**240 Center Street – Nanticoke, PA 18634**

**Nanticoke Rectory: (570)735-2262**

**Church Email: TransfigurationUCC@comcast.net**

**WebSite: www.transfigurationucc.org**

**Pastor; Fr. Walter Pasicznyk CELL PHONE NUMBER: (570)-406-5882**

**Email: wpasicznyk@ukrcap.org**

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**Divine Liturgy Schedule**

**March 18, 2023, A. D.**

**Slava Isusu Christu! Slava Na Viki!**

**Glory to Jesus Christ! Glory Forever!**

**Saturday, March 18 FOURTH SUNDAY OF GREAT FAST**

**8:00 AM SOROKOUSTY**

**9:00 AM** God’s Blessings on America - Tom & MaryAnn Potsko

**6:00 PM** John Hoolick- Hoolick Family

**Sunday, March 19 FOURTH SUNDAY OF GREAT FAST**

**10:30 AM** Andrew Kobela- Wife Debbie and daughter, Melanie

**1:00 PM ADULT DISCUSSION GROUP: ST. MICHAEL & THE ANGELS**

**Wednesday, March 22**

**6:30 PM Liturgy of PreSanctified Gifts (Transfiguration)**

**Friday, March 24 Saint Peter & Paul Church (Plymouth)**

**4:00 PM Liturgy of PreSanctified Gifts**

**Saturday, March 25 ANNUNCIATION OF THE THEOTOKOS**

**9:00 AM** God’s Blessings on America - Tom & MaryAnn Potsko

**FIFTH SUNDAY OF GREAT FAST**

**6:00 PM** Mary Kachmarsky- Dennis Kachmarsky & Family

**Sunday, March 26 FIFTH SUNDAY OF GREAT FAST**

**SYNAXIS OF THE ARCHANGEL GABRIEL**

**10:30 AM** Sr. Martin Rodko- Lipowski & Placek Families

**1:00 PM ADULT DISCUSSION GROUP: SACRAMENTS (esp. Holy Unction)**

**SS. PETER & PAUL CHURCH (20 Nottingham Street, Plymouth)**

Saturday Liturgy 4:00 PM

Sunday Liturgy 8:30 AM

**ST. JOHN CLIMACUS-THE LADDER OF DIVINE ASCENT**

**FOURTH SUNDAY OF GREAT FAST**

**March 18, 2023**

**FIRST ANTIPHON:**

Bless the Lord, O my soul and let all that is within me bless His Holy Name.

Bless the Lord, O my soul and forget not all His benefits.

He forgives you all your iniquities, He heals all your diseases.

He redeems your life from corruption, He crowns you with mercy and compassion.

Compassionate and merciful is the Lord, long-suffering and abounding in mercy. Bless the Lord, O my soul, and all that is within me bless His Holy name, Blessed are You, O Lord.

**O ONLY BEGOTTEN SON OF GOD…..**

**THIRD ANTIPHON:**

Remember us, O Lord, in Your Kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness,

for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure of heart, for they will see God.

Blessed are the peace-makers, for they will be called sons of God.

Blessed are they who are persecuted for the sake of righteousness,

for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you, and utter every kind of evil word against you falsely because of Me.

Rejoice and be glad for your reward will be great in heaven.

**TROPAR:** You came down from on high, O Merciful One, and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

**TROPAR:** O John, our God-bearing father, you were shown to be a citizen of the desert, an angel in bodily form, and a worker of miracles. Through fasting, prayers and vigils you received heavenly gifts to heal the sick and the souls of those who, in faith, run to you. Glory to Him who gives you strength. Glory to Him who crowned you. Glory to Him who works healing for all through you.

**Glory be to the Father and to the Son and to the Holy Spirit now and forever and ever. Amen.**

**KONDAK:** On the heights of true abstinence, the Lord established you as a reliable star, giving light for guidance to the ends of the earth, O father John, our teacher.

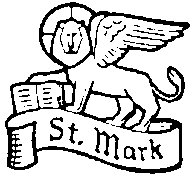
**PROKEIMENON:** Pray and give praise to the Lord our God. In Judea God is known; His name is great in Israel. The venerable ones will exult in glory and they shall be joyful in their beds (no repeat.)

***A Reading of the Epistle from the Holy Apostle Paul to the Hebrews 6:13-20:***

 Brethren, when God made his promise to Abraham, since there was no one greater for him to swear by, he swore to himself, saying, “I will surely bless you and give you many descendants.” And so after waiting patiently, Abraham received what was promised. People swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument. Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged. We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

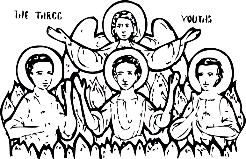
[](https://www.bing.com/images/search?view=detailV2&ccid=Qa22v5JF&id=3E95E96231EAD5BCA22801DC9147E888823C5B80&thid=OIP.Qa22v5JFZK2iU92qX5AauwAAAA&mediaurl=http%3a%2f%2fworldartsme.com%2f%3fmodule%3dimages%26act%3ddownload%26url%3deaster-vigil-clipart-1.jpg&exph=196&expw=164&q=Eastern+Orthodox+Liturgy+Clip+Art&simid=607998196690191076&selectedIndex=62)**ALLELUIA:** Alleluia(3). Come, let us rejoice in the Lord; let us acclaim God our Savior. Alleluia(3). Let us come before His countenance with praise and acclaim Him with psalms. Alleluia(3). They who are planted in the house of the Lord shall flourish in the courts of our God. Alleluia(3).

***A Reading from the Gospel of Mark 9:16-30:***

**** At that time one of the crowd came to Jesus and bowed to him saying, “Master, I have brought to you my son, who has a dumb spirit ; and whenever it seizes him it throws him down, and he foams and grinds his teeth; and he is wasting away. And I told your disciples to cast it out, but they could not.” And he answered and said to them, “O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me.” And they brought him to him; and the spirit, when it saw Jesus, immediately threw the boy into convulsions, and he fell down on the ground and rolled about foaming at the mouth. So he asked his father, “How long is it since this has come upon him?” And he said, “From his infancy. Oftentimes it has thrown him into the fire and into the waters to destroy him. But if you can do anything, have compassion on us and help us.” But Jesus said to him, “If you can believe, all things are possible to him who believes.” At once the father of the boy cried out and said with tears, “I do believe; help my unbelief.” Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, “You deaf and dumb spirit, I command you, go out of him and enter him no more.” And crying out and violently convulsing him, it went out of him, and he became like one dead, so that many said, “He is dead.” But Jesus took him by the hand, and raised him and he stood up. And when he had come into the house, his disciples asked him privately, “Why could we not cast it out?” And he said to them, “This kind can be cast out in no way except by prayer and fasting.” And leaving that place they were passing through Galilee, and he did not wish anyone to know it. For he was teaching his disciples, and saying to them, “The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day.”

**INSTEAD IF “IT US TRULY RIGHT...”:** In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins’ pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

**COMMUNION HYMN:** Praise the Lord from the heavens; praise Him in the highest. The just man shall be in everlasting remembrance; of evil hearsay he shall have no fear. Alleluia(3).

**Petitions & Prayers for Our Parishioners:** Please pray for our Parishioners **Assisted Living:** Mary Hoolick. **At Home:** Geraldine Adamchak; Helen Bogdan, Dolores Miller, Rita Kurtz, Diane Petry, Arlene Czarnecki, Mary Louise Bailey. **Away:** Leona Kobela **Prayer Request:** Michelle Miller; Kerri; Ellen Kobela, Fr. Peter Waslo; Sister Evhenia Prusnay MSMG; Mary Oresick; Fr. Paul Wolensky, Pavlyk Motychka (baby in Ukraine with SMA); Joyce Kishbaugh, Ken Weber; Marie Slota; Ted Weron, Fr. Gregory Maslak, Angel Ocasio, Elizabeth Biasci.

[“Virtues are formed by prayer. Prayer preserves temperance. Prayer suppresses anger. Prayer prevents emotions of pride and envy. Prayer draws into the soul the Holy Spirit and raises man to Heaven.”](https://www.inspiringquotes.us/quotes/jUuI_9DugoMvK)-- [**Ephrem the Syrian**](https://www.inspiringquotes.us/author/1519-ephrem-the-syrian)

[](https://www.bing.com/images/search?view=detailV2&ccid=4MeyPQvD&id=335CCBC54AFA06605CC41B5193363DD909CB410D&thid=OIP.4MeyPQvD71KEDtAZPywKTQA_Es&mediaurl=http%3a%2f%2fwww.clker.com%2fcliparts%2fl%2f8%2f4%2fz%2f4%2f2%2fcandle-hi.png&exph=599&expw=126&q=clipart+of+candle+burning&simid=608031486995467784&selectedIndex=125)**MARCH CANDLES**

**The Altar Candles** are given by Tom & MaryAnn Potsko

In loving memory of Theodore Kulmatiski.

**The Eternal Light** is given by Lisa Placek

For God’s Blessings on Marc Lipowski.

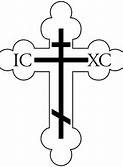
**The St. Nicholas Candle** is given by Lisa Placek

for God’s Blessings on Nikolas & Benjamin.

**The Candle Before the Icon of Christ** is given by the Olympia Pasicznyk

In loving memory of Pavlo & Francis Kuczeniawie.

**[](https://www.bing.com/images/search?view=detailV2&ccid=4MeyPQvD&id=335CCBC54AFA06605CC41B5193363DD909CB410D&thid=OIP.4MeyPQvD71KEDtAZPywKTQA_Es&mediaurl=http%3a%2f%2fwww.clker.com%2fcliparts%2fl%2f8%2f4%2fz%2f4%2f2%2fcandle-hi.png&exph=599&expw=126&q=clipart+of+candle+burning&simid=608031486995467784&selectedIndex=125)CHURCH NEWS ….**

**[](http://www.bing.com/images/search?q=clipart+of+byzantine+cross&qs=n&form=QBIR&pq=clipart+of+byzantine+cross&sc=0-14&sp=-1&sk=#view=detail&id=1D2EB7DE048675529A763091280F38C014D38971&selectedIndex=2#view=detail&id=1D2EB7DE048675529A763091280F38C014D38971&selectedIndex=2)**

**SYMPATHY:** Please remember in your prayers the soul of **Sr. Martin Rodko** who fell asleep in the Lord on Friday, March 10th. May our Lord grant her rest in the bosom of Abraham, may she be numbered among the saints, and may her memory be eternal. The Divine Liturgy will be celebrated on Saturday, March 18th at the Cathedral of the Immaculate Conception in Philadelphia. There will be a viewing at 11:30AM with the Liturgy following at 12:00Noon. Interment will follow at Our Lady of Sorrows Cemetery in Langhorne, PA. Vichnaya Pamyat. Вічная пам'ять! May Her Memory Be Eternal. Our deepest sympathies are extended to the Rodko and Longenberger Families.

**CHURCH ENVELOPES & CALENDARS:** The church envelope supplier is experiencing a delay in printing the envelopes. Please use a utility envelope in the back of the church or a blank envelope in place of them always putting your full name on the envelope. **Please remember dues are $40 for individuals and $80 for a family.**

**LENTEN ADULT DISCUSSION GROUP: DO YOU WANT TO DO SOME EXTRA SPIRITUAL WORK FOR LENT?** There will be a **Topic Based** Lenten Adult Discussion Group available for **both** parishes. The discussion will be topic based and the group will meet for Lent. The last Adult Discussion Group for the Spring is next week, March 26 at 1:00PM.

**Sorokousty**(Сорокоусти)**:** The 5th Sorokousty is May 27th. “Sorokousty” literally means “**forty mouths**”, referring to an ancient monastic practice of 40 monks or priests singing this commemoration of our departed sisters and brothers. Sorokousty is a special service that remembers dead in the ancient Hebrew way of remembering. Not the modern concept of remembrance. Remembering brings to life once again that which we remember.

**LENTEN LIBRARY:** Will be available to Parishioners for reading in the Lenten Season. Please make sure you **sign out** the books and return them in good condition.

**PYROHY & FLEA MARKET HELP:** Thank you to everyone who came out to make pyrohy! We are grateful to you! Reminder next week is the Flea Market, please come out and lend a hand!

**FLEA MARKET & FOOD SALE**

**Transfiguration of Our Lord Church**

**240 Center Street, Nanticoke, PA**

**Friday, March 24**, 9am- 2pm

**Saturday, March 25**, 9am- 2pm & **Sunday, March 26**, Bag Day, noon-2pm

Weather permitting, we will be.

Selling Potato Pancakes, Pierogi,

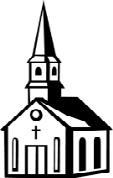
Clam Chowder & More!

Tell Your Friends & Neighbors!

**[](https://www.bing.com/images/search?view=detailV2&ccid=6nwUq8Yp&id=B98BE7932CBB8E6034E6004D881F181AA974E631&thid=OIP.6nwUq8YpiackfeLw003uvQHaDm&mediaurl=http%3a%2f%2fclipground.com%2fimages%2fhoagie-clipart-20.jpg&exph=288&expw=593&q=Hoagie+Shop+Clip+Art&simid=608050543851079384&selectedIndex=2)HOAGIE SALE, VEGETABLE SOUP SALE & UKRAINIAN BASKET RAFFLE:** **St. Nicholas Ukrainian Catholic Church** in Glen Lyon is holding a Vegetable Soup, Turkey Hoagie, Ham & Cheese Hoagie, and Italian Hoagie Sale on Thursday, March 23, 2023, from 11pm to 4pm in the church hall. The cost of each hoagie is $8.00, and a quart of soup is $8.00. **Orders can be placed by calling Debbie at 570-736-6902 by Sunday, March 19th.** There will also be a bake and a Basket Raffle to Benefit Ukraine.

**[](https://www.bing.com/images/search?view=detailV2&ccid=VRW9t%2f1d&id=B0DD57A828FD912CAF51880948084E26C4810CB2&thid=OIP.VRW9t_1d2xqTyR3y7Oj6rgHaI0&mediaurl=http%3a%2f%2fimages.clipartpanda.com%2fincense-clipart-CoolClips_vc065632.jpg&exph=150&expw=126&q=clipart+of+incense&simid=607988129815463923&selectedIndex=8&qpvt=clipart+of+incense)ASK FATHER A QUESTION? Father, I only hear of Matins in relation to Easter & Christmas do they only happen twice a year? What about Vespers and Hours? Are these Russian Orthodox traditions only?**

Liturgically the day begins at sundown. The church gathers as the evening draws to a close and they begin with the evening prayer which is called Vespers. During Vespers, the sun is setting so that by the time Vespers is over the sun has set. By church tradition, the beginning of a new day beings with the singing of O’ Joyful Light. Such that Vespers marks the beginning of the new day. You did not ask but you might be interested that during Vespers of a Holy Day is the time when the icon of that Holy Day is brought out and placed on the Tetrapod and venerated. This is done at the part of Vespers called Litiya, when the loaves, the wheat, the wine and the oil are blessed. Vespers is therefore the Evening Prayer. This true for the Eastern Orthodox and Catholics. Vespers are celebrated every day in the Eastern Church, not just on Christmas and Pascha. The “Hours” more correctly called the Liturgy of the Hours are named by the time of day they are recited. So there are four of them: 1st Hour (6:00AM), 3rd Hour(9:00AM), 6th Hour (12:00 noon) and 9th Hour(3:00PM). The Hours are celebrated every day also, just like Matins would generally be done after the first Hour and followed by the Liturgy. Matins is called Morning Prayer and is done every day; however, you generally will only find this daily in a monastery. It is difficult for people to gather for all these services in the modern working world. There are special prayers for every day of the year for each of these services. To summarize, Vespers, Matins and the Hours are both Orthodox and Catholic Traditions.

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**PRAYER FOR THE PROTECTION OF THE CHURCH**

O glorious St. Michael, guardian and defender of the Church of Jesus Christ, come to the assistance of the Church, against which the powers of hell are unchained, guard with especial care her august Head, and obtain that for Him and for us the hour of triumph may speedily arrive. O glorious Archangel St. Michael, watch over us during life, defend us against the assaults of the devil, assist us especially at the hour of death; obtain for us a favorable judgement, and the happiness of beholding God face to face for endless ages. Amen.

**SOROKOUSTY:** The *sorokoust,* or forty divine liturgies (i.e., eucharistic services), is a series of orthodox liturgical commemorations celebrated in memory of a dead person. The number forty derives from the Orthodox tradition that it takes the soul forty days to reach the throne of [God](https://www.encyclopedia.com/philosophy-and-religion/other-religious-beliefs-and-general-terms/religion-general/god). Because of the similarity in sound, it is sometimes thought that the term is connected to the Russian *sorok,* "forty," and *usta,* "month," but in fact it derives from the Middle Greek *sarakoste,* "forty" (ancient Greek *thessarakoste* ). The forty liturgies are part of the standard Orthodox ritual for the dead, corresponding genetically and functionally to the Catholic *tricenarius,* or thirty masses. A tale from the *Dialogues* of Pope Gregory the Great (590–604) about the helpfulness of the thirty masses for the souls of the departed (bk. IV, chap. 57) appears in Greek and Russian manuscripts with the number changed to forty. The first Old Russian sources that mention the sorokoust date from twelfth-century Novgorod. Canonical texts decry the practice of arranging for *sorokousty* in advance of a person's death or even of celebrating them while the person is still alive. Last wills and testaments from Muscovite Russia frequently provide for comparatively small donations to be distributed by the departed's executor to as many as forty churches where sorokousty were to be celebrated for the departed. A more limited version of the sorokoust *,* a commemoration in the regular liturgy for forty days, is still practiced in the early twenty-first century in Russian Orthodox churches.

**What is a Tropar and a Kondak?** A **troparion** (plural **troparia**; Slavonic **tropar**, **tropari**) is a stanza of liturgical poetry. In the Byzantine Church, the troparion began as a repeated refrain during the singing of psalms. Over time it developed a life of its own, to become the troparion of today. Troparia are sung at most liturgical services. The most important is the **troparion of the day**, which is sung: at Vespers, just before the dismissal - hence the alternate name **dismissal troparion** (Greek: apolytikion); at Matins, at the beginning and the end of the service; (on great feasts) at the Divine Liturgy, as a refrain after each verse of the Third Antiphon - an echo of the troparion's original role in the liturgy; at the Divine Liturgy, at the Little Entrance; at each of the Hours. The troparion of the day thus serves as a "thread" that links the different services on a particular day. If several commemorations coincide (for example, when a feast falls on a Sunday), there may be several troparia "of the day"; the Typikon provides rules for such combinations. Like stichera, troparion may be given special names based on their content, such as:

* **theotokion** - a troparion in honor of the Mother of God
* **stavrotheotokion** - a troparion commemorating the suffering of the Mother of God at the Cross
* **triadikon** - a troparion in honor of the Holy Trinity.

The "middle" stanzas of each ode of a [canon](https://mci.archpitt.org/liturgy/Canons.html) (following the irmos) are also called troparia. Kontakion comes to us from fifth or sixth century Constantinople, where popular preachers were well-known for their **festival sermons** - orations or homilies which recounted in detail the events of a feast or saint whose day was being kept. These sermons were considered examples of rhetorical art in God's service - icons for the ear rather than the eye. The original kontakia were essentially festival sermons in poetic form, set to music. They consisted of an initial stanza called a proemium or "prelude", and up to twenty-four additional stanzas or *oikoi*(*oikos*is the Greek word for "house"), having the same meter and all ending with the same final line as the proemium.The proemium served as an introduction, establishing the topic to be presented. The oikoi developed this topic, sometimes in story form, using dialog or contrast. The repeated final line served as a refrain, tying the entire hymn together. In many kontakia, the initial letters of the oikoi formed an acrostic. For example, they might spell out the letter of the alphabet (in Greek), or give the name of the poet who wrote the kontakion. Kontakia were sung by skilled soloists, who stood at the ambo - not the solea or raised area before the iconstasis as we have it today, but a raised pulpit in the middle of the church. Due to their length, kontakia were written on scrolls, and unrolled as they were sung. The scrolls were wrapped around a pole (*kontax*), and the hymn was said to be sung "from the pole". (This is the origin of the word "kontakion", whch dates from the ninth century.) The singer was often a deacon, and there is some evidence that the choir or even the entire body of the faithful joined in singing the refrain which concluded each stanza. Unfortunately, the music used to sing kontakia has been lost.

**THE LITURGY - The Daily Cycle.**

Another major cycle which involves the entire life of a Ukrainian Greek Catholic is the daily cycle of prayers and praises offered by the Church, once every twenty-four hours. These services express our remembrance of events which happened at certain hours and contain petitions relevant to these memories.

In antiquity the day was considered to begin at sunset and thus was divided according to the following order. Night began at 6:00 p.m. (according to our reckoning) and was divided into four parts (called watches the time of changing guards): Evening (6:00 p.m. to 9:00 p.m.); Midnight (9:00 p.m. to 12:00 midnight); Cock-crow (12:00 midnight to 3:00 a.m.); and Morning (3:00 a.m. to 6:00 a.m.). Day began at 6:00 a.m. (our reckoning) and it, is divided into 12 hours . First Hour (6:00 a.m.); Third Hour (9:00 a.m.); Sixth Hour (12:00 noon); and Ninth Hour (3:00 p.m.).

Following this ancient pattern, Ukrainian Greek Catholics begin each portion of the day with common prayer, which has resulted in the following eight Services, customarily divided into three groups: Ninth Hour, Vespers, and Compline; Nocturns (Midnight Service), Matins, and First Hour; Third and Sixth Hours. In addition to this daily pattern, in certain monasteries during certain periods of fasting, each of the Hours is followed by an intermediate Office called the Interhour. Also included in the daily cycle are the Offices for the Blessing of the Table and the Morning and Evening Prayers.

The Divine Liturgy is often included in this daily cycle, normally being served after the Sixth Hour (although, during Fast Periods it is celebrated after Vespers). Often treated as part of the daily cycle, the Divine Liturgy is not prescribed to be celebrated every day (as it is in many cathedrals and monasteries) and in a theological and mystical sense actually stands outside of chronological time since it also serves as a point of contact with the eternal, where its participants (by virtue of their partaking of the Holy Eucharist) are transported to a point outside of time where there is no past, present or future, but only the eternal Now [The Festal Menaion, trans. Mother Mary and Archimandrite Kallistos Ware, p. 40]. On days when the Divine Liturgy is not celebrated, the Service of the Typical Psalms is celebrated in its place after the Sixth Hour (it also sometimes precedes the Liturgy), thus forming part of the third group of Daily Services with the Third and Sixth Hours.

In addition to these two cycles, there are also three others: The Weekly Cycle of the Eight Tones (Octoechos), the Annual Cycle of Movable Feasts (dependent upon Pascha), and the Annual Cycle of Fixed Feasts, beginning on the first day of the Church Year September 1. These three cycles are combined and superimposed on each other, giving the Liturgical Year a constant and unfailing variety. n.b. The entire Church Year hinges on Pascha.

**THE LITURGY- The Weekly Cycle.**

Each day of the Weekly Cycle is dedicated to certain special memorials. Sunday is dedicated to Christ’s Resurrection; Monday honors the Holy Bodiless Powers (Angels, Archangels, etc.); Tuesday is dedicated to the prophets and especially the greatest of the Prophets, St. John the Forerunner and Baptist of the Lord; Wednesday is consecrated to the Cross and the Theotokos; Thursday honors the Holy Apostles and Hierarchs, especially St. Nicholas, Bishop of Myra in Lycia; Friday is consecrated to the Cross, the day of the Crucifixion; Saturday is dedicated to All Saints, especially the Mother of God, and to the memory of all those who have departed this life in the hope of resurrection and eternal life.

Each week of the Weekly Cycle is centered around the Eight Tones (the basis for Orthodox Church music) and each Week has its appointed Tone. On Saturday Evening of Bright Week (the Eve of St. Thomas Sunday), the cycle of Tones begins with Tone One and, week by week, the sequence continues through the successive Tones, One to Eight, changing to a new Tone every Saturday Evening, throughout the year.