



Rubrics for the Weekday Theotokia

The weekday theotokia (pronounced "teh-o-to-KEE-ah") in the following section are chanted after the apolytikia if the saint(s) of the day are not celebrated. "Celebrated saints" are saints for whom the Menaion appoints that the Great Doxology be chanted in Orthros. These weekday theotokia are chanted at three times in the daily services: 1) after the apolytikia at the end of Vespers, 2) after the apolytikia in the beginning of Orthros, and 3) after the apolytikia at the end of Orthros. Theotokia are never chanted after the apolytikia in the Divine Liturgy. The order for chanting the apolytikia and theotokia at those three times in the services is as follows:

When there is only one saint of the day in the Menaion, the apolytikion of that saint is chanted once, followed by the verses *Glory to the Father... Both now and ever...*, and then the theotokion is chanted in the same mode in which the apolytikion was chanted. For example, if it is Tuesday, October 4th, the apolytikion of the day for St. Hierotheos is in fourth mode. Therefore, the theotokion chanted after it in the beginning of Orthros will be *To God's Birthgiver...* on page 1366.

When there are two saints of the day in the Menaion, the apolytikion of the first saint is chanted once. Then, the verse *Glory to the Father...* is chanted, followed by the apolytikion of the second saint. Thereafter, the verse *Both now and ever...* is chanted, followed by the weekday theotokion in the same mode as the apolytikion of the second saint. For example, if it is Wednesday, November 19th, the apolytikion for the Prophet Abdias is chanted in second mode, followed by the verse *Glory to the Father...* and the

apolytikion of St. Barlaam in fourth mode. Then, the verse *Both now and ever...* is chanted, followed by the weekday theotokion in fourth mode for Wednesday: *O Mother of Christ our God...* on page 1368.

Weekday theotokia are not chanted in the post-feast periods after feast days of the Lord and the Mother of God. They are replaced by the apolytikion of that feast day.

When the saint of the day is "celebrated," i.e., when the Menaion appoints that the Great Doxology be chanted in Orthros, then the resurrectional theotokion in the previous section in the same mode as the apolytikion of the saint of the day is chanted instead of a weekday theotokion in the following section.

Bear in mind that verses such as *Glory to the Father...* and *Both now and ever...* are always chanted in the same mode as the troparion immediately following that verse. In Appendix II we have provided heirmologic (brief) melodies for the verses *to the Father...* and *Both now and ever...* in all eight modes.

