cheese Week, no Liturgy is allowed on Wednesday and Friday. If it is not the patronal feast, combine the service for the Martyrs with the service from the Triodion as with each saint marked with red in the calendar, and celebrate the service on Tuesday as indicated in the February Menaion.

14 SUNDAY
15 **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, we read Great Compline with the Canon of St. Andrew of Crete. The Prayer of St. Ephraim the Syrian is said with 4 great prostrations and 12 small prostrations during the Hours and whenever the Triodion prescribes.

20 **SATURDAY**


21 **SUNDAY**


25 **THURSDAY**


28 **SUNDAY**

THE TIPIC FOR APRIL
Presanctified Holy Liturgy: 2, 7, 9, 14, 16, 21, 23, 28, 30

4 SUNDAY
3rd Sunday of Great Lent: The Cross. Tone 2. Mat. Gos. 10. Combine Octoechos & Triodion. Great Vespers: Entrance. Before beginning Vespers, the priest gives the blessing, the cantor reads the opening prayers, and during the Tropar of the Cross ("O Lord save your people...") the priest moves the Cross, decorated with flowers, from the Proskomedia to the Holy Table. Then he gives the blessing to begin Vespers. Matins: Resurrectional Gospel. Psalm 50. "Open the doors of repentance". Katavasia from Triodion. At the Great Doxology, the priest, in full vestments, censes 3 times around the Holy Table, and during the 3rd "Holy God" he takes the Cross in procession from the Altar to a stand in the middle of the church for veneration by the faithful. During the time of the procession, we sing the Tropar and Kontak of the Cross. The Cross is not raised and lowered toward the four cardinal points as on the day of the Lifting Up of the Holy Cross (Sept. 14), but it is placed on a stand, and we bow down in front of it. Then we venerate the Cross with great prostrations, singing the hymn: "Before your Cross". Liturgy of St. Basil: In place of “Holy God,” sing “Before your cross.” Epis. Hebrews 4:14-16; 5:1-6. Gos. Mark 8:34-9:1. Axion: “In you o woman full of grace.”

11 SUNDAY

14 WEDNESDAY
Canon of St. Andrew of Crete (See the Triodion)

16 FRIDAY
Akathist to the Mother of God (See the Triodion)

18 SUNDAY

23 FRIDAY
Great Martyr and Trophy Bearer George. Observation: Because the celebration of the Feast of Pascha is variable, the celebration of the service for St. George varies and changes as follows: When it falls during Great Lent, the Liturgy of Presanctified Gifts is

24 SATURDAY

25 SUNDAY

26- 28 GREAT AND HOLY MONDAY to GREAT AND HOLY WEDNESDAY
Holy Week. Presanctified Holy Liturgy is celebrated in the morning, and each evening Bridegroom Matins with Gospel readings, the hymn “Behold the Bridegroom comes” and the Exapostilar “Your Bridal Chamber”. In monasteries, in the mornings we read the Hours and the whole text of the four Gospels until the episodes of the Passion.
Wednesday morning ends the saying of the Prayer of St. Ephraim with the great prostrations. In the parishes, on Wednesday afternoon/evening, we celebrate the Sacrament of Holy Unction.

29 GREAT AND HOLY THURSDAY

30 GREAT AND HOLY FRIDAY
Follow the Triodion. **Royal Hours** with Gospel readings. **Vespers:** Gospel readings. Entrance with Gospel book. Taking the Body down from the Cross. 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; according to the Slavic practice, at the time of the Troparia. **Evening: Matins of Holy Saturday. Lamentations.** Follow Triodion. According to the Byzantine tradition, the Lamentations are sung after the Praises, immediately before the Great Doxology, after which the priest does not enter into the Altar but goes in procession around the church with the Epitaphion. After entering the church, the Epitaphion is taken directly into the altar and placed on the Holy Table where it remains until the Ascension of Our Lord. In the Slavic tradition, the Lamentations are sung after the troparia, and the Epitaphion, after the procession, remains in the middle of the church until Pascha night; then it is placed on the Holy Table. Matins ends with a reading from the Old Testament, the Epistle and the Gospel, the Litanies and Dismissal.

**THE TIPIC FOR MAY**

1 GREAT AND HOLY SATURDAY
Liturgy of St. Basil combined with the Hours, Typika and Vespers. In place of “Holy God” sing “All baptized in Christ”. Epis. Romans 6:3-11. Gos. Matthew 28:1-20. In place of “Alleluia”, Cherubic Hymn and usual Axion, see Triodion for special texts. Last day of the Triodion. From now until the Sunday of All Saints, the Pentecostarion is the guide for all the services.

2 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:** Until Pentecost, the priest begins the Liturgy with the regular blessing, “Christ is risen” (3 times) in place of “Heavenly King”. Until Thomas Sunday, he then censes the Holy Table singing “Christ is risen” interspersed with the Paschal sticheras (“Let God arise”). Great Litany. From Thomas Sunday until the Ascension, he no longer censes the Holy Table while singing the Paschal sticheras, but he sings only “Christ is risen” 3 times. The prayer “Heavenly King” is not said again until Pentecost. The Liturgy is served as on Pascha night until Thomas Sunday. In place of “Holy God”, sing “All baptized”. Epis. Acts 1:1-8. Gos. John 1:1-17. Axion: “The angel cried out”. **After Liturgy, blessing of the Artos (Paschal bread), meats, eggs and dairy products.** In the evening, **Agape Vespers:** Entrance with Gospel. Reading of Gospel in many languages. All the doors of the Altar remain open until Thomas Sunday. During Bright Week, Vespers, Matins, Hours and Liturgy are the same as on Pascha, changing only the tone, Epistle and Gospel readings. Until the Ascension of our Lord, all services begin with “Christ is risen”, sung 3 times, followed by “Holy God”. In place 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”.

3 **BRIGHT MONDAY**


4 **BRIGHT TUESDAY**


7 **FRIDAY**

**Life-giving Fountain of the Birthgiver of God.** Follow Pentecostarion for the services of Vespers, Matins and Liturgy.

9 **SUNDAY**

16  SUNDAY

21  FRIDAY

23  SUNDAY

26  WEDNESDAY

30  SUNDAY

**THE TIPIC FOR JUNE**

6  SUNDAY

10  THURSDAY

13 SUNDAY

19 SATURDAY

20 SUNDAY

21 MONDAY

24 THURSDAY

27 SUNDAY
1st Sunday after Pentecost: All Saints. Tone 8. Mat. Gos. 1. Usual order of service as for all Sundays throughout the year. The last day when the Pentecostarion is used. From this day on, the Octoechos and Menaion are used. From today we sing at Matins the
Katavasia of Annunciation until August 1, when we change to the Katavasia of the Cross.

29 **TUESDAY**

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**THE TYPIC FOR JULY**

4 **SUNDAY**

11 **SUNDAY**

18 **SUNDAY**

20 **TUESDAY**

25 **SUNDAY**
27  TUESDAY

THE TIPIC FOR AUGUST

1  SUNDAY

6  FRIDAY

8  SUNDAY

15  SUNDAY
22  **SUNDAY**  

29  **SUNDAY**  

**THE TIPIC FOR SEPTEMBER**

1  **WEDNESDAY**  
Beginning of the Ecclesiastical Year.

5  **SUNDAY**  

8  **WEDNESDAY**  

12 **SUNDAY**  

14  **TUESDAY**  
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”. Sing the Tropar of the Cross 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”. 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.

19 **SUNDAY**

26 **SUNDAY**

**THE TIPIC FOR OCTOBER**

1 **FRIDAY**

3 **SUNDAY**

10 **SUNDAY**
14 **THURSDAY**

17 **SUNDAY**

24 **SUNDAY**

26 **TUESDAY**

27 **THURSDAY**

31 **SUNDAY**

**THE TIPIC FOR NOVEMBER**

7 **SUNDAY**

Page 17 of 20
8  **MONDAY**


13  **SATURDAY**


14  **SUNDAY**


15  **MONDAY**

Beginning of Fast for Nativity of the Lord. **St. Paisie of Neamtz.**

21  **SUNDAY**


28  **SUNDAY**


30  **TUESDAY**

THE TIPIC FOR
DECEMBER

5  SUNDAY
27th Sunday after Pentecost. Tone 7. Mat. Gos. 2. Follow Menaion. Great Vespers:
Entrance. Matins: Polyeleos. Resurrectional Hymns of Blessings. Hymns of Ascent from

6  MONDAY
Holy Hierarch and Wonderworker Nicholas, Archbishop of Mira in Lycia. Follow
right.”

12  SUNDAY
Combine Octoechos and Menaion (between December 11-17). Great Vespers: Entrance.
Hymns of Blessings. See Menaion for proper combination of Sticheras, Tropars,

19  SUNDAY
Gos. 4. Combine Octoechos and Menaion (December 17). Same order of service as for
the preceding Sunday, except that beginning with December 20 in the Menaion is the
Forefeast of the Birth of Christ which has its own “Glory”, Sticheras and a special Tropar
(see the rubrics in Menaion). Great Vespers: Entrance. Matins: Polyeleos.

24  FRIDAY
Eve of Birth of Christ. Follow Menaion. (Strict fast). Royal Hours, each with an Old
Great Compline with Litia combined with Festal Matins: Polyeleos. Megalinaria.
Ode 9, in place of “more honorable”, sing Irmos of Ode 9 of Festal Canon. Praises. Great
Doxology.
25  SATURDAY

26  SUNDAY

27  MONDAY

31  FRIDAY
Leave-taking of the Birth of Christ.