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 Pancarius 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.

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. 16th 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 17th 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 7th 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 7th Ikos (The creator showed us), to the 10th Kontakion (Desiring to save the world), and again - To you, O Champion Leader. After the 6th Ode: the Small Litany. Censing at the singing of – To you, O Champion Leader: and the reading of the Akathist from the 10th Ikos (A bulwark are you to virgins) to the 13th Kontakion (O all-praised mother) - thrice, and again the 1st Ikos (An Archangel), and To you, O Champion Leader. At the 9th 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


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.

+++ 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. 8th 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 3rd Ode: Kontakion of the saint and Sessional Hymn of the Triodion. After the 6th Ode: Kontakion and Ikos of the Sunday. At the 9th Ode – More honourable. 8th 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. Litany and Dismissal. Glory: Both now: 8th Gospel Sticheron. 1st Hour.

+++ 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.*
Monday
March 21 | April 3

6th week of the Great Fast (Week of Palms).

{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.

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Tuesday
March 22 | April 4

{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.

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Wednesday
March 23 | April 5


Fast day.

At the 6th Hour: Is. 58:1-11.

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, Prokeimenon and readings: Gen. 43:26-31, 45:1-16; Prov. 21:23-22:4.
Thursday  
March 24 | April 6

Forefeast of the Annunciation.


Fast day.

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

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Friday  
March 25 | April 7

The Annunciation to the Most-holy Theotokos.


Fast day, fish, wine and oil allowed.

At the 6th Hour: Is. 42:5-16.
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 Apostichia 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 3rd Kathisma the Litany and Sessional Hymn of the feast, All creation. Polyelei 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 2nd, 8th and 9th Odes – the Triodion Canon; at the 2nd Ode – the Irmos and Katavasia of the Triodion, at the 8th and 9th Odes, the Canon of the feast with Irmos on 6 and the Triodion on 8, the Katavasia after the 8th Ode from the Triodion, and after the 9th Ode – from the Triodion and the feast. After the 3rd Ode – Sessional Hymn of the feast. After the 6th Ode – Kontakion of the feast. At the 9th 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 3rd, 6th and 9th Hours: The appointed Kathismata without prostrations. Troparion and Kontakion of the feast. At the 6th 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 1) Ex. 3: 1-8, 2) 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


*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 16th Kathisma the Sessional Hymn — *Taking pity, O Christ our God.* After the 17th 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 3rd Ode – the Sessional Hymn; after the 6th Ode – the Kontakion of righteous Lazarus. At the 9th Ode we do not sing *More honourable,* but immediately the Irmos of the 9th 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 6th week of the Great Fast.

**Note:** From this day until Monday of the week after Thomas Sunday, at the 9th 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


Fast day, fish, wine and oil allowed.

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).

+++ At Orthros: at God is the Lord: Giving us (twice); Glory: Both now: Christ our God. After the Kathismata the Sessional Hymns of feast. Polyelei; Magnification of the feast. Sessional Hymn. From my youth. Prokeimenon – Out of the mouths of babies. 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 Katavasiae of the feast– Springs of the deep; After the 3rd Ode: Hypakoe of the feast; After the 6th Ode: Kontakion and Ikos of the feast. At the 9th 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 9th 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.

+++ 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 9th 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.


*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). 4th, 5th and 6th Kathismata – after them: the Sessional Hymns of the *Triodion*. After the 3rd Sessional Hymn: *And that we might be counted worthy*: and the reading of the Gospel from St. Matthew, from the 84th till the 88th 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 Apostichs, 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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Tuesday
March 29 | April 11

Great and Holy Tuesday.


Fast day.

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 Prokeimenon 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.
Wednesday
March 30 | April 12

Great and Holy Wednesday.

{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: 14th, 15th and 16th Kathismata; Gospel from St. John, per. 41 from the half.
At the 3rd Hour: 19th Kathisma.
At the 6th Hour: 20th 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.

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Thursday
March 31 | April 13

Great and Holy Thursday.


Fast day, wine and oil allowed.
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 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 3rd Ode the Sessional Hymn, after the 6th Ode the Kontakion of the Triodion. At the 9th 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. 2nd 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 3rd, 6th and 9th Hours: No Kathisma readings are appointed. Troparion and Kontakion of the Triodion. After the 9th 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 9th 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.


*Strict fast.*

**At Orthros:** reading of the 12 Passion Gospels:


**THE DIVINE LITURGY IS NOT SERVED ON THIS DAY.**

**At the Royal Hours:**

1st Hour: 1) Zach. 11:10-13; 2) Gal. 6:14-18; 3) Mt. 27:1-56; .

3rd Hour: 1) Is. 50:4-11; 2) Rm. 5:6-11; 3) Mk. 15:16-41; .

At the 6th Hour: 1) Is. 52:13-54:1; 2) Heb. 2:11-18; 3) Lk. 23:32-49.


**At Vespers:** 1) Ex. 33:11-23; 2) Job 42:12-16; 3) 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.*

1st 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. 3rd 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. 4th 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 – *Thou hast redeemed us.* Small Incensation. 5th 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 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 12th Gospel). 7th Gospel, from St. Matthew, per. 113. And the bell is struck seven times.

Psalm 50. 8th Gospel, from St. Luke, per. 111. And the bell is struck eight times.

*Triodion* Canon (Odes 5, 8 and 9). Irmos in the 6th Tone – *I seek Thee early in the morning;* Katavasia – the same. After the 5th Ode: Small Litany with the exclamation *For Thou art the King of Peace;* and the Kontakion. After the 9th Ode: the Small Litany with the exclamation – *For all the powers of heaven.* Exapostilarion – *O Lord, this very day ( thrice).* 9th 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. 10th 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.* 11th 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. 12th 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 1st and 9th Hours a Great Incensation, i.e. the altar and the entire temple; at the 3rd and 6th Hours a Small Incensation; the first incensation is performed by the priest with the deacon, and the rest by the deacon alone).


At the 1st Hour: we read the Gospel from St. Matthew, per. 110 – 113.
At the 3rd Hour: from St. Mark, per. 66 – 68.
At the 6th Hour: from St. Luke per. 111.
At the 9th Hour: from St. John, per. 59 – 61.

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

At the 9th 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 9th 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 epitrachelion, phelonion, and where the custom exists, the cuffs) in black vestments. The service is conducted according to the Triodion.

The Royal doors are opened, and the Prokeimenon *Judge them, O Lord*. The Royal doors are closed, and the Paroemiae: ¹ Job 42:12–16; ² 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 epitrachelion, 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.**


*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 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 Hexaplesmos 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 17th 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 3rd Ode: the Sessional Hymn. After the 6th Ode: the Kontakion. At the 9th Ode: immediately the Irmos (More honourable is not sung). After the 9th 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 3rd, 6th and 9th 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 *Liturgy of Peace* is intoned there as well.


After the 6th 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. Zep. 3:8-15; 3 Kings 17:8-23; Is. 61:10-11, 62:1-5; Gn. 22:1-18; Ex. 61:1-9; 4 Kings 4:8-37; Is. 63:11-19, 64:1-5; Jer. 31:31-34; 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 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 3rd Ode – the Sessional Hymn; after the 6th Ode – the Kontakion. At the 9th 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 9th 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!

{Holy Mother Fara (VII)}.

Fast free.

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 censes around the Holy Table. The curtain is opened. He sings again — Angels in Heaven, O Christ Saviour; and again censes around the Holy Table. The Royal Doors are opened. He sings again, solemnly — Angels in Heaven, O Christ Saviour. He censes 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 censes 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 stichyry 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.**

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**Paschal Hours:** 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 1st Hour. The 3rd and 6th Hours are sung in a similar manner.

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

2 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.

+++ 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 3rd and 6th Odes: Deliver from distress: After the 6th 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 9th 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).

+++ At the Divine Liturgy: 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) censes the Holy Table from four sides, intoning the four verses — Let God arise and what follows. At Glory: Christ is Risen; he censes the entire Altar (sanctuary); at Both now: Christ is Risen! He censes the ikononstasis. 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.

3 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: 1) verses 1-5, 2) verses 6-13, 3) 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.


{St. Isidore, Bp. of Seville (636)}.

Fast free.


At Orthros: The priest, in epitrachelion 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 stychry 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: 1) Mt. per. 115, 2) Mk. per. 70, 3) Lk. per. 112, 4) 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.**


*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.**


*Fast free.*


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Thursday
April 7 | April 20

Bright Thursday.


Fast free.


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).


Fast free.


Saturday
April 9 | April 22

Bright Saturday.


Fast free.

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.
Sunday
April 10 | April 23

Antipascha. 2nd Sunday after Pascha, of the Holy Apostle Thomas.


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


Before the 9th Hour the Royal Doors are closed. At the 9th Hour: Blessed is our God: Christ is Risen (thrice)\. 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.

+++ 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.

+++ 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.

4 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 3rd and 9th 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 9th 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, but the 9th Ode of the Canon — “O thou shining lamp”. Exapostilarion of the Pentecostarion. At the Praises: 4 stichyry 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: 1st Orthros Doxasticon. 1st Hour.

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

+++ At the Divine Liturgy: Blessed is the Kingdom; Christ is Risen” (thrice). 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) — 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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5 On weekdays until Pentecost, except for the feasts of Mid-pentecost and the Ascension, at the 9th Ode of the Canonwe sing – More honourable.
6 The Liturgy begins like this every day until the leavetaking of Pascha.
7 The Troparion – We have seen the true light is not sung from Pascha till Pentecost.
Monday
April 11 | April 24

2nd week after Pascha.


{St. Guthlac, hermit of Crowland (714)}.


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Tuesday
April 12 | April 25

Ancestral Tuesday – “Provody”. General commemoration of the reposed.


For the reposed: I Cor. 15: 39-57; Jn. 5: 24-30.

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Wednesday
April 13 | April 26


Fast day, wine and oil allowed.


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Thursday
April 14 | April 27


Friday
April 15 | April 28


Fast day, wine and oil allowed.


Saturday
April 16 | April 29

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

Sunday
April 17 | April 30

3rd 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 Abdechala 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 Corinth 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 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.

+++ 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: 2nd Orthros Doxasticon, Both now: You art most blessed. Great Doxology. Troparion Having risen from the tomb. Litanies and Dismissal. 1st Hour.

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.