

Decrees

DECREE 19 / MAY 21, 2009

In the Name of the Most Holy,
consubstantial, life-giving and undivided Trinity

† LUCIAN

*By the grace of God,
Archbishop and Metropolitan of the Archeparchy of Alba
Iulia and Făgăraș,
Major Archbishop of the Romanian Greek-Catholic Church,
in full communion of faith with the Holy Apostolic See of
Rome,*

According to the rights conferred by the Canons of the Holy
Apostles, of the Ecumenical Councils, of the Provincial
Councils of our Church;

Considering the dispositions of the Canon Law for the Eastern
Churches, art. 112.1, and 880.2;

Considering the necessity to safeguard the integrity of faith
and morals of our faithful as well as the liturgical unity of
action of all the sons and daughters of our Church;

Abiding by the decisions of the Synod of the Romanian
Greek-Catholic Church convened in ordinary session in Blaj,
on May 4–6, 2009;

To the knowledge of all the Bishops, protopresbyteroi, clergy,
religious, and all the faithful people of our Church, we
promulgate the following:

D E C R E E

Art. 1. The document, *The Calendar of the Romanian Greek-Catholic Church – General Rules Toward Uniformity*, outlined by the Synodal Commission for Liturgy, is hereby approved;

Art. 2. These standards, as liturgical laws, are mandatory everywhere in conformity with canon law.

Art. 3. The sixteen-page attachment to this decree is a part of it.

Art. 4. The present decree has the effect of law starting the day it is published and will be enforced in its entirety in the whole Romanian Greek-Catholic Church, rescinding any contrary disposition.

We cordially ask their Excellencies, the Most Reverend Eparchial Bishops, to take all necessary measures to make these norms known in our whole Church, and we firmly request that the clergy diligently avoid any abuse in the celebration of the public services and enforce correctly and coherently the prescriptions of this document as part of our Church's patrimony, for the edification of our faithful people and for the greatest glory of God.

Promulgated in Blaj, See of the Major Archbishop,
May 21, Anno Domini 2009,
Feast of Saints Emperors Constantine and Elena.

† LUCIAN
Major Archbishop

Attachment to the Decree of the Major Archbishop
19 / May 21, 2009

**THE CALENDAR
of the Romanian Greek-Catholic Church**

General rules for uniformity

I. *Sinaxarion*

Includes saints and feasts from during the cycle of the *Mineon*. The holy days of obligation are written in red. The observations include information needed for the editing of liturgical calendars.

***Typikon* symbols:**

(†) Symbol for the Feasts of the Lord and of the Mother of God; The liturgical services include: Readings, *Litia*, *Polyeleos*, Great Doxology.

(†) Symbol for the Saints with Vigil and *Polyeleos*. The liturgical services include: Readings, *Litia*, *Polyeleos*, Great Doxology.

† Symbol for the Saints with *Poyieleos*.

* Symbol for the Saints with Great Doxology.

☼ Symbol for the Saints with *Stichira* at Lauds.

Days with common Saints have no *typikon* symbol.

January

Day	Feast / Saints of the day	Observations
1	(†) Tăierea împrejur a Domnului nostru Isus Hristos ; Sf. Vasile cel Mare (†379)	Royal Feast, Liturgy of St. Basil; civil New Year, <i>Te Deum</i> .
2	☼ Înainteserbarea Botezului Domnului; Sf. pp.Silvestru (†335)	

3	Sf. pf. Malahia (†445îHr); Sf. m. Gordiu (†323)	
4	Adunarea celor 70 Apostoli; cuv. Teoctist	
5	Ajunul Botezului Domnului; Sf. m. Teopempt și Teona (†sec. III); cuv. Sinclitica (†sec. IV)	Fast and abstinence (see <i>typikon</i>).
6	(†) Botezul Domnului (Boboteaza)	Royal Feast.
7	*Sf. Ioan Botezătorul (†sec.I); Sf. Nichita de Remesiana, Apostolul daco-romanilor (†420)	
8	cuv. Gheorghe Hozevitul (†sec. VII); cuv. Domnica (†sec. V)	
9	Sf. m. Polieuct (sec. III)	
10	Sf. Grigore de Nissa (†394); cuv. pr. Marcian (†450); Sf. ep. Domețian (sec. IV)	
11	† cuv. Teodosie cel Mare (†529)	
12	Sf. m. Tatiana (sec. III)	
13	Sf. m. Ermil și Stratonice (†370)	
14	cuv. m. din Sinai și Rait (†370)	Leavetaking of Theophany
15	cuv. Pavel din Teba (sec. IV); Ioan Colibașul (sec.V)	
16	☀Cinstirea lanțului Sf. Apostol Petru	
17	(†)cuv. Antonie cel Mare (†356)	
18	† Sf. aep. Atanasie (†373) și Chiril (†445)	Beginning of the eight days of prayer for Christian unity
19	cuv. Macarie Egipteanul (†390); Sf. aep. Arsenie (sec. IX)	
20	(†) Sf. Eftimie cel Mare (†473)	
21	cuv. Maxim Mărturisitorul (†662); Sf. m. Neofit (†309) [Sf. m. Angeza (sec.IV)]	
22	Sf. ap. Timotei (sec.I); Sf. m. Anastasie Persanul (†628)	
23	Sf. m. Clement și Agatanghel (sec.IV)	
24	cuv. Xenia (sec. V) [Sf. ep. Francisc de Sales (†1622)]	

25	(†)Sf. aep. Grigore din Nazianz (†390); ep. m .Bretanion din Tomis (†370)	End of the eight days of prayer for Christian unity
26	cuv. Xenofont și familia sa (sec.VI)	
27	†Aducerea moaștelor Sf. Ioan Gură de Aur	
28	☼cuv. Efrem Sirul (†373) [Sf. Toma de Aquino (†1274)]	
29	Aducerea moaștelor Sf. ep. Ignațiu Teoforul	
30	(†) Sf. Trei Ierarhi, Vasile cel Mare, Grigore Teologul și Ioan Gură de Aur; Sf. m. pp. Hipolit (†235)	
31	☼Sf. m .Chir și Ioan doctori fără plată (sec. IV) [Sf.Ioan Bosco (†1888)]	
February		
Day	Feast / Saints of the day	Observations
1	Sf. m. Trifon (†250)	Forefeast of the Meeting of the Lord in Temple
2	(†) Întâmpinarea Domnului în Templu	Royal Feast
3	Dreptul. Simeon și profetesa Ana	
4	cuv. Isidor Pelusiotul (†449)	
5	Sf. m. Agata (†251)	
6	Sf. ep. Vucol al Smirnei (sec.II); Sf. m. Iulian (†284)	
7	Sf. ep. Partenie (sec.IV); cuv. Luca (†953)	
8	☼Sf. m. Teodor Stratilat (sec.IV); pf. Zaharia (†520 îHr)	
9	Sf. m. Nichifor (sec. III)	Leavetaking of the Meeting of the Lord in Temple
10	Sf. m. Haralambie (†202) [Sf. Scolastica (†547)]	

11	Sf. ep. m.Vlasie (sec.IV) [prima apariție a Sf. Fecioare la Lourdes - 1858]	
12	Sf. aep. Meletie al Antiohiei (†381)	
13	cuv. Martinian (sec.IV)	
14	cuv. Auxențiu (sec.IV) [Chiril și Metodiu - patronii Europei]	
15	Sf. ap. Onisim (sec.I)	
16	Sf. m. Pamfil și cei împreună cu el (†309)	
17	☉Sf. m. Teodor Tiron (sec.IV)	
18	Sf. pp. Leon (†461) [Sf. Bernadeta Soubirou -(†1879)]	
19	Sf. ap. Arhip, Filimon și Apfia (sec.I)	
20	Sf. ep. Leon al Cataniei (sec.VIII)	
21	cuv. Timotei (sec.VIII); Sf. Eustatie al Antiohiei (†338)	
22	a	
23	Sf. ep. m. Policarp al Smirnei (†155)	
24	† Întâia și a doua găsimă a capului Sf. Ioan Botezătorul	
25	Sf. aep. Tarasie al Constantinopolului (†806)	
26	Sf. ep. Porfirie al Gazei (†420)	
27	cuv. Procopie Decapolitul (sec.VIII)	
28	cuv. m.Vasile (sec.VIII)	
29	cuv. Casian Romanul (†435)	When not a leap year, this is celebrated on February 28.
	March	
Day	Feast / Saints of the day	Observations
1	cuv. m. Eudochia (sec.II)	
2	Sf. ep. m. Teodot al Cirenei (†321)	

3	Sf. m. Eutropie, Cleonic și Vasilisc (†308)	
4	cuv. Gherasim de la Iordan (†475)	
5	cuv. m. Conon (†275)	
6	Cei 42 m. din Amoreea (†848)	
7	Sf. ep. m. Efrem, Vasile, Eugen, Agatodor, Capiton, Eterin și Elpidiu din Cherson (sec. IV)	
8	Sf. ep. Teofilact al Nicomidiei (†845)	
9	† Sf. 40 m. din Lacul Sebaste (†322)	
10	Sf. m. Quadrat, Ciprian și Dionisie (†258)	
11	Sf. aep. Sofronie al Ierusalimului (†638)	
12	cuv Teofan (†817); Sf. pp. Grigore Dialogul (†604)	
13	Aducerea moaștelor Sf.aep.Nichifor (†846)	
14	cuv. Benedict de Nursia (†547), patronul Europei, Sf. pr. m. Alexandru	
15	Sf. m. Agapie și cei împreună cu el (†304)	
16	Sf. m. Sabin Egipteanul (†303)	
17	Sf. Alexie Omul lui Dumnezeu (sec.V)	
18	Sf. aep. Chiril al Ierusalimului (†386)	
19	Sf. m. Hrisant și Daria (†283) [Sf. Iosif, patronul Bisericii Universale]	
20	cuv. m. uciși în Mănăstirea Sf. Sava (†796)	
21	cuv. ep. Iacob Mărturisitorul (sec.IX)	
22	Sf. pr. m.Vasile (†363)	
23	cuv. m. Nicon și cei 199 învățăcei (†273)	
24	cuv. Zaharia (†273)	Forefeast of Annunciation
25	(†) Bunavestire	
26	Serbarea Sf. Arhanghel Gavril	Leavetaking of Annunciation
27	cuv. m. Matrona din Tesalonic (sec.IV)	
28	cuv. Ștefan Taumaturgul (†813), cuv. Ilarion cel Nou	

29	Sf. ep .Marcu al Aretusei, diac.Chiril și cei împreună cu ei (†362)	
30	cuv. Ioan Scărarul (†649)	
31	Sf. ep. m. Ipatie al Gangrei (sec. IV)	
April		
Day	Feast / Saints of the day	Observations
1	cuv. Maria Egipteanca (sec. V-VI)	
2	cuv. Tit Taumaturgul	
3	cuv. Nichita Mărturisitorul (†824)	
4	Sf. m. Teodul și Agatopod (sec.IV); cuv. Gheorghe și Iosif Imnograful (†886)	
5	Sf. m. Claudiu, Diodor, Victor, Victorin, Papia, Nichifor și Serapion (sec.III)	
6	Sf. aep. Eutichie (†582); Sf. ep. m. Irineu de Sirmium (†304)	
7	cuv. ep. Gheorghe Mărturisitorul și m.Caliopie (†304)	
8	Sf. ap. Irodion, Agab, Ruf, Asincrit, Flegon și Hermas - apostoli din cei 70 (sec.I); sf. pp. Celestin (†432)	
9	Sf. m. Eupsihie din Cezareea (†362)	
10	Sf. m. Terentie, Maxim, Macarie, Pompei, African și cei împreună cu ei (sec.III) [Sf. Gemma Galgani (†1903)]	
11	Sf. ep. m. Antipa al Pergamului (sec.I)	
12	Sf. ep.Vasile de Parion (sec.VIII) și Sf.Sava de la Buzău (†372)	
13	Sf. pp. m.Martin (†655)	
14	Sf. ap. Aristarh, Pud și Trofim - apostoli din cei 70 (sec.I)	
15	Sf. m. Crescent	
16	Sf. m. Agapia, Irina și Hionia (sec.VI)	

17	Sf. ep. m. Simeon și cei împreună cu el (†341); cuv. ep. Acachie (sec.III); Sf. pp. Agapet (†536)	
18	cuv. Ioan (sec. IX)	
19	Sf. pr. m. Pafnutie (sec. IV); cuv. Ioan Paleolavritul (sec. VI)	
20	cuv. Teodor Trihina (sec. V); Sf. Teotim de Tomis (sec. IV-V)	
21	Sf. ep. m. Ianuarie și cei împreună cu el (sec. IV), Sf. pr. m. Teodor din Perga Pamfiliei	
22	cuv. m. Teodor (†613)	
23	(†) Sf. Mare Mucenic Gheorghe (†303)	Feast (see <i>typikon</i>);
24	Sf. m. Sava Stratilat (sec. IV); cuv. Elisabeta Taumaturga	
25	Sf. ap. și ev. Marcu	
26	Sf. ep. m. Vasile al Amasiei (†322)	
27	☼Sf. ep. m. Simeon, rudenia Domnului (†107)	
28	Sf. ap. Iason și Sosipatru, din cei 70 (sec. I); Sf. m. Dada, Maxim și Quintilian (sec. IV)	
29	Sf. 9 m din Cizic (†322); cuv. Memnon Taumaturgul [Sf. Ecaterina de Siena - patroana Europei (†1380)]	
30	* Sf. ap. m. Iacob cel Mare (†42)	
	May	
Day	Feast / Saints of the day	Observations
1	pf. Ieremia (†558 îHr); [Sf. Iosif Muncitorul]	
2	☼Aducerea la Constantinopol a moaștelor Sf. Atanasie cel Mare (373)	
3	Sf. m. Timotei și Maura (†304)	
4	Sf. m. Pelaghia (sec.IV)	
5	Sf. m. Irina (sec.I)	
6	Dreptul Iov, mult-răbdătorul	

7	Arătarea pe cer a Sf. Cruci la Ierusalim (351); Sf. m. Acachie	
8	(†) Sf. ap. și ev. Ioan (sec.I-II); cuv. Arsenie cel Mare (†445) [Fericitul Ieremia Valahul (†1625)]	
9	pf. Isaia (sec.VIII îHr); Sf. m. Hristofor (sec. III)	
10	*Sf. Simon Zelotul (sec.I)	
11	Sf. m. Mochie (sec.IV)	
12	Sf. ep. Epifanie (†403); Sf. Gherman al Constantinopolului (†733)	
13	Sf. m. Glicheria (†161) [Apariția Maicii Domnului la Fatima (1917)]	
14	Sf. m. Isidor din Chios (†250)	
15	cuv. Pahomie cel Mare (†346); Sf. aep. Ahile al Larissei, Taumaturgul (sec.V-VI)	
16	cuv. Teodor cel Sfințit (sec.IV) [Sf Ioan Nepomuk (†1383)]	
17	Sf. ap. Andronic și cei împreună cu el (sec.I); Sf. Iunia	
18	Sf. Petru, Dionisie, Cristina, Andrei, Pavel, Benedim, Paulin și Heraclie (sec.III)	
19	Sf. ep. Patriciu și cei împreună cu el (sec.IV)	
20	Sf. m. Talaleu (†284)	
21	(†) Sf. împărați Constantin și Elena	
22	Sf. m. Vasilisc (sec.III) [Sf. Rita de Cascia (†1457)]	
23	cuv. ep. m Mihail (†826)	
24	cuv. Simeon din Muntele Minunat (†596)	
25	† A treia aflare a capului Sf. Ioan Botezătorul (823)	
26	Sf. ap Carp din cei 70 (sec.I) [Sf. Filip Neri (†1525)]	
27	Sf. m. Eladie (sec.VI-VII); Sf. Iuliu Veteranul (†304)	
28	Sf. ep. m. Eutichie	
29	cuv. m. Teodosia (†307)	
30	cuv. Isachie (†383)	

31	Sf. m. Ermie (sec.II)	
	June	
Day	Feast / Saints of the day	Observations
1	Sf. m. Iustin Filozoful și cei împreună cu el (†165)	
2	Sf. aep. Nichifor al Constantinopolului (†829)	
3	Sf. m. Lucilian și Paula cu fiii lor (sec.III)	
4	Sf. aep. Mitrofan (†314); Sf. m. Zoticos, Attalos, Camasis și Filipos din Niculițel (sec. IV)	
5	Sf. ep. m. Dorotei al Tirului (†362)	
6	cuv. Visarion Taumaturgul (sec.V); cuv. Ilarion cel Nou (†845)	
7	Sf. ep. m. Teodot al Ancirei (†303)	
8	☼Aducerea moaștelor Sf. Teodor Stratilat (sec.V)	
9	☼Sf. aep. Chiril al Alexandriei (†444)	
10	Sf. m. Alexandru și Antonin (†313); Sf. ep. m. Timotei (†362)	
11	* Sf. ap. Bartolomeu și Barnaba (sec.I)	
12	☼cuv. Onofrei (sec.V); cuv. Petru Atonitul (†892)	
13	Sf. m. Achilina (†293); Sf. ep. Trifilie (†343) [Sf. Anton de Padova (†1231)]	
14	pf. Eliseu (†856 îHr); Sf. aep. Metodie (†847)	
15	pf. Amos (sec.VIII îHr); Sf. Ieronim (†420)	
16	Sf. ep. Tihon Taumaturgul (sec.V)	
17	Sf. m. Manuel, Sabel și Ismael (sec.IV)	
18	Sf. m. Leontie (†70)	
19	* Sf. ap. Iuda Tadeul (sec.I)	
20	Sf. ep. m. Metodie (†311)	
21	Sf. m. Iulian din Tars (sec.III)	

22	Sf. ep. m. Eusebiu (†379) [Sf. Paulin de Nola (†431)]	
23	Sf. m. Agripina (sec.III)	
24	(†) Nașterea Sfântului Ioan Botezătorul (Sânzienele)	
25	cuv. m. Febronia (sec.IV)	
26	cuv. David (†530)	
27	cuv. Samson primitorul de străini (sec.IV)	
28	Aducerea la Roma a moaștelor Sf. Chir și Ioan, doctori fără arginți (412)	
29	(†) Sf. Apostoli Petru și Pavel	
30	* Serbarea celor 12 Apostoli	
July		
Day	Feast / Saints of the day	Observations
1	☼Sf. m. Cosma și Damian, doctori fără plată, (†303)	
2	* Așezarea veșmântului Maicii Domnului în Vlaherne (458)	
3	Sf. m. Iacint (secII); Sf. aep. Anatolie (†458)	
4	Sf. aep. Andrei Cretanul (†740)	
5	(†) Sf. Marta, mama Sf. Simeon (†561); Atanasie Atonitul; cuv. Lampadie Taumaturgul (sec.X)	
6	cuv. Sisoe cel Mare (†429) [Sf. m. Maria Goretti (†1902)]	
7	cuv. Toma (sec.X); cuv. Acachie (sec.VI); Sf. m. Chiriachi (sec.IV)	
8	☼Sf. m. Procopie (†303)	
9	Sf. ep. m. Pancrațiu (sec.I-II)	
10	Sf. m. uciși la Nicopole, Armenia (†319)	
11	☼Sf. m. Eufemia	
12	Sf. m. Proclu și Ilarie (sec.II)	

13	☼Sf. Arh. Gavril; cuv. Ștefan Savaitul (†797)	
14	Sf. ap. Aquila, din cei 70 (sec.I); Sf. aep. Iosif Mărturisorul (†832)	
15	☼Sf. m. Chiriac și mama sa Iulita (†296)	
16	Sf. m. Atinoghen și cei 10 discipoli (†311) [Sf. Fec. Maria, Regina Carmelului]	
17	☼Sf. m. Marina (†269)	
18	Sf. m. Emilian din Durostorum (†362)	
19	cuv. Macrina (†380); cuv. Die (†431)	
20	(†) Sf. pf. Ilie Tesviteanul (sec.IX îHr)	
21	cuv. Simeon și Ioan (sec.IV)	
22	Sf. Maria Magdalena (sec.I)	
23	Aducerea moaștelor în Constantinopol a Sf. m. Foca (400); pf. Ezechiel (sec.VI îHr) [Sf. Brigitta, patroana Europei (†1373)]	
24	☼Sf. m. Cristina (†220)	
25	* Adormirea Sf. Ana, mama Maicii Domnului; cuv. Olimpiada și Eupraxia (sec.V)	
26	Sf. m. Ermolau, Ermip și Ermocrat (†313); Sf. m. Paraschiva (†140)	
27	(†) Sf. m. Pantelimon, doctor fără plată (†305)	
28	Sf. diac. ap. Prohor, Nicanor, Timon și Parmena (sec.I)	
29	Sf. m. Calinic și Teodota (sec.IV)	
30	Sf. ap. Sila, Silvan, Crescent, Epenet și Andronic, din cei 70 (sec.I)	
31	Sf. Evdochim (†840) [Sf. Ignațiu de Loyola (†1556)]	

August		
Day	Feast / Saints of the day	Observations
1	* Scoaterea Sf. Cruci; Cei 7 prunci m. Macabei, mama lor Salomoni și învățătorul lor Eliazar (sec.II îHr) [Sf. ep. Alfons Maria de Liguori (†1787)]	Beginning of the Lent for the Dormition of the Mother of God.
2	☼Aducerea moaștelor Sf. m. arhid. Ștefan la Ierusalim (415)	
3	Sf. Isachie (†383); Sf. Dalmat (†440); Sf. Faust (†451)	
4	Cei 7 tineri m. din Efes (†270); cuv. m. Evdochia (sec.II) [Sf. pr. Ioan Maria Vianney (1859)]	
5	Sf. m. Eusignie (†362); Sf. pp. Fabian (†250)	Forefeast of Transfiguration
6	(†) Schimbarea la Față a Domnului nostru Isus Hristos	Royal Feast
7	cuv. m. Dometie Persul (†262)	
8	Sf. ep. m. Emilian (sec. VIII) [Sf. Dominic (†1221)]	
9	* Sf. ap. Matia (sec.I); [Sf. Tereza Benedicta a Crucii (Edith Stein), patroana Europei (†1942)]	
10	Sf. arhidiacon. m. Laurențiu (†258)	
11	Sf. m. Euplu (†304) [Sf. Clara de Assisi (†1253)]	
12	Sf. m. Fotie și Anicet (†305)	
13	Aducerea moaștelor Sf. Maxim Mărturisitorul la Constantinopol (680)	Leavetaking of Transfiguration
14	Pf. Micheia (†699 îHr) [Sf. Maximilian Kolbe (†1941)]	Forefeast of the Dormition of the Mother of God
15	(†) Adormirea Maicii Domnului	
16	* Aducerea de la Edesa la Constantinopol a icoanei nefăcute de mână a Domnului nostru Isus Hristos (944); Sf. m. Diomid (sec.III-IV)	

17	Sf. m. Miron (†250)	
18	Sf. m. Flor și Laur (sec.IV)	
19	Sf. m. Andrei Stratilat și cei împreună cu el (sec.III)	
20	pf. Samuil (†1045 îHr) [Sf. Bernard (†1153)]	
21	Sf. ap. Tadeul (sec.I); Sf. m. Vassa și fiii ei (sec.IV); [Sf.pp. Pius X (†1914)]	
22	Sf. m. Agatonic și cei împreună cu el (sec.IV) [Sf. Fecioară Maria Regină]	
23	Sf. m. Lup; Sf. ep. m. Irineu de Lyon (†202)	Leavetaking of the Dormition of the Mother of God
24	Sf. ep. m. Eutihie (sec.II)	
25	☼Aducerea în Veneția a moaștelor Sf. ap. Bartolomeu (830); Amintirea Sf. ap. Tit	
26	Sf. m. Adrian și Natalia (sec.III)	
27	Cuv. Pimen (sec.IV) [Sf. Monica, mama Sf. Augustin (†387)]	
28	cuv. Moise Etiopianul (†400) [Sf. ep. Augustin (†430)]	
29	(†) Tăierea capului Sf. Ioan Botezătorul	Fast and abstinence
30	Sf. patr. Alexandru (†336); Ioan (†577) și Pavel cel Nou (†784) ai Constantinopolului	
31	* Așezarea în raclă a brâului Maicii Domnului	
September		
Day	Feast / Saints of the day	Observations
1	† cuv. Simeon Stilitul (†459); Serbarea Psf. Născătoare din Miasine; Sf. m. Aitala; Sf. 40 Femei m.; Sf. diac. Ammun; Sf. m. Calist, Evod, Ermoghen; Amintirea lui Isus Fiul lui Navi	Indiction – beginning of the church year
2	Sf. m. Mamant (†275); Sf.patr. Ioan Postitorul al Constantinopolului (†595)	

3	Sf. ep. Antim (†303); cuv. Teoctist (†467)	
4	Sf. ep. m. Vavila (†250); pf. Moise (sec. XVII îHr)	
5	pf. Zaharia, tatăl Înaintemergătorului (sec.I)	
6	☼Amintirea minunii din Colose a Sf. Arhanghel Mihail	
7	Sf. m. Sozont (†304)	Forefeast of the Nativity of the Mother of God
8	(†) Nașterea Maicii Domnului	
9	Dreptii Ioachim și Ana, părinții Maicii Domnului; Sf. m. Severian (†323)	
10	Sf. m. Minodora, Mitrodora și Nimfodora (sec.IV)	
11	Cuv. Teodora din Alexandria (sec.V)	
12	Sf. m. Autonom (sec.IV)	Leavetaking of the Nativity of the Mother of God
13	* Sfințirea bisericii Învierii din Ierusalim (335) Sf. m. Corneliu Sutașul (sec.I)	Forefeast of the Exaltation of the Holy Cross
14	(†) Înălțarea Sfintei Cruci (628)	Feast; Fast and abstinence
15	* Sf. m. Nichita Gotul (†372) [Sf. Fecioară Maria Îndurerată]	
16	☼Sf. m. Eufemia (†304)	
17	Sf. m. Sofia și ficele ei Pistis, Elpis și Agapis (sec.II)	
18	Sf. ep. m. Eumenie al Gortinei (sec.II)	
19	Sf. m. Trofim, Savatie și Dorimedont (†277)	
20	☼Sf. m. Eustațiu și Teopista cu fiii lor Agapiu și Teopist (sec.III)	
21	Sf. ap. Quadrat din Magnesia (sec.I); Sf.pf. Iona	Leavetaking of the Exaltation of the Holy Cross
22	Sf. ep. m. Foca (sec.II)	
23	* Conceperea Sf. Ioan Botezătorul [Sf. Padre Pio (†1968)]	

24	☼Sf. m. Tecla (sec.I)	
25	cuv. Eufrosina (sec.V)	
26	(†) Săvârșirea din viață a Sf. ap. și ev. Ioan (sec.I)	
27	Sf. m. Calistrat și cei împreună cu el (sec.IV) [Sf. Vincențiu de Paul (†1660)]	
28	† cuv. Hariton Mărturisorul (†350)	
29	cuv. Chiriac Sihastrul (†556)	
30	Sf. ep. m. Grigore luminătorul, apostolul armenilor (†330)	
October		
Day	Feast / Saints of the day	Observations
1	☼Acoperământul Maicii Domnului; Sf. ap. Anania, din cei 70 (sec.I); cuv. Roman Melodul (†560) [Sf. Tereza a Pruncului Isus (†1897)]	
2	Sf. ep. Ciprian; Sf. m. Iustina fecioara (†304)	
3	☼Sf. ep. Dionisie Areopagitul (sec.I)	
4	Sf. ep. Ieroteu (sec.I) [Sf. Francisc de Assisi (†1226)]	
5	Sf. Haritina (†304)	
6	* Sf. ap. Toma (sec.I)	
7	☼Sf. m. Sergiu și Vach (†297) [Preasfânta Fecioară Maria Regina Rozariului]	
8	cuv. Pelaghia (sec.V)	
9	* Sf. ap. Iacob al lui Alfeu (sec.I); Sf. Andronic și Atanasia (sec.V)	
10	Sf. m. Eulampie și sora sa Eulampia (sec.III)	
11	Sf. ap. Filip, dintre cei 7 diaconi (sec.I); cuv. Teofan Mărturisorul (†845)	
12	Sf. m. Prob, Tarah și Andronic (†304)	
13	Sf. m. Carp, Pabil și Agatonica (sec. III)	
14	☼Sf. m. Nazarie, Ghervasie, Protasie și Celsie (sec.I); cuv. ep. Cosma al Maiumei (†760)	
15	Sf. pr. m. Lucian din Antiohia (†309) [cuv. Tereza de Avila (†1582)]	

16	Sf. Longin, sutașul (sec.I) [Sf. Maria Margareta Alacoque (†1690)]	
17	pf. Osea (sec.VIII îHr); cuv. m. Andrei din Creta (†767)	
18	* Sf. ap. și ev. Luca (sec.I)	
19	pf. Ioil (sec.VI îHr); Sf. m. Var (†307)	
20	Sf. m. Artemie (sec.IV)	
21	☼cuv. Ilarion cel Mare (†371) [cuv. Ursula (sec. IV)]	
22	Sf. ep. Averchie (†200); Cei 7 tineri m. din Efes (†270)	
23	* Sf. ap. Iacob, rudenia Domnului (†62)	
24	Sf. m. Areta și cei împreună cu el (†358)	
25	Sf. m. Marcian și Martiriu (†358)	
26	(†) Sf. m. Dumitru, izvorătorul de mir (sec.IV)	
27	Sf. m. Nestor (sec.IV)	
28	Sf. m. Terențiu și Neonila (sec.III); cuv. Ștefan Savaitul (†797)	
29	cuv. m. Anastasia Romana (†309); cuv. Avramie (sec.VI)	
30	Sf. m. Zenovie și sora sa Zenovia (†309)	
31	Sf. ap. Stahie, Apelie, Amplie, Urban, Aristobul și Narcis, din cei 70 (sec.I); Sf. m. Epimah (†250)	
November		
Day	Feast / Saints of the day	Observations
1	☼Sf. m. Cosma și Damian, doctori fără plată (†303)	
2	Sf. m. Achindin, Pegasie, Aftonie, Elpidifor și Anempodist (sec.IV)	
3	Sf. m. Achepsima (†378); Sf. m. Aitala și Iosif (†379)	
4	cuv. Ioanichie cel Mare (†846); Sf. ep. m. Nicandru; Sf. pr. m. Ermeu (sec.II) [Sf. Carol Borromeul (†1584)]	
5	Sf. Galaction și Epistimia (†250)	
6	Sf. aep. Pavel Mărturisitorul (†351)	

7	Cei 33 Sf. m din Melitene (†309); cuv. Lazăr Taumaturgul (†1054)	
8	(†) Sf. Arhangheli Mihail și Gavril și toate cetele Puterilor cerești	
9	Sf. m. Onisifor și Porfirie (†290); cuv. Matroana (†sec.V) și Teoctista din Lesbos	
10	Sf. ap. Sosipatru, Erast și cei împreună cu ei, din cei 70 (sec.I); Sf. m. Orest	
11	Sf. m. Mina (sec.III), Victor, Vichentie și Ștefanida (sec.II); cuv. Teodor Studitul (†826)	
12	☼Sf. aep. Ioan Milostivul (†619); cuv. Nil Sinaitul (†430); Sf. aep. m. Iosafat OSBM (†1623)	
13	(†) Sf. aep. Ioan Gură de Aur al Constantinopolului (†407)	
14	* Sf. ap. Filip (sec.I)	
15	Sf. m. Gurie, Samona și Aviv (sec.IV)	Beginning of Christmas Lent
16	* Sf. ap. și ev. Matei (sec.I)	
17	☼Sf. ep. Grigore Taumaturgul (†270)	
18	Sf. m. Platon și Roman (†305)	
19	pf. Avdie (sec.VI îHr); Sf. m. Varlaam (sec. III)	
20	cuv. Grigore Decapolitul (†842); Sf. aep. Proclu (†466); Sf. Dasius din Durostorum (†304)	Forefeast of the Entrance of the Mother of God in Temple
21	(†) Intrarea în Templu a Maicii Domnului	
22	Sf. ap. Filimon, Apfia și Onisim (sec.I); Sf. m. Cecilia, Valerian și Tiburțiu (sec.III)	
23	Sf. ep. Amfilochie (†395); Sf. ep. Grigore (†638)	
24	☼Sf. pp. m. Clement (†97); Sf. Petru al Alexandriei (†312)	
25	* Sf. m. Ecaterina din Sinai (†305); Sf. m. Mercurie (†250)	Leavetaking of the Entrance of the Mother of God in Temple
26	cuv. Alipie Stâlpnicul (sec.VII); Sf. Nicon Metanoitul (sec.X)	
27	☼Sf. m. Iacob Persul (†422)	

28	cuv. Ștefan cel Nou (†764); Sf. m. Irinarh [Sf. Caterina Labourè (†1876)]	
29	Sf. m. Paramon și Filumen (†250)	
30	(†) Sf. ap. Andrei	
December		
Day	Feast / Saints of the day	Observations
1	pf. Naum (sec.VII îHr)	National Feast day <i>Te Deum</i>
2	pf. Avacum (sec.VII îHr)	
3	pf. Sofonie (sec.VII îHr) [Sf. Francisc Xaveriu (†1552)]	
4	☉Sf. m. Varvara (sec.III); cuv. Ioan Damaschinul (†749)	
5	(†) cuv. Sava cel Sfințit (†532)	
6	(†) Sf. aep. Nicolae de la Mira Liciei, făcătorul de minuni (sec. IV)	
7	Sf. aep. Ambrozie al Milanului (†397)	
8	cuv. Patapie (sec.IV)	Forefeast of the Immaculate Conception
9	* Conceperea Preasfintei Fecioare Maria de către Sf. Ana (Neprihănită Zămislire)	
10	Sf. m. Mina, Ermoghen și Eugraf (†235)	
11	cuv. Daniel Stâlplnicul (†409)	
12	(†) Sf. ep. Spiridon al Trimitundeii Taumaturgul (†348)	
13	† Sf. m. Eustratie, Axentie, Eugen, Mardarie și Orest (sec.IV); Sf. m. Lucia (†303)	
14	Sf. m. Tirs, Leuchie, Calinic, Filimon, Apolloniou și Arian (sec.III) [Sf. Ioan al Crucii (†1591)]	
15	Sf. ep. m. Elefterie (sec.II)	
16	pf. Agheu (sec.VI îHr)	
17	pf. Daniel; Sf. Anania, Azaria și Misael (sec. VI îHr)	
18	Sf. m. Sebastian și cei împreună cu el (†288)	
19	Sf. m. Bonifaciu (sec.IV)	

20	☼Sf. ep. m. Ignațiu Teoforul (†107)	Forefeast of the Nativity of the Lord
21	Sf. m. Iuliana din Nicomidia (†299)	
22	Sf. m. Anastasia Romana (†290)	
23	Cei 10 Sf. m din Creta (†250)	
24	Sf. m. Eugenia (sec.II)	Christmas Vigil; (see <i>typikon</i>)
25	(†) Nașterea Domnului nostru Isus Hristos - Crăciunul	Royal Feast
26	(†) A II-a zi de Crăciun; Serbarea Maicii Domnului; Sf.ep.m. Eftimie (†824)	
27	(†) A III-a zi de Crăciun; Sf.arhid.m. Ștefan; cuv. Teodor Mărturisitorul (†844)	
28	Sf. 20.000 m. arși de vii în Nicomidia (†303)	
29	☼Sf. prunci uciși de Irod; cuv. Marcel Achimitul (†470)	
30	Sf. m. Anisia (sec.IV); cuv. pr. Zotic hrănitorul de orfani (sec.IV)	
31	cuv. Melania Romana (†439)	Leavetaking of the Nativity of the Lord

II. Cycle of *Triodhion*

The cycle of the *Mineon* is overlapped by feasts related to the paschal liturgical year depending on the specific date of Easter. The *Triodhion* begins on the Sunday of the Publican and Pharisee and ends on Great and Holy Saturday. This is a total of ten weeks, the first three of which are preparatory for Great Lent and the following seven are Great Lent itself.

In the modern version of the calendar of the Romanian Greek-Catholic Church (new calendar with the *Paschal Cycle* according to the old calendar), Easter can be celebrated between April 4 and May 8, which corresponds to March 22 and April 25 of the Julian (or old) calendar. The beginning of the *Triodhion*, namely *the Sunday of the Publican and Pharisee*, is celebrated ten weeks before the Easter Sunday and can fall between January 24 (when Easter is on April 4,

corresponding to March 22 of the Julian calendar, the earliest date possible) and February 27 (when Easter is on May 8, corresponding to April 25 of the Julian calendar).

Year	Sunday of the Publican and Pharisee	Date for Easter		Pentecost	Difference in weeks between the dates for Easter on the new and old calendars
		New calendar	Old calendar		
2007	28 January	8 April		27 May	-
2008*	17 February	23 March	27 April	15 June	5
2009	8 February	12 April	19 April	7 June	1
2010	24 January	4 April		23 May	-
2011	13 February	24 April		12 June	-
2012*	5 February	8 April	15 April	3 June	1
2013	24 February	31 March	5 May	23 June	5
2014	9 February	20 April		8 June	-
2015	1 February	5 April	12 April	31 May	1
2016*	21 February	27 March	1 May	19 June	5
2017	5 February	16 April		4 July	-
2018	28 January	1 April	8 April	27 May	1
2019	17 February	21 April	28 April	16 June	1
2020*	9 February	12 April	19 April	7 June	1
2021	21 February	4 April	2 May	20 June	4
2022	13 February	17 April	24 April	12 June	1
2023	5 February	9 April	16 April	4 June	1
2024*	25 February	31 March	5 May	23 June	5
2025	9 February	20 April		8 June	-
2026	1 February	5 April	12 April	31 May	1
2027	21 February	28 March	2 May	20 June	5
2028*	6 February	16 April		4 June	-
2029	28 January	1 April	8 April	27 May	1
2030	17 February	21 April	28 April	16 June	1

The Sundays of the *Tridhion* cycle are:

1. Sunday of the Publican and Pharisee
2. Sunday of the Prodigal Son
3. Sunday of Meatfare (of the Awesome Judgment)
4. Sunday of Cheese fare (of the banishing of Adam from Heaven)
5. First Sunday of Lent (of Orthodoxy)
6. Second Sunday of Lent (of Saint Gregory Palamas)
7. Third Sunday of Lent (of the Holy Cross)
8. Fourth Sunday of Lent (of Saint John Climacus)
9. Fifth Sunday of Lent (of Saint Mary of Egypt)
10. Sixth Sunday of Lent (Palm Sunday or the Sunday of the Entrance of the Lord in Jerusalem)

During this cycle, some feast of saints and Royal Feasts with unmovable dates from the *Mineon*, can occur on the same day as feasts or liturgical days with movable date, whose liturgical text is found in the *Triodhion*. For each of these special cases, the specific prescription from the *Mineon* are to be followed.

These feasts are:

1. Three Holy Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom (January 30)
2. Meeting of the Lord in the Temple (February 2)
3. First and second finding of the Honored Head of Saint John the Baptist (February 24)
4. Holy 40 Martyrs (March 9)
5. Annunciation (March 25)
6. Saint Great Martyr George (April 23)

Great and Holy Week, between Palm Sunday and Easter Sunday, has specific liturgical prescriptions which are to be followed according to the *typikon*.

III. Cycle of *Pentekostarion*

The Pentecost Cycle begins on Easter Sunday and ends on Sunday of All Saints for a total of eight weeks. The first week after Easter until the Sunday of Saint Thomas is Bright Week and has a unique liturgical configuration which is reflected in the celebration of this week. Each of the other weeks of this cycle has a specific theme from the Gospel prescribed for the previous Sunday.

1. Sunday of Saint Thomas
2. Sunday of the Myrrh-bearing Women
3. Sunday of the Paralytic
4. Sunday of the Samaritan Woman
5. Sunday of the Man born blind
6. Sunday of the Holy Fathers of the First Council in Nicaea
7. Pentecost Sunday
8. Sunday of All Saints

IV. Rules for reading the Holy Gospel in the last five Sundays and during the Feast of the Nativity of the Lord.

In the liturgical calendar, the time before the cycle of the *Triodhion* follows a special order. The last Sundays before the Sunday of the Publican and Pharisee (that is, the 28th, 29th, 30th, 31st and 32nd Sundays after Pentecost) are not read in order, but they are combined with readings from the Holy Gospels to prepare for the Nativity of the Lord: Sunday of the Holy Ancestors, Sunday of the Holy Fathers (Sunday before Christmas), Sunday after Christmas, Sunday before Theophany and Sunday after Theophany.

Sunday of the Holy Ancestors	Sunday of the Holy Fathers	Nativity of the Lord
11 December	18 December	Sunday
17 December	24 December	Monday
16 December	23 December	Tuesday
15 December	22 December	Wednesday
14 December	21 December	Thursday
13 December	20 December	Friday
12 December	19 December	Saturday

The twenty-eighth Sunday after Pentecost: the Sunday of the Holy Ancestors can fall between December 11 – 17. When the Sunday of the Holy Ancestors occurs immediately before the 28th Sunday after Pentecost, only the Holy Gospel for the 28th Sunday after Pentecost is read. It is Luke 14:16-24, the parable of the banquet.

Sunday of the Holy Ancestors: is the second Sunday before the Nativity of the Lord, and the Holy Gospel prescribed for the occurring Sunday is read except in the case mentioned above.

Sunday of the Holy Fathers – Sunday before Christmas: the day before (between December 18 and 24) the *Saturday before Christmas* is celebrated. This Saturday can occur before or after the *Sunday of the Holy Fathers*.

Sunday after Christmas: can occur on December 26, the Synaxis of the Mother of God; on December 27, 28, 29, 30 within the Afterfeast of the Nativity of the Lord, or on December 31, the Leave-taking of Christmas.

Saturdays and Sundays between **Christmas** and **Theophany** can occur as follows:

December							January							
Christmas	Afterfeast of Christmas						Leavetaking	Circumcision	Forefeast of Theophany					Theophany
	25	26	27	28	29	30			31	1	2	3	4	
Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	
Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	
Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	
Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	
Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	
Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	
Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	

Saturdays between Christmas and Theophany: these Saturdays can be inside or outside the cycle of Christmas. The readings from the *Epistle* and the *Gospel* are either those of the *Saturday after Christmas* or of the *Saturday before Theophany*. If the Saturday occurs on December 30, we use only those of the Saturday; if Saturday occurs on December 31, we celebrate the Leavetaking of Christmas, with all the propers. If Saturday occurs on January 1, we celebrate the *Circumcision* which is a Royal Feast and therefore nothing related to Saturday is used.

Sundays between Christmas and Theophany: These Sundays may fall during the Afterfeast, on the day of Leavetaking, on January 1 (*Circumcision*), or during the Forefeast of Theophany. During the Afterfeast, the *Sunday after Christmas* is celebrated, having priority over any day

on the calendar. If it occurs on January 1, the readings for the *Sunday after Christmas* are used on December 26, jointly with the Synaxis of the Mother of God. If the Sunday after Christmas falls on January 1, the *Sunday before Theophany* has priority over the *Circumcision* and the Feast of Saint Basil the Great.

V. Practical suggestions in editing the liturgical calendars

1. The poster calendar for the use of the faithful will not include:

- Historical data about the life or death of Saints or about establishing the feast
- *Typikon* symbols
- Readings for the weekdays
- *Typikon* prescription for the use of clergy during celebrations

2. Liturgical Agenda intended for clergy and cantors will include:

- All *typikon* prescriptions
- Information about the readings from Epistle and Gospel
- Information about specific liturgical celebrations needed in pastoral ministry

DECREE 20 / MAY 21, 2009

In the Name of the Most Holy,
consubstantial, life-giving and undivided Trinity

† LUCIAN

*By the grace of God,
Archbishop and Metropolitan of the Archeparchy of Alba
Iulia and Făgăraș,
Major Archbishop of the Romanian Greek-Catholic Church,
in full communion of faith with the Holy Apostolic See of
Rome,*

According to the rights conferred by the Canons of the Holy Apostles, of the Ecumenical Councils, of the Provincial Councils of our Church;

Considering the dispositions of the Canon Law for the Eastern Churches, art. 112.1, 707.1, 713.2, and 882;

Considering the necessity to safeguard the integrity of faith and morals of our faithful as well as the liturgical unity of action of all the sons and daughters of our Church;

Abiding by the decisions of the Synod of the Romanian Greek-Catholic Church convened in ordinary session in Blaj, on May 4–6, 2009;

To the knowledge of all the Bishops, protopresbyteroi, clergy, religious, and all the faithful people of our Church, we promulgate the following

D E C R E E

Art. 1. The document *Fast and Abstinence in the Romanian Greek-Catholic Church*, outlined by the Synodal Commission for Liturgy is hereby approved;

Art. 2. These standards, as liturgical laws, are mandatory everywhere in conformity with canon law.

Art. 3. The two-page attachment to this decree is a part of it.

Art. 4. The present decree takes effect as law starting the day it is published and rescinds any contrary disposition.

We cordially ask their Excellencies, the Most Reverend Eparchial Bishops, to take all necessary measures to make these norms known in our whole Church, and we firmly request that the clergy diligently avoid any abuse in the celebration of the public services and enforce correctly and coherently the prescriptions of this document as part of our Church's Patrimony, for the edification of our faithful people and for the greatest glory of God.

Promulgated in Blaj, See of the Major Archbishop,
May 21, Anno Domini 2009,
Feast of Saints Emperors Constantine and Elena.

† LUCIAN
Major Archbishop

Attachment to the Decree of the Major Archbishop
20 / May 21, 2009

FAST AND ABSTINENCE in the Romanian Greek-Catholic Church

I. Definition

Fast is the total or partial avoidance of specific foods and liquids, for a longer or shorter time and for a religious-moral purpose. This avoidance of certain foods and liquids has to be accompanied by refraining from wicked thoughts, words and deeds, which means that physical fasting has to be accompanied by spiritual fasting.

II. Introduction

By divine law, all faithful are called to fast and penance. The first prescriptions about fasting are found in the most ancient documents of the Church; for example, *Didache* (ch. VIII) establishes the requirement of weekly fasting on Wednesday and Friday, replacing the Judaic fasting on Mondays and Thursdays. The days of Wednesday and Friday are related to specific events from the life of our Savior.

The Apostolic Canons (art. 66 and 69) relating to the practice of preparing to receive the Holy Sacraments, prescribe fasting before christening (for adults) and before ordination into Holy Orders. The time required for the preparation for christening was the whole of Great Lent, and the fasting rule allowed only one meal a day, usually in the afternoon. Traditionally established for the Ninth Hour of the day, that meal would be eaten about 3 p.m.

For the Universal Church, in the 1966 Apostolic Constitution of Pope Paul VI, *Paenitemini*, fasting was made mandatory for all who have reached the age of 14 and abstinence for them above 21 years of age. They who have reached the age of 60 are exempted from abstinence (cf. *Paenitemini*, chapter

IV). According to the prescription of the *CCEO*, the specific norms for fasting and abstinence are set by the particular law of each *sui iuris* Church. In the Romanian Greek-Catholic Church the ancient practice of the Byzantine tradition and spirituality is preserved.

III. Categories of Fast

1. Abstinence (*total fasting*) is the refraining from all food and drink for a specific length of time (customarily until midafternoon or 3 p.m.). Only one meal a day is served, and it must be without meat, dairy or eggs.

Days of abstinence are:

- Vigil of Holy Theophany
- Great and Holy Friday
- Beheading of John the Baptist (August 29)
- Exaltation of the Holy Cross (September 14)
- Vigil of Christmas

2. Strict fast (*xirofagia*) is the avoidance of meat, dairy and eggs, and the consumption of only dry meals (bread, vegetables and fruits).

3. Common Fast (*regular*) is fasting which allows the consumption of cooked Lenten meals, without the use of meat or animal fat. Fish, wine, oil, eggs and dairy are permitted..

4. Days of Fast

- Wednesdays and Fridays throughout the year, except those that are dispensed – common fast
- During Great Lent, Clean Week (the first week), and Holy

- Week – strict fast
 For the other days of Great Lent – common fast
- Fast of the Apostles Peter and Paul – common fast
 - Fast of the Dormition of the Mother of God (August 1-14) – common fast
 - Fast of Christmas (November 15 – December 24) – common fast

5. Dispensation from fast:

a) Wednesdays and Fridays (*hârți*):

- From Christmas to the Vigil of Holy Theophany
- During the week of the Publican and Pharisee
- On the day of the following Feast-days: Christmas, Holy Theophany, Three Holy Hierarchs, Meeting of the Lord in Temple, Annunciation to the Virgin Mary, Saint George, Saints Constantine and Elena, Nativity of John the Baptist, Holy Apostles Peter and Paul, Saint Elijah, Transfiguration of Our Lord, Dormition of the Mother of God, Nativity of the Mother of God, Saint Demetrius, Holy Archangels Michael and Gabriel, Entrance of the Mother of God into the Temple, Saint Nicholas

b) On the day of the Patron Saint of the church

c) All children younger than 14 years of age, the sick and the elderly. It is recommended, however, that the sick and elderly try to keep at least the common fast on the days prescribed for abstinence.

d) They who cannot fulfill the fasting requirements due to specific, good-faith reasons, may ask for a dispensation from their own parish priest or spiritual director.

DECREE 21 / MAY 21, 2009

In the name of the Most Holy,
consubstantial, life-giving and undivided Trinity

† LUCIAN

*By the grace of God,
Archbishop and Metropolitan of the Archeparchy of Alba
Iulia and Făgăraș,
Major Archbishop of the Romanian Greek-Catholic Church,
in full communion of faith with the Holy Apostolic See of
Rome,*

According to the rights conferred by the Canons of the Holy Apostles, of the Ecumenical Councils, of the Canon Law for the Eastern Churches, art. 112.1, 387, and 668;

Abiding by the decisions of the Synod of the Romanian Greek-Catholic Church convened in ordinary session in Blaj, on May 4–6, 2009;

Considering the necessity to safeguard the integrity of faith and morals of our faithful, as well as the liturgical unity of action of all the sons and daughters of our Church;

To the knowledge of all the Bishops, protopresbyteroi, clergy, religious, and all the faithful people of our Church, we promulgate the following

D E C R E E

Art. 1. The document “*Liturgical Vestments in the Romanian Greek-Catholic Church*”, outlined by the Synodal Commission for Liturgy is hereby approved;

Art. 2. These standards, as liturgical laws, are mandatory everywhere in conformity to the canon law.

Art. 3. The four pages attachment to this decree is a part of it.

Art. 4. The present decree has the effects of law starting the day it is published, and will be enforced in its entirety in the whole Romanian Greek-Catholic Church, rescinding any contrary disposition.

We cordially ask Their Excellences, the Most Reverend Eparchial Bishops, to take all necessary measures to make these norms known in our whole Church, and we firmly request that the clergy elude any abuse in the celebration of the public services, and enforce correctly and coherently the prescriptions of this document as part of our Church’s Patrimony, for the edification of our faithful people and for the greatest glory of God.

Promulgated in Blaj, See of the Major Archbishop,
May 21, Anno Domini 2009,
Feast of Saints Emperors Constantine and Elena.

† LUCIAN
Major Archbishop

Attachment to the Decree of the Major Archbishop
21 / May 21, 2009

LITURGICAL VESTMENTS in the Romanian Greek-Catholic Church

I. Introduction

The respect towards God is made manifested by the care that the celebrants have towards the external aspects of the divine worship. The clergy vestments represent the distinctive sign of the service and presence of Christ, the High Priest, in our midst. “Vesting ourselves in them must be more than an external event... The fact that we are standing at the altar clad in liturgical vestments must make it clearly visible to those present that we are there *in the person of an Other*... the essence of the priestly ministry, interpreting the liturgical vestments themselves, which are precisely intended to illustrate what *putting on Christ*, what speaking and acting *in persona Christi*.”¹

II. Liturgical Vestments

The Liturgical Vestments have a practical function, and also an iconic value, completing the meaning of each liturgical movement and helping the understanding of the participation to the unique reality of the heavenly Liturgy. “The Church is the earthly heaven: earthly because visible and touchable, heavenly because the power of the Holy Spirit replenished it with divine grace. In this context, of the general *oikonomia* of the worship, the liturgical vestments undertake a specific meaning. They are beautiful and precious, yet their value resides in their purpose: they are signs of the heavenly reality, of the given redemption, of the reception of future goods (cf. Hebrews 8:5).”²

1. Clergy Outfits

The clergy outfits have value of liturgical vestments because they have to be worn for the celebrations of sacraments, sacramentals, and Christian burial. They are tailored using black fabric, and shaped according to the specific tradition of our Church

Cassock – A first vestment is the clergy cassock. This is a distinctive outfit with the value of uniform, and also a liturgical vestment, being required for the celebration of the worship services.

Rason or **Over-Cassock** – For the celebration of the Divine Lauds and Sacramentals apart from the Divine Liturgy, the clergy have to wear the *rason* on top of the cassock. The *rason* is a vestment with wide sleeves specific for the celebration of or participation to the Divine Office or Sacramentals (same function as the *cota* in the roman rite). In specific moments, the priest wears the *epitrachilion* and the *phelonion* over the cassock and *rason*.

Potcap – This is the cover for the head, needed mostly when clergy celebrate services outside of the church, in processions, funerals, etc. depending on the weather. There are different shapes for *potcap*, specific to different traditions of the *sui iuris* Churches; in the Romanian environment it is in use the Greek style.

Belt – The leather belt is specific to monks.

Kamilaphion – This is the potcap specific to hieromonks.

The monastic orders exempt from following these prescriptions have the shape of their outfits established by the Regulations approved by the General Curia and the Apostolic

See.

For the celebration of the Divine Liturgy and other services it is mandatory the use of liturgical vestments. For the Romanian Greek-Catholic Church these are common to the Constantinopolitan Rite. The Vestments are distinct according to the level of the priestly order, as follows:

2. Vestments of the Deacon:

- ***Sticharion***: it is a long and wide vestment, covering the whole body. Its name comes from the rows (*sticha*) which decorate the lower part of it. When it is manufactured using white fabric it symbolizes the purity (*alba*, in Latin), and also the festive garment for the Kingdom's banquet. It is recommended that for the use of colored *sticharia*, they match the color of the other vestments, or have “*sticha*” matching those of the other vestments, or their dominant color when they are produced using fabric with complex patterns.
- **Cuffs**: they are short pieces of fabric used to adjust the sleeves of the *sticharion*, and are made of the same material and same pattern as the rest of the vestments. First of all, they have a practical use in holding the sleeves, so they would not hinder the liturgical movements, and symbolizing the spiritual power and the hand of God which works unseen amongst us.
- ***Orarion***: is a vestment specific to the deacon, manufactured from the same fabric as the *sticharion* and the cuffs, and decorated with Christian patterns; it is worn bended over the shoulder or – in some specific moments of the Liturgy – crossed on the back and in the front; it is inscribed with the words *Holy, Holy, Holy*. It symbolizes the wings of the Angels which worship unceasingly

around God in heavenly Liturgy.

3. Vestments of the Priest:

- *Sticharion*.
- *Epitrachilion*: worn hanged on the neck. It is required for any celebration, both for the priest and for the bishop. It is the sign of the priestly power and service within Christ's Church.
- **Belt**: girdles the waist of the priest, on top of the *epitrachilion* and *sticharion*, adjusting the width of the *sticharion*. It symbolizes the power given by God during the service.
- **Cuffs**.
- *Epigonation*: for the *protosinceloi* and other priest rewarded with this honorary distinction.
- *Phelonion*: it is a cape which is worn over the other vestments, symbolizing “the Lord's house” entered by the servant and the vesting into Christian virtues.

4. Vestments of the Hierarchy:

- *Sticharion*.
- *Epitrachilion*.
- **Belt**.
- **Cuffs**.
- *Sakos*: is a vestment in the shape of sac, shorter than the *sticharion*, worn by the hierarchy as *phelonion*. It represents the dignity of the bishop and of Jesus Christ, the High and Only Priest of the New and everlasting Covenant, which he plenarily represents during the liturgical celebrations and in his Eparchy – the local utter

Church.

- ***Omophorion***: is worn on both shoulders, decorated with embroidered icons or other Christian patterns. It can be small or big depending on the liturgical moment when it is worn, according to the liturgical prescriptions. It symbolizes the Good Shepherd who brings the lost sheep back into the unity of His flock.
- ***Epigonation***: is a vestment with the shape of a diamond, worn on the right knee, like a sword. On it is embroidered the Resurrection icon. It symbolizes the Word of God, the spiritual sword used to fight in the world.
- ***Mandia***: is a purple cape, specific to the episcopal dignity, worn in processions and during the celebration of the Divine Lauds.
- ***Mitra***: is made on the shape of a medieval crown, adorned with a cross on top, embroidered icons and other Christian patterns. It symbolizes the royal power of the complete sacramental priesthood conferred by Christ.

During the liturgical celebrations the deacon wears the *sticharion* and *orarion*; the priest must wear the *epitrachilion* and, during specific prescribed moments also the *phelonion*. The bishop wears the *epitrachilion*, the *sakos*, and in specific prescribed moments the *mandia*. During the celebration of the Divine Liturgy it is mandatory to wear all the liturgical vestments.

III. Liturgical Colors:

Originally all liturgical vestments were white, subsequently combinations of color being introduced as well as silver and golden wires. Gradually the use of color begins to be differentiated highlighting the specifics of the liturgical day, at first for Sundays and Holy Days of obligation. In the Greek-

Byzantine rite there is the use of two categories of color, depending on the liturgical day and on the specific time of the liturgical year. These categories are:

a) **Light vestments:** used on feast days and during the regular time of the year. Based color for this category is white, and its shades can vary up to silver, gold and even light blue. Lately some darker shades of blue and even green got into use. Blue is recommended for the feasts of the Mother of God.

b) **Red vestments:** are used during lent time and for funeral. Based color is red, shades varying up to purple or combinations on red-purple background.

c) **Black vestments** are not specific of the Romanian Greek-Catholic Church tradition, but a recent innovation which became common in the use of our Romanian Church. They were never used for celebration of the Divine Liturgy, but are widely used today (*epitrachilion* and *phelonion*) for funerals, having the same meaning of the red vestments. It is recommended the return to the specific tradition of our Church.

Besides vestments, the liturgical colors reflect also the beautification of the worship place. In our liturgical tradition we only have the use of light and Lenten colors, for the covers of the Holy Table, and the embellishment of the church's altar and nave. The use of Lenten colors for the décor of the church is mostly seen during the Great Lent and the Christmas Lent, as these last longer and mark a specific liturgical time, which has to be made fruitful in pastoral ministry; the shift from the Lenten time to feast which is the pinnacle of the preparation time is marked also by the change of the church's adornment.

For the other fasting times or for Wednesdays and Fridays, it suffices the use of darker liturgical vestments, the church

remaining vested in light colors.

The use of vestments:

Light Vestments – are the most used vestments, being worn on feast days, the Sundays around the year and common days. They are used on Mondays, Tuesdays, Thursdays, Saturdays and Sundays during the period of *Oktoichos*, *Pentikostarion* and the preparatory weeks of the *Triodhion*, before the beginning of the Great Lent.

Red Vestments (and different shades mentioned above) – are used during the Great Lent (and also during the Christmas Lent, where the local custom requires it), on the vigil of certain feast days, and on some specific feast days (e.g. Exaltation of the Holy Cross), according to the specific prescriptions of the *typikon*. Moreover, red vestments can be worn on Wednesdays and Fridays during the common liturgical time, when Troparia of the Cross are used.

Black Vestments – only *epitrachilion* and *phelonion*, are used exclusively for the funeral. It is recommended the return to the specific tradition of our Church.

For concelebrations, the *ecclesiarch* or the parish priest is responsible to make known the color for the vestments to be used by the concelebrants, thus assuring the uniformity needed for the specific ceremony, as sign of unity. The same stands for funerals when more priests are expected to participate, the color to be used for vestments being announced beforehand (red or black, or light colors in the case of funerals for clergy, religious or during the Bright Week).

Any innovation aiming the change of the vestments' shape, the use of vestments which do not belong to the own Rite, the intentional omission of wearing certain vestments (e.g.

not wearing the cuffs) is forbidden. In manufacturing new vestments it is recommended the use of colors, embroideries, patterns and fabrics according to or following the tradition of our Church.

In specific cases when concelebration with priests of the roman rite occur, the Greek-Catholic clergy are bound to wear a full set of vestments of the own rite, and the exclusive use of only *sticharion* and *epitrachilion* (following the roman rite use of only wearing *alba* and *stole*) is forbidden; in certain specific situation, if the case requires an inter-ritual concelebration, the local hierarch can set specific regulations.

(Endnotes)

1 Pope Benedict XVI, *Homily on the Holy Thursday, Chrism Mass – April 05, 2007*.

2 Olivier Raquez, *Roma Orientalis. Approci al patrimonio delle Chiese d'Oriente*. Lipa, Roma, 2000, p. 425.

