

<b><u>PARISH</u></b> <b><u>TYPIKON: II</u></b>	<b>5<sup>th</sup> CLASS</b> <b>SIMPLE</b> <b>COMMEMORATION</b> <b>SUNDAY</b>	<b>4<sup>th</sup> CLASS</b> <b>DOXOLOGY</b> <b>COMMEMORATION</b> <b>SUNDAY</b>	<b>3<sup>rd</sup> CLASS</b> <b>VIGIL/POLYELEOS</b> <b>COMMEMORATION</b> <b>SUNDAY</b>	<b>2<sup>nd</sup> CLASS</b> <b>MOTHER OF GOD</b> <b>GREAT FEAST</b> <b>SUNDAY</b>	<b>1<sup>st</sup> CLASS</b> <b>THE MASTER</b> <b>GREAT FEAST</b> <b>ANY DAY</b>
<b>Vespers</b>	Great	Great	Great	Great	Great
<b>Opening Exclamation</b>	"Blessed is our God..."	"Blessed is our God..."	"Blessed is our God..."	"Blessed is our God..."	"Blessed is our God..."
<b>Psalm 103</b>	Yes	Yes	Yes; may chant anoixantaria	Yes; may chant anoixantaria	Yes; may chant anoixantaria
<b>Litany of Peace</b>	Yes	Yes	Yes	Yes	Yes
<b>Psalter</b>	Kathisma I (Psalms 1-8)	Kathisma I (Psalms 1-8)	Kathisma I (Psalms 1-8)	Kathisma I (Psalms 1-8)	No, except on Palm & Thomas Sundays, & when 9/14 is a Sunday
<b>Little Litany</b>	"For thine is the might..."	"For thine is the might..."	"For thine is the might..."	"For thine is the might..."	Only if the Psalter was read.
<b>Lord, I have cried</b>	Octoechos=7 Menaion=3 <sup>1</sup> (for a Double Simple it is 2+1=3 from the Menaion)	Octoechos=6 Menaion=4	Octoechos=6 Menaion=4 <sup>2</sup>	Octoechos=4 Menaion=6	Menaion

<sup>1</sup> When a Simple (5<sup>th</sup> Class) Commemoration with two doxastika (one on *Lord, I have cried* and another on the aposticha) coincides with a Sunday, the following changes to the above-listed rubrics are observed. GREAT VESPERS: At *Lord, I have cried* chant 6 from the Octoechos and 4 for the commemoration from the Menaion (doubling the first if necessary), *Glory* from the Menaion and *Both now* from the Octoechos in the tone of the week. At the aposticha chant *Glory* from the Menaion and *Both now* from the Octoechos in the same tone. At the apolytikia chant once the apolytikion of the resurrection from the Octoechos in the tone of the week, *Glory* and the apolytikion of the commemoration from the Menaion and *Both now* and the Theotokion from the Octoechos in the same tone. ORTHROS: At *God is the Lord* chant twice the apolytikion of the resurrection from the Octoechos in the tone of the week, *Glory* and the apolytikion of the commemoration from the Menaion and *Both now* and the Theotokion from the Octoechos in the same tone. At the exaposteilaria chant the exaposteilarion of the appointed eothinon, the exaposteilarion of the commemoration from the Menaion and the accompanying Theotokion of the commemoration from the Menaion. DIVINE LITURGY: at the little entrance chant the apolytikion of the resurrection, the apolytikion of the commemoration, the apolytikion of the patron saint or titular feast of the church temple and the seasonal kontakion. The commemoration is mentioned in all dismissals.

<sup>2</sup> Except for the following commemorations for which the Typikon prescribes 4 for the resurrection and 6 for the commemoration: the Repose of St. John the Theologian (September 26), the Great-martyr Demetrios (October 26), the Archangels (November 8), St. Nicholas of Myra (December 6), the Three Hierarchs (January 30; but if it coincides with Meat Fare Sunday it is 4 for the resurrection, 3 from the Triodion and 3 for the commemoration; if it coincides with any other Triodion Sunday it is 4 for the resurrection, 2 from the Triodion and 4 for the commemoration), the Nativity of the Forerunner (June 24), the Foremost Apostles Peter and Paul (June 29), and the Holy Fathers of the Fourth and Seventh Oecumenical Councils.

<b>Glory, Both now (G BN)</b>	GBN=Octoechos in tone of the week	G=Menaion BN=Octoechos in tone of the week	G=Menaion BN=Octoechos in tone of the week	GBN=Menaion	GBN=Menaion
<b>Entrance</b>	Yes	Yes	Yes	Yes	Yes
<b>O gladsome Light<sup>3</sup></b>	Chanted	Chanted	Chanted	Chanted	Chanted
<b>Prokeimenon</b>	"The Lord is King"	"The Lord is King"	"The Lord is King"	"The Lord is King"	of the day
<b>O. T. Readings</b>	No	No	Yes	Yes	Yes
<b>Ektenia</b>	"Let us all say..."	"Let us all say..."	"Let us all say..."	"Let us all say..."	"Let us all say..."
<b>Vouchsafe, O Lord</b>	Yes	Yes	Yes	Yes	Yes
<b>Litany &amp; Prayer</b>	"Let us complete our evening"	"Let us complete our evening"	"Let us complete our evening"	"Let us complete our evening"	"Let us complete our evening"
<b>Litia &amp; Artoklasia</b>	no	no	if desired	if desired	if desired
<b>Aposticha</b>	Octoechos	Octoechos	Octoechos	Octoechos	Menaion
<b>Glory, Both now</b>	GBN=Octoechos	G=Menaion BN=in same tone from Octoechos or, if appointed, GBN=Octoechos	G=Menaion BN=in same tone from Octoechos	GBN=Menaion	GBN=Menaion
<b>Apolytikion</b>	resurrection (once) GBN=Theotokion in the same tone	resurrection (once) G=of the commemoration BN=Theotokion in the same tone	resurrection (once) G=of the commemoration BN=Theotokion in the same tone	resurrection (once) G= of the feast BN=of the feast	of the feast (thrice, without GBN)
<b>Dismissal</b>	"Wisdom" etc. and the Great Dismissal (do not mention commemoration)	"Wisdom" etc. and the Great Dismissal (mention the commemoration)	"Wisdom" etc. and the Great Dismissal (mention the commemoration); but if there was Artoklasia, "Let us pray..." "The blessings of the Lord..." then "Glory to thee..."	"Wisdom" etc. and the Great Dismissal (mention the feast); but if there was Artoklasia, "Let us pray..." "The blessings of the Lord..." then "Glory to thee..."	"Wisdom" etc. and the Great Dismissal (festal characteristic phrase); but if there was Artoklasia, "Let us pray..." "The blessings of the Lord..." then "Glory to thee..."

<sup>3</sup> According to Athonite usage "O gladsome Light" is chanted only when more than one priest makes the entrance; but in parish practice "O gladsome Light" is usually chanted at Great Vespers even if only one priest makes the entrance.

			with Great Dismissal	with Great Dismissal	with Great Dismissal
<b>Little Compline</b>	hypakoë	hypakoë	hypakoë	hypakoë GBN and festal apolytikion	festal apolytikion
<b>Midnight</b>	Sunday	Sunday	Sunday	Sunday	Festal
<b>Orthros</b>	Sunday	Sunday	Sunday	Sunday	Festal
<b>Six Psalms</b>	Yes	Yes	Yes	Yes	Yes
<b>Litany of Peace</b>	Yes	Yes	Yes	Yes	Yes
<b>Troparia at God is the Lord</b>	resurrection G=resurrection BN=Theotokion in the same tone	resurrection (twice) G=commemoration BN= Theotokion in the same tone	resurrection (twice) G=commemoration BN= Theotokion in the same tone	resurrection (once) G=of the feast BN=of the feast	of the feast (thrice, without GBN)
<b>1<sup>st</sup> Psalter Reading</b>	Kathisma II (Pss. 9-16)	Kathisma II (Pss. 9-16)	Kathisma II (Pss. 9-16)	Kathisma II (Pss. 9-16)	of the day
<b>1<sup>st</sup> Little Litany</b>	"For thine is the might..."	"For thine is the might..."	"For thine is the might..."	"For thine is the might..."	"For thine is the might..."
<b>1<sup>st</sup> Poetic Kathisma</b>	resurrection G=resurrection BN=Theotokion	resurrection G=resurrection BN=Theotokion	resurrection G= res. or comm. BN=Theotokion	resurrection G=resurrection BN=feast	feast GBN=feast
<b>2<sup>nd</sup> Psalter Reading</b>	Kathisma III (Pss. 17-23)	Kathisma III (Pss. 17-23)	Kathisma III (Pss. 17-23)	Kathisma III (Pss. 17-23)	of the day
<b>2<sup>nd</sup> Little Litany</b>	"For thou art a good God..."	"For thou art a good God..."	"For thou art a good God..."	"For thou art a good God..."	"For thou art a good God..."
<b>2<sup>nd</sup> Poetic Kathisma</b>	resurrection G=resurrection BN=Theotokion	resurrection G=resurrection BN=Theotokion	resurrection G= res. or comm. BN=Theotokion	resurrection G=resurrection BN=feast	feast GBN=feast
<b>3<sup>rd</sup> Psalter Reading</b>	Amomos or Polyeleos as appointed	Amomos or Polyeleos as appointed	Polyeleos and Eclogarion	Ps. 44 and Eclogarion	Polyeleos and Eclogarion
<b>Evlogitaria</b>	Yes	Yes	Yes	No	No, unless appointed
<b>3<sup>rd</sup> Little Litany</b>	"For blessed is thy name..."	"For blessed is thy name..."	"For blessed is thy name..."	"For blessed is thy name..."	"For blessed is thy name..."
<b>3<sup>rd</sup> Poetic Kathisma</b>	None	None	commemoration GBN=Theotokion	feast GBN=feast	feast GBN=feast

<b>Hypakoë</b>	Yes	Yes	Yes	Yes	No
<b>Anavathmoi</b>	Octoechos	Octoechos	Octoechos	Octoechos	"From my youth"
<b>Prokeimenon</b>	Octoechos	Octoechos	Octoechos	of the feast	of the feast
<b>Gospel</b>	eothinon from the south of holy table	eothinon from the south of holy table	eothinon from the south of holy table	feast from the holy doors	feast from the holy doors
<b>In that we have beheld</b>	Yes	Yes	Yes	Yes	No, except on 9/14 when it's a Sunday
<b>Psalm 50 and Veneration of Gospel Book</b>	Yes, chanted in Tone 6 during veneration	Yes, chanted in Tone 6 during veneration	Yes, chanted in Tone 6 during veneration	Yes, said and there is no veneration	Yes, said and there is no veneration
<b>Idiomelon</b>	G=Through the intercessions of the Apostles... BN=Through the intercessions of the Theotokos... Have mercy on me... Jesus having risen...	G=Through the intercessions of the Apostles... BN=Through the intercessions of the Theotokos... Have mercy on me... Jesus having risen...	G=Through the intercessions of the Apostles... BN=Through the intercessions of the Theotokos... Have mercy on me... Jesus having risen...	G=Through the intercessions of the Theotokos... BN=Through the intercessions of the Theotokos... Have mercy on me... and the festal Idiomelon	G=festal verse BN=festal verse Have mercy on me... and the festal Idiomelon.
<b>Intercession</b>	Yes	Yes	Yes	Yes	Yes
<b>Kontakion, Oikos and Synaxarion</b>	Yes, said not chanted	Yes, said not chanted	Yes, said not chanted	Yes, said not chanted	Yes, said not chanted
<b>Katavasiai</b>	seasonal	seasonal	seasonal	seasonal	festal
<b>Ode 8</b>	before the katavasia of Ode 8, chant "We praise, we bless, and we worship the Lord"	before the katavasia of Ode 8, chant "We praise, we bless, and we worship the Lord"	before the katavasia of Ode 8, chant "We praise, we bless, and we worship the Lord"	before the katavasia of Ode 8, chant "We praise, we bless, and we worship the Lord"	before the katavasia of Ode 8, chant "We praise, we bless, and we worship the Lord"
<b>"My soul magnifies..." and "More honorable..."</b>	Yes, in tone of the katavasiai	Yes, in tone of the katavasiai	Yes, in tone of the katavasiai	No, chant complete Ode 9 of the festal canon	No, chant complete Ode 9 of the festal canon
<b>Ode 9</b>	katavasia of Ode 9	katavasia of Ode 9	katavasia of Ode 9	katavasia of Ode 9	katavasia of Ode 9
<b>Little Litany</b>	"For all the powers of heaven..."	"For all the powers of heaven..."	"For all the powers of heaven..."	"For all the powers of heaven..."	"For all the powers of heaven..."

<b>Holy is the Lord</b>	Yes	Yes	Yes	Yes	No, except on Palm Sunday
<b>Exaposteilarion</b>	resurrection and its Theotokion (without GBN)	resurrection, commemoration and its Theotokion (without GBN)	resurrection, commemoration and its Theotokion (without GBN)	resurrection, feast, and feast (without GBN)	Feast (thrice, without GBN); but Palm Sunday has no exaposteilarion
<b>Praises</b>	resurrection=8	resurrection=4 commemoration=4	resurrection=4 commemoration=4	resurrection=4 feast=4	feast
<b>Glory, Both now</b>	G=eothinon BN="Most blessed art thou..."	G=eothinon BN="Most blessed art thou..."	G=eothinon or commemoration (cf. Typikon) BN="Most blessed art thou..."	G=feast BN="Most blessed art thou..."	GBN=feast or, if appointed, G=feast BN=feast
<b>Great Doxology</b>	chanted	chanted	chanted	chanted	chanted
<b>Apolytikion</b>	"Today is salvation.."	"Today is salvation.."	"Today is salvation.."	"Today is salvation.."	festal apolytikion
<b>Ektenia</b>	"Have mercy"	"Have mercy"	"Have mercy"	"Have mercy"	"Have mercy"
<b>Litany &amp; Prayer</b>	"Let us complete"	"Let us complete"	"Let us complete"	"Let us complete"	"Let us complete"
<b>Dismissal</b>	"Wisdom" etc. and the Great Dismissal with Sunday's characteristic phrase (do not mention the commemoration)	"Wisdom" etc. and the Great Dismissal with Sunday's characteristic phrase (mention the commemoration)	"Wisdom" etc. and the Great Dismissal with Sunday's characteristic phrase (mention the commemoration)	"Wisdom" etc. and the Great Dismissal with Sunday's characteristic phrase (mention the feast at the remembrance of the Theotokos)	"Wisdom" etc. and the Great Dismissal with the Feast's own characteristic phrase (without Sunday's phrase)
<b>Liturgy</b>					
<b>Refrains of the 1<sup>st</sup> &amp; 2<sup>nd</sup> Antiphons</b>	1 <sup>st</sup> "Through the intercessions..." 2 <sup>nd</sup> "O Son of God, risen from the dead..." Glory, Both now, "Only begotten Son..."	1 <sup>st</sup> "Through the intercessions..." 2 <sup>nd</sup> "O Son of God, risen from the dead..." Glory, Both now, "Only begotten Son..."	1 <sup>st</sup> "Through the intercessions..." 2 <sup>nd</sup> "O Son of God, risen from the dead..." Glory, Both now, "Only begotten Son..."	1 <sup>st</sup> "Through the intercessions..." 2 <sup>nd</sup> "O Son of God, risen from the dead..." Glory, Both now, "Only begotten Son..."	1 <sup>st</sup> "Through the intercessions..." 2 <sup>nd</sup> "O Son of God, (characteristic phrase)..." Glory, Both now, "Only begotten Son"

<b>Refrain of the 3<sup>rd</sup> Antiphon</b>	apolytikion of the resurrection	apolytikion of the resurrection	apolytikion of the resurrection	apolytikion of the feast	apolytikion of the feast
<b>Eisodikon</b>	“Come let us worship...O Son of God, risen from the dead...”	“Come let us worship...O Son of God, risen from the dead...”	“Come let us worship...O Son of God, risen from the dead...”	“Come let us worship...O Son of God, risen from the dead...”	of the feast
<b>Apolytikia</b>	of the resurrection, commemoration(s), and patron saint	of the resurrection, commemoration(s), and patron saint	of the resurrection, commemoration(s), and patron saint	of the resurrection and feast	of the feast only
<b>Kontakion</b>	seasonal	seasonal	seasonal	of the feast only	of the feast only
<b>Holy God</b>	Yes	Yes	Yes	Yes	as appointed
<b>New Testament Readings</b>	Epistle of the day; Gospel of the day	Epistle of the day; Gospel of the day	Epistle of the commemoration; Gospel of the day <sup>4</sup>	Epistle of the feast; Gospel of the feast (except, when they are both for the Sunday before the Cross)	Epistle of the feast; Gospel of the feast
<b>It is truly meet</b>	Yes, or during Lent, “In thee rejoiceth”	Yes, or during Lent, “In thee rejoiceth”	Yes, or during Lent, “In thee rejoiceth”	No, special for the feast	No, special for the feast
<b>Koinonikon</b>	“Praise ye the Lord”	“Praise ye the Lord”	“Praise ye the Lord” & for commemoration	for the feast	for the feast
<b>We have seen the true light</b>	Yes	Yes	Yes	Yes	No, the apolytikion of the feast
<b>Kollyva</b>	No	No	if desired	if desired	No
<b>Dismissal</b>	Great Dismissal with Sunday’s characteristic phrase (do not mention the commemoration)	Great Dismissal with Sunday’s characteristic phrase (mention the commemoration)	Great Dismissal with Sunday’s characteristic phrase (mention the commemoration)	Great Dismissal with Sunday’s characteristic phrase (mention the feast at the remembrance of the Theotokos)	Great Dismissal with the Feast’s own characteristic phrase (without Sunday’s phrase)
<b>9<sup>th</sup> Hour</b>					

<sup>4</sup> Except when the Typikon appoints that both the Epistle and Gospel are for the commemoration: the three commemorations of the Forerunner (Synaxis on January 7, Nativity on June 24 and Beheading on August 29), the Foremost Apostles Peter and Paul (June 29), the Synaxis of the Twelve Holy Apostles (June 30), the four evangelists Matthew (November 16), Mark (April 25), Luke (October 18) and John (September 26), the Holy Fathers of the First, Fourth and Seventh Oecumenical Councils, and the Three Hierarchs (January 30; but if it coincides with a Triodion Sunday the Epistle is for the Three Hierarchs while the Gospel is for the Triodion Sunday).

<b>Apolytikion</b>	resurrection	resurrection	resurrection G=commemoration	resurrection G= feast	feast
<b>Kontakion</b>	hypakoë	hypakoë	hypakoë	feast	feast

