

## April 2017 (civil calendar)

### Saturday

March 19 | April 1

#### Akathist Saturday. Laudation of the Most Holy Theotokos.

Martyrs Chrysanthus and Daria, and those with them in Rome: Claudius the Tribune, Hilaria his wife, their sons Jason and Maurus, Diodorus the presbyter and Marianus the deacon (283). St. Sophia of Slutsk and Minsk (1612). Martyr Pancharius at Nicomedia (302).

*Smolensk "Umileniye" icon of the Mother of God (1103).*

*Fast day, wine and oil allowed.*

**Ord.:** Heb. 9:24-28; Mk. 8:27-31.

**Theotokos:** Heb. 9:1-7; Lk. 10:38-42, 11:27,28.

**At Orthros**, (which is served **on Friday evening**): Priest - *Blessed is our God*. Reader: – *Amen. O Heavenly King*. After the *Our Father* – the usual psalms. *O Lord, save Your people*. Litany before the Holy Table. The Hexapsalmos. At *God is the Lord*: Troparion in Tone 8: *When the bodiless one*. 16<sup>th</sup> Kathisma and the Small Litany. And we begin the singing of the Akathist before the icon of the Most Holy Theotokos, which rests in the middle of the temple, decorated with flowers. Singers – *To you, the Champion Leader*. At this time the priest (main celebrant) censes the entire temple (at the other times when *To you, O Champion Leader* is sung: a small censing, performed by the deacon). And the priest (main celebrant) reads three Ikoi and Kontakia (ending with – *Having within a tempest*). Then again - *To you, O Champion Leader*; and we read the 17<sup>th</sup> Kathisma. Small Litany. And the second reading of the Akathist: *To you, O Champion Leader: While the angels were chanting*; and we end with the 7<sup>th</sup> Kontakion (*When Symeon was about*); and again *To you, O Champion Leader*. Psalm 50. Canons of the temple and of the Theotokos. Katavasia – *I will open my mouth*. After the 3rd Ode of the Canon: the Small Litany and censing during the singing of *To you, O Champion Leader*: and the reading of the Akathist from the 7<sup>th</sup> Ikos (*The creator showed us*), to the 10<sup>th</sup> Kontakion (*Desiring to save the world*), and again - *To you, O Champion Leader*. After the 6<sup>th</sup> Ode: the Small Litany. Censing at the singing of – *To you, O Champion Leader*: and the reading of the Akathist from the 10<sup>th</sup> Ikos (*A bulwark are you to virgins*) to the 13<sup>th</sup> Kontakion (*O all-praised mother*) - thrice, and again the 1<sup>st</sup> Ikos (*An Archangel*), and *To you, O Champion Leader*. At the 9<sup>th</sup> Ode – *More honourable*. The Exapostilarion of the Theotokos. At the Praises: Stichera of the Theotokos on 4. Great Doxology. The Troparion – *When the bodiless one*. Litanies, Dismissal, and the **1st Hour**.

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**At the Hours:** Troparion – *When the bodiless one*; Kontakion – *To you, the Champion Leader*.

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**At the Liturgy of St. John Chrysostom:** After the Entrance: Troparion – *When the bodiless one* and Kontakion – *To you, the Champion Leader*. Prokeimenon: *My soul magnifies the Lord*. Epistle to the Hebrews, per. 322 and 320. Gospel from St. Mark, per. 35 and from St. Luke, per. 54. Communion Hymn: *I will take the cup of salvation*.

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**Sunday**March 20 | **April 2****5<sup>th</sup> Sunday of the Great Fast. Ven. Mary of Egypt. TONE 8.**

Martyr Photina (Svitlana), the Samaritan Woman and her sons Victor and Joses (66). Seven Virgin-martyrs of Amisus: Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia, and Theodosia (310). Holy Fathers slain at St. Sabbas Monastery: Sts. John, Sergius, Patrick, and others (796). St. Nicetas the Confessor, bishop of Apollonias in Bithynia (813). New Martyr Myron of Mega Kastro on Crete (1793). {St. Cuthbert, Bp. of Lindisfarne (687)}.

*Fast day, wine and oil allowed.*

**At Orthros:** G8, Jn. 20:11-18.

**At the Divine Liturgy:**

**Ord.:** Heb. 9:11-14; Mk. 10:32-45.

**Venerable Mother:** Gal. 3:23-29; Lk. 7:36-50.

**At Great Vespers:** *Blessed is the Man. At Lord, I have cried* 6 Stichera of the *Octoechos*, 4 of the *Triodion*; Glory: of the *Triodion*, *Both now*, Dogmatikon of Tone 8 – *The King of heaven*. Entrance. Prokeimenon – *The Lord is king*. At the Aposticha: Stichera of the *Octoechos*; Glory: of the *Triodion*. *Both now*: Theotokion – *O new wonder*. After the Song of the Righteous Symeon *Rejoice, O Virgin Theotokos* – thrice.

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**At Orthros:** at *God is the Lord*: Sunday Troparion – twice; Glory: Troparion of the saint. *Both now*: Theotokion – *O loving Lord*. After the Kathismata the Sessional Hymns of *Octoechos*. *The Resurrectional Evlogitaria*. Hypakoe, Hymns of Ascent and Prokeimenon of the Tone. 8<sup>th</sup> Resurrectional Gospel, from St. John per. 64. *Having beheld the Resurrection of Christ*. Psalm 50, Glory: *Open the doors of repentance* and the rest, as given in the *Triodion* for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Theotokos on 2, *Triodion* on 4 and venerable mother on 4. Katavasia - *I shall open my mouth*. After the 3<sup>rd</sup> Ode: Kontakion of the saint and Sessional Hymn of the *Triodion*. After the 6<sup>th</sup> Ode: Kontakion and Ikos of the Sunday. At the 9<sup>th</sup> Ode – *More honourable*. 8<sup>th</sup> Resurrectional Exapostilarion, Glory: Exapostilarion of the saint, *Both now*: Theotokion from the *Triodion*. At the Praises: 8 Stichera of the *Octoechos* then we add the verse *Arise, O Lord my God*; and we sing the Idiomelon of the *Triodion* – *The Kingdom of God*; Glory: repeat the same; *Both now*: *You are most blessed*. After the Great Doxology – the Troparion *Having arisen from the tomb*. Litanies and Dismissal. Glory: *Both now*: 8<sup>th</sup> Gospel Sticheron. **1st Hour.**

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**At the Hours:** Sunday Troparion, Glory: Troparion of the venerable mother. Kontakion of the venerable mother and of the Sunday alternately.

**At the Liturgy of St. Basil the Great:**

After the Entrance:

In a temple dedicated to the Lord:

Troparion of Tone 8,  
Troparion of ven. Mary,  
*Glory:* Kontakion of ven. mother Mary of Egypt,  
*Both now:* Kontakion of Tone 8.

In a temple dedicated to the Theotokos:

Troparion of Tone 8,  
Troparion of the Temple,  
Troparion of ven. mother Mary of Egypt,  
Kontakion of Tone 8,  
*Glory:* Kontakion of ven. mother Mary of Egypt,  
*Both now:* Kontakion of the Temple.

In a temple dedicated to a Saint(s):

Troparion of Tone 8,  
Troparion of the Temple,  
Troparion of ven. mother Mary of Egypt,  
Kontakion of the Temple,  
*Glory:* Kontakion of ven. mother Mary of Egypt,  
*Both now:* O Protection of Christians.

Prokeimenon of Tone 8, and of the venerable mother: *God is wonderful in His saints.*  
Epistle to the Hebrews, per. 321 and to the Galatians 208. Gospel from St. Mark per. 47  
and from St. Luke, per. 33. In place of *It is truly worthy – All of creation.* Sunday  
Communion Hymn – *Praise the Lord;* and – *The righteous man.*

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**Monday**March 21 | **April 3****6<sup>th</sup> week of the Great Fast (Week of Palms).**

St. James the Confessor, Bp. of Catania (VIII). St. Cyril, Bp. of Catania (I – II). St. Thomas, patriarch of Constantinople (610).  
 {St. Enda of Aran, monk, earliest leader of Irish Monasticism (530)}.

*Fast day.***At the 6th Hour:** Is. 48:17-49:4.**At Vespers:** Gen. 27:1-41; Prov. 19:16-25.**Tuesday**March 22 | **April 4**

Hieromartyr Basil of Ancyra (362-363). Martyr Drosida of Antioch and the five nuns with her (104). St. Isaac of the Dalmatian Monastery (383). *New Martyr Schema-abbess Sophia of Kyiv (1914)*.  
 {St. Paul, Bp. of Narbonne (III)}.

*Fast day .***At the 6th Hour:** Is. 49:6-10.**At Vespers:** Gen. 31:3-16; Prov. 21:3-21.**Wednesday**March 23 | **April 5**

Martyr Nikon and with him 199 disciples in Sicily (251). *Ven. Nikon, Abbot of the Kyivan Caves Monastery (1088)*. Martyr Philetas the Senator, his wife Lydia, their sons Macedon and Theoprepus, the notary Cronides, and Amphilocheus the Captain, in Illyria (125). Monk-martyr Luke the New (1802).

*Fast day.***At the 6th Hour:** Is. 58:1-11.**At Vespers:** Gen. 43:26-31, 45:1-16; Prov. 21:23-22:4.

**At Vespers with the Liturgy of the Presanctified Gifts.** At “Lord, I have cried” we sing 10 Stichera, 6 from the Triodion then 4 from the saint of the day of the Menaion (repeating the first), Glory: Both now: And the Theotokion from the Menaion. Entrance, Prokeimena and readings: Gen. 43:26-31, 45:1-16; Prov. 21:23-22:4.

**Thursday**March 24 | **April 6****Forefeast of the Annunciation.**

Ven. Zachariah the Recluse. St. Artemius, Bp. of Seleucia (I-II). *Ven. Zachariah of the Kyivan Caves (XIII-XIV)*. Martyrs Stephen and Peter of Kazan (1552). Hieromartyr Parthenius, patr. of Constantinople (1657).

*Fast day.*

**At the 6th Hour:** Is. 65:8-16.

**At Vespers:** Gen. 46:1-7; Prov. 23:15-24:5, and for **the Annunciation:** <sup>1)</sup> Gen. 28: 10-17; <sup>2)</sup> Ez. 43: 27 – 44:4; <sup>3)</sup> Prov. 9: 1-11.

**Friday**March 25 | **April 7****The Annunciation to the Most-holy Theotokos.**

Martyrs Pelagia, Theodosia, and Dula of Nikomedea (IV). *St. Parthenius of the Kyivan Caves (1855)*. New Hieromartyr Tikhon (1925). St. Justin of Cheliye (1979).

*Fast day, fish, wine and oil allowed.*

**At Orthros:** Lk. 1:39-49, 56.

**At the 6th Hour:** Is. 42:5-16.

**At Vespers** (with the Liturgy of St. John Chrysostom): Gen. 49:33-50:26; Prov. 31:8-32, and of the feast, Ez. 3:1-8, Prov. 8:22-30.

**At the Divine Liturgy:** Heb. 2:11-18; Lk. 1:24-38.

**The Vigil** begins with **Great Compline** with **Litia**. The priest in a phelonion *Blessed is our God* – and he censes the entire temple. Reader: – *Amen* – and he reads Great Compline. *God is with us* is sung. In place of the regular Troparia (*Enlighten my eyes, etc.*) after the first Trisagion we sing the Troparion: *Today is the fountainhead*. After the second Trisagion we sing the Kontakion: *To you, the Champion leader*. After *Glory to God in the highest* – we make the Litia procession. Stichera of the feast. At the Aposticha the Stichera of the feast. At the blessing of loaves the Troparion of the feast — *Today is the fountainhead of our salvation* — thrice.

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**At Orthros:** *At God is the Lord:* the Troparion of the feast – thrice. And we read 3 Kathismata. After the first Kathisma both Sessional Hymns of the Triodion, without Litanies. After the second Kathisma, the Litany and Sessional Hymn of the feast. *The great leader.* After the 3<sup>rd</sup> Kathisma the Litany and Sessional Hymn of the feast, *All creation.* Polyelai and magnification of the feast. Sessional Hymn, *Gabriel from heaven. From my youth.* Prokeimenon of the feast: *Announce from day to day the glad tidings of the salvation of our God.* Gospel from St. Lk. per. 4. Psalm 50. Glory: *Through the prayers of the Theotokos.* Both now: *Through the prayers of the Theotokos: Have mercy on me, O God:* and the Sticheron in Tone 2: *Today Gabriel.* Canon of the feast. Irmoi (twice) and Troparia on 12. Irmoi and Katavasia – *I will open my mouth.* At the 2<sup>nd</sup>, 8<sup>th</sup> and 9<sup>th</sup> Odes – the Triodion Canon; at the 2<sup>nd</sup> Ode – the Irmos and Katavasia of the Triodion, at the 8<sup>th</sup> and 9<sup>th</sup> Odes, the Canon of the feast with Irmos on 6 and the Triodion on 8, the Katavasia after the 8<sup>th</sup> Ode from the Triodion, and after the 9<sup>th</sup> Ode – from the Triodion and the feast. After the 3<sup>rd</sup> Ode – Sessional Hymn of the feast. After the 6<sup>th</sup> Ode – Kontakion of the feast. At the 9<sup>th</sup> Ode we do not sing *It is truly worthy,* but the refrain of the feast *Announce the good tidings...* and the rest. Exapostilarion of the feast, *The supreme commander...* (twice) Glory: both now. *The mystery of God...* At the Praises 4 Stichera of the feast, Glory: both now: *Today the mystery is revealed...* We read the Small Doxology. The Litany – *Let us complete our morning prayer.* At the Aposticha – the Stichera of the Triodion, 2 Idiomela and of the martyrs; Glory: Both now: of the feast – *Let the heavens be glad. It is good to give praise unto the Lord.* (once). Trisagion. After the *Our Father:* Troparion of the feast. Litanies – *Have mercy on us.* And three great prostrations. Without intoning the Dismissal, we immediately begin the reading of the **1st Hour** with the appointed Kathisma. Troparion and Kontakion of the feast. At the end three prostrations and the prayer: *O Christ, the true light.* Dismissal.

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**At the 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> Hours:** The appointed Kathismata without prostrations. Troparion and Kontakion of the feast. At the 6<sup>th</sup> Hour – the Troparion of the prophecy, Prokeimenon, and reading of the Paroemia, Is. 42:5-16; At the **Typika:** The Beatitudes are read quickly, without singing or prostrations, and only at the end we do three great prostrations, the prayer – *Most holy Trinity,* and the Dismissal .

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**Vesperal Liturgy of St. John Chrysostom.** There is no reading from the Kathisma. At “Lord, I have cried” we sing the Idiomelon of the day (“Having completed the forty days”) twice, 3 Stichera from the feast, and 5 for St. Lazarus. Glory: “Having completed the forty days” (by Andrew the Blind), Both now: Theotokion of the feast. Entrance with the Gospel, Prokeimenon of the day and the following readings: of the day Gen. 49:33-50:26; Prov. 31:8-32. (Ord.); and of the feast <sup>1)</sup> Ex. 3: 1-8, <sup>2)</sup> Prov. 8: 22-30. Small Litany, Holy God, the Prokeimenon and readings for **At the Divine Liturgy:** Heb. 2:11-18; Lk. 1:24-38. The Liturgy of St. John Chrysostom continues as usual. We sing the Hymn to the Mother of God (Zadostoynik) and Communion Hymn of the Feast.

**Saturday**March 26 | **April 8****Lazarus Saturday. Resurrection of Righteous Lazarus. Synaxis of the Archangel Gabriel.**

Hieromartyr Irenaeus, Bp. of Srem (304). Martyrs Bathusius and Bercus the priests, monk Arpilus, laymen Abibus, Agnus, Reasus, Igathrax, Iscoeus, Silas, Signicus, Sonerilas, Suimbalus, Thermus, Phillus, and the women Anna, Alla, Larissa, Monco, Mamica, Virko, Animaida, Gaatha the queen of the Goths, and Duklida, in Crimea (375). St. Malchus of Syria (IV). St. Basil the Younger, anchorite near Constantinople (944).

*Fast day, caviar, wine and oil allowed.*

**At the Divine Liturgy:** Heb. 12:28-13:8; Jn. 11:1-45.

**At Orthros:** *At God is the Lord: Troparion – Giving us (thrice). After the 16<sup>th</sup> Kathisma the Sessional Hymn — Taking pity, O Christ our God. After the 17<sup>th</sup> Kathisma: the Resurrectional evlogitaria – The hosts of angels. The Small Litany and Sessional Hymn – O fountain of wisdom. Then - Having beheld the Resurrection of Christ. Psalm 50. And both Canons of the Righteous Lazarus. Irmoi – Let us sing a song. Katavasia – Having crossed the water. After the 3<sup>rd</sup> Ode – the Sessional Hymn; after the 6<sup>th</sup> Ode – the Kontakion of righteous Lazarus. At the 9th Ode we do not sing *More honourable*, but immediately the Irmos of the 9<sup>th</sup> Ode – Let us honour. After the Canon, the Small Litany, Holy is the Lord God (thrice) and the Exapostilarion of St. Lazarus. At the Praises: Stichera on 8; Glory: of St. Lazarus: Both now: You are most blessed. The Great Doxology. Troparion – Giving us. Litanies and Dismissal. **1st Hour.***

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**At the Hours:** Troparion and Kontakion of the feast.

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**At the Liturgy of St. John Chrysostom:** After the Entrance: Troparion – Giving us; Glory: Both now: Kontakion *Christ, the Joy of all.* In place of the Trisagion — *As many as have been baptized.* Prokeimenon – *The Lord is my light.* Epistle to the Hebrews, per. 333 from the half. Gospel of St. John, per. 39. In place of *It is truly worthy* the Irmos of the 9th song of the Canon, *Let us honour and glorify.* Communion Hymn – *Out of the mouths of babes.*

**Note:** When the Leavetaking of the Annunciation falls on Lazarus Saturday the service for the Leavetaking is transferred to one of the days of the 6<sup>th</sup> week of the Great Fast.

**Note:** From this day until Monday of the week after Thomas Sunday, at the 9<sup>th</sup> Ode of the Canon at Orthros we do not sing *It is truly worthy.* Apart from this, till Monday of Thomas Sunday the Menaion is not used, and in this manner, at the Dismissal the saints from the Menaion are not commemorated, other than at services for great saints.



**Sunday**March 27 | **April 9****6<sup>th</sup> Sunday of the Great Fast. Palm Sunday. Entrance of Our Lord into Jerusalem.**

Martyr Matrona of Thessalonica (III-IV). Martyrs Manuel and Theodosius (304). St. John the Clairvoyant of Lycopolis (394). St. Paul, Bp. of Corinth (ca.925).

*Fast day, fish, wine and oil allowed .*

**At Vespers:** <sup>1)</sup> Gen. 49:1-2, 8-12; <sup>2)</sup> Zeph. 3:14-19; <sup>3)</sup> Zach. 9:9-15.

**At Orthros:** Mt. 21:1-11, 15-17.

**At the Divine Liturgy:** Phil. 4:4-9; Jn. 12:1-18.

**At Great Vespers:** *Blessed is the Man. At Lord, I have cried* 10 Stichera of the feast; Glory: *Today the grace.* Both now: the same. Entrance. Prokeimenon – *The Lord is king.* Paroemiae. At the Litia: Stichera of the feast; Glory: Both now: *Six days before the Passover.* At the Aposticha: Stichera of the feast; Glory: *Today the grace.* Both now: the same. At the blessing of loaves – *Giving us* (twice) and – *Christ our God* (once).

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**At Orthros:** at *God is the Lord: Giving us* (twice); Glory: Both now: *Christ our God.* After the Kathismata the Sessional Hymns of feast. Polyelai; Magnification of the feast. Sessional Hymn. *From my youth.* Prokeimenon – *Out of the mouths of babes.* Gospel from St. Matthew, per. 83. We do not sing *Having beheld the Resurrection of Christ*, but immediately psalm 50, during the reading of which the priest censes the prepared willow branches (or palms) thrice in cross-wise fashion. He then reads the prayer aloud: *O Lord our God, Who sittest upon the Cherubim.* After the prayer the priest sprinkles the willow branches with holy water, saying: *These willow-branches are blessed and sanctified through the sprinkling of this holy water in the name of the Father and of the Son and of the Holy Spirit. Amen.* (thrice). Then the singers: Glory: *Today Christ.* Both now: the same; *Have mercy on me, O God;* and the Stichera of the feast – *Today the Grace.* The prayer – *O Lord, save Your people.* The priest anoints the faithful who approach to venerate the Gospel with oil, and distributes blessed willow branches (palms) to them, and according to the Typikon gives them lighted candles as well. Everyone stands until the end of the Vigil with candles and willow branches in their hands. Canon of the feast; Irmoi and Katavasias of the feast– *Springs of the deep;* After the 3<sup>rd</sup> Ode: Hypakoe of the feast; After the 6<sup>th</sup> Ode: Kontakion and Ikos of the feast. At the 9<sup>th</sup> Ode we do not sing *More honourable*, but the refrain of the feast *Magnify, my soul, the Lord Who sat upon a colt;* and the Irmos of the 9<sup>th</sup> Ode – *The Lord is God.* After the Canon we do not read the Exapostilarion, but sing *Holy is the Lord our God.* At the Praises: 6 Stichera of the feast; Glory: Both now: *Six days before the Passover.* After the Great Doxology – the Troparion *Giving us.* Dismissal of the feast: *May Christ, who consented to ride on the foal of an ass for our salvation.* **1st Hour.**

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**At the Hours:** Troparion – *Giving us:* Glory: *Christ our God.* Kontakion of the feast.

**At the Liturgy of St. John Chrysostom:** Festal Antiphons. Entrance verse – *Blessed is He that comes in the name of the Lord.* And we sing the Troparion – *Giving us: Glory: Christ our God:* Both now: Kontakion of the feast. Trisagion. Prokeimenon: *Blessed is He that comes in the name of the Lord.* Epistle to the Phillipians, per. 247. Gospel from St. John per. 41. In place of *It is truly worthy* – the refrain of the feast *Magnify, my soul, the Lord Who sat upon a colt;* and the Irmos of the 9<sup>th</sup> Ode – *The Lord is God.* Communion Hymn – *Blessed is He that comes in the name of the Lord.* Dismissal of the feast – *May Christ, who consented to ride on the foal of an ass for our salvation.*

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## Monday

March 28 | April 10

### Passion Week. Great and Holy Monday.

Ven. Hilarion the New, Abbot of Pelecete (c. 754). Ven. Stephen the Wonderworker, Abbot of Tryglia (c. 815). *Ven. Martyr Eustratius of the Near Kyivan Caves (1097).* Martyrs Jonah and Varachisius and those with them in Persia (330). Martyr Boyan, Prince of Bulgaria (833).

*Fast day.*

**At Orthros:** Mt. 21:18-43.

**At the 6th Hour:** Ez. 1:1-20.

**At Vespers:** Ex. 1:1-20; Job 1:1-12.

**At the Liturgy of the Presanctified Gifts:** Mt. 24:3-35.

**At Orthros**, which is served on Sunday evening: in place of *God is the Lord – Alleluia* (“sweet melody”) and the Troparion “*Behold, the Bridegroom comes... (thrice).* 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> Kathismata – after them: the Sessional Hymns of the *Triodion.* After the 3<sup>rd</sup> Sessional Hymn: *And that we might be counted worthy:* and the reading of the Gospel from St. Matthew, from the 84<sup>th</sup> till the 88<sup>th</sup> pericopes. Psalm 50. The prayer – *Save Your people, O God.* And the three-ode Canon from the *Triodion.* The Exapostilarion *Your bridal chamber (thrice).* At the Praises, 4 Stichera of the *Triodion.* The Doxology is read. Litany – *Let us complete our morning prayer.* At the Aposticha, in Tone 5 – *O Lord, the mother of the sons of Zebedee. It is good to give thanks to the Lord.* Trisagion, after the *Our Father:* Troparion – *Standing in the temple. Lord, have mercy (40 times).* *More honourable: In the name of the Lord, Father, bless:* The priest reads the prayer of St. Ephraim the Syrian with prostrations, and the **1st Hour** is then read without a Kathisma. At the first Hour, the Troparion *In the morning hearken unto my voice:* with prostrations. After the *Our Father:* the Kontakion – *Jacob lamented the loss of Joseph.* After *Thou, Who at all times:* the prayer of St. Ephraim with prostrations. Dismissal – *O Lord, Who did come to voluntary sufferings for our salvation.*

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**At the 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> Hours:** Great Lenten Troparia with prostrations. After the Theotokion at each Hour the Gospel is read. Kontakion – *Jacob lamented*. At the end of every Hour the prayer of St. Ephraim with prostrations. At the 3<sup>rd</sup> Hour – 12<sup>th</sup> Kathisma. At the 6<sup>th</sup> Hour – 13<sup>th</sup> Kathisma. Troparion of the prophecy, Prokeimenon and reading of the Paroemia (Ez. 1: 1 – 20); and the second Prokeimenon. At the Typika the Kontakion – *Jacob lamented*.

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**At Vespers with the Liturgy of the Presanctified Gifts:** At *Lord, I have cried*: 10 Stichera. Entrance with the Gospel. Paroemiae: <sup>1)</sup> Ex. 1: 1 – 20; <sup>2)</sup> Job 1: 1 – 12. *Let my prayer arise*. Gospel from St. Matthew, per. 98. And the Liturgy of the Presanctified Gifts continues. Dismissal – *O Lord, Who did come to voluntary sufferings for our salvation*.

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## Tuesday

March 29 | April 11

### Great and Holy Tuesday.

Hieromartyr Mark, Bp. of Arethusa, and those with him (c. 364). St. John of Egypt (IV). Ven. Eustathius the Confessor, Bp. of Kios in Bithynia (IX). {St. Eustasius, abbot of Luxeuil (VII)}.

*Fast day.*

**At Orthros:** Mt. 22:15-23:39.

**At the 6th Hour:** Ez. 1:21-2:1.

**At Vespers:** Ex. 2:5-10; Job 1:13-22.

**At the Liturgy of the Presanctified Gifts:** Mt. 24:36-26:2.

The order of service is the same as for Great Monday, with different Stichera, the two-Ode Canon, different Prokeimena and other readings.

**At Orthros:** 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> Kathismata; Gospel from St. Matthew, per. 90.

**At the 3<sup>rd</sup> Hour:** 12<sup>th</sup> Kathisma.

**At the 6th Hour:** 13<sup>th</sup> Kathisma.

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**Wednesday**March 30 | **April 12****Great and Holy Wednesday.**

Ven. John Climacus of Sinai, author of *The Ladder* (649). *St. Sophronius, Bp. of Irkutsk* (1771). Prophet Joad (X c. B.C.) Holy Apostles Sosthenes, Apollos, Cephas, Caesar, and Epaphroditus, of the Seventy (I). St. Eubula, mother of St. Panteleimon (304). St. John the Silent of St. Sabbas' monastery (558). St. Zosimas, Bp. of Syracuse (662). New Hieromartyr Zacharias, Metr. of Corinth (1684). {Holy Virgin Osburga of Coventry (c. 1015)}.

*Fast day.*

**At Orthros:** Jn. 12:17-50.

**At the 6th Hour:** Ez. 2:3-3:3; .

**At Vespers:** Ex. 2:11-22; Job 2:1-10.

**At the Liturgy of the Presanctified Gifts:** Mt. 26:6-16.

The order of service is the same as for Great Monday, with different Stichera, Prokeimena and readings.

**At Orthros:** 14<sup>th</sup>, 15<sup>th</sup> and 16<sup>th</sup> Kathismata; Gospel from St. John, per. 41 from the half.

**At the 3<sup>rd</sup> Hour:** 19<sup>th</sup> Kathisma.

**At the 6th Hour:** 20<sup>th</sup> Kathisma.

**At the Liturgy of the Presanctified Gifts:** Gospel reading from Matthew, per. 108. After – *Blessed be the name of the Lord:* The Prayer of St. Ephraim the Syrian is read for the last time with three great prostrations, after which no great prostrations are made until Pentecost [with the exception of prostrations before the holy burial shroud (*epitaphion* or *plashchanytsia*)]. Dismissal – *May the Lord, Who comes to His voluntary passion for our salvation, Christ our true God.*

**Thursday**March 31 | **April 13****Great and Holy Thursday.**

St. Hypatius, Bp. of Gangra (c. 326). *Ven. Hypatius the Healer of the Kyivan Caves (XIV)*. *St. Jonah, Metropolitan of Kyiv and all Rus'* (1461). St. Apollonius, ascetic of the Thebaid (395). Hieromartyrs Abdas the bishop and Benjamin the deacon, of Persia (ca.424). St. Hypatius, abbot of Rufinus in Chalcedon (446). Righteous Joseph the Fair, Son of Jacob (c. 1700 BC). St. Innocent, Enlightener of Alaska and Siberia (1879).

*Fast day, wine and oil allowed.*

**At Orthros:** Lk. 22:1-39.

**At the 1st Hour:** Jer. 11:18-23, 12:1-5, 9-11, 14-15.

**At Vespers:** Ex. 19:10-19; Job 38: 1-23, 42:1-5; Is. 50:4-11.

**At the Divine Liturgy of St. Basil the Great:** Epistle: 1 Cor. 11:23-32; Gospel (composite): Mt. 26:1-20, Jn. 13:3-17, Mt. 26:21-39, Lk. 22:43-45, Mt. 26:40-27:2.

**At Orthros** (which is served on Wednesday evening): Regular beginning. In place of *God is the Lord – Alleluia* (“sweet melody”) and the Troparion: *When the glorious disciples* (thrice). The priest in phelonion opens the Royal doors, exclaiming: *And that we may be made worthy:* and the reading of the Gospel according to St. Luke, per. 108 – 109. Psalm 50 and the *Triodion* Canon – *The Red Sea was parted*. After the 3<sup>rd</sup> Ode the Sessional Hymn, after the 6<sup>th</sup> Ode the Kontakion of the *Triodion*. At the 9<sup>th</sup> Ode we do not sing *More honourable*, but immediately the Irmos – *Come, ye faithful*. Exapostilarion - *I see Thy bridal chamber* (thrice). At the Praises 4 Stichera of the *Triodion*; Glory: Both now: *The Lamb*. The Doxology is read. Litany – *Let us complete our morning prayer*. At the Aposticha 4 Stichera of the *Triodion*; Glory: *Deceitful are thy ways*. Both now: *Instructing Thy disciples. It is good to give thanks to the Lord*. Trisagion, after the *Our Father*: Troparion – *When the glorious disciples*, and the Litany. *Wisdom: Establish, O Lord*, and the **1st Hour**. After *What shall we call thee*: the Troparion of the prophecy. Prokeimenon: *Let the nations understand*. Reading from Jeremiah. 2<sup>nd</sup> Prokeimenon – *Make a vow*. We continue with the usual order. After the *Our Father*: the Kontakion – *The traitor takes the bread*. Dismissal – *May He Who in His surpassing love showed us the most excellent way of humility by washing the disciples’ feet, and Who accepted even the Cross and burial, Christ our True God*.

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**At the 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> Hours:** No Kathisma readings are appointed. Troparion and Kontakion of the *Triodion*. After the 9<sup>th</sup> Hour, The Beatitudes and the rest of the Typika. Dismissal.

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**At Vespers with the Liturgy of St. Basil the Great:** At *Lord, I have cried*: 10 Stichera; Glory: *both now. Truly is Judas*. Entrance with the Gospel. Prokeimenon – *Deliver me, O Lord*: First Paroemia. The Royal Doors are opened, and the second Prokeimenon – *Deliver me from mine enemies, O God*. After the Prokeimenon the Royal Doors are closed, and the second and third Paroemiae are read. The Royal Doors are opened. The Small Litany with the exclamation *For You are holy*; and the Trisagion. Prokeimenon – *The Rulers took counsel together*. Epistle to the Corinthians, per. 149. Composite Gospel from St. Matthew. In place of the Cherubic Hymn, the communion verse, and *Let our mouths be filled*, and during the communion of the faithful as well, we sing “*Of Your mystical supper*”. In place of *It is truly worthy* we sing the Irmos of the 9<sup>th</sup> Ode of the Canon - *Come, O faithful*. The Dismissal of Orthros and Liturgy – *May He Who in His surpassing love showed us the most excellent way of humility by washing the disciples’ feet, and Who accepted even the Cross and burial, Christ our True God*.

**Friday**

April 1 | April 14

**Great and Holy Friday.**

Ven. Mary of Egypt (522). Ven. Gerontius, Canon arch, of the Kyivan Caves (XIV).  
St. Meliton, Bp. of Sardis (177) Ven. Macarius, abbot of Pelecete (840). Martyr  
Abraham of Bulgaria (1229).

*Strict fast.***At Orthros:** reading of the 12 Passion Gospels:

<sup>1)</sup> Jn. 13:31-18:1;   <sup>2)</sup> Jn. 18:1-28;   <sup>3)</sup> Mt. 26:57-75;   <sup>4)</sup> Jn. 18:28-19:16;  
<sup>5)</sup> Mt. 27:3-32;   <sup>6)</sup> Mk. 15:16-32;   <sup>7)</sup> Mt. 27:33-54;   <sup>8)</sup> Lk. 23:32-49;  
<sup>9)</sup> Jn. 19:25-37;   <sup>10)</sup> Mk. 15:43-47;   <sup>11)</sup> Jn. 19:38-42;   <sup>12)</sup> Mt. 27:62-66.

**THE DIVINE LITURGY IS NOT SERVED ON THIS DAY.****At the Royal Hours:****1st Hour:** <sup>1)</sup> Zach. 11:10-13;   <sup>2)</sup> Gal. 6:14-18;   <sup>3)</sup> Mt. 27:1-56; .**3rd Hour:** <sup>1)</sup> Is. 50:4-11;   <sup>2)</sup> Rm. 5:6-11;   <sup>3)</sup> Mk. 15:16-41; .**At the 6th Hour:** <sup>1)</sup> Is. 52:13-54:1;   <sup>2)</sup> Heb. 2:11-18;   <sup>3)</sup> Lk. 23:32-49.**9th Hour:** <sup>1)</sup> Jer. 11:18-23, 12:1-5, 9-11, 14-15; <sup>2)</sup> Heb. 10:19-31; <sup>3)</sup> Jn. 18:28-19:37.**At Vespers:** <sup>1)</sup> Ex. 33:11-23;   <sup>2)</sup> Job 42:12-16;   <sup>3)</sup> Is. 52:12-15, 53:1-12, 54:1; .

Epistle: 1 Cor. 1:18-2:2;   Composite Gospel: Mt. 27:1-38; Lk. 23:39-43; Mt. 27:39-54;  
Jn. 19:31-37; Mt. 27:55-61.

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**At Orthros** (which is served on Holy Thursday in the evening) we follow the order for the reading of the Gospels of the Holy and Salvific Passion of our Lord, Jesus Christ: Before the beginning of the service a “Golgotha” (large image of the crucifixion) is placed in the centre of the temple.

The usual beginning. In place of *God is the Lord – Alleluia* (“sweet melody”) and the Troparion: *When the glorious disciples* (thrice). The priest in phelonion opens the Royal Doors, carries the Gospel to the centre of the temple, censes it from four sides, then censes the altar and the entire temple (full incensation). The faithful light candles. The Small Litany with the exclamation *For Thine is the dominion: And that we may be accounted worthy: Wisdom, stand aright: Peace be unto all: The reading is from the Gospel according to St. John. Glory to Thy passion, O Lord. 1<sup>st</sup> Gospel – from St. John, per. 46. Glory to Thy longsuffering.* And the bell is struck **once**.

The Antiphons – *The rulers of the people:* and that which follows. Small Litany with the exclamation – *For to Thee are due all glory.* Sessional Hymn – *As Thou gavest food;* during this a Small Incensation is made (the Gospel is censed from 4 sides, and from the solea the iconostas, singers and faithful – without circumambulating the temple). **2nd Gospel from St. John, per. 58.** And the bell is struck **twice**.

The Antiphons – *Today Judas forsakes the Master:* and that which follows. Small Litany with the exclamation *For blessed and glorified is Thy most honoured name.* Sessional Hymn – *What reason led thee.* Small Incensation. **3<sup>rd</sup> Gospel, from Matthew, per. 109.** And the bell is struck **thrice.**

The Antiphons – *Suffering the transgressors;* and that which follows. Small Litany with the exclamation – *For Thou art our God.* Sessional Hymn - *O, how could Judas.* Small Incensation. **4<sup>th</sup> Gospel, from St. John, per. 59.** And the bell is struck **four times.**

The Antiphons – *He Who clothes Himself in light as in a garment:* and that which follows. Small Litany with the exclamation – *Blessed and glorified is the power of Thy Kingdom.* Sessional Hymn – *When Thou, the judge.* Small Incensation. **5<sup>th</sup> Gospel, from St. Matthew, per. 111.** And the bell is struck **five times.**

The Antiphons – *The assembly of the Jews:* and that which follows. Small Litany with the exclamation *For blessed is Thy name.* Sessional Hymn – *Thou hast redeemed us.* Small Incensation. **6<sup>th</sup> Gospel, from St. Mark, per. 67.** And the bell is struck **six times.**

The Beatitudes – *In Thy Kingdom:* with tropars. Small Litany with the exclamation – *For all the powers of heaven praise Thee.* Prokeimenon – *They parted my garments among them.* Small Incensation. (There are no more small Litanies or incensations after this, with the exception of the *Triodion* Canon and the incensation before the 12<sup>th</sup> Gospel). **7<sup>th</sup> Gospel, from St. Matthew, per. 113.** And the bell is struck **seven times.**

Psalm 50. **8<sup>th</sup> Gospel, from St. Luke, per. 111.** And the bell is struck **eight times.**

*Triodion* Canon (Odes 5, 8 and 9). Irmos in the 6<sup>th</sup> Tone – *I seek Thee early in the morning;* Katavasia – the same. After the 5<sup>th</sup> Ode: Small Litany with the exclamation *For Thou art the King of Peace;* and the Kontakion. After the 9<sup>th</sup> Ode: the Small Litany with the exclamation – *For all the powers of heaven.* Exapostilarion – *O Lord, this very day* (thrice). **9<sup>th</sup> Gospel, from St. John, per. 61.** And the bell is struck **nine times.**

The Praises with Stichera of the *Triodion* – *Israel, My first-born Son:* and that which follows. **10<sup>th</sup> Gospel from St. Mark, per. 69.** And the bell is struck **ten times.**

Exclamation – *Glory to Thee, Who hast showed us the light.* And the Doxology is read. Litany – *Let us complete our morning prayer.* **11<sup>th</sup> Gospel, from St. John, per. 62.** And the bell is struck **eleven times.**

The Aposticha – *The whole creation* and that which follows. During the singing of the Stichera – a full incensation of the temple, beginning from the Gospel. **12<sup>th</sup> Gospel, from St. Matthew, per. 114.** And the bell is struck **twelve times.**

*It is good to give thanks to the Lord.* Trisagion, and after the *Our Father:* the Troparion – *Thou hast redeemed us:* the Gospel is carried back into the Altar and placed on the Holy Table, the Royal Doors are closed. The priest removes his phelonion. The Litany – *Have mercy on us.* Dismissal – *May He Who endured spitting and scourging and blows, the Cross and death, for the salvation for the world, Christ our true God.*

**The order for the Hours on Holy and Great Friday:** The Royal Hours are officiated in the morning. Everything is according to the *Triodion*. The priest vested in a phelonion carries the Gospel book out through the Royal Doors to the centre of the Church and places it on an analogion, before the “Golgotha”. *Blessed is our God: Reader: Amen. Glory to You, our God. O Heavenly King.* Trisagion. After The Lord’s Prayer, *Lord, have mercy* 12 times: *Glory: Both now: O Come, let us worship.* And the psalms (at every Hour there are two special psalms and one regular psalm – see the *Triodion*). During the reading of the psalms an incensation takes place, beginning from the analogion with the Gospel (at the **1<sup>st</sup> and 9<sup>th</sup> Hours** a Great Incensation, i.e. the altar and the entire temple; at the **3<sup>rd</sup> and 6<sup>th</sup> Hours** a Small Incensation; the first incensation is performed by the priest with the deacon, and the rest by the deacon alone).

**At the Hours:** the Troparion and Stichera (Troparia and verses) of the *Triodion*. *Let us be attentive:* The Prokeimenon and Paroemia. Epistle. *Glory to Thy passion.* Gospel. *Glory to Thy longsuffering.*

At the **1<sup>st</sup> Hour:** we read the Gospel from St. Matthew, per. 110 – 113.

At the **3<sup>rd</sup> Hour:** from St. Mark, per. 66 – 68.

At the **6<sup>th</sup> Hour:** from St. Luke per. 111.

At the **9<sup>th</sup> Hour:** from St. John, per. 59 – 61.

Then we continue the reading of the Hour (at the **1<sup>st</sup> Hour** – *Direct my steps;* at the **3<sup>rd</sup> Hour** *Blessed is the Lord;* etc.) At all Hours the Kontakion of the *Triodion* – *Come, let us sing The Praises.*

At the **9<sup>th</sup> Hour** after the reading of the Holy Gospel it is carried into the altar through the Royal Doors, which are then closed, and the priest removes his phelonion. After the prayer of the 9<sup>th</sup> Hour – *In Thy Kingdom: Remember us, O Lord:* and the rest of the **Typika**. *I Believe.* After – *Our Father.* The Kontakion – *Come, let us sing The Praises. Lord, have mercy* (40 times). *All-holy Trinity. Blessed be the name of the Lord* (thrice): *Glory: Both now: I will bless the Lord: It is truly worthy to bless you;* And the Dismissal – *May He Who endured spitting and scourging and blows, the Cross and death, for the salvation of the world, Christ our true God.*

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**At Vespers** (served at about 3:00 P.M.): Before the beginning of the service the “Golgotha” is removed from the centre of the temple and in its place the “tomb” [a table for the shroud (*epitaphion* or *plashchanytsia*), decorated with flowers] is positioned. The epitaphion is placed on the Holy Table, with the Gospel upon it. The main celebrant vests fully (concelebrating clergy only don the epitachelion, phelonion, and where the custom exists, the cuffs) in black vestments. The service is conducted according to the *Triodion*.

The usual beginning of Vespers. After Psalm 103 the *Litany of Peace*. No Kathisma. At *Lord, I have cried:* 6 Stichera, in Tone 1; *Glory: See how the lawless synagogue;* Both now: *A dread and marvelous mystery.* Entrance with the Gospel. Prokeimenon – *The parted My garments.* Paroemia: <sup>1)</sup> Exodus 33:11-23.



The Royal doors are opened, and the Prokeimenon *Judge them, O Lord*. The Royal doors are closed, and the Paroemiae: <sup>2)</sup> Job 42:12–16; <sup>3)</sup> Is. 52:12–15, 53:1–12, 54:1.

Again the Royal Doors are opened. *Let us be attentive. Peace be unto all*. The Prokeimenon – *They laid me in the lowest pit*. Epistle to the Corinthians, per. 125. Composite Gospel from Matthew. Before the Gospel – *Glory to Thy Passion*; afterwards – *Glory to Thy longsuffering*. Litany – *Let us all say. Vouchsafe, O Lord*. Litany – *Let us complete our evening prayer*. At the Aposticha – *Down from the tree*: and that which follows; Glory: Both now: the Royal Doors are opened, the faithful light their candles, and the Sticheron – *Joseph with Nicodemus* is sung while the main celebrant with the deacon censes around the Holy Table (upon which the epitaphion rests) thrice. The Song of the Righteous Symeon. Trisagion. After The Lord's Prayer: the Troparion – *Noble Joseph* (slowly) and the carrying out of the shroud takes place, around the Holy Table, through the north doors, and to the centre of the temple. The main celebrant proceeds with the Gospel under the shroud. And the shroud is placed in the tomb. The singers then chant slowly Glory: Both now: *The Angel stood by the tomb*. During the singing of this Troparion the shroud is again censed thrice from all four sides. At this point the priest must preach a sermon. *Wisdom* and the rest. Dismissal – *May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God*.

The clergy and faithful approach, prostrate themselves, and kiss the shroud (the wounds on the feet of the Saviour). At this time the Sticheron – *Come, let us bless Joseph* is sung. The Royal Doors and the curtain are closed.

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The priest blesses **Small Compline**, and vested in the epitachelion, he exits the altar to read the Canon of the crucifixion of Christ and the lamentations of the Theotokos before the Holy Shroud (if the faithful are still approaching he stands off to the side). Kontakion – *Come, and let us all sing*. Small Dismissal.

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## Saturday

April 2 | April 15

### Great and Holy Saturday.

Ven. Titus the Wonderworker (IX). Martyrs Amphianus and Edesius of Lycia (306).  
Martyr Polycarp of Alexandria (IV). St. Gregory of Nicomedia (1290).

*Fast day, wine allowed.*

**At Orthros:** Ez. 37:1-14; Epistle: 1 Cor. 5:6-8, Gal. 3:13-14; Mt. 27:62-66.

**At Vespers with the Divine Liturgy of St. Basil the Great:** <sup>1)</sup> Gn. 1:1-13; <sup>2)</sup> Is. 60:1-16; <sup>3)</sup> Ex. 12:1-11; <sup>4)</sup> Jonah 1:1-16, 2:1-11, 3:1-10; <sup>5)</sup> Jos. 5:10-15; <sup>6)</sup> Ex. 13:20-22, 14:1-32, 15:1-19; <sup>7)</sup> Zep. 3:8-15; <sup>8)</sup> 3 Kings 17:8-23; <sup>9)</sup> Is. 61:10-11, 62:1-5; <sup>10)</sup> Gn. 22:1-18; <sup>11)</sup> Ex. 61:1-9; <sup>12)</sup> 4 Kings 4:8-37; <sup>13)</sup> Is. 63:11-19, 64:1-5; <sup>14)</sup> Jer. 31:31-34; <sup>15)</sup> Dan. 3:1-56, 57-88.

**At the Divine Liturgy:** Rm. 6:3-11; Mt. 28:1-20.

**At Orthros** (which is served at 1 A.M., or on Friday evening):

The usual beginning. The Hexapsalmos is read before the *epitaphion* (plashchanytsia). Between the *epitaphion* and the reader, the priest reads the morning prayers. There the deacon, or the priest, intones the *Litany of Peace*. *God is the Lord* (sung like *Noble Joseph*): the faithful light their candles. Troparion – *Noble Joseph (twice)* The Royal Doors are opened.

The priests in dark (black) phelonions exit and proceed to the epitaphion. The main celebrant with the deacon censes the epitaphion from four sides, the altar and the entire temple. Glory: *When you descended to death*: Both now: *The angel cried out to the Myrrh-bearing women*. And the “Praises” are sung – *Blessed art Thou, O Lord*. Then the *Blameless* (the 17<sup>th</sup> Kathisma – *Blessed are those that are blameless in the way*) with The Praises (encomia). (One priest reads The Praises, and a second priest, or a cantor – the psalm verse; or the verses are read recitative, and The Praises are sung in Tone 5. The psalm verses and praises are broken up into three stations. At the end of each – Glory: praise; Both now: praise. And the first praise is repeated.

After the first station: the Small Litany with the exclamation - *For blessed is Thy name*. At the beginning of the second station – a Small Incensation, which is performed by the deacon, beginning from the epitaphion.

After the second station the Small Litany with the exclamation – *For you are holy*.

The Praises of the third station are sung in Tone 3. The Troparia of the Resurrection – *The host of angels*. At this time the main celebrant with the deacon again performs a full incensation, beginning from the epitaphion. The Small Litany with the exclamation – *For Thou art the King of peace*. And the clergy enter the altar, and the Royal Doors are closed. The faithful extinguish their candles. The priest removes his phelonion.

The Sessional Hymn. Psalm 50. Canon: Irmos and Katavasia – *He who in ancient times* (there is a custom whereby the priest reads the Troparia of the Canon before the epitaphion. After the 3<sup>rd</sup> Ode: the Sessional Hymn. After the 6<sup>th</sup> Ode: the Kontakion. At the 9<sup>th</sup> Ode: immediately the Irmos (*More honourable* is not sung). After the 9<sup>th</sup> Ode: the Exapostilarion – *Holy is the Lord our God*. At the Praises, 4 Stichera in Tone 2: at this time the main celebrant vests in all his vestments. Glory: *Moses the great*. Both now: *You are most blessed*.

The Royal doors are opened. The main celebrant – *Glory to Thee, Who hast showed us the light*. And the Great Doxology is sung. The main celebrant censes the epitaphion thrice. The final Trisagion is sung according to the funeral melody. The epitaphion is raised, and carried in procession around the temple. Before it go the Cross, altar servers, and chanters, who repeat the funeral *Holy God*.

The priests (or faithful) carry the epitaphion, under which the main celebrant carries the Gospel. The faithful follow the epitaphion holding candles. They enter the temple. The epitaphion is carried to the Royal Doors.

After the conclusion of the Trisagion, the main celebrant intones *Wisdom, stand aright*. The chanters – *Noble Joseph* (slowly). And they return to the centre of the temple, and place the shroud in the tomb with the Gospel upon it, and it is censed thrice. Then the Troparion of the Prophecy is sung – *O Christ, Who holdest fast the ends of the earth*. The Prokeimenon – *Arise, Lord*. Reading from Ezekiel, 37: 1 – 14 (this is read from before the epitaphion, off to the side, likewise the epistle). The Prokeimenon – *Arise, O Lord*. Epistle to the Corinthians, per. 133. Alleluia with verses – *Let God arise*. Gospel from St. Matthew, per. 114 (read from before the epitaphion).

Litanies – *Let us all say; and Let us complete*. Dismissal – *May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God*. The Sticheron – *Come, let us bless Joseph: and the veneration of the epitaphion*. **1st Hour**.

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**The 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> Hours** are read early, apart from the Liturgy. Troparion: *Noble Joseph: Glory – When you descended to death: and – The angel stood by the tomb: alternately*. Kontakion – *He Who closed the abyss*. The Typika (*The Symbol of Faith; Blessed be the name of the Lord; and – I will bless the Lord* are not read, as the Liturgy will be served). Small Dismissal.

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**At Vespers with the Liturgy of St. Basil the Great:** Before the beginning of the service the Holy Table, table of oblation, icon stands and all other tables, etc. are covered with bright, paschal coverings, and above these are placed the dark, Lenten coverings in such manner that the Lenten coverings can be easily removed during the service. The priest is similarly vested (i.e., a bright sticharion/pidryznyk and cuffs, and the rest of the vestments of a dark colour). The Entrance prayers are said before the *epitaphion* (plashchanytsia).

*Blessed is the Kingdom. Amen. Glory to Thee, our God: O Heavenly King, after the Our Father: O come, let us worship: Bless the Lord, O my soul*. The priest reads The Prayers of Light before the epitaphion, and the *Litany of Peace* is intoned there as well.

At *Lord, I have cried* (Tone 1: 8 Stichera; Glory: *Moses the great; Both now: Let us praise the Virgin Mary*. Entrance with the Gospel around the epitaphion. There is no Prokeimenon, but immediately – *Wisdom*. The Royal Doors are closed and the Paroemiae are read. <sup>1)</sup> Gn. 1:1-13; <sup>2)</sup> Is. 60:1-16; <sup>3)</sup> Ex. 12:1-11; <sup>4)</sup> Jonah 1:1-16, 2:1-11, 3:1-10; <sup>5)</sup> Jos. 5:10-15; <sup>6)</sup> Ex. 13:20-22, 14:1-32, 15:1-19.

After the 6<sup>th</sup> Paroemia the Royal Doors are opened and the Reader: intones the verses of The Song of Moses – *Let us sing unto the Lord; and that which follows*. The chanters sing – *For gloriously has He been glorified*. At the end the Reader: sings this refrain.

The Royal Doors are closed, and the reading of the Paroemiae continues. <sup>7)</sup> Zep. 3:8-15; <sup>8)</sup> 3 Kings 17:8-23; <sup>9)</sup> Is. 61:10-11, 62:1-5; <sup>10)</sup> Gn. 22:1-18; <sup>11)</sup> Ex. 61:1-9; <sup>12)</sup> 4 Kings 4:8-37; <sup>13)</sup> Is. 63:11-19, 64:1-5; <sup>14)</sup> Jer. 31:31-34; <sup>15)</sup> Dan. 3:1-56, 57-88. The Royal Doors are opened. The song of the Three Holy Children is sung, with the refrain – *Praise the Lord and exalt Him above all forever*. The Small Litany with the exclamation *For You are holy*.

In place of the Trisagion – *As many as have been baptized*. Prokeimenon – *Let all the earth*. Epistle to the Romans, per. 91. At the beginning of the epistle reading – the incensation, and after the incensation the Royal Doors and curtain are closed for the changing of the altar cloths. After the Epistle: the priest – *Peace be unto you*. The Reader: – *And to your spirit*. In place of *Alleluia*, the Reader: intones – *Arise, O God, judge the earth*.

At this time the clergy re-vest in bright vestments, and all the altar cloths and other coverings in the Church are changed from dark to bright white paschal coverings (i.e., the dark coverings are removed). The curtain and Royal Doors are opened, and the deacon or priest proceeds to before the epitaphion for the Reading of the Gospel from St. Matthew, per. 115. Before and after the Gospel – *Glory to You, O Lord, glory to You*.

In place of the Cherubic Hymn we sing *Let all mortal flesh keep silent; until as food to the faithful*. The Entrance around the epitaphion. After the Entrance: *Amen. Before Him go the choirs of angels*.

In place of *It is truly worthy* we sing the Irmos of the 9th Ode of the Canon - *Weep not for Me, O Mother*. The Communion Verse – *The Lord awoke*. After the Prayer behind the Ambon a table is placed before the epitaphion, upon which 5 loaves and wine are placed (on this Saturday oil is not permitted). The priest, having censed the table, after – *Let us pray to the Lord*; reads the prayer for the blessing of loaves from the liturgicon – *O Lord, Jesus Christ, our God...bless these loaves and this wine*. After the blessing of loaves – *Blessed be the name of the Lord*. The Dismissal of Saturday, and the distribution of the blessed bread and wine.

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**The reading of the Acts of the Holy Apostles** begins at approximately 8 P.M. The Reader: – *Bless, Reverend Father, the reading of the Acts of the Holy Apostles*. The priest – *Through the prayers of the Holy Apostles, Lord, Jesus Christ, our God, have mercy on us*. The Reader: – *Amen*. And the reading begins. According to the Typikon the entire book should be read. All who desire to read may do so.

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**The Midnight Office** begins after the reading of the book of Acts, usually around 11:30 P.M. Before the beginning of the Midnight Office the clergy read the Entrance prayers (before the epitaphion and vest fully in bright vestments. Priest – *Blessed is our God*. Reader: – *Amen. Glory to You, our God. O heavenly King*. Trisagion, and after the *Our Father: O come, let us worship*. Psalm 50. Canon of Great and Holy Saturday. Irmoi – *He who in ancient times...* (There is a custom whereby the priest reads the Troparia of the Canon before the epitaphion. After the 3<sup>rd</sup> Ode – the Sessional Hymn; after the 6<sup>th</sup> Ode – the Kontakion. At the 9<sup>th</sup> Ode the main celebrant opens the Royal Doors, proceeds to the epitaphion, and censes it from four sides, thrice, removes it with the concelebrants or acolytes, goes himself beneath it with the Holy Gospel, carries it through the Royal Doors and places it on the Holy Table (where it remains until the Leavetaking of Pascha) and again censes it thrice. At the end of the 9<sup>th</sup> Ode we repeat the Irmos – *Weep not for me O Mother*. The Royal Doors and curtain are closed. The Trisagion, after the *Our Father*: the Troparion – *When You descended to death*. Litany – *Have mercy on us, O God*. And the Small Dismissal. All lights are extinguished. The bells begin to sound the *Blahovist*.

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## The Beginning of the Pentecostarion.

### Sunday

April 3 | April 16

## THE RESURRECTION OF OUR LORD, GOD AND SAVIOUR, JESUS CHRIST. THE FEAST OF FEASTS. HOLY PASCHA.

### CHRIST IS RISEN!

Ven. Nicetas the Confessor, Abbot of Medikion (824). Virgin-martyr Theodosia of Tyre (308). St. Illyrius, monk of Mt. Myrsinon in the Peloponnesus. Martyrs Elpidophorus, Dius, Bithonius, and Galycus (III). New Martyr Paul the Rusyn (Ukrainian) (1683).  
{Holy Mother Fara (VII)}.

*Fast free.*

**At the Divine Liturgy:** Acts 1:1-8; Jn. 1:1-17.

**At Vespers:** Jn. 20:19-25.

**Paschal Orthros.** At 12:00 midnight when the bells cease ringing, the grave which held the *epitaphion* (plashchanytsia) is returned to its normal place. Those carrying banners and choristers prepare for the procession.

The priest, fully vested in white vestments takes in his left hand the cross and paschal trikirion, and in his right hand the censer, and begins in the altar to sing quietly the first time — *Angels in Heaven, O Christ Saviour*. He censers around the Holy Table. The curtain is opened. He sings again — *Angels in Heaven, O Christ Saviour*, and again censers around the Holy Table. The Royal Doors are opened. He sings again, solemnly — *Angels in Heaven, O Christ Saviour*. He censers around the Holy table and gives the censer to the deacon or an altar server. The singers begin to sing — *Angels in Heaven, O Christ Saviour*. The “Trezvon” is rung on the bells, and all exit the Church for the procession.

The Cross goes first, followed by the banners and icons. Then the choristers, altar servers with candles, clergy (or servers) with the Gospel and Icon of the Resurrection, the deacon with the censer, and the main celebrant with the cross and paschal trikirion. After them the faithful follow with lit candles in their hands. After exiting the temple the main doors to the Church are closed, and all the lamps as well as the chandelier in the Church are lit. In accordance with local custom the church is circumambulated once or thrice, to the singing of — *Angels in Heaven, O Christ Saviour*. Then all stand before the closed doors of the Church. Those bearing the Cross, banners, icons and Gospel stand with their backs to the temple, facing the people.

Having received the censer from the deacon, the priest censers the icons, singers and faithful, and “signs” the front doors of the Church thrice with the censer exclaiming *Glory to Holy, Consubstantial....* The singers — *Amen*.

The priest sings thrice ***Christ is Risen from the dead...*** The singers — *Christ is Risen* (thrice). The priest intones the verses of Ps. 67, *Let God arise*; and the singers repeat after each verse *Christ is Risen from the dead*. Then the priest — *Christ is Risen from the dead, trampling down death by death*, and the singers — *and on those in the tombs bestowing life*. At this time the priest signs the doors of the temple with the Cross, after which the doors are opened, and all enter the temple.

The Litany of Peace, and Paschal Canon. At every Ode the priest with the deacon cense the altar, iconostas and people, greeting them with the words *Christ is Risen!* They respond *Truly, He is risen!* After the Katavasiae — *Christ is Risen* (thrice, quickly); and the Small Litany. After the 3rd Ode: the Hypakoe — *Anticipating the dawn*. After the 6th song the Kontakion — *You did descend*; and the Ikos *Before the dawn the Myrrh-bearing Women; Having beheld the resurrection of Christ* (thrice) and — *Jesus is risen from the tomb* (thrice). At the 9th Ode: the refrains of the feast. After the Canon: the Exapostilarion — *You fell asleep in the flesh* (thrice). At the Praises 4 Sunday stychry in Tone 1 and the Paschal verses (with their refrains — *Let God arise*). At the last Sticheron, having exchanged the paschal kiss with those in the altar, the main celebrant with all the clergy holding the Gospel, Icon of the Resurrection and other icons, exit the royal doors stand in front of the iconostas, and the faithful proceed forward to exchange the paschal kiss with the clergy. The one being approached says *Christ is Risen!*, the one approaching replies *Truly, He is risen!* At this time *Christ is Risen* is sung until all have exchanged the paschal kiss.

The catechetical homily of St. John Chrysostom is then read — *Whoever is pious and a lover of God* — which we listen to standing; and the Troparion of St. John — *Grace shining forth from your mouth*. The two Litanies — *Have mercy on us, O God; Let us complete our morning prayer. Wisdom: Bless. Blessed is the One Who is. Amen. Preserve, O God. Instead of Glory to You: The priest intones Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs bestowing life*. The priest intones the Dismissal with the cross in his hand — *May Christ Who is risen from the dead, trampling down death by death...* The priest then blesses on three sides with the cross exclaiming *Christ is Risen!* We reply *Truly, He is risen! Christ is risen...* is sung thrice, then — *And He has granted us eternal life, let us bow down before His third-day resurrection.*<sup>1</sup>

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**Paschal Hours:**<sup>2</sup> After Orthros we sing the **1st Hour** – *Christ is Risen* (thrice). *Having beheld the Resurrection of Christ* (thrice). Hypakoe – *Anticipating the dawn*; Kontakion – *You did descend*; Troparion *In the tomb bodily*. Glory: *Bearing life*: Both now: *O holy and divine abode. Lord, have mercy* (40 times). Glory: Both now: *More honourable: In the name of the Lord, Father, bless*: Priest – *Through the prayers of our Holy Fathers*. Chanters – *Amen. Christ is Risen* (thrice); Glory: Both now: *Lord, have mercy* (thrice). *Bless*. And the Dismissal of the 1<sup>st</sup> Hour. The 3<sup>rd</sup> and 6<sup>th</sup> Hours are sung in a similar manner.

<sup>1</sup> This ending for Orthros, Vespers and liturgy is used **only during Bright week**, and at the Liturgy on the leavetaking of Pascha.

<sup>2</sup> The four Canonical Hours, compline, the Midnight Office, and morning and evening prayers are sung thus during Bright week.

**Note:** If, for any reason, the Divine Liturgy is not served, in place of the **Typika** we Sing: *Christ is Risen*: thrice. *Having beheld the Resurrection of Christ*: once. After this: *Anticipating the dawn*: Glory: Kontakion – *You did descend*: Both now: *Only-begotten Son*: after this The Beatitudes. Priest: *Wisdom*. Epistle, Acts per. 1. Gospel from St. John, per. 1: *Remember us, O Lord*: The Choir of heaven: After this: *I believe in one God*: *Remit, pardon and forgive*: and after the *Our Father*: Kontakion: *You did descend*: *Glory*, Both now: the Theotokion: *O holy and divine abode. Lord, have mercy* (40 times). Then: *One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen*. After this, in place of *Blessed be the name of the Lord: Christ is Risen* (thrice). Then Psalm 33: *I will bless the Lord at all times – ending with – will not be deprived of any good thing*. After this – the Dismissal.

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**Order for Moleben' on Holy Pascha:** The priest intones: *Blessed is our God*: the singers: *Amen*. Then the priest sings *Christ is Risen from the dead* thrice, with verses as at the beginning of Orthros. After Glory: Both now: the priest intones — *Christ is Risen from the dead, trampling down death by death*, and the singers — *and on those in the tombs bestowing life*. Then Glory: Both now: the Hypakoe: *Anticipating the dawn* (if it is desired to add a Canon to a saint, we first sing the Troparion of the saint, once, and then: Glory: Both now: Hypakoe: *Anticipating the dawn*). Then the Canon of Pascha, with Irmoi on 6. Refrain: *Christ is risen*: and of the saint, if there is one, on 4. Katavasia. After the 3<sup>rd</sup> and 6<sup>th</sup> Odes: *Deliver from distress*: After the 6<sup>th</sup> Ode the Kontakion and Ikos of Pascha. Then the Prokeimenon, in Tone 8: *This is the day which the Lord has made*. Then the Prokeimenon of the saint. Gospel from St. Luke, per. 114. Then of the saint. After the 9<sup>th</sup> Ode, in place of *It is truly worthy* – the Irmos: *Shine forth, shine forth*. Then: *Christ is risen*: thrice. After this the Hypakoe: *Anticipating the dawn*: Glory: Troparion of the saint: Both now: Kontakion: *You did descend*. Then the Litany: *Have mercy on us, O God*: Then the priest intones *Wisdom*: the singers: *Christ is Risen* (thrice). Then the priest, in place of *Glory to You, Christ our God: Christ is risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs bestowing life*. The priest intones the Dismissal with the cross in his hand and the rest, as given at Orthros. The singers then sing – *Lord have mercy* (thrice).

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**At the Divine Liturgy:**<sup>3</sup> After *Blessed is the Kingdom: Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The Priest, with the cross and paschal trikirion in his left hand and the censer in his right hand (and the deacon with the candle) censens the Holy Table from four sides, intoning the four verses — *Let God arise* and what follows. At Glory: *Christ is Risen*; he censens the entire Altar (sanctuary); at Both now: *Christ is Risen* He censens the ikonostasis. He then turns to the people, exclaiming; *Christ is Risen!* to three sides. The faithful respond *Truly, He is risen!* Returning to the Altar, he sings — *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs bestowing life*.

<sup>3</sup> From Pascha till the leavetaking of Pascha at the beginning of the Liturgy in place of *O Heavenly King*; the priest reads *Christ is risen* (thrice); from the Ascension till Pentecost – the Troparion of the Ascension; then – *Glory to God in the highest*; and – *O Lord, Thou shalt open my lips*.



The Litany of Peace. The Antiphons of Pascha. The Entrance verse: *In the churches bless God, the Lord from the fountain of Israel.* And we sing the Troparion, *Christ is Risen from the dead, the Hypakoe, Anticipating the dawn; Glory, both now.* The Kontakion, *You did descend.* In place of the Trisagion — *As many as have been baptized into Christ.* Prokeimenon — *This is the day which the Lord has made.* Epistle from the Acts of the Apostles, per. 1. Gospel from St. John, per. 1. (The Gospel is read in various languages, and usually is divided into three sections: <sup>1)</sup> verses 1-5, <sup>2)</sup> verses 6-13, <sup>3)</sup> verses 14 till the end. At the end of each section the bells are rung).

Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth.* The Communion Hymn — *Receive the Body of Christ.* After *With fear of God,* and *Save, O Lord, Thy people;* and instead of *Let our mouths be filled;* we sing — *Christ is risen from the dead...* (once). Instead of *Blessed be the name of the Lord;* we sing — *Christ is risen from the dead...* (thrice). Instead of *Glory to Thee:* the priest intones *Christ is Risen from the dead, trampling down death by death,* and the singers continue *and on those in the tombs bestowing life.* The priest intones the Dismissal with the cross in his hand and does everything else as given at the end of Orthros. After the Dismissal, or after the ambon prayer, the Artos is blessed (the prayer is given in the Book of Needs or the paschal compendium). After the Liturgy, the Paschal foods are blessed.

**Note:** The Royal and Deacon's doors remain open throughout the week until Bright Saturday. Likewise, if one of the faithful reposes in the Lord during Bright week the funeral is served according to a special order (refer to the Book of Needs for the order of service).

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**On Sunday evening,** the **9th Hour** is sung according to the paschal order. The priest vests in all his vestments, and standing before the Holy Table with the cross and paschal trikirion in his left hand, and the censer in his right hand, he blesses the beginning of **Vespers:** *Blessed is our God: Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The Priest intones the verses — *Let God arise* and those which follow. The chanters sing *Christ is Risen* after every verse. At the end, he sings — *Christ is Risen from the dead, trampling down death by death,* and the singers continue *and on those in the tombs.* The Litany of Peace. No Kathisma. At *Lord, I have cried:* 6 Resurrectional stychyry in Tone 2. *Glory: Chanting the hymn of salvation.* Both now: *The shadow of the law.* Entrance with the Gospel. *O Gladsome light.* Great Prokeimenon: *Who is so great a God as our God. And that we might be accounted worthy.* The Gospel according to St. John, per. 65 (read by the main celebrant); ending with *I will not believe.* Litany — *Let us all say. Vouchsafe, O Lord. Let us complete our evening prayer.* At the Aposticha: The first Resurrectional Sticheron in Tone 2 — *Thy Resurrection, O Christ Saviour.* Then the Paschal Verses — *Let God arise: Today a sacred Pascha:* and that which follows. The Dismissal of Pascha with the cross, as given for Paschal Orthros.

**Monday**April 4 | **April 17****Bright Week. Bright Monday.**

Ven. George of Mt. Maleon (IX). Ven. Joseph the Hymnographer (883). *Ven. Joseph the Much-suffering of the Kyivan Caves (XIV)*. St. Zosimas, monk, of Palestine (ca. 530). Virgin-martyr Pherbutha of Persia, her sister and servants (343). St. Theonas, Metr. of Thessalonica (1541).  
 {St. Isidore, Bp. of Seville (636)}.

*Fast free.***Ord.:** Acts 1:12-17, 21-26; Jn. 1:18-28.

**At Orthros:** The priest, in epitachelion and phelonion, with the cross and paschal trikirion in his left hand, and the censer in his right hand, standing before the Holy Table intones: *Glory to the Holy, Consubstantial. Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The Priest intones the verses — *Let God arise* and those which follow as on the first day of the feast. The Litany of Peace. The Canon of Pascha is sung with the Theotokia at “*Glory*” and “*Both now*”. The Small Litany only follows the 3rd, 6th and 9th Odes, at which incensations of the temple are appointed. At the Praises 4 Resurrectional stychyry of Tone 2, then the Paschal verses with their refrains. After the triple *Christ is Risen*: the two Litanies and the Dismissal of Pascha with the cross (thus all week at Vespers, Orthros and Liturgy).

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**The Paschal Hours** are sung (thus during the entire week).

**Note:** During Bright Week the Entrance prayers said by the clergy before Liturgy are recited according to the following order: *Blessed is our God: Christ is Risen* (thrice): Hypakoe — *Anticipating the dawn*; the Troparia of the Paschal Hours — *In the grave bodily: Glory: How life-giving: Both now: Rejoice, O sanctified and divine*. And then continue with: *We venerate Your most-pure image*: and the rest as usual.

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**At the Divine Liturgy:** The beginning, antiphons and entrance as on Pascha (thus all week). Instead of the Trisagion *As many as have been baptized into Christ*. Prokeimenon in Tone 8 — *Their sound has gone forth into all the earth*. Epistle from the Acts, per. 2. Gospel from John, per. 2. The rest is as on the first day of Pascha (and thus for the entire week).

At the end of Liturgy, after the ambon prayer, a triple cross-procession around the temple is made to the singing of the Paschal Canon. The processional lantern, cross, banners, icons, artos, icon of the resurrection and Gospel are carried.

During the third circumambulation the following Gospel passages are read: <sup>1)</sup> Mt. per. 115, <sup>2)</sup> Mk. per. 70, <sup>3)</sup> Lk. per. 112, <sup>4)</sup> Jn. per. 63. After the procession we enter the temple. The Litany *Have mercy on us, O God*. And the Dismissal of Pascha with the cross. (according to the Typikon we make a cross procession every day during bright week).

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## Tuesday

April 5 | April 18

### Bright Tuesday.

Martyrs Agathopodes the deacon, Theodulus the reader, and those with them (c. 303). St. Publius of Egypt, monk (IV). Sts. Theonas, Symeon, and Phorbinus of Egypt (IV). St. Mark the Anchorite of Athens (ca.400). St. Plato, Abbot of the Studion (813). St. Theodora of Thessalonica (892).

*Fast free.*

**Ord.:** Acts 2:14-21; Lk. 24:12-35.

**At the Divine Liturgy:** The beginning, antiphons and entrance as on Pascha (thus all week). Prokeimenon in Tone 3 — *My soul magnifies the Lord and my spirit has rejoiced in God my Saviour*. Epistle from the Acts, per. 4. Gospel from St. Luke, per. 113. The rest is as on the first day of Pascha.

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## Wednesday

April 6 | April 19

### Bright Wednesday.

St. Eutychius, Patriarch of Constantinople (582). St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs (885). St. Platonida of Nisibis (308). 120 Martyrs of Persia (345). Martyrs Jeremiah and Archilias the priest (III). St. Gregory of the Great Lavra on Mt. Athos (1326), instructor of St. Gregory Palamas.

*Fast free.*

**Ord.:** Acts 2:22-36; Jn. 1:35-51.

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**Thursday**April 7 | **April 20****Bright Thursday.**

St. George, Bp. of Mitylene (after 820). *Ven. Daniel of Pereyaslav (1540)*. *Ven. Calliopos in Cilicia (304)*. Martyrs Rufinus the deacon, Aquilina, and 200 soldiers at Sinope (310). St. Serapion of Egypt, monk (V).

*Fast free.***Ord.:** Acts 2:38-43; Jn. 3:1-15.

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**Friday**April 8 | **April 21****Bright Friday. The "Life-giving Spring" Icon of the Most Holy Theotokos (movable feast celebrated on Friday of Bright Week).**

Holy Apostles Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes of the Seventy, and those with them (I). *Ven. Rufus the recluse, of the Kyivan Caves (XIV)*. *St. Niphont, Bp. of Novhorod (1156)*. Martyr Pausilippus of Heraclea in Thrace (ca.117-138). St. Celestine, Pope of Rome (432).

*Fast free.***Ord.:** Acts 3:1-8; Jn. 2:12-22 .**Theotokos:** Phil. 2:5-11; Lk. 10:38-42, 11:27-28.

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**Saturday**April 9 | **April 22****Bright Saturday.**

Martyr Euppsychius of Caesarea in Cappadocia (362). Hieromartyrs Desan the bishop and Mariabus the priest, and Martyrs Abdiesus, and 270 others in Persia (362). Hieromartyr Vadim of Persia (379). Newly revealed Martyrs Raphael, Nicholas, and Irene of Lesbos (1463).

*Fast free.***Ord.:** Acts 3:11-16; Jn. 3:22-33.

After the Prayer behind the Ambon at Liturgy the prayer for the fracturing of the *Artos* is read (see the book of needs). The *Artos* is distributed after the Dismissal. If the parish priest so wishes, this may be done at Liturgy on Thomas Sunday for the sake of the greater number of faithful present.

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**Sunday**April 10 | **April 23****Antipascha. 2<sup>nd</sup> Sunday after Pascha, of the Holy Apostle Thomas.**

Martyrs Terence, Pompeius, Africanus, Maximus, Zeno, Alexander, Theodore, and 33 others beheaded at Carthage (c. 249-251). Hieromartyrs James the priest, and Azadanus and Abdicius, deacons, of Persia (ca. 380). Prophetess Huldah. New Martyr Demos of Smyrna (1763). New Hieromartyr Gregory V, Patriarch of Constantinople (1821).

**At Orthros:** G1, Mt. 28:16-20.

**At the Divine Liturgy:** Acts 5:12-20; Jn. 20:19-31.

Before the 9th Hour the Royal Doors are closed. **At the 9th Hour:** *Blessed is our God: Christ is Risen* (thrice)<sup>4</sup>. Trisagion; after the *Our Father — Come, let us worship*: and the three regular psalms. Troparion in Tone 8: *You descended from on high*. Kontakion: *You did descend into the tomb*.

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**At Great Vespers:** Priest — *Glory to the Holy Consubstantial*. Then *Christ is Risen* is sung (thrice) and Psalm 103 — *Bless the Lord, O my soul. Litany of Peace. Blessed is the man*. At *Lord, I have cried*: 10 Stichera from the *Pentecostarion*; *Glory*: Both now: *Though the doors were locked*. Entrance. Prokeimenon — *The Lord is King*. At the Litia and the Aposticha: Stichera of the *Pentecostarion*. After the Song of the Righteous Symeon: at the blessing of loaves, the Troparion of the *Pentecostarion*: *Though the tomb was sealed* — thrice.

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**At Orthros:** Chanters — *Christ is risen* (thrice) and the Reader: — *Glory to God in the highest*: Hexapsalmos. At *God is the Lord*: Troparion of the *Pentecostarion* — *Though the tomb was sealed* (thrice). After the Kathismata the Sessional Hymns of the *Pentecostarion*. Polyelei and megalynarion. Small Litany and Sessional Hymn of the *Pentecostarion*. *From my youth*. Prokeimenon — *Glorify, O Jerusalem, the Lord*. 1st Resurrectional Gospel, Mt. per. 116. *Having beheld the Resurrection of Christ* thrice. Psalm 50. *Glory*: *Through the prayers of the Holy Apostles*. Both now: *Through the prayers of the Theotokos*: and the Sticheron *Jesus has risen from the tomb*. Canon of the *Pentecostarion* in Tone 1. Irmoi — *Let us all sing a song of victory*. Katavasia — *It is the day of Resurrection*. After the 3rd Ode: Hypakoe of the *Pentecostarion*. After the 6th song: Kontakion and Ikos of the *Pentecostarion*.

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<sup>4</sup> From this day until the leavetaking of Pascha the services which have a full beginning (from — *Glory to You, our God: - O Heavenly King*) like, for example, the 3<sup>rd</sup> and 9<sup>th</sup> Hours, begin thus: *Amen. Christ is Risen* (thrice) and then *Holy God*, and the rest, as usual. Other services, which begin with — *O come let us worship*; as, for example: Vespers after the 9<sup>th</sup> Hour, the vigil, the 1st Hour after Orthros, are begun thus — in place of *O come let us worship* we sing *Christ is Risen* (thrice).

At the 9th song we do not sing *More honourable*,<sup>5</sup> but the 9th Ode of the Canon — “*O thou shining lamp*”. Exapostilarion of the *Pentecostarion*. At the Praises: 4 stychyry of the *Pentecostarion* in Tone 1: Glory: of the *Pentecostarion Eight days after*. Both now: *You are most blessed*. The Great Doxology. The Troparion of the *Pentecostarion – Though the tomb was sealed*. Litanies and Dismissal. Glory: Both now: 1<sup>st</sup> Orthros Doxasticon. **1st Hour**.

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**At the Hours:** Troparion and Kontakion of the *Pentecostarion*.

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**At the Divine Liturgy:** *Blessed is the Kingdom; Christ is Risen*” (thrice)<sup>6</sup>. *Litany of Peace*. Typical psalms (regular antiphons). After the Entrance, the Troparion *Though the tomb was sealed*: Glory: Both now: *With his inquisitive right hand*. Trisagion. Prokeimenon in Tone 3: *Great is our God*. The Epistle from the Acts of the Apostles, per. 14. Gospel from St. John, per. 65. Instead of *It is truly worthy* we sing *The angel cried and Shine forth, shine forth*. Communion Hymn: *Praise the Lord Jerusalem*. When the priest intones *With fear of God* we sing *Blessed is He Who comes in the name of the Lord*. When the priest exclaims *Save Your people, O God* we respond *Christ is Risen from the dead...(once)*<sup>7</sup> — thus, till the Leavetaking of Pascha. When the priest exclaims *Both now and ever* we respond *Let our mouths be filled*. Before the Dismissal the priest intones *Glory to Thee, O Christ, our God* and we respond *Christ is Risen* (thrice). The priest then intones the Sunday Dismissal.

**Note:** Some sing — *Christ is Risen* at the Dismissal of the vigil, Vespers and Orthros. At these Dismissals we should sing, as usual, Glory: Both now: *Lord, have mercy* (thrice). *Bless*. The triple *Christ is Risen* is only sung before the Dismissal of the Liturgy every day until the Leavetaking of Pascha. The Sunday Dismissal: *May Christ our true God Who is risen from the dead...* is intoned every day at all services until the Leavetaking of Pascha. (The Paschal Dismissal — *May Christ Who is risen from the dead, trampling down death by death...* is only used during Bright week).

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<sup>5</sup> On weekdays until Pentecost, except for the feasts of Mid-pentecost and the Ascension, at the 9<sup>th</sup> Ode of the Canon we sing – *More honourable*.

<sup>6</sup> The Liturgy begins like this every day until the leavetaking of Pascha.

<sup>7</sup> The Troparion – *We have seen the true light* is not sung from Pascha till Pentecost.

**Monday**April 11 | **April 24****2<sup>nd</sup> week after Pascha.**

Hieromartyr Antipas, Bp. of Pergamum (c. 92), disciple of St. John the Theologian. Martyrs Processus and Martinian of Rome (c.67). St. Pharmuthius of Egypt (IV). St. John, disciple of St. Gregory of Decapolis . (820).  
 {St. Guthlac, hermit of Crowland (714)}.

**Ord.:** Acts 3:19-26; Jn. 2:1-11.**Tuesday**April 12 | **April 25****Ancestral Tuesday – “Provody”. General commemoration of the reposed.**

St. Basil the Confessor, Bp. of Parium (after 754). St. Zeno, Bp. of Verona (ca. 260). St. Isaac the Syrian, abbot of Spoleto, Italy (ca. 550). Monk-martyrs Menas, David, and John of Palestine (after 636). Virgin Anthusa of Constantinople (801). St. Athanasia, Abbess of Aegina (860).

**Ord.:** Acts 4:1-10; Jn. 3:16-21.**For the reposed:** I Cor. 15: 39-57; Jn. 5: 24-30.**Wednesday**April 13 | **April 26**

Hieromartyr Artemon, presbyter of Laodicea in Syria (303). Martyr Crescens of Myra in Lycia. Woman-martyr Thomais of Alexandria (476).

*Fast day, wine and oil allowed.***Ord.:** Acts 4:13-22; Jn. 5:17-24.



**Thursday**April 14 | **April 27**

St. Martin the Confessor, Pope of Rome (655). *Martyrs Anthony, John and Eustathius of Vilnius (Lithuania) (1347)*. Martyr Ardalion the Actor, (IV). Martyr Azat the Eunuch and 1,000 Martyrs in Persia (341).

**Ord.:** Acts 4:23-31; Jn. 5:24-30.

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**Friday**April 15 | **April 28**

Apostles Aristarchus, Pudens and Trophimus of the Seventy (c. 67). St. Mstyslav-Theodore, Prince of Kyiv (1132). Martyrs Basilissa and Anastasia of Rome, disciples of Apostles Peter and Paul (ca.68). Martyr Sukia and his companions: Andrew, Anastasius, Thalaleus, Theodoretus, Ivchirion, Jordan, Quadratus, Lucian, Mimnenus, Nerangius, Polyeuctus, James, Phocas, Dometianus, Victor, and Zosima, of Georgia, in Armenia (123). St. Sabbas the Goth in Romania (372).

*Fast day, wine and oil allowed.*

**Ord.:** Acts 5:1-11; Jn. 5:30-6:2.

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**Saturday**April 16 | **April 29**

Virgin-martyrs Agape, Irene and Chionia (304). Martyrs Leonidas, Chariessa, Nice, Galina, Callista, Nunechia, Basilissa, Theodora, and Irene of Corinth (250).

**Ord.:** Acts 5:21-33; Jn. 6:14-27.

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**Sunday**April 17 | **April 30****3<sup>rd</sup> Sunday after Pascha, of the Holy Myrrhbearing Women. TONE 2.**

Holy Myrrhbearing Women: Mary Magdalene, Mary the wife of Cleopas, Joanna, Salome the mother of the sons of Zebedee, Susana and Mary and Martha the sisters of Lazarus; Righteous Joseph of Arimathea and Nicodemus (movable feast falling on the third Sunday after Pascha). Hieromartyr Simeon, Bp. in Persia, and those with him: Martyrs Abdechalas and Ananias priests, Usthazanes the eunuch, Fusicus, Ascitrea, and Azat the eunuch (341). *St. Ven. Paisius, Fool-for-Christ, of the Kyivan Caves (1898)*. St. Acacius, Bp. of Melitene (435). Martyr Adrian of Corinthus in Persia (251). St. Agapitus, pope of Rome (536).

St. Tamara, Queen of Georgia (movable feast falling on the Sunday of the Holy Myrrhbearers).

**At Orthros:** G3, Mk. 16:9-20.

**At the Divine Liturgy:** Acts 6:1-7; Mk. 15:43-16:8.

**At Great Vespers:** The beginning as on Thomas Sunday. At *Lord, I have cried:* 7 Stichera in Tone 2 from the *Octoikh* and 3 from the *Pentecostarion*; Glory: *The Myrrhbearing Women*. Both now: *The shadow of the law*. Entrance. Prokeimenon — *The Lord is King*. At the Aposticha: *Thy resurrection, O Christ Saviour*; and the Paschal verses with their refrains. Glory: *Thou, Who clothest Thyself with light*. Both now: *It is the day of Resurrection and Christ is Risen* (once). After the Song of the Righteous Symeon: *Rejoice, O Virgin Theotokos* — thrice.

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**At Orthros:** Chanters — *Christ is risen* (thrice) and the Reader: — *Glory to God in the highest:* and The Hexapsalmos. At *God is the Lord: When You did descend:* Glory: *Noble Joseph*; Both now: *The Myrrhbearing Women*. After the Kathismata the Sessional Hymns of the *Pentecostarion*. *The Resurrectional Evlogitaria*. Hypakoe, Hymns of Ascent and Prokeimenon of Tone 2. 3rd Resurrectional Gospel, from St. Mark, per. 71. *Having beheld the Resurrection of Christ:* thrice. Psalm 50. Glory: *Through the prayers of the Holy Apostles* and the rest, as usual. Canon of Pascha with the Theotokia and Irmoi on 6 and the Myrrhbearers on 8; Irmoi and Katavasiae — *It is the day of Resurrection*. After the 3rd Ode: *You did descend* and the Sessional Hymn of the *Pentecostarion*. After the 6th song: the Kontakion *You commanded the Myrrhbearers*. At the 9th song we do not sing *More honourable*, but the 9th Ode of the Canon — *Shine forth, shine forth*. Exapostilarion: *You fell asleep in the flesh:* Glory: *Praise the women:* Both now: the same. At the Praises: 8 Stichera of Tone 2; Glory: 2<sup>nd</sup> Orthros Doxasticon, Both now: *You art most blessed*. Great Doxology. Troparion *Having risen from the tomb*. Litanies and Dismissal. 1st Hour.

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**At the Hours:** Troparion: *When You descended*; Glory: *Noble Joseph*. Kontakion: *You commanded the Myrrhbearers*.

**At the Divine Liturgy:** The beginning as on Thomas Sunday. After the Entrance, *When You descended:* and – *Noble Joseph*; Glory: *You commanded the Myrrhbearers*; Both now: *You did descend*. Prokeimenon in Tone 6: *O Lord, save Your people*. Epistle from Acts, per. 16. Gospel from St. Mark, per. 69. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion Hymn: *Receive the Body of Christ*; and *Praise the Lord*. The conclusion of the Liturgy is the same as for Thomas Sunday.

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