

## May 2017 (civil calendar)

### Monday

April 18 | **May 1**

**3<sup>rd</sup> week after Pascha.**

Ven. John, disciple of Ven. Gregory of Decapolis (820-850). Martyrs Victor, Zoticus, Zeno, Acindynus and Severian of Nicodemia (ca. 303). St. Cosmas, Bp. of Chalcedon, and his fellow ascetic St. Auxentius (815-820). Martyr John the New of Ioanina (1526).

**Ord.:** Acts 6:8-7:5, 47-60; Jn. 4:46-54.

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### Tuesday

April 19 | **May 2**

Ven. John of the Ancient Caves (VIII). Martyrs Christopher, Theonas, and Antoninus in Nicomedia (303). Hieromartyr Paphnutius of Jerusalem. St. George the Confessor, Bp. of Antioch (813-820). St. Tryphon, Patriarch of Constantinople (933). {Hieromartyr Alphege, Archbp. of Canterbury (1012)}

**Ord.:** Acts 8:5-17; Jn. 6:27-33.

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### Wednesday

April 20 | **May 3**

Ven. Theodore Trichinas ("the Hair-shirt Wearer") of Constantinople (400). Blessed Anastasius I (599), Patriarch of Antioch. Hieromartyr Anastasius II, Patriarch of Antioch (609). Sts. Athanasius (1380) and Joasaph (1423) of Meteora, Abbots. Child-martyr Gabriel of Bialystok (1690). Translation of the relics of St. Nicolai of Ochrid and Zica (1956). {St. Caedwalla, king of the West Saxons (689)}

*Fast day, wine and oil allowed*

**Ord.:** Acts 8:18-25; Jn. 6:35-39.

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**Thursday**April 21 | **May 4**

Hieromartyr Januarius, Bp. of Benevento and his companions: Festus, Proclus, and Sosius, deacons; Desiderius, Reader; and Eutychius and Acutius, laymen, at Pozzuoli (305). Martyr Theodore of Perge, his mother Philippa, and Martyrs Dioscorus, Socrates, and Dionysius (II). Martyrs Isaacius, Apollo, and Codratus of Nicomedia (303). St. Maximus, Patriarch of Constantinople (434).  
{St. Beuno, Abbot of Clynnog, Wales (640)}

**Ord.:** Acts 8:26-39; Jn. 6:40-44

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**Friday**April 22 | **May 5**

St. Theodore the Sykeote, Bp. of Anastasiopolis (613). Apostles Nathaniel, Luke, and Clement (I). St. Vitalis (Vitaliy) of Gaza (609-620). Translation of the relics (1834) of St. Vsevolod (in Holy Baptism Gabriel), Prince and Wonderworker of Pskov (1138).  
{Martyr Epipodius of Lyons (177)}

*Fast day, wine and oil allowed*

**Ord.:** (Friday) Acts 8:40-9:19; Jn. 6:48-54; (Saturday) Acts 9:19-31; Jn. 15:17-16:2

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**Saturday**April 23 | **May 6**

Holy Greatmartyr, Victory-bearer and Wonder-worker George (303). Holy Empress Alexandra (303). Martyrs Anatolius and Protoleon, soldiers converted by witnessing the martyrdom of St. George. Martyr Lazar of Bulgaria (1802).

**At Vespers:** <sup>1)</sup> Is. 43:9-14; <sup>2)</sup> Prov. 3:1-9; <sup>3)</sup> Prov. 4:7-15.

**At Orthros:** Lk. 12: 2-12

**For the Great-martyr:** Acts 12:1-11; Jn. 15:17-16:2

**At Great Vespers:** The priest: *Glory to the Holy, Consubstantial*. Then *Christ is risen* is sung thrice, followed by Psalm 103. Great Litany. *Blessed is the Man*. At *Lord, I have cried*: 3 from the Pentecostarion and 5 for the saint; *Glory*: of the saint. Both now: of the Pentecostarion. Entrance. Prokeimenon — *Your mercy will pursue me*. Paremia of the saint. At the Aposticha: the Stichera of the saint with their verses; *Glory*: of the saint; Both now: of the Pentecostarion. At the blessing of loaves, the Troparion of the saint (*twice*) and *Rejoice, O Virgin Theotokos* — once.

**At Orthros:** Chanters — *Christ is risen (thrice)* and the Reader — *Glory to God in the highest:* and the Hexapsalmos. At *God is the Lord:* Troparion of Tone 4 (twice), Glory: Troparion of the saint; Both now: of the Pentecostarion. After the First Kathisma the Sessional Hymn of the Pentecostarion; after the Second Kathisma the Sessional Hymns of the saint. The Polyeleos and Magnification. Small Litany with the Sessional Hymn of the saint. *From my youth.* Prokeimenon – *The righteous man shall flourish like a palm tree.* Gospel from Luke, per. 63. *Having beheld the Resurrection of Christ (once).* Psalm 50. Glory: *Through the prayers of the Holy Martyr George:* Both now: *Through the prayers of the Theotokos:* Have mercy on me, O God: and the Sticheron – *Today the entire universe.* Canon from the Pentecostarion on 6 and both Canons of the saint on 8; Irmoi – *Let us all sing, O people, a song of victory;* Katavasia – *It is the day of resurrection.* After the 3<sup>rd</sup> Ode: the Kontakion of the Pentecostarion. After the 6<sup>th</sup> Ode: the Kontakion of the saint. At the 9<sup>th</sup> Ode we sing *More honourable than the Cherubim.* Exapostilarion of the saint: Glory: Both now: of the Pentecostarion. At the Praises: 4 Stichera of the saint; Glory: of the saint, Both now: of the Pentecostarion. Great Doxology. Troparion of the saint: Glory: Both now: of the Pentecostarion. Litanies and Sunday Dismissal. **1st Hour.**

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**At the Hours:** Troparion of the Pentecostarion; Glory: of the saint. Kontakion of the Pentecostarion and of the saint alternately.

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**At the Divine Liturgy:** The beginning as on Thomas Sunday. After the Entrance, *Come, let us worship... O Son of God, risen from the dead.* Usual order of the Troparia. Prokeimenon of the Tone and of the saint. Epistle from Acts, per. 29. Gospel from John, per. 52. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth.* Communion Hymn: *Receive the Body of Christ;* and *The righteous man.* The conclusion of the Liturgy is the same as for Thomas Sunday.

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**Sunday**April 24 | **May 7****4<sup>th</sup> Sunday after Pascha, of the Paralytic. TONE 3.**

Martyr Sabbas Stratelates ("the General") and 70 soldiers with him (272). Ven. Sabbas and Alexius in the Near Kyivan Caves (XIII). Martyrs Pasicrates, Valentine and Julius in Bulgaria (228). Martyrs Eusebius, Neon, Leontius, Longinus, and others at Nicomedia (ca. 303). St. Thomas the Fool-for-Christ of Syria (ca. 550). St. Elizabeth the Wonderworker of Constantinople (540). St. Alexis Toth, priest of Wilkes-Barre, Pennsylvania (1909). Ven. Tabitha (I) (movable feast falling on the 4<sup>th</sup> Sunday after Pascha).

{St. Wilfred, ArchBp. of York (709). St. Egbert, Bp. of Iona (729)}

**At Orthros:** G4, Lk. 24:1-12.

**At the Divine Liturgy:** Acts 9:32-42; Jn. 5:1-15.

**At Great Vespers:** The beginning as on Thomas Sunday. At *Lord, I have cried:* 7 Stichera in Tone 3 from the Octoechos and 3 from the Pentecostarion; Glory: of the Paralytic, Both now: *How can we not marvel.* Entrance. Prokeimenon — *The Lord is King.* At the Aposticha: the 1<sup>st</sup> Sticheron in Tone 3 — *O Christ, Who by Thy passion* and the Paschal verses with their refrains. Glory: *In Solomon's porch.* Both now: *It is the day of Resurrection and Christ is risen (once).* After the Song of the Righteous Simeon: *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:* the Hexapsalmos. At *God is the Lord:* Troparion of the Resurrectional Tone (twice) Glory: Both now: *We sing your praises.* After the Kathismata the Sessional Hymns of the Pentecostarion. The Resurrectional Evlogitaria. Sessional Hymns, Gradual Hymns and Prokeimenon of the Tone. 4<sup>th</sup> Resurrectional Gospel, from Luke, per. 112. 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 8 and the Paralytic on 6; Irmoi and Katavasia *It is the day of Resurrection.* After the 3<sup>rd</sup> Ode: *You did descend.* After the 6<sup>th</sup> song: Kontakion of the Paralytic — *As of old.* At the 9<sup>th</sup> Odewe do not sing *More honourable than the Cherubim,* but the 9<sup>th</sup> Ode of the Canon — *Shine forth, shine forth.* Exapostilarion of Pascha — *You fell asleep in the flesh:* Glory: Both now: *The Sovereign man-befriending.* At the Praises: 8 Stichera of the Tone, Glory: *O Lord, not the pool:* Both now: *You are most blessed.* Great Doxology. The Troparion "*Today salvation*". Litanies and Dismissal. Glory: both now; the 3<sup>rd</sup> Orthros Doxasticon. **1st Hour.**

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**At the Hours:** Troparion of the Tone. Kontakion of the Paralytic — *As of old.*

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**At the Divine Liturgy:** The beginning as on Thomas Sunday. After the Entrance, *Let the heavens rejoice: Glory: As of old: Both now: You did descend.* Prokeimenon in Tone 1: *Let Your mercy, O Lord.* Epistle is from Acts, per. 23. Gospel is from John, per. 14. 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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## Monday

April 25 | **May 8**

### 4<sup>th</sup> week after Pascha.

Holy Apostle and Evangelist Mark (63). St. Macedonius, Patriarch of Constantinople (516).

**At Vespers:** <sup>1)</sup> James. 1:1-12; <sup>2)</sup> James. 1:13-27; <sup>3)</sup> James. 2:1-13.

**At Orthros:** Lk. 10:1-15.

**At the Divine Liturgy: Ord.:** Acts 10:1-16; Jn. 6:56-69; **Apostle:** 1 Pet. 5:6-14; Mk. 6:7-13

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## Tuesday

April 26 | **May 9**

Hieromartyr Basil, Bishop of Amasea (c. 322). Righteous Virgin Glaphyra of Nicomedia (ca. 322). St. Ioannicius of Serbia (1430).  
{St. Richarius, Abbot in Picardy (645)}

**Ord.:** Acts 10:21-33; Jn. 7:1-13

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## Wednesday

April 27 | **May 10**

### Mid-Pentecost.

Hieromartyr Simeon, the kinsman of the Lord (107). Ven. Stephen, Abbot of the Kyivan Caves Monastery, Bp. of Volodymyr in Volynia (1094). St. Eulogios the hospitable of Constantinople (IV). St. John the Confessor of Constantinople (832).

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

**At Vespers:** <sup>1)</sup> Micah 4:2-3, 5, 5:2-5,8; <sup>2)</sup> Is. 55:1-3, 6-13; <sup>3)</sup> Prov. 9:1-11

**At Orthros:** Jn. 21:15-25.

**At the Divine Liturgy:** Acts 14:6-18; Jn. 7:14-30

**At Great Vespers:** The beginning as for Thomas Sunday. At *Lord, I have cried* 6 Stichera from the Pentecostarion. Glory: Both now of Mid-Pentecost. Entrance. Prokeimenon – *Your mercy will pursue me*. Paremia. At the Aposticha: Stichera of Mid-Pentecost. After the Song of the Righteous Symeon the Troparion of the Mid-feast of Pentecost.

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**At Orthros:** Chanters — *Christ is risen* (thrice) and the Reader — *Glory to God in the highest:* the Hexapsalmos. At *God is the Lord:* Troparion of the mid-feast. After the Kathismata the Sessional Hymns of the mid-feast. Having beheld the Resurrection of Christ (once). Psalm 50. Canons of the mid-feast: the first with its Irmos on 8 and the second on 6. Irmoi in Tone 4 – When Israel of old and the Katavasia in Tone 8 – Thou didst make the sea a wall. After the 3<sup>rd</sup> Ode the Sessional Hymn of mid-Pentecost. After the 6<sup>th</sup> Ode the Kontakion and Ikos of mid-Pentecost. At the 9<sup>th</sup> Odewe do not sing *More honourable than the Cherubim*, but the Irmos of the 9<sup>th</sup> Ode of the Canon — *Virginity is foreign to motherhood*. Exapostilarion of the mid-feast: At the Praises: 4 Stichera of the mid-feast, Glory: Both now: of the mid-feast. Great Doxology. The Troparion of the mid-feast. Litanies and Dismissal. **1st Hour.**

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

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**At the Divine Liturgy:** The beginning as on Thomas Sunday. After the Entrance the Troparion of the mid-feast, Glory: both now. Kontakion of the mid-feast. Prokeimenon – Great is our Lord, and great is His power. Epistle is from Acts, per. 34. Gospel is from John, per. 26. Instead of *It is truly worthy* we sing the Irmos of the 9<sup>th</sup> Ode of the Canon — *Virginity is foreign to motherhood*. Communion Hymn: *The Lord said: he who eats my flesh;* and – *Their proclamation has gone out*. The conclusion of the Liturgy is the same as for Thomas Sunday. After the Liturgy – the small blessing of waters.

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## Thursday

April 28 | **May 11**

Apostles Jason and Sosipater of the Seventy, and their companions: Martyrs Saturninus, Jakischolus, Faustianus, Januarius, Marsalius, Euphrasius, Mammius, the Virgin Cercyra, and Christodolus the Ethiopian, at Corfu (I). Martyrs Dada, Maximus and Quinctilian (286). St. Cyril, Bp. of Turov (1183). Martyrs Zeno, Eusebius, Neon, and Vitalis, who were converted by Apostles Jason and Sosipater (I).

{St. Cronan, Abbot of Roscrea, Ireland (VII)}

**Ord.:** Acts 10:34-43; Jn. 8:12-20

## **Friday**

April 29 | **May 12**

Nine Martyrs at Cyzicus: Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius, and Philemon (286-299). St. Memnon the Wonderworker (II). Martyrs Diodorus and Rhodopianus (284-305). St. Basil, Bp. of Ostrog in Montenegro (1671). Ven. Amphilochius of Pochaiv (1971).

*Fast day, wine and oil allowed*

**Ord.:** Acts 10:44-11:10; Jn. 8:21-30;

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## **Saturday**

April 30 | **May 13**

Holy Apostle James, the brother of St. John the Theologian (44). Uncovering of the relics (1558) of St. Nicetas, Bp. of Novhorod (1108). St. Donatus, Bp. of Euroea (387). Uncovering of the relics of Hieromartyr Basil, Bp. of Amasea (322). St. Clement the Hymnographer, of the Studion (IX). Martyr Maximus of Ephesus. St. Ignatius Brianchaninov, Bp. of Stavropil' (1867).

{Martyrs Eutropius and Estelle of Saintes (Gaul) (III). St. Erconwald, Bp. of London (693)}

**Ord.:** Acts 12:1-11; Jn. 8:31-42.

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**Sunday**May 1 | **May 14****5<sup>th</sup> Sunday after Pascha, Sunday of the Samaritan Woman. TONE 4.**

Prophet Jeremiah (VI BC). Hieromartyr Macarius, Metropolitan of Kyiv (1497). New Monk-martyrs Euthymius, Ignatius (1814) and Acacius (1816) of Mt. Athos, at Constantinople. Monk-martyr Batas of Nisibis (395). St. Tamara, queen of Georgia (1213).

**Orthros:** G7, Jn. 20:1-10.

**Liturgy:** Acts 11:19-26, 29,30; Jn. 4:5-42.

**At Great Vespers:** The beginning as on Thomas Sunday. At *Lord, I have cried:* 4 Stichera of the Octoikh, 3 of the mid-feast and 3 for the Samaritan Woman; Glory: of the Samaritan Woman, Both now: the Dogmatikon, *David the Prophet*. Entrance. Prokeimenon — *The Lord is King*. At the Aposticha: the 1<sup>st</sup> Sticheron in Tone 4 — *O Lord, Who ascended the Cross* and the Paschal verses with their refrains. Glory: of the Samaritan Woman. Both now: It is the day of Resurrection and *Christ is risen* (once). After the Song of the Righteous Simeon: Rejoice, O Virgin Theotokos — twice and of the mid-feast — once.

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**At Orthros:** Chanters — *Christ is risen* (thrice) and the Reader — *Glory to God in the highest:* the Hexapsalmos. At *God is the Lord:* Troparion of the Resurrectional Tone (twice) Glory: Both now: of the mid-feast. After the Kathismata the Sessional Hymns of the Sunday. The Resurrectional Evlogitaria. Hypakoe, Hymns of Ascent and Prokeimenon of the Tone. 7<sup>th</sup> Resurrectional Gospel, from John, per. 63. *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, of the mid-feast (the second) on 4 and the Samaritan Woman on 4; Irmoi and Katavasia It is the day of Resurrection. After the 3<sup>rd</sup> Ode: Kontakion of the mid-feast and Sessional Hymn of the Samaritan Woman. After the 6<sup>th</sup> song: Kontakion of the Samaritan Woman — Approaching with faith. At the 9th Odewe do not sing *More honourable than the Cherubim*, but the 9<sup>th</sup> Ode of the Canon — *Shine forth, shine forth*. Exapostilarion of Pascha — *You fell asleep in the flesh:* Glory: of the Pentecostarion, Both now: of the Pentecostarion. At the Praises: 6 Stichera of the Tone, and 2 *automela* from the Pentecostarion, Glory: of the Pentecostarion: Both now: *You are most blessed*. The Great Doxology. The Troparion: Having risen from the tomb. Litanies and Dismissal. Glory: both now; the 7<sup>th</sup> Orthros Doxasticon. **1st Hour.**

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**At the Hours:** Troparion of the Tone, Glory of the mid-feast. Kontakion of the Samaritan Woman and the mid-feast alternately.

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**At the Divine Liturgy:** The beginning as on Thomas Sunday. After the Entrance, the Troparion of the Tone, of the mid-feast, Glory: Kontakion of the Samaritan Woman; Both now: of the mid-feast. Prokeimenon in Tone 3: *Sing to our God, Sing*. Epistle is from Acts, per. 28. Gospel is from John, per. 12. 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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## Monday

May 2 | **May 15**

### 5<sup>th</sup> week after Pascha.

St. Athanasius the Great, ABp. of Alexandria (373). Translation of Relics of the Holy Princes Passion-bearers Borys and Hlib, in baptism Roman and David (1072-1115). St. Athanasius, Patriarch of Constantinople, Wonder-worker of Lubny (1654). Martyrs Hesperus, Zoe, and their sons Cyriacus and Theodulus, at Attalia (II). Blessed Prince Boris-Michael of Bulgaria (907).

**Ord.:** Acts 12:12-17; Jn. 8:42-51.

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## Tuesday

May 3 | **May 16**

Martyrs Timothy the Reader and his wife Maura of Egypt (286). St. Theodosius of the Kyivan Caves Monastery (1074). St. Peter the Wonderworker, Bp. of Argos (X).

**Ord.:** Acts 12:25-13:12; Jn. 8:51-59

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## Wednesday

May 4 | **May 17**

### Leavetaking of the Mid-feast of Pentecost.

Virgin-Martyr Pelagia of Tarsus (c. 290). Hieromartyr Erasmus, Bp. of Formia (303). Hieromartyr Alban, Bishop of Anaea and his disciples (304). St. Silvanus of Gaza and with him 40 martyrs (311).  
{St. Monica, mother of the blessed Augustine (387). St. Ethelred, king of Mercia (716)}

*Fast day, wine and oil allowed*

**Ord.:** Acts 13:13-24; Jn. 6:5-14.

The service is from the Mid-feast of Pentecost with the exception that there is no entrance or old testament readings at Vespers. **At the Divine Liturgy:** the Prokeimenon and Communion Hymn of the feast. Scripture readings of the day. In place of *It is truly worthy — Virginity is foreign to motherhood.*

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## Thursday

May 5 | **May 18**

Great Martyr Irene (I-II). Martyrs Neophytus, Gaius, and Gaianus. New Monk-martyr Ephraim of Nea Makri (1426)  
{St. Hilary, Bp. of Arles (449)}

**Ord.:** Acts 14:20-27; Jn. 9:39-10:9

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## Friday

May 6 | **May 19**

Righteous Job the Long-suffering (c. 2000-1500 B.C.). Martyrs Barbarus the Soldier, Bacchus, Callimachus, and Dionysius in Morea (362). Martyr Barbarus the former robber in Epirus (IX). Ven. Micah of Radonezh (1385).  
{St. Edbert, bishop of Lindisfarne (698)}

*Fast day, wine and oil allowed*

**Ord.:** Acts 15:5-34; Jn. 10:17-28

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## Saturday

May 7 | **May 20**

Commemoration of the Apparition of the Sign of the Cross over Jerusalem (351). St. Lydia of Phillipi (I). Martyr Acacius the Centurion (303). Repose of St. Nilus, Abbot of Sora (1508). St. John of Zedazeni in Georgia, and 12 disciples.  
{St. John of Beverly, Bp. of York (721)}

**Ord.:** Acts 15:35-41; Jn. 10:27-38.

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**Sunday**May 8 | **May 21****6<sup>th</sup> Sunday after Pascha, of the Blind Man. TONE 5.**

Holy Apostle and Evangelist John the Theologian (96-117). St. Arsenius the Great of Scetis (448). Ven. Arsenius the Lover of Labour (XIV) and Pimen the Faster (XII), of the Kyivan Caves. St. Emilia, mother of Sts. Macrina, Basil the Great and Gregory of Nyssa (375).

**At Vespers:** <sup>1)</sup> 1 Jn. 3: 21 – 4:6; <sup>2)</sup> 1 Jn. 4: 11 – 16; <sup>3)</sup> 1 Jn. 4: 20 – 5:5

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

**At the Divine Liturgy:** Acts 16:16-34; Jn. 9:1-38 (Sunday); 1 Jn. 1: 1 – 7; Jn. 19: 25 – 27, 21: 24 – 25 (Apostle)

**At Great Vespers:** The beginning as on Thomas Sunday. At *Lord, I have cried:* 3 Stichera of the Octoechos, 3 of the Pentecostarion, and 4 of the Apostle. Glory: of the Blind Man, Both now: the Dogmatikon, *In the Red Sea*. Entrance. Prokeimenon — *The Lord is King*. Paremia of the Apostle. Litia of the temple, the Apostle, Glory: of the Apostle, Both now: from the Pentecostarion. At the Aposticha: the 1<sup>st</sup> Sticheron in Tone 5 — *Thou, O Christ Saviour* and the Paschal verses with their refrains. Glory: of the Apostle, Both now: *“It is the day of Resurrection”*. At the blessing of bread: *Rejoice, O Virgin Theotokos* — twice, and the Troparion of the Apostle once.

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**At Orthros:** Chanters — *Christ is risen* (thrice) and the Reader — *Glory to God in the highest:* the Hexapsalmos. At *God is the Lord:* Troparion of the Resurrectional Tone (twice) Glory: Troparion of the Apostle, Both now: *Rejoice, gateway of the Lord*. After the Kathismata the Sessional Hymns of the Tone. Resurrectional Evlogitaria. Polyeleos. Hypakoe, Hymns of Ascent and Prokeimenon of the Tone. 8<sup>th</sup> Resurrectional Gospel, from John, per. 64. *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, Apostle on 4, and of the Pentecostarion on 4; Irmoi — *It is the day of Resurrection*, Katavasiae of the Ascension — *To God the Saviour*. After the 3<sup>rd</sup> Ode: Kontakion and Ikos of the Apostle. Glory: Both now: *Though Thou didst descend*. After the 6<sup>th</sup> Ode: Kontakion of the Pentecostarion — *With blinded spiritual eyes*. At the 9<sup>th</sup> Ode we do not sing *More honourable than the Cherubim*, but the 9<sup>th</sup> Ode of the Canon — *Shine forth, shine forth*. Exapostilarion of Pascha — *You fell asleep in the flesh:* Glory: of the Apostle, Both now: of the Pentecostarion. At the Praises: 4 Stichera of the Tone and 4 of the Apostle, Glory: of the Pentecostarion: Both now: *You are most blessed*. The Great Doxology. The Troparion: *Today salvation*. Litanies and Dismissal. Glory: both now; the 8<sup>th</sup> Orthros Doxasticon. **1st Hour.**

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**At the Hours:** Troparion of the Tone, Glory: of the Apostle. Kontakion of the Blind Man and the Apostle alternately.

**At the Divine Liturgy:** The beginning as on Thomas Sunday. After the Entrance, the Troparion of the Tone, of the Apostle, Glory: Kontakion of the Apostle; Both now: Kontakion of Pascha. Prokeimenon in Tone 8: *Pray and give glory*, and of the Apostle. Epistle is from Acts, per. 38 and I Jn. 68. Gospel is from John, per. 34 and 61. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion Hymn: *Receive the Body of Christ*; and of the Apostle. The conclusion of the Liturgy is the same as for Thomas Sunday.

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## Monday

May 8 | **May 21**

### 6<sup>th</sup> week after Pascha.

Translation of the Relics of St. Nicolas the Wonderworker from Myra in Lycea to Bari (1087). Prophet Isaiah (c. 765 B.C.). Martyr Christopher of Lycia (249) and with him Martyrs Callinica and Aquilina. St. Shio of Mgvime, monk, of Georgia (VI).

**At Vespers:** 1) Prov. 10:7, 6, 3:13-16, 8:6, 32, 34, 4,12, 14, 17, 5-9, 1:23; 2) Prov. 10:31-11:12; 3) Wis. 4:7-15.

**At Orthros:** Jn. 10: 1-9.

**At the Divine Liturgy: Ord.:** Acts 17:1-15; Jn. 11:47-57; **Hierarch:** Heb. 13:17-21; Lk. 6:17-23.

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## Tuesday

May 10 | **May 23**

Apostle Simon the Zealot (I). St. Simon, Bp. of Vladimir and Suzdal, in the Near Kyivan Caves (1226). Martyrs Philadelphus, Cyprian, Alphaeus, Onesimus, Erasmus, and 14 others, in Sicily (251). Martyr Hesychius of Antioch (IV). St. Isidora the fool-for-Christ of Tabenna in Egypt (IV). Blessed Taisa (Thais) (V).  
{St. Conleth, bishop of Kildare (520)}

Acts 17:19-28; Jn. 12:19-36;

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**Wednesday**May 11 | **May 24****Leavetaking of Pascha.**

Equal-to-the-Apostles Cyril (869) and Methodius (885), First Teachers of the Slavs. Hieromartyr Mocius, priest of Amphipolis in Macedonia (295). Ven. Sophronius, recluse, of the Kyivan Caves (XIII). St. Nicodemus f Pec, Archbp. of Serbia (1325). Equal-to-the-Apostles Rostislav, Prince of Greater Moravia (870). Hieromartyr Joseph, ArBp. of Astrakhan (1671). New Hieromartyr Alexander, ArBp. of Kharkiv (1940).

{St. Comgall, founder and Abbot of Bangor (ca. 603)}

*Fast day, fish, wine and oil allowed*

**At Orthros:** John 10: 9-16

**At the Divine Liturgy: Ord.:** Acts 18:22-28; Jn. 12:36-47; **Equal-to-the-Apostles:** Heb. 7:26 – 8:2; Mt. 5: 14-19.

**At Great Vespers:** After – *Blessed is our God:* the priest with the Cross, Paschal trikirion and censer sings – *Christ is risen* (thrice) and exclaims the verses – *Let God arise:* and the rest, as during Bright Week. Psalm 103. Great Litany. Usual Kathisma. At *Lord, I have cried:* 6 Stichera of the Blind Man (of the Pentecostarion), Glory; Both now: Who can say. No entrance. *O Gladsome Light.* Prokeimenon of the day – *Thy mercy, O Lord.* Then, *Vouchsafe, O Lord.* Litany – *Let us complete our evening prayer.* At the Aposticha the Sticheron from the Octoechos – *Thou, O Christ Saviour;* and the Stichera of Pascha with their refrains; Glory: Both now: *It is the day of Resurrection;* and – *Christ is risen* (once). After the Song of the Righteous Symeon; the Sunday Troparion in Tone 5 – Glory: Both now: *Rejoice, O gateway of the Lord.* Litany – *Have mercy on us.* The priest intones the Sunday Dismissal without the Cross – *May Christ Who is risen from the dead;* and commemorates the saint of the day.

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**At Orthros:** After the opening blessing – *Glory to the One, Holy...*: the full beginning as during Bright Week. Glory to God in the highest. The Hexapsalmos. At *God is the Lord:* the Sunday Troparion (twice) Glory: Both now: *Rejoice, O gateway of the Lord.* After the 10<sup>th</sup> Kathisma the Sessional Hymn of Sunday: after the 11<sup>th</sup> Kathisma the Sessional Hymn of the Blind Man. *Having beheld the Resurrection of Christ* (once). The 50<sup>th</sup> Psalm . The Canon of Pascha without Theotokia with the Irmoi on 6, of the Blind Man on 4 and the pre-feast of the Ascension on 4; Irmoi – It is the day of Resurrection; The Katavasia of the Ascension – To God the Saviour. After the 3<sup>rd</sup> Ode: Kontakion of the Blind Man and the Sessional Hymn. After the 6<sup>th</sup> Ode: the Kontakion of Pascha. At the 9<sup>th</sup> Ode we do not sing *More honourable than the Cherubim,* but the refrains of Pascha. The Exapostilarion of Pascha (twice) Glory: Both now: of the Blind Man. At the Praises: 4 Stichera of the Blind Man and the Paschal verses with their refrains – *Let God arise;* Glory: Both now: It is the day of Resurrection; and – *Christ is risen* (once). Great Doxology. Troparion of Tone 5, Glory Both now: *Rejoice, O gateway of the Lord.* Litanies and the Sunday Dismissal without the Cross. **1st Hour.**

**At the Hours:** Sunday Troparion; Kontakion of the Blind Man.

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**At the Divine Liturgy:** The beginning, as on Pascha: *Christ is Risen:* (with verses). The usual (typical) antiphons. After the Entrance the Sunday Troparion (Tone 5), Glory: Kontakion of the Blind Man, Both now: *You did descend.* Prokiemen: *This is the day which the Lord has made.* Epistle – Acts per. 41. Gospel from John, per. 43. Instead of *It is truly worthy we sing The angel cried and Shine forth, shine forth.* The Communion Hymn — *Receive the Body of Christ. At With fear of God; Save, O Lord, Thy people;* and instead of *Let our mouths be filled;* we sing — *Christ is risen* (once). Instead of *Blessed be the name of the Lord;* we sing — *Christ is risen* (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.

After the Liturgy the Epitaphion is removed from the Holy Table and returned to its usual place.

**Note:** the prayer “*O Heavenly King*” is not recited between Pascha and Pentecost. The 9<sup>th</sup> hour (and all other services which normally begin with the recitation of “*O Heavenly King*”) begins with the reading of the Trisagion (“*Holy God*”) – thus until the day of Pentecost, from which day “*O Heavenly King*” is again said at the beginning of services.

**Note:** The service for Ss. Cyril and Methodius is transferred to Friday.

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## Thursday

May 12 | **May 25**

### ASCENSION OF THE LORD.

St. Epiphanius, Bp. of Cyprus (403). St. Germanus, Patriarch of Constantinople (740). St. Sabinus, Archbp. of Cyprus (V). St. Polybius, Bp. of Rinokyr (V). New Martyr John of Wallachia, at Constantinople (1662).

**At Vespers:** <sup>1)</sup> Is. 2:2-3; <sup>2)</sup> Is. 62:10-12, 63:1-3, 7-9; <sup>3)</sup> Zach. 14:4, 8-11

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

**At the Divine Liturgy:** Acts 1:1-12; Lk. 24:36-53

**At Great Vespers:** After the initial blessing — “*O come, let us worship*”, Psalm 103. “*Blessed is the Man*” is not sung. At “*Lord, I have cried*”: 10 Stichera of the feast, “*Glory: Both now.*” of the feast. Entrance. Prokeimenon of the day — “*Judge me, O God*”. Paremii of the feast. At the Litia and at the Aposticha: Stichera of the feast. At the blessing of loaves — Troparion of the feast (thrice).

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**At Orthros:** At *“God is the Lord”*: Troparion of the feast (thrice). After the Kathismata the Sessional Hymns of the feast. The Polyeleos; Magnification of the feast. Sessional Hymns of the feast. *“From my youth”*. Prokeimenon of the feast. Gospel, Mk. per. 71. *“Having beheld the Resurrection of Christ”* once. Psalm 50. Glory: *Through the prayers of the Holy Apostles, Both now: Through the prayers of the Theotokos, Have mercy on me, O God.* Sticheron of the feast *“Today the heavenly powers”*. First Canon of the feast with its Irmos on 8 and the second Canon of the feast with its Irmos on 6. Irmoi – *To God the Saviour; Katavasia – Covered with the Divine.* After the 3<sup>rd</sup> Ode of the Canon: Sessional Hymn of the feast, Glory: Both now, the same. 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 than the Cherubim”*, but the refrain of the feast: *Magnify, O my soul, Christ the Giver-of-life, who ascended from the earth to heaven.* After this we sing the Irmos and Troparia of the 1<sup>st</sup> Canon. To the Irmos and Troparia of the 2<sup>nd</sup> Canon the refrain – *Angels having witnessed the ascension of the Master were afraid.* Exapostilarion of the feast thrice. At the Praises: 4 Stichera of the feast, *“Glory: Both now”*: of the feast. After the Great Doxology: the Troparion of the feast. The Dismissal of the feast — *“Christ, Who ascended to the heavens in glory and is seated at the right hand of God the Father...”*.  
**1st Hour.**

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

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**At the Divine Liturgy:** The antiphons of the feast. Entrance verse — *“God is gone up...”* (intoned by the deacon/priest), and we sing the Troparion of the feast, Glory: Both now: Kontakion of the feast. Prokeimenon of the feast in Tone 7 — *“Be exalted, O God, above the heavens”*. Epistle from the Acts, per. 1, Gospel from Luke, per. 114. Instead of *“It is truly worthy”* — the refrain *“Magnify, O my soul, Christ the Life-giver”*; and the 9<sup>th</sup> Irmos — *“Thou Who art incomprehensible”*. Communion verse of the feast — *“God is gone up”*. Dismissal of the feast.

**Note:** Until the leavetaking of the Ascension at Orthros when we sing the Great Doxology the Katavasia *“To God the Saviour”*; other than the 7<sup>th</sup> Sunday and the Leavetaking of the Ascension. At Liturgy during the week: *“O come, let us worship ... save us, O Son of God, **who has ascended in glory**”*. Prokeimenon, Alleluia Verses and Communion Hymn of the feast.

**Friday**May 13 | **May 26**

Virgin-Martyr Glyceria and with her, Martyr Laodicius, the jailer (c. 177). Translation of the Relics of the Ven. Martyr Macarius, Archimandrite of Kaniv, Abbot of Pinsk, and Wonderworker of Pereyaslav (1688). Martyr Alexander of Rome (298). St. Pausicacius, Bp. of Synnada (606). St. George the Confessor of Constantinople, with his wife Irene and children (ca. 842). St. Euthymius the New (1028).

*Fast day, wine and oil allowed*

**Ord.:** Acts 19:1-8; Jn.14:1-11

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**Saturday**May 14 | **May 27**

Martyr Isidore of Chios (251). Ven. Nicetas, recluse of the Kyivan Caves Monastery, Bp. of Novhorod (1109). Martyr Maximus, (250). St. Serapion the Sindonite, monk, of Egypt (V). St. Leontius, Patriarch of Jerusalem (1175). St. Isidore, fool-for-Christ, Wonderworker of Rostov (1474). New-martyr John the Bulgarian (1802).

**Ord.:** Acts 20:7-12; Jn. 14:10-21

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**Sunday**May 15 | **May 28****7<sup>th</sup> Sunday after Pascha, of the Holy Fathers of the 1<sup>st</sup> Ecumenical Council (325).  
TONE 6.**

Pachomius the Great (348). St. Isaiah, Bp. of Rostov, Wonderworker (1090). Ven. Isaiah of the Kyivan Caves (1115). St. Achilles, Bp. of Larissa (330). St. Euphrosynus, Abbot, Wonderworker of Pskov, and his disciple St. Serapion (1481).

**At Vespers:** <sup>1)</sup> Gen. 14:14-20; <sup>2)</sup> Deuteronomy 1:8-10, 15-17; <sup>3)</sup> Deuteronomy 10:14-21.

**At Orthros:** G10, Jn. 21:1-14.

**At the Divine Liturgy:** Acts 20:16-18, 28-36; Jn. 17:1-13.

**At Great Vespers:** *Blessed is the Man. At Lord, I have cried:* 3 Stichera from the Octoechos, 3 from the Ascension and 4 Stichera of the Holy Fathers; Glory: of the Fathers; Both now, Dogmatikon of Tone 6. Entrance. Prokeimenon — *The Lord is King.* Paroemiae. The Aposticha of Tone 6, Glory: of the Fathers, Both now: of the Ascension. After the Song of the Righteous Symeon: the Troparion of the Holy Fathers (twice) and of the Ascension (once).

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**At Orthros:** at *God is the Lord:* Sunday Troparion (twice), Glory: of the Holy Fathers Both now: of the Ascension. After the Kathismata the Sessional Hymns of the resurrection. Resurrectional Evlogitaria. Hypakoe, Hymns of Ascent and Prokeimenon of the Tone. 10<sup>th</sup> Resurrectional Gospel, from John per. 66. *Having beheld the Resurrection of Christ*, and the rest as usual. Sunday Canon with Irmos on 4, of the Ascension on 4 and for the Fathers on 6. Irmoi — *When Israel;* Katavasia of the Ascension. After the 3<sup>rd</sup> song of the Canon: Kontakion of the feast and Kathisma hymn of the Fathers, Glory: the second of the fathers, Both now: of the Ascension. After the 6<sup>th</sup> song: Kontakion and Ikos of the Fathers. At the 9<sup>th</sup> song: *More honourable than the Cherubim.* 10<sup>th</sup> Sunday Exapostilarion Glory: of the Fathers, Both now: of the Ascension. At the Praises: 4 Stichera of the Resurrection, and 4 of the Fathers with their refrains: Glory: of the Fathers; Both now: *You are most blessed.* After the Great Doxology: the Troparion *Having risen from the tomb.* Litanies and Dismissal. Glory: Both now: 10<sup>th</sup> Orthros Doxasticon. **1st Hour.**

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**At the Hours:** Resurrectional Troparion: Glory: of the Fathers and of the Ascension alternately. Kontakion: of the Ascension and the Fathers alternately.

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**At the Divine Liturgy:** At the Entrance, the Troparia of the Resurrectional Tone, the Ascension and the Fathers, Glory: Kontakion of the Fathers, Both now: Kontakion of the Ascension. Prokeimenon in Tone 4, *Blessed are You, Lord God of our fathers.* Epistle from Acts, per. 44. Gospel from John, per. 56. In place of *It is truly worthy* the refrain *Magnify, O my soul, Christ the Giver-of-life* and the 9<sup>th</sup> Irmos of the Canon.

Communion Hymns – *Praise the Lord, and Rejoice in the Lord, you righteous.* In place of *We have seen the true light* we sing the Troparion of the Ascension: *You have ascended in glory.*

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## Monday

May 16 | **May 29**

**7<sup>th</sup> week after Pascha.**

Ven. Theodore the Sanctified (368). St. Alexander, ABp. of Jerusalem (213-250). Martyrs Vitus, Modestus and Crescentia (c. 303). Blessed child Musa of Rome (V). Monk-martyrs of the community of St. Sava the Sanctified (614). St. George II, bishop of Mytilene (842).  
{Ven. Brendan the Voyager, Abbot of Clonfert (c. 577)}

**Ord.:** Acts 21:8-14; Jn. 14:27-15:7

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## Tuesday

May 17 | **May 30**

Apostle Andronicus of the Seventy and his fellow laborer, Junia (I). Martyrs Solochon, Pamphamir, and Pamphalon, soldiers, at Chalcedon (298). St. Stephen, Patriarch of Constantinople (893). Righteous Jonah of Odessa (1924).  
{St. Melangell, virgin hermitess of Wales (VI)}

**Ord.:** Acts 21:26-32; Jn. 16:2-13;

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## Wednesday

May 18 | **May 31**

Commemoration of the Martyr Theodotus of Ancyra and the 7 Virgin-martyrs: Alexandra, Tecusa, Claudia, Phaine, Euphraisa, Matrona and Julia (303). Martyrs Peter of Lampsacus, Dionysius, and those who suffered under Decius: Andrew, Paul and Christina (249-251). Martyrs Heraclius, Paulinus and Benedimus of Athens (250). Martyrs Symeon, Isaac, and Bachtisius of Persia (339). Martyrs David and Tarechan of Georgia (693).

*Fast day, wine and oil allowed.*

**Ord.:** Acts 23:1-11; Jn. 16:15-23