

The 12th Day of September

Leavetaking of the Nativity of the Most Holy Theotokos; Commemoration of the Hieromartyr Autonomus.

Note: On this day, it being the Leavetaking of the Feast of the Nativity of the Theotokos, *everything is taken of the Feast itself.*

Note: The service to **St. Autonomus** is sung on a day before because of the Leavetaking.

Vespers begins with the usual Kathisma. At “**Lord, I call...**,” 6 stichera of the Feast; Glory..., now and ever..., of the Feast. (If it be **Friday evening** however, then Glory..., of the Feast; Now and ever..., the Dogmatic Theotokion in the Tone of the Week). The Prokeimenon of the Day (we omit the Entrance and the Paramœia readings), etc. The Aposticha, all Feast; and the Troparion is of the Feast. And the rest of Vespers, as usual.

At **Compline**, the Kontakion of the Feast. At the **Nocturn (Midnight Office)**, everything as usual, with the Kathisma and usual, not festal, troparia, and the prayer, “Remember, O Lord....”

At **Matins**, after “**God is the Lord...**,” the Troparion of the Feast (twice); Glory..., now and ever... Feast. Usual Kathismas. **Kathisma Hymns**, all Feast. Psalm 50, and the rest as usual. **Both Canons** of the Feast, the first, with 8 Troparia, including the Irmos, and the second, with 6 Troparia including the Irmos. The Katavasia, from the Exaltation of the Cross, “Inscribing the invincible weapon of the Cross upon the waters,” After the **Third Ode**, the Sessional Hymn of the Feast (twice). After the **Sixth Ode**, the Kontakion and Ikos of the Feast. **The Magnificat is not sung.** At the **Ninth Ode**, we sing megalynaria before the Irmosi and Troparia. At the Katavasia of the Ninth Ode, the two Irmosi, each proceeded by its megalynarion. The **Exapostilarion** of the Feast (twice). The **Praises**: 4 stichera of the Feast (including Glory with verses); Glory..., now and ever..., of the Feast. The **Great Doxology**, and the Troparion of the Feast. Usual Litanies and Dismissal.

At the **Hours**, the Troparion and Kontakion of the Feast.

At the **Divine Liturgy**, at the Beatitudes, 8 Troparia from the Ninth Odes of both Canons of the Feast. The Prokeimenon, Alleluia and Communion Hymn are all of the Feast. The Epistle and Gospels are first to the Day and then of the Feast.

However, if it be a Sunday, at the Small Vespers on Saturday, the stichiri of the Resurrection, as usual. At the Aposticha, one stikceron of the Resurrection, and those of the Feast with the festal verses. Glory, now and ever..., Feast. The Troparion of the Resurrection, Glory..., now and ever..., and that of the Feast.

At the **All-night Vigil** on Saturday evening, we begin with the usual Kathisma. At “**Lord, I call...**” 10 stichera: 4 of the Resurrection and 6 of the Feast; Glory..., of the Feast; Now and ever..., the Dogmatic Theotokion in the Tone of the Week. The Entrance and Prokeimenon of the Day, as usual. The Litya, all Feast; the **Aposticha**, all Resurrection. Glory..., now and ever..., of the Feast. At the Blessing of the loaves, Troparia: “Rejoice, O Virgin Theotokos...” (twice) and that of the Feast once.

At **Matins**, after “**God is the Lord...**” the Troparion of the Resurrection (twice); Glory..., now and ever... that of the Feast. Usual Kathismas. **Kathisma Hymns**, all Resurrection. The Polyeley is not sung. “**Blessèd art Thou, O Lord...**” and the rest, as usual. **Ypakoe and Antiphons**: Resurrection. Prokeimenon in the Tone of the Week. “Let every breath,” and the **regular Matins Gospel**. “Having beheld the Resurrection of Christ,” Psalm 50, and the rest as usual. **The Canon** of the Resurrection, with 4 Troparia; that of the Theotokos, with 2 Troparia; and both Canons of the Feast, with 8 Troparia. The Irmosi are of the Resurrection, and the Katavasia, from the Exaltation of the Cross, “Inscribing the invincible weapon of the Cross upon the waters.” After the **Third Ode**, the Kontakion, Ikos and Ypakoe are of the Feast, and the Kathisma hymn of the Feast (twice). After the **Sixth Ode**, the Kontakion and Ikos are of the Resurrection. The **Magnificat** is sung. After the **Ninth Ode**, “Holy is the Lord....” The **Exapostilaria**: one of the Resurrection; Glory..., now and ever..., that of the Feast. The **Praises**: 4 stichera of the Resurrection; 4 of the Feast (including Glory with verses); Glory..., the appointed Gospel sticheron; Now and ever..., “Thou art most-blessèd, O Theotokos...” (as usual). The **Great Doxology**, and the usual troparia of the Resurrection. Usual Litanies and Dismissal.

At the **Hours**, the Troparia: Resurrection. Glory... Feast. Kontakia: Feast and Resurrection (to be said alternately).

At the **Divine Liturgy**, the Beatitudes with 6 stichera of the Resurrection, and four stichera from the Ninth Odes of both canons of the Feast. **After the Entrance**, Troparia: of the Resurrection and the Feast; Kontakia: Resurrection; Glory..., Resurrection; Now and ever..., Feast. **The Prokeimena, Alleluias, are to the Sunday before the Exaltation and the Feast; the Apostol and Gospel readings are of the Sunday before the Exaltation, of the Day, and those of the Feast.** Instead of “It is truly meet...,” we sing the irmos of the Ninth Ode of the 1st Canon of the Feast. The **Communion Hymns**: Praise the Lord from the heavens..., and that of the Feast: “I will receive the cup of salvation...”

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