

DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 20, 2020
TONE 3 / 6TH MATINS GOSPEL
FIRST DAY OF THE FOREFEAST OF THE NATIVITY
HOLY FATHERS OF CHRIST
(SUNDAY BEFORE THE NATIVITY OR THE GENEALOGY OF CHRIST)

صلاة السحر لأحد الذي قبل عيد الميلاد (والمعروف بأحد النسبة)

THIRD ANTIPHON: APOLYTIKION OF THE RESURRECTION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَلِتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

- *During the Little Entrance, chant the above Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant the apolytikia in the following order:*

APOLYTIKION OF THE RESURRECTION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَلِتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

APOLYTIKION OF THE FOREFEAST OF THE NATIVITY IN TONE FOUR

Be thou ready, Bethlehem, Eden hath opened unto all. * Ephratha, prepare thyself, for now, behold, the Tree of Life * hath blossomed forth in the cave from the holy Virgin. * Her womb hath proved a true spiritual Paradise, * wherein the divine and saving Tree is found, * and as we eat thereof we shall all live, * and shall not die as did Adam. * For Christ is born now to raise the image that had fallen aforesaid.

اسْتَعِدِّي يَا بَيْتَ لَحْمٍ، فَقَدْ فُتِحَتْ عَدْنُ الْجَمِيعِ، تَهَيَّأِي يَا أَفْرَاثَا، لِأَنَّ عَوْدَ الْحَيَاةِ قَدْ أَزْهَرَ فِي الْمَغَارَةِ مِنَ الْبَتُولِ. لِأَنَّ بَطْنَهَا قَدْ ظَهَرَ فِرْدَوْسًا عَقْلِيًّا، فِيهِ الْغَرْسُ الْإِلَهِيُّ، الَّذِي إِذْ نَأْكُلُ مِنْهُ نَحْيَا وَلَا نَمُوتُ مِثْلَ آدَمَ. الْمَسِيحُ يُوَلَّدُ مِنْهُضًا الصُّورَةَ الَّتِي سَقَطَتْ مِنْذُ الْقَدِيمِ.

APOLYTIKION OF SUNDAY BEFORE THE NATIVITY IN TONE TWO

Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Wherefore, by their prayers, O Christ God, save our souls.

عَظِيمَةٌ هِيَ أَعْمَالُ الْإِيمَانِ، لِأَنَّ الْفَتِيَّةَ الثَّلَاثَةَ الْقَدِيسِينَ قَدِ ابْتَهَجُوا فِي يَنْبُوعِ اللَّهْيَبِ كَأَنَّهُمْ عَلَى مَاءِ الرَّاحَةِ، وَالنَّبِيَّ دَانِيَالَ ظَهَرَ رَاعِيًا لِلسَّبَاعِ كَأَنَّهُمْ غَنَمٌ، فَبِتَضَرُّعِهِمْ أَيُّهَا الْمَسِيحُ الْإِلَهَ خَلِّصْ نَفُوسَنَا.

APOLYTIKION OF ST. GEORGE IN TONE FOUR

As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.

بِمَا أَنْكَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورِجِيُوسَ الْبَلْبَسِ الظُّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهِي فِي خَلَاصِ نَفُوسِنَا.

KONTAKION IN PREPARATION OF CHRIST'S NATIVITY (Birth) IN TONE THREE

The Virgin comes today to the cave to give birth, ineffably to bring forth the Word eternal. Therefore, rejoice O earth at the message; with the angels and shepherds give glory to Him who shall appear by His own will as a young child, He who is from eternity God.

الْيَوْمَ الْعَذْرَاءُ تَأْتِي إِلَى الْمَغَارَةِ لِتَلِدَ الْكَلِمَةَ الَّتِي قَبْلَ الدُّهُورِ، وَوَلَادَةٌ لَا تُفَسَّرُ وَلَا يُنْطَقُ بِهَا، فَافْرَجِي أَيُّهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجْدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيُظْهِرُ بِمَشِيئَتِهِ طِفْلًا جَدِيدًا وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ.

EPISTLE (for the Sunday before the Nativity)

Blessed are You, O Lord, the God of our Fathers.
(Daniel 3:26)

For You are just in all You have done. (Daniel 3:27)

The Reading from the Epistle of St. Paul to the Hebrews (11:9-10; 32-40)

Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: O God, we have heard with our ears. (Psalm 43:1)

(Refrain) Alleluia, Alleluia, Alleluia.

verse: The righteous cried and the Lord heard them.

(Psalm 33:17)

(Refrain) Alleluia, Alleluia, Alleluia.

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا .

لَأَنَّكَ عَدَلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا .

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ

(40-32, 10-9:11)

يَا إِخْوَةَ، بِالْإِيمَانِ نَزَلَ إِبْرَاهِيمُ فِي أَرْضِ الْمِيْعَادِ نَزْوَلَهُ فِي أَرْضٍ غَرِيبَةٍ، وَسَكَنَ فِي خِيَامٍ مَعَ اسْحَقَ وَيَعْقُوبَ الْوَارِثَيْنِ مَعَهُ لِلْمُوْعَدِ بِعَيْنِهِ * لِأَنَّهُ انْتَضَرَ الْمَدِينَةَ ذَاتِ الْأُسُسِ الَّتِي اللَّهُ صَانِعُهَا وَبَارِنُهَا * وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ، وَبَارَاقَ، وَشَمْشُونَ، وَيَفْتَاخَ، وَدَاوُدَ، وَصَمُوئِيلَ، وَالْأَنْبِيَاءِ * الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمُوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسْوَدِ * وَأَطْفَأُوا حِدَّةَ النَّارِ، وَنَجَّوْا مِنْ حَذِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشْدَاءَ فِي الْحَرْبِ، وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ * وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِالْقِيَامَةِ . وَعُدَّتْ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ لِيَحْصَلُوا عَلَى قِيَامَةِ أَفْضَلِ * وَآخَرُونَ ذَاقُوا الْهَزْءَ، وَالْجَلْدَ، وَالْقَيْوَدَ أَيْضًا وَالسَّجْنَ * وَرُجِمُوا، وَنُشِرُوا، وَامْتَحِنُوا، وَمَاتُوا بِحَذِّ السَّيْفِ، وَسَاخُوا فِي جُلُودِ غَمٍّ وَمِعْزٍ، وَهُمْ مُعْزُونَ مُضَايِقُونَ مَجْهُودُونَ * (وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ *). وَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ، وَالْجِبَالِ، وَالْمَغَاوِرِ، وَكُهُوفِ الْأَرْضِ * فَهَؤُلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا الْمُوَاعِدَ * لِأَنَّ اللَّهَ سَبَقَ فَنَظَرَ لَنَا شَيْئًا أَفْضَلَ، أَنْ لَا يَكْمُلُوا بِدُونِنَا .

GOSPEL (for the Sunday before the Nativity: "The Genealogy")

The Reading from the Holy Gospel according to St. Matthew (1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ
وَالْتَلْمِيزِ الطَّاهِرِ (25-1:1)

كِتَابُ مِيلَادِ يَسُوعَ الْمَسِيحِ ابْنِ دَاوُدَ ابْنِ إِبْرَاهِيمَ * فإِبْرَاهِيمُ
وَلَدَ إِسْحَقَ، وَإِسْحَقُ وَلَدَ يَعْقُوبَ، وَيَعْقُوبُ وَلَدَ يَهُوذَا
وَإِخْوَتَهُ * وَيَهُوذَا وَلَدَ فَارِصَ، وَفَارِصُ وَلَدَ
حَصْرُونَ، وَحَصْرُونَ وَلَدَ أَرَامَ * وَأَرَامُ وَلَدَ عَمِينَادَابَ،
وَعَمِينَادَابُ وَلَدَ نَحْشُونَ، وَنَحْشُونَ وَلَدَ سَلْمُونَ * وَسَلْمُونَ
وَلَدَ بُوعَزَ مِنْ رَاْحَابَ، وَبُوعَزُ وَلَدَ عُوبِيدَ مِنْ رَاعُوثَ،
وَعُوبِيدُ وَلَدَ يَسَى، وَيَسَى وَلَدَ دَاوُدَ الْمَلِكِ * وَدَاوُدُ الْمَلِكُ وَلَدَ
سُلَيْمَانَ مِنَ الَّتِي كَانَتْ لِأُرِّيَا * وَسُلَيْمَانُ وَلَدَ رَحْبَعَامَ،

the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, Who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations. Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.

وَرَحْبَعَامُ وُلِدَ أَبِييَا، وَأَبِيَا وُلِدَ آسَا * وَأَسَا وُلِدَ يَوْشَافَاطَ، وَيَوْشَافَاطُ وُلِدَ يُورَامَ، وَيُورَامُ وُلِدَ عَزِّيَا * وَعَزِّيَا وُلِدَ يُوْتَامَ، وَيُوْتَامُ وُلِدَ أَحَازَ، وَأَحَازُ وُلِدَ حَزَقِيَّيَا * وَحَزَقِيَّيَا وُلِدَ مَنَّسَى، وَمَنَّسَى وُلِدَ آمُونَ، وَآمُونَ وُلِدَ يَوْشِيَا * وَيَوْشِيَا وُلِدَ يَكُنْيَا وَإِخْوَتَهُ فِي جَلَاءِ بَابِلَ * وَمِنْ بَعْدِ جَلَاءِ بَابِلَ، يَكُنْيَا وُلِدَ شَالْتَيْلَ، وَشَالْتَيْلُ وُلِدَ زَرْبَابَيْلَ * وَزَرْبَابَيْلُ وُلِدَ أَبِيهُودَ، وَأَبِيهُودُ وُلِدَ أَلْيَاقِيمَ، وَأَلْيَاقِيمُ وُلِدَ عَازُورَ * وَعَازُورُ وُلِدَ صَادُوقَ، وَصَادُوقُ وُلِدَ أَحِيمَ، وَأَحِيمُ وُلِدَ أَلْيَهُودَ * وَأَلْيَهُودُ وُلِدَ أَلْعَازَارَ، وَأَلْعَازَارُ وُلِدَ مَتَّانَ، وَمَتَّانُ وُلِدَ يَعْقُوبَ * وَيَعْقُوبُ وُلِدَ يَوْسُفَ رَجُلٍ مَرِيَمَ الَّتِي وُلِدَ مِنْهَا يَسُوعُ، الَّذِي يُدْعَى الْمَسِيحَ * فَكُلُّ الْأَجْيَالِ مِنْ إِبْرَاهِيمَ إِلَى دَاوُدَ أَرْبَعَةَ عَشَرَ جِيَالًا، وَمِنْ دَاوُدَ إِلَى جَلَاءِ بَابِلَ أَرْبَعَةَ عَشَرَ جِيَالًا، وَمِنْ جَلَاءِ بَابِلَ إِلَى الْمَسِيحِ أَرْبَعَةَ عَشَرَ جِيَالًا * أَمَّا مَوْلِدُ يَسُوعَ الْمَسِيحِ فَكَانَ هَكَذَا. لَمَّا خُطِبَتْ مَرِيَمُ أُمُّهُ لِيَوْسُفَ، وَجِدَتْ مِنْ قَبْلِ أَنْ يَجْتَمِعَا حُبْلَى مِنَ الرُّوحِ الْقُدُسِ * وَإِذْ كَانَ يَوْسُفُ رَجُلًا صَدِيقًا، وَلَمْ يَرِدْ أَنْ يُشْهَرَهَا، هَمَّ بِتَخْلِيَتِهَا سِرًّا * وَفِيمَا هُوَ مُتَفَكِّرٌ فِي ذَلِكَ، إِذَا بِمَلَائِكَةِ الرَّبِّ ظَهَرَ لَهُ فِي الْحُلْمِ، قَائِلًا: يَا يَوْسُفُ ابْنَ دَاوُدَ، لَا تَخَفْ أَنْ تَأْخُذَ امْرَأَتَكَ مَرِيَمَ. فَإِنَّ الْمَوْلُودَ فِيهَا إِنَّمَا هُوَ مِنَ الرُّوحِ الْقُدُسِ * وَسَتَلِدُ ابْنًا فَتُسَمِّيهِ يَسُوعَ، فَإِنَّهُ هُوَ يُخَلِّصُ شَعْبَهُ مِنْ خَطَايَاهُمْ * وَكَانَ هَذَا كُلُّهُ لِيَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ الْقَائِلِ: هَا إِنَّ الْعَذْرَاءَ تَحْبَلُ، وَتَلِدُ ابْنًا، وَيُدْعَى عِمَّا نُؤْتِيهِ (الَّذِي تَفْسِيرُهُ اللَّهُ مَعَنَا) * فَلَمَّا نَهَضَ يَوْسُفُ مِنَ النَّوْمِ، صَنَعَ كَمَا أَمَرَهُ مَلَائِكَةُ الرَّبِّ. فَأَخَذَ امْرَأَتَهُ * وَلَمْ يَعْرِفْهَا حَتَّى وُلِدَتْ ابْنَهَا الْبِكْرَ، وَسَمَّاهُ يَسُوعَ.

• *The Divine Liturgy of St. John Chrysostom continues as usual.*

NOTE: Ordinarily, we commemorate St. Ignatius of Antioch on December 20. When this day is a Sunday, the hymns of the Resurrection, the Sunday before the Nativity, and the Forefeast of the Nativity of our Lord, God and Savior Jesus Christ fill the cycle of services. Thus, the commemoration of St. Ignatius is transferred to Saturday, December 19. Therefore, if parishes did not gather for the divine services yesterday, they are encouraged to read the synaxarion and sing the apolytikion in honor of St. Ignatius either during Holy Communion or following the Dismissal.

THE SYNAXARION (Plain Reading)

On this day in the Holy Orthodox Church, we commemorate the holy Hieromartyr Ignatius the God-bearer, Bishop of Antioch.

Verses

Thou wast offered, O Ignatius, to the lions for their supper,
O partaker of the Mystic Supper, and lion of boldness.
On the twentieth, Ignatius died in lions' mandibles.

This holy man is called “the God-bearer” because he constantly bore the name of the Living God in his heart and on his lips. According to tradition, he was thus named because he was held in the arms of God Incarnate, Jesus Christ. On a day when the Lord was teaching His disciples humility, He took a child and placed him among them, saying: Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven (Matthew 18:4). This child was Ignatius. As the third Bishop of Antioch, Ignatius governed the Church of God as a good shepherd and was the first to introduce antiphonal chanting in the Church, in which two choirs alternate the singing. This manner of chanting was revealed to Ignatius by the angels in heaven. When Emperor Trajan was passing through Antioch on his way to do battle with the Persians, he heard of Ignatius, summoned him and counseled him to offer sacrifice to the idols. If Ignatius would do so, Trajan would bestow upon him the rank of senator. Ignatius refused, and was shackled in irons and sent to Rome with ten merciless soldiers, to be thrown to the wild beasts. Ignatius rejoiced in suffering for his Lord, only praying to God that the wild beasts would become the tomb for his body and that no one would prevent him from this death. After a long and difficult journey from Asia through Thrace, Macedonia and Epirus, Ignatius arrived in Rome, where he was thrown to the lions in the circus in the year 106.

By his intercessions, O Christ God, have mercy on us. Amen.

APOLYTIKION OF ST. IGNATIUS OF ANTIOCH IN TONE FOUR

By choosing the Apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Holy Martyr among bishops Ignatius. Entreat the Lord our God to save our souls.

صِرَتْ مُشَابِهًا لِلرُّسُلِ فِي أحوَالِهِمْ وَخَلِيفَةً فِي كِرَاسِيهِمْ، فَوَجِدَتْ
بِالْعَمَلِ الْمِرْقَاةَ إِلَى الثَّوْرِيَّاءِ، أَيُّهَا اللَّاهِجُ بِاللهِ. لِأَجْلِ ذَلِكَ تَتَّبَعْتَ
كَلِمَةَ الْحَقِّ بِاسْتِقَامَةٍ وَجَاهَدْتَ عَنِ الْإِيمَانِ حَتَّى الدَّمِ أَيُّهَا الشَّهِيدُ
فِي الْكَهَنَةِ إِغْنَاطِيُوسَ. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ أَنْ يُخَلِّصَ نَفُوسَنَا.

****SPECIAL NOTE ON THE REMAINDER OF THE NATIVITY FAST****

On December 20, as we enter the five-day Forefestal period of the Nativity of our Lord Jesus Christ, we observe the traditional fasting discipline: no meat, poultry, eggs, dairy, fish, wine and oil. Katalysis (allowance) for wine and oil is made only on Saturday and Sunday.

Portions of the Archdiocesan Service Texts include texts from *The Menaion*, *The Great Horologion*, *The Pentecostarion*, *The Octoechos*, and *The Psalter of the Seventy*, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.