

MAY

Wednesday, May 1

Fast day

Great and Holy Wednesday. Prophet Jeremiah (6th c. B.C.). Hieromartyr Macarius, Metropolitan of Kyiv (1497). Martyr Bata the Persian (4th c.). Right Believing Tamara Queen of Georgia (13th c.).

Note: It has become practice in some places for Bridegroom Matins to be served in the Evenings from Sunday - Tuesday, with the Presanctified being served in the mornings. On Wednesday however, according to this same practice, the Holy Mystery of Unction is served on Wednesday evening of Holy Week.

Matins Gospel:
John 12:17–50

6th Hour:
Ezekiel 2:3–3:3

Vespers:
Exodus 2:11–22
Job 2:1–10

Liturgy of Presanctified Gifts

Gospel:
Matt. 26:6–16

Matins

Matins is sung as on Tuesday. Kathismas. Kathisma Hymns: Triodion.

Gospel:
John 12:17–50.

Psalm 50 and “O God, save Your people....”

Canon:

From the Triodion, on 12 (Odes 3, 8 and 9). Irmos: “Thou hast established me...” (Triodion). Katavasia: (repeat Irmos). After the 3rd Ode: Kontakion

and Ikos—Triodion. The Magnificat is not sung, but immediately the Irmos of Ode 9. After the 9th Ode, the Exapostilarion: Triodion. Praises: (read), Tone 1, on 4: All Triodion. Glory... Triodion; Now and ever... Triodion. Small Doxology. Morning Litany. Aposticha: All Triodion. And the rest of Matins, as on Tuesday.

Hours and Typika

As on Tuesday. At the end of Typika, instead of the Dismissal, the priest reads the prayer, “O Most-merciful Master...” from the end of Great Compline), and all the people kneel with their faces to the ground. Then the priest and people ask each other for forgiveness on bended knees.

Liturgy of Presanctified Gifts (on Wednesday)

Usual Beginning. At “Lord, I call...,” Stykhry on 10, Tone 1: All Triodion. Glory..., Now and ever... Triodion. Entrance with the Gospel, Prokeimena and 2 Readings (cf. Triodion and Lectionary). “Let my prayer arise...”

Gospel:

Matt. 26:6–16.

And the rest of the Presanctified in order.

After “Blessed be the Name of the Lord...” (thrice), the Prayer of St. Ephraim is said for the last time, once only, with 3 Prostrations.

Compline

We sing the 3-canticle Canon from the Triodion. After the Dismissal, we make three bows, very slowly and solemnly.

Thursday, May 2

Wine & Oil

Great and Holy Thursday. St. Athanasius the Great, Patriarch of Alexandria (373). Translation of the Relics of the Holy Passionbearers Boris and Hlieb, in Baptism Roman and David—1072 and 1115). St. Athanasius of Lubensk, Patriarch of Constantinople (1656). Martyrs Hesperus, Zoe, and their sons, Cyriacus and Theodulus, at Attalia (2nd c.).

Matins Gospel:

Luke 22:1–39

1st Hour:
Jeremiah 11:18–12:5, 9–11, 14–15

Vespers:
Exodus 19:10–19
Job 38:1–23; 42:1–5
Isaiah 50:4–11

Liturgy of St. Basil:
1 Cor. 11:23–32
Matt. 26:1–20 ; John 13:3–17; Matt. 26:21–39 ; Luke 22:43–45; Matt.
26:40–27:2

Note: From this day until the Sunday of St. Thomas, the Midnight Office is not read in Church. Matins About the 7th Hour of the night (1 am) we begin Matins in the usual way. [In Parish churches it is usual to celebrate Matins on Wednesday Evening.] After the Six Psalms and the Great Litany, we sing “Alleluia” (Tone 8), slowly and solemnly, with the appointed verses, and then the Troparion: “When the glorious disciples were enlightened...” (thrice). No Kathisma. Immediately the priest reads the Gospel: Luke 22:1–39, with the usual introduction. Psalm 50. The prayer, “O God, save Your people...” is not said. Immediately after the Gospel reading, we begin the Canon

Canon:
Triodion, on 12. Irmos: “At a stroke the Red Sea was parted...” (Triodion).
Katavasia: (repeat Irmos). After the 3rd Ode: Kathisma Hymns—Triodion.
After the 6th Ode: Kontakion and Ikos—Triodion. The Magnificat is not
sung, but immediately the Irmos of Ode 9. After the 9th Ode, the
Exapostilarion: Triodion.

Praises: (read),
Tone 2, on 4: All Triodion. Glory..., Now and ever... Triodion. Small
Doxology. Morning Litany. Aposticha: All Triodion. “It is good to give
thanks...,” and the Trisagion. After “Our Father...,” Troparion: “When the

glorious disciples....” And the rest of Matins as celebrated outside of Great Lent.

Hours and Typika

The First Hour begins immediately. We do not sing the Troparion of the Hour with its prostrations, but we use the Troparion: “When the glorious disciples....” After the Theotokion, “What shall we call thee?...,” there follows the Troparion of the Prophecy, Prokeimena, and Old Testament Reading (cf. Triodion and Lectionary), which follows the same order as at the 6th Hour during Lent. Then we continue, “Order my steps....” We use the Kontakion from the Triodion. Dismissal

Dismissal:

Priest: May He Who showed us the most excellent way of humility when He washed His disciples’ feet and condescended even to the Cross and Burial because of His exceeding goodness, Christ our True God....

NOTE: WITH THE BLESSING OF THE BISHOP, IN CATHEDRAL PRACTICE ONLY, AFTER THE PRAYER BEFORE THE AMVON, THE WASHING OF THE FEET MAY TAKE PLACE. IN SUCH CASE THE READINGS ARE:

At the Washing of the Feet:

John 13:1–11

After the Washing of the Feet:

John 13:12–17

The rest of the Hours are read, each with their usual 3 Psalms, but without further readings from the Psalter and without the Troparion of the Hour and Prostrations. We use the Troparion and Kontakion of Holy Thursday, as at the First Hour. After the Ninth Hour, the Beatitudes are read without Prostrations; and we continue with the rest of Typika, ending with the Dismissal.

Vespers with the Liturgy of St. Basil the Great (on Thursday)

About the 8th Hour (2 pm — although in most places it is now the custom to begin earlier), the priest begins Vespers with the blessing, “Blessed is the Kingdom....” Choir: “Amen.” Reader: “Glory... O Heavenly King...,” and the

rest, as usual. Psalm 103 is read. Great Litany. No Kathisma. At “Lord, I call...,” Stykhry on 10, Tone 2: All Triodion. Glory..., Now and ever... Triodion. Entrance with the Gospel, Prokeimena and 3 Readings (cf. Triodion and Lectionary). Little Litany and Trisagion.

Prokeimenon, Tone 7:

The princes have gathered together against the Lord / and against His Christ. (2:2)

V. Why do the nations rage and the peoples plot in vain? (2:1)

Epistle:

1 Cor. 11:23–32.

Alleluia, Tone 6:

Blessed is He who considers the poor and needy! The Lord will deliver Him in the day of trouble. (40:1)

V. My enemies say to Me in malice: “When will He die and His Name perish?” (40:6)

V. He who ate My bread has lifted up his heel against me. (40:9)

Gospel:

Matt. 26:2–20 (and the rest). - Composite Reading.

And the rest of the Liturgy of St. Basil the Great in order. Instead of the Cherubic Hymn, we sing, “Of Thy Mystical Supper...” Instead of “It is truly worthy...,” we sing, “Come, O faithful...”

Koinonikon:

“Of Thy Mystical Supper...” [This is repeated many times while the faithful receive the Holy Mysteries.] Instead of “Let our mouths be filled...,” we sing, “Of Thy Mystical Supper...” Dismissal: May He Who showed us the most excellent way of humility...

Note: After the Prayer Before the Amvon, in certain cathedrals and monasteries only, there is celebrated the Office of the Washing of the Feet. Gospels: (see Lectionary).

Compline

The 3-canticle Canon from the Triodion is sung.

Friday, May 3

Strict fast

Great and Holy Friday. Martyrs Timothy the Reader and his wife Maura of Antinoë in Egypt (ca. 286). Ven. Theodosius, Abbot of the Kyiv Caves Monastery (1074). St. Peter the Wonderworker, Bishop of Argolis (10th c.).

NO LITURGY

12 Passion Gospels:

John 13:31–18:1

John. 18:1-28

Matthew 26:57–75

John 18:28–19:16

Matthew 27:3–32

Mark 15:16–32

Matthew 27:33-54

Luke 23:32–49.

John 19:25–37

Mark 15:43–47

John 19:38–42

Matthew 27:62–66

1st Hour:

Zech. 11:10–13

Gal. 6:14–18

Matt. 27:1–56

3rd Hour:

Is. 50:4–11

Rom. 5:6–11

Mark 15:16–41

6th Hour:

Is. 52:13–54:1 or Amos 8:9–12
Heb. 2:11–18
Luke 23:32–49

9th Hour:

Jer. 11:18–12:5, 9–11, 14–15
Heb. 10:19–31
John 18:28–19:37

Vespers:

Exodus 33:11–23
Job 42:12–17;
Isaiah 52:13–54:1

Epistle:

1 Cor. 1:18–2:2

Gospel

Matt. 27:1–38; Luke 23:39–43; Matt. 27:39–54; John 19:31–37; Matt.
27:55–61

Note: The Service to St. Theodosius is transferred to Bright Thursday.

**THE OFFICE OF THE HOLY AND REDEEMING PASSION OF
OUR LORD JESUS CHRIST**

Matins

About the 2nd Hour of the night (8 pm on Thursday evening), we begin Matins in the usual way. After the Six Psalms and the Great Litany, we sing “Alleluia” (Tone 8), slowly and solemnly, with the appointed verses, and then the Troparion: “When the glorious disciples...” While this is being sung, the priest, vested in phelonion, opens the royal doors, takes the Book of the Gospels, and places it in the centre of the church, after which he makes a full censuring, beginning by censuring around the Gospel Book, then the altar, the whole church, and again before the Gospel Book. Candles are distributed to all present, and these are lit during each of the 12 Readings from the Gospel Book. After the Troparion, the Little Litany, and then we begin reading the Gospels, according to the following order: 1st Gospel; Antiphons 1–3; Little Litany; Kathisma Hymn.

Note: During this and the following Kathisma Hymns, we do not sit, but remain standing.

While the Kathisma Hymn is being sung, there is a small censing: Gospel from 4 sides, the iconostasis from the solea, the singers and the faithful, but not the whole church. Then: 2nd Gospel; Antiphons 4–6; Little Litany; Kathisma Hymn. There is a small censing, as before. Then: 3rd Gospel; Antiphons 7–9; Little Litany; Kathisma Hymn. There is a small censing, as before. Then: 4th Gospel; Antiphons 10–12; Little Litany and Kathisma Hymn. there is a small censing, as before. Then: 5th Gospel; Antiphons 13–15; Little Litany; Kathisma Hymn. There is a small censing, as before. then: 6th Gospel and the Beatitudes: 8 Stykhry. Little Litany.

Prokeimenon, Tone 4:

They divided My garments among them / and cast lots upon My vesture.
(21:19)

V. My God, my God, attend to Me: why have You forsaken Me? (21:2)

There is a small censing, as before. [There are now no more censings before the Gospel Readings, nor is the Little Litany said, until the 12th Gospel.] 7th Gospel. Psalm 50. 8th Gospel. Canon: Triodion—12 (Odes 5, 8 and 9). Irmos: “Early will I seek You...” (Triodion). Katavasia: (repeat Irmos). after the 5th Ode: Little Litany. Kontakion and Ikos—Triodion. The Magnificat is not sung, but rather (immediately) the Irmos of Ode 9. After the 9th Ode, the Exapostilarion: Triodion (thrice). 9th Gospel. Then, immediately, the Praises:

Praises(read),

Tone 3, on 4: All Triodion. Glory... Triodion; Now and ever... Triodion. 10th Gospel. Small Doxology. Morning Litany. 11th Gospel. Aposticha: All Triodion.

Note: During the singing of the Aposticha, there is a complete censing of the whole church, beginning with the Book of the Gospels.

12th Gospel. “It is good to give thanks...” and the Trisagion. After “Our Father...,” Troparion: “By Your precious blood....” [The Book of the Gospels

is carried into the Altar and placed on the Holy Table.] And the rest of Matins, as usual. Dismissal (before the closed royal doors): May He Who endured spitting and scourging, the Cross and death, for the salvation of the world, Christ our True God....

Note: The First Hour is not said immediately after Matins, but is said later on Friday morning as part of the Office of the Royal Hours.

THE ROYAL HOURS OF GREAT AND HOLY FRIDAY

At the 2nd Hour of the day (According to the church rendering, or 8 am on Holy Friday morning), we begin the Royal Hours. the priest gives the opening blessing, "Blessed is our God..." and then the usual beginning. The royal doors are opened and the priest, vested in phelonion, carries the Gospel and places it on an analogion in the centre of the church. During the Psalms of the First Hour there is a complete censuring of the church, beginning with the Gospel Book. At the Third and Sixth Hours, there is a small censuring and again a full censuring at the 9th Hour. The censuring at the First Hour is done by the priest with the deacon, while the rest are done by the deacon alone. At each Hour there are 3 Psalms, one being part of the usual Psalms of the Hour and two special ones. Then the Troparion, Stykhry, Prokeimenon, Old Testament Reading, Epistle and Gospel [before the reading of which is sung, "Glory to Thy Passion, O Lord." After the Gospel Reading, "Glory to Thy longsuffering, O Lord."] (cf. Triodion and Lectionary for the appropriate texts.) Kontakion: "Come, let us all sing...." During the Ninth Hour, when the Gospel Reading is finished, the priest carries the Gospel into the Altar, closes the royal doors, and removes his phelonion. After the Prayer of the 9th Hour, we begin Typika.

Typika

The Beatitudes are read quickly and then the rest of Typika, as usual. After "Our Father...", Kontakion: "Come, let us all sing...." "Lord, have mercy...(40 times), O All-holy Trinity... Blessed be the Name of the Lord... (thrice); Glory..., Now and ever..." and Psalm 33, "I will bless the Lord..." Priest: "Wisdom!" Choir: "It is truly worthy...." Priest: "Most-holy Theotokos, save us!" Choir: "More honourable...." Then the Dismissal "May He Who endured fearful sufferings..." (as at the end of the Vespers of Holy Saturday) before the closed royal doors.

Note: On Great and Holy Friday there is no celebration of the Liturgy; neither the Divine Liturgy nor that of the Presanctified Gifts. It is also important to note that according to custom, Holy Friday is intended to be an absolute strict fast with nothing being eaten. We eat nothing, according to the words which the Lord spoke to the Pharisees: "The day will come, when the Bridegroom shall be taken from them, and then shall they fast" (Matt. 9:15). However, it is to be understood that anyone who for medical reasons, or reasons of age, illness or weakness, is unable to engage in this strict fast, is permitted to eat a minimal amount of food (traditionally this would consist of bread and water), which would be given to them after sunset.

Vespers (on Friday Afternoon)

Note: The service begins about the 10 Hour of the day (4 pm). Before its beginning, the Epitaphios is placed on the Holy Table, and on top of it the Book of the Gospels.

Usual Beginning. Psalm 103 (read). Great Litany. At "Lord, I call...", Stykhry on 6, Tone 1: All Triodion. Glory... Triodion; Now and ever... Triodion. Entrance with the Gospel, Prokeimena and 3 Readings (cf. Triodion and Lectionary).

Prokeimenon, Tone 6:

You have laid me in the depths of the pit, / in the darkness and the shadow of death. (87:7)

V. O Lord, God of my salvation, I have cried out by day and in the night before You. (87:1)

Epistle:

1 Cor. 1:18–2:2.

Alleluia, Tone 1:

Save me, O God; for the waters have come in, even unto my soul. (68:2)

V. My soul has awaited insults and passion. (68:21)

V. Let their eyes be darkened, that they should not see. (68:24)

Gospel:

Matt. 27:1–38 (and the rest).

Augmented Litany. “Vouchsafe, O Lord....” Evening Litany.

Aposticha:

All Triodion. Troparia: “The noble Joseph...; Glory..., Now and ever... The Angel came....”

Note: During the singing of the Aposticha, the senior priest puts on all his vestments, while the other priests put on epitrachelion and phelonion. When the choir begins singing, “Joseph with Nicodemus...,” the senior priest goes three times around the Holy Table, censing the Epitaphion from the four sides. When the choir begins singing the Troparion, “The Noble Joseph...,” the senior priest takes the Book of the Gospels and the other clergy take the Epitaphion, which they hold above his head. [If there is only one priest present, the Epitaphion may be held by members of the laity.] They go around the Holy Table on the south side and out of the Altar through the north door. The Epitaphion is preceded by Processional Candles and the deacon with the censer. The procession proceeds to the centre of the church where is a specially-prepared table decorated with live flowers and often provided with a canopy. Here the Epitaphion is placed, and on top of it the Gospel Book. [The Head of the Savior is to the north.] The senior priest goes around the Epitaphios three times, censing it from the four sides.

When the choir has finished the Troparion, “The Angel came...,” there follows the conclusion of Vespers. Great Dismissal. At the end the priest says: May He Who endured fearful sufferings, the Life-creating Cross, and voluntary burial in the flesh, on behalf of us men, and for our salvation, Christ our True God....

Note: The Epitaphion is then venerated by the clergy and all the faithful, each making 3 prostrations to the ground— two before kissing the Epitaphion and one after. While the faithful are venerating the Epitaphion, it is customary to sing, “Come, let us bless Joseph....”

Further Note: It has become the Custom in the Ukrainian Orthodox Church of Canada, that a procession around the outside of the church, with the Epitaphion, takes place at Vespers on Holy Friday. If this is the custom, the following order is to be followed.

As this troparion: “The Noble Joseph...” is sung, the PRIEST censes the Epitaphion on the Holy Table. He takes it upon his head with the help of the DEACON, and bearing in his hands the small Gospel Book and Cross, he slowly proceeds around the Holy Table and through the north deacon’s door, onto the soleas. Here, parishioners take the Epitaphion and piously carry it — the priest beneath it all the while; and the DEACON preceding it with the censer. It is borne around the temple thrice, while all the bells toll.

After this it is returned to the temple and is placed on a table decorated with live flowers, the head of the Saviour to the north. PLEASE NOTE: IT IS UNNECESSARY FOR THE PRIEST to cover the face on the Epitaphion with a small cover. The Gospel rests across its middle, below the hands. He censes the Epitaphion thrice. Throughout the procession and until the priest finishes this final censing, we sing the troparion “The Noble Joseph”.

Compline

Having removed all his vestments, except for epitrachelion, the priest gives the blessing for Compline. After the Creed, we sing the Canon of the Crucifixion of Our Lord and the Lamentation of the Most-holy Theotokos.

Note: It is customary, in many places, for the priest to read the Troparia of the Canon, standing before the Epitaphion (if there is room), somewhat to the side (due to the faithful venerating it).

Instead of “It is truly worthy...,” we sing the Irmos, “It is not possible for men to see God...” After the Trisagion, Kontakion: “Come, let us all sing the praises...” (from Holy Friday Matins). And the rest of Compline in order.
Small Dismissal.

Saturday, May 4

Wine

Great and Holy Saturday. Virgin Martyr Pelagía of Tarsus in Asia Minor (ca. 290). Hieromartyr Erasmus, Bishop of Formia (303). Hieromartyr Alban, Bishop of Anaea and his disciples (304). St. Silvanus of Gaza and with him 40 martyrs (311).

Matins:

Ezekiel 37:1–14

Epistle

1 Cor. 5:6–8; Gal. 3:13–14

Gospel:

Matt. 27:62–66

Vespers:

Genesis 1:1–13 8. 3

[1] Kings 17:8–24

Isaiah 60:1–16 9.

Isaiah 61:10–62:5

Exodus 12:1–11 10.

Genesis 22:1–18

Jonah 1:1–4:11 11.

Isaiah 61:1–9

Joshua 5:10–15 12. 4

[2] Kings 4:8–37

Exodus 13:20–15:19 13.

Isaiah 63: 11–64:5

Zephaniah 3:8–15 14.

Jeremiah 31:31–34 15.

Daniel 3:1–23; Song of the Three: 1–66 with verses

Liturgy of St. Basil:

Rom. 6:3–11

Matt. 28:1–20

Matins

Note: Customarily, Matins is served about the 7th Hour of the night (according to Church Rendering, 1 am) However, in Parish churches the Matins of Holy Saturday is usually held on Friday Evening.

We begin Matins in the usual way. The priest (in dark epitrachelion) begins, “Blessed is our God...” and the rest. Then, “Glory to the Holy Consubstantial...” and the Six Psalms (read in front of the Epitaphion). The priest reads his prayers before the Epitaphion in front of the reader. The priest (or deacon) then intones the Great Litany and the rest. After “God is

the Lord...” (Tone 2), Troparia: “The Noble Joseph...; Glory... When You descended...; Now and ever... The Angel came...” While this is being sung, the royal doors are opened and the clergy, in dark phelonions, come out from the Altar and stand in front of the Epitaphion. The senior priest distributes lit candles to the other celebrants. Then, accompanied by the deacon (or the deacon alone), the senior priest censens the Epitaphion from the four sides, the Altar, and the whole church.

The Praises

The Praises are sung between the verses of Psalm 118 (the 17th Kathisma) which is divided into three sections or stases. After the 1st Stasis: Little Litany. At the beginning of the 2nd Stasis, the priest makes a small censuring: Epitaphion from four sides, Iconostasis, and the faithful. After the 2nd Stasis: Little Litany and small censuring, as before. After the 3rd Stasis: Little Litany and small censuring, as before. After the 3rd Stasis: We immediately sing the Resurrectional Troparia, “Blessed art Thou, O Lord...,” during which the senior priest, with the deacon, censens the entire church, beginning with the Epitaphion. Little Litany. The clergy enter the Altar, the royal doors are closed and the candles are put out. the priest removes his phelonion, as do the other celebrants (if there be). Kathisma Hymns: From the Triodion. We do not sing “Having beheld the Resurrection of Christ...,” but immediately read Psalm 50 and then the Canon: Triodion—12. Irmos: “Of old You buried...” (Triodion). Katavasia: (repeat Irmos). After the 3rd Ode: Kathisma Hymn—Triodion. After the 6th Ode: Kontakion and Ikos—Triodion. The Magnificat is not sung, but immediately the Irmos of Ode 9 of the Canon. After the 9th Ode: Exapostilarion: “Holy is the Lord...” (Tone 2—thrice).

Praises:

Tone 2, on 4: All Triodion. Glory... Triodion; Now and ever... “You are most-Blessed. O Theotokos...” (as usual on Sundays). Great Doxology.

Note: During the singing of the Stykhry of the Praises, the senior priest puts on all his vestments, and as the choir sings, “You are most-Blessed O Theotokos...” he comes out of the Altar with the rest of the clergy and stands before the Epitaphion. During the singing of the Great Doxology, the senior priest goes three times around the Epitaphion, censuring it from

four sides. Then, while the Choir sings the concluding “Holy God...” to a slow and solemn melody, as at the Burial Service, he takes the Book of the Gospels and the other clergy take the Epitaphion, which they hold above his head. (If there be only one priest, laity may carry the Epitaphion). They go in procession around the outside of the church.

The choir, meanwhile, continues to sing “Holy God...” to the funeral melody as often as is necessary. The Cross with the Processional Candles is carried at the head of the Procession; then comes the choir; then the deacon with the censer, the clergy and the Epitaphion, and after them all the members of the congregation, holding lighted candles. The Procession returns to the interior of the church, and stopping before the royal doors with the Epitaphion, the senior priest says, “Wisdom! Let us attend!” The choir then sings the Troparion, “The Noble Joseph...” and the clergy replace the Epitaphion on the table in the centre of the church, putting the Book of the Gospels on it, as before. The senior priest goes once around the Epitaphion, censuring it from the four sides.

After the singing of “The Noble Joseph...” is finished, the Troparion of the Prophecy and the Prokeimenon,

Prokeimenon Tone 4:

Arise, O Lord, and help us! / Deliver us for the sake of Your Name. (43:27)

V. We have heard with our ears, O God, for our fathers have told us. (43:2)

Old Testament Reading.

Ezekiel 37:1–14

Prokeimenon, Tone 7:

Arise, O Lord my God, lift up Your hand! / Forget not Your poor forever.
(9:33, 37)

V. I will give thanks to You, O Lord, with my whole heart. I will tell of all Your wonders. (9:1)

Epistle:

1 Cor. 5:6–8 and Gal. 3:13–14.

Alleluia, Tone 5:

Let God arise, and let His enemies be scattered; let those who hate Him flee from before His face! (67:2)

V. As smoke vanishes, so let them vanish; as wax melts before the fire!
(67:3)

V. So the sinners will perish before the face of God; but let the righteous be glad! (67:3–4)

Gospel:

Matt. 27:62–66.

Then the usual litanies and the conclusion of Matins, with the same dismissal as at the end of Vespers. After the Dismissal, the faithful come up to venerate the Plashchanitsa, while the choir sings, “Come, let us bless Joseph....” And then the 1st Hour.

Hours

The First Hour is read. The other Hours and also the Typika are likewise said at their appointed time. They are said simply and without singing.

Typika

After “Our Father...,” Kontakion: Triodion. “Lord, have mercy... (40 times),
O All-holy Trinity....” Priest: “Wisdom!” Choir: “It is truly worthy....”
Priest: “Most-holy Theotokos, save us!” Choir: “More honourable...” and the
Small Dismissal.

Note: In some places it is customary that between the serving of the Hours, the Psalms are read in front of the Epitaphion.

Vespers with the Divine Liturgy of St. Basil the Great (on Saturday)

Note: The Service begins about the 10th Hour of the day (4 pm — in modern practice, usually at 10 or 11 am — and is the latest Divine Liturgy of the year.) For the first part of the Service, the clergy wear dark vestments.

Usual Beginning. No Kathisma. At “Lord, I call...,” Stykhry on 8, Tone 1: Resurrection—4; Triodion—4; Glory... Triodion; Now and ever... Dogmatic, Tone 1. Entrance with the Gospel (around the Plashchanitsa). “O gladsome light....” there is no Prokeimenon, but immediately, “Wisdom!” [The royal doors are closed.] We immediately begin the 15 Old Testament Readings.

When the reader comes to the beginning of the Song of Moses (Exodus 13:20- 15:19), “Then Moses and the children of Israel sang this song to the Lord, and spoke saying,” he continues in a louder voice, “Let us sing to the Lord!” The Choir and all the people reply, “For gloriously has He been glorified!” Then the reader continues with the other verses of the Song of Moses, while the refrain is repeated after each. [During this singing, the royal doors are opened. At its conclusion, they are again closed.] Then the next 9 Readings.

At the conclusion of the 15th Reading, after verse 34 of the Song of the Three Children, “Blessed art Thou in the firmament of heaven, and to be sung and glorified forever,” we all stand up and sing, “Praise the Lord, sing and exalt Him throughout all ages!” The reader continues with the rest of the verses, with the refrain after each. [During this singing the royal doors are open.]

Then immediately the Little Litany.

Instead of the Trisagion, we sing, “ As many as have been baptized....”

Prokeimenon, Tone 5:

Let all the earth worship You and praise You; / Let it praise Your Name, O Most High! (65:4)

V. Make a joyful noise to the Lord all the earth! Sing of His Name, give to Him glorious praise! (65:2)

Epistle:

Rom. 6:3–11.

Instead of “Alleluia,” we sing: Arise, O God, and judge the earth, for to
You belong all the nations! (81:8)

V. God stood in the assembly of the gods; He shall judge them from within
their midst! (81:1)

V. How long will you judge unjustly and accept the presence of sinners?
(81:2)

V. Give justice to the weak and to the orphaned; give justice to the humble
and needy! (81:3)

V. Rescue the weak and the needy; deliver them from the hand of the
sinner! (81:4)

V. They have neither knowledge nor understanding; they walk about in
darkness! (81:5)

V. Let all the foundations of the earth be shaken! I say: “You are gods and
children of the Most-High, all of you! Nevertheless, you shall die like men,
and fall like any prince.” (81:6–7)

V. Arise, O God, and judge the earth / for to You belong all the nations!
(81:8)

*Note: While this is being sung, the royal doors are closed, and the curtain
is drawn. The clergy change from dark to white vestments, and the
hangings and covers in the altar and the rest of the church are likewise
changed from dark to white.*

Gospel:

Matt. 28:1–20.

And the rest of the Liturgy of St. Basil in order.

Instead of the Cherubic Hymn, we sing, “Let all mortal flesh....”

Instead of “It is truly worthy...,” we sing, “Do not lament Me, O
Mother....”

Koinonikon:

The Lord awoke, as one asleep, and arose, saving us. Alleluia....

Note: At the end of the Liturgy a table is placed in the centre of the church and on it are set five loaves and wine (but not oil, for on this Saturday, alone among the Saturdays of the year, oil is not permitted).

After the Prayer Before the Amvon, the deacon says, "Let us pray to the Lord," and the priest blesses the bread and wine with the usual prayer used at the Vigil Service, "O Lord Jesus Christ our God..." (but omitting the reference to oil).

Then, "Blessed be the Name of the Lord..." followed by the conclusion of the Liturgy. The priest uses the Dismissal for Saturdays:

Dismissal

May Christ our True God, through the prayers of His most pure Mother; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers....

After receiving the antidoron, the faithful also partake of the bread and wine that has been blessed.

Note: In antiquity, after the completion of the Liturgy — which ended around the 2nd Hour of the Night (8 pm) — the faithful did not leave the church; but after receiving the blessed bread and wine, together with 6 dates or figs, they remained without interruption until the commencement of Midnight Office.

We begin the reading of the Acts of the Apostles about 8 pm Reader: "The Reading is from the Acts of the Holy Apostles. Bless, Holy Father, to read!" Priest: "Through the prayers of the Holy Apostles, O Lord Jesus Christ our God, have mercy on us!" Reader: "Amen," and then begins reading. This solemn reading of the Book of Acts continues to the beginning of Midnight Office.

Midnight Office

Note: This should begin about 20 or 30 minutes before Midnight, so that we will not have to hurry in celebrating it. Before the beginning of

Midnight Office, the priest (and also those concelebrating) reads the Entrance Prayers and completely vests in white.

Usual Beginning and Psalm 50. Then the Canon from the Matins of Holy Saturday. During Ode 9 of the Canon, the senior priest opens the royal doors, comes out with two other priests to the Epitaphion, and goes around it three times, censing it from the four sides. Then the senior priest takes the book of the Gospels and the two others hold the Epitaphion over his head, and they go through the royal doors into the Altar.

They go around the Holy Table and then lay the Epitaphion upon it; once more the senior priest goes around the Epitaphion thrice, censing it on all four sides. During this time the Katavasia of Ode 9 is sung, “Do not lament Me, O Mother....” [The Epitaphion remains on the Holy Table until the Eve of Ascension.]

Then the reader says the Trisagion. After “Our Father...,” Troparion: “When You didst descend to death....” Then the Augmented Litany and the priest says the Small Dismissal, “May Christ our True God....” All lights are extinguished, except for one lamp in the Altar. And so, the period of the Lenten Triodion comes to a close, and at once we begin the Matins of the Resurrection.

BEGINNING OF THE PENTECOSTARION

HOLY PASCHA — THE BRIGHT AND RADIANT RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST

Sunday, May 5

No fast

Holy Pascha—The Resurrection of Our Lord and Savior Jesus Christ [Beginning of the Pentecostarion]. Greatmartyr Irene of Thessalonica (1st-2nd c.).

Acts 1:1–8

John 1:1–17

At the 12th Hour of the night, the priest, in full vestments (white), takes up in his left hand the Precious Cross and Triple candlestick and the censer in his right hand, censuring, while he sings softly, “Your Resurrection, O Christ our Savior...” The curtain is drawn and, standing at the Holy Table, in a louder voice, the priest sings, “Your Resurrection....”

The royal doors are opened and festively, in a great voice, is sung, “Your Resurrection...” (thrice). The Holy Table is censured and the censer given up. Instantly the choir begins to sing “Your Resurrection...,” and the Cross-Procession comes out.

Note: These rubrics indicate the celebration of Pascha beginning at the “12th Hour of the night” However, it is the custom in some places for the Paschal celebrations to begin in the early morning.

Note: Typically, the Cross-Procession is constituted as follows: At the front is carried the Cross (if there is a lamp, it is carried before it), then the banners and icons. There follow the choir, servers with candles, and whomever the priest directs, with the Gospel and Icon of the Resurrection (if Priests are concelebrating, they carry the Gospel and Icon); then the deacon with censer (if no deacon, the censer is carried by one of the candle-bearers); and after them the priest with the Cross and Triple-candlestick, followed by the remaining faithful. All in the Cross-Procession carry lit candles in their hands. After the departure of the Cross-Procession from the Church, the royal doors are closed. The remaining servers light all the lampadas and candles. The Cross-Procession, with the singing of the Stikheron, “Your Resurrection...” (repeated continually), proceeds around the church once or thrice (according to local custom) and after the final circuit stops before the entrance doors of the church. The singing grows silent. The Cross, banners, icons and Gospel are turned to the faces of the people who are facing the church. Then, taking up the censer, the priest censures the icons, choir, and the rest. All standing hold candles, attentively praying to themselves and giving thanks to Christ our God Who suffered and arose for our sakes.

Note: In the Greek and Balkan traditions, there is now a Gospel reading (Mark 16:1–8) before the entrance doors.

Matins

At the completion of the censuring, the priest, making the Sign of the Cross before the closed doors, exclaims, “Glory to the Holy Consubstantial....” Choir: “Amen.” The priest then sings, “Christ is Risen...” (thrice) and the choir and people also (thrice). Priest: “Let God arise...” and the rest of the verses. The choir sings, “Christ is Risen...” (once) after each verse.

After the final “Christ is Risen...” the priest sings the first half, “Christ is Risen from the dead, trampling down death by death”: And the choir: “And upon those in the tombs bestowing life!” At this moment, the closed doors are opened and the clergy and people enter, singing, “Christ is Risen...”.

The Great Litany and then the Paschal Canon with Irmosi and Katavasia. At each Ode the priest (if more than one priest, then each in turn) censes the whole church, proclaiming to all the faithful the words, “Christ is Risen!”

The faithful reply, “Indeed, He is Risen!” At the end of each Ode of the Canon, “Christ is Risen...” is sung three times, and then a Little Litany.

After the 3rd Ode: Hypakoe. After the 6th Ode: Kontakion and Ikos— Pascha; “Having beheld the Resurrection of Christ...” (thrice) and “Jesus has risen from the tomb...” (thrice). The Magnificat is not sung, but rather the refrain, “My soul magnifies...” and the rest, in order. After the 9th Ode, the Exapostilarion: “In the flesh Thou didst fall asleep...” (thrice).

Praises:

Tone 1, on 4: All Pascha. Then the Paschal Stykhry, “Let God arise...” with their verses, and then “Christ is Risen...” (thrice). At the conclusion of the Praises, the faithful venerate the Cross, the Gospel and the Icon of the Resurrection. The priest greets each with “Christ is Risen!” and the faithful respond, “Indeed, He is risen!” Then everyone gives each other the Kiss of Peace (thrice).

The priest then reads the Catechetical Homily of St. John Chrysostom. [The faithful remain standing.] Then the Troparion to St. John is sung. Usual Litanies. Priest: “Wisdom!” Choir: “Father, bless!” Priest: “Christ our God....” Choir: “Amen. Preserve, O God....” The priest, holding the Paschal Trikerion (and Cross), instead of saying “Glory to Thee, O Christ our God...,” sings “Christ is Risen...” and the choir responds, “... and upon those

in the tombs bestowing life.” Dismissal with the Paschal Trikerion (and Cross):

Dismissal:

May Christ Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our True God...

The priest exclaims: “Christ is Risen!” (Three times) and the faithful respond, “Indeed, He is risen!” each time. Then “Christ is Risen...” is sung three times followed by: ... And unto us He hath given eternal life; Let us venerate His third-day Resurrection!

Note: This ending of Matins (and also Vespers and Divine Liturgy) is done only during Bright Week and at Divine Liturgy on the Apodosis of Pascha.

Paschal Hours

Note: The Hour of Pascha are sung all during Bright Week, replacing the First Hour after Matins, the Third and Sixth Hours before the Liturgy, and the Ninth Hour before Vespers, as well as Compline and Midnight Office.

Priest: “Blessed is our God...” Choir: “Christ is Risen...” (thrice). “Having beheld the Resurrection of Christ...” (thrice). Hypakoe once); Kontakion (once); Troparion (once); “Glory..., Now and ever... Lord, have mercy (40 times); Glory..., Now and ever... More honourable... In the Name of the Lord, Father, Bless!” Priest: “Through the prayers...” Choir: “Amen. Christ is Risen... (thrice); Glory..., Now and ever... Lord, have mercy (thrice); Father, Bless!” Priest: (Dismissal).

Divine Liturgy of St. John Chrysostom

After “Blessed is the Kingdom... Amen,” the priest, holding in his left hand the Precious Cross and the Paschal Trikirion and the censer in his right hand, stands before the Holy Table (while the deacon goes to the High Place with his candle) and sings, “Christ is Risen...” (thrice) repeated by the choir (thrice), and the rest, as at the beginning of Matins. Great Litany and the Paschal Antiphons. At the Entrance: Bless God in the churches, the Lord, from the wellsprings of Israel. (67:26) After the Entrance: “Christ is Risen...”; Hypakoe—“Before the dawn...”; Glory..., Now and ever... Kontakion—“Thou didst descend...”

Instead of the Trisagion, we sing, “As many as have been baptized...”

Prokeimenon, Tone 8:

This is the day which the Lord has made! / Let us rejoice and be glad in it!
(117:24)

V. O give thanks unto the Lord for He is good, for His mercy endures
forever! (117:1)

Epistle:

Acts 1:1–8.

Alleluia, Tone 4:

You did arise, O Lord, and have mercy on Zion. (101:14)

V. The Lord looked down from heaven upon the earth. (101:20)

Gospel:

John 1:1–17.

Note: The Gospel may be read in as many languages as possible.

Instead of “It is truly worthy...,” we sing, “The Angel cried...” and
“Shine, shine....”

Koinonikon:

Receive the Body of Christ; taste the fountain of immortality. Alleluia....

Instead of “Blessed is He that comes in the Name of the Lord...,”
we sing: “Christ is Risen...” (once).

Instead of “We have seen the True Light...” and “Let our mouth 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, O Christ our God...,” the priest sings, “Christ is Risen...” (halfway) and the choir concludes, “... and upon those in the tombs...”

The priest gives the Dismissal as at the end of Matins. And after the singing of “Christ is Risen...” we conclude with: ... And unto us He hath given eternal life; Let us venerate His third-day Resurrection!

Note: After the Prayer Before the Amvon, there is the Blessing of the Artos (cf. Book of Needs (Trebnik)), which is done on the Solea before the Icon of the Savior. The royal doors are open and remain so until Bright Saturday.

At the conclusion of the Divine Liturgy, there is the Blessing of the Baskets (from the Book of Needs).

BRIGHT WEEK (Fast-Free)

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. Troparia of the Paschal hours – In the tomb with the body... Glory: How life-giving. Both now: Rejoice, O sanctified and divine... And the continuation as usual with – We venerate Your most-pure image... and the rest as usual.

*Further Note: The singing of the “**The Angel cried...**” and “**Shine, shine...**” **Is only sung at the 9th Ode of Paschal Matins and Divine Liturgy, from Bright Week until the Leavetaking of Pacha inclusively.** The prescription of singing these hymns in place of “It is Truly worthy...” does not apply to any of the other services of the Horologion or Book of Needs.*

Monday, May 6 No fast

Bright Monday. Righteous Job the Long-suffering (ca. 2000–1500 B.C.). Martyrs Barbarus the soldier, Baccus, Callimachus, and Dionysius, in Morea (ca. 362). Martyr Barbarus in Thessaly, who was a robber. Holy Great Martyr George (if carried over from April 23).

Vespers of Pascha:

Isaiah 43:9–14 (St. George)
Wisdom of Solomon 3:1–9 (St. George)
Wisdom of Solomon 4:7–15 (St. George)

Vespers Gospel:
John 20:19–25

Matins Gospel:
Luke 12:2–12

Liturgy of St. John:
Acts 1:12–17, 21–26
John 1:18–28
Acts 12:1–11 (St. George)
John 15:17–16:2 (St. George)

Cross Procession:
Matthew 28:1–20
Mark 16:1–8
Luke 24:1–1
John 20:1–10 or
Luke 24:36–53

Vespers of Pascha (Sunday Evening)

The priest, vested in all his vestments and standing before the Holy Table, proclaims, “Blessed is our God...” Choir: “Amen.” Priest: “Christ is Risen...” (thrice) and the rest of the Paschal Beginning as at the beginning of Divine Liturgy. Great Litany. No Kathisma. At “Lord, I call...,” Stykhry on 6, Tone 2: Resurrectional Stykhry from the Octoechos (may be found in The Pentecostarion)—3; St. George—3; Glory... St. George (Tone 6); Now and ever... Dogmatic, Tone 2. Entrance with the Gospel and Great

Prokeimenon, Tone 7:

Who is so great a God as our God? / You are the God Who does wonders!
(76:14–15)

V. You have made Your power known among the people! (76:15)

V. And I said, Now have I begun; this is the change of the right hand of the Most-High! (76:11)

V. I remember the works of the Lord; for from the beginning will I remember Your wonders! (76:12)

3 Readings (see above). “And that we may be accounted worthy....”

Gospel:

John 20:19–25.

Augmented Litany. “Vouchsafe, O Lord...” is sung. Evening Litany. Aposticha: 1 Stikheron to the Resurrection (Tone 2—from the Octoechos) and then the Paschal Stykhry, “Let God arise...,” with their verses. Glory... Saint George (Tone 4); Now and ever... “The Day of Resurrection...” and Christ is Risen... (Thrice); Glory... Troparion— St. George; Now and ever... Resurrectional Theotokion (Tone 4). Priest: “Wisdom!” and the Paschal Dismissal with the Cross (as at Paschal Matins).

Matins

Standing before the Holy Table, the Priest exclaims, “Glory to the Holy Consubstantial....” Choir: “Amen.” Priest: “Christ is Risen...” and the rest of the verses as at the beginning of Vespers. “Glory...” Troparion—St. George; “Now and ever...” Resurrectional Theotokion (Tone 4). Great Litany. Polyelei: and Magnification:

Magnification

We magnify thee, O holy and victorious Greatmartyr George, and we honor thy precious sufferings which thou didst endure for Christ.

Selected Psalm verses:

God is our refuge and our strength, (45:2) Our help in the afflictions that come heavily upon us. (45:2)

After the Polyelei: Kathisma Hymns: St. George. 1st Antiphon of the 4th Tone, “From my youth...”

Prokeimenon, Tone 4:

The righteous shall flourish like a palm tree / and shall grow like a cedar in Lebanon. (91:12)

V. They that are planted in the house of the Lord shall flourish in the courts of our God. (91:13) “Let every breath....”

Gospel:

Luke 12:2–12.

“Having beheld the Resurrection of Christ...” (thrice). Psalm 50 is not read, but immediately the After-Gospel Stykhry: “Glory... Through the prayers of the Greatmartyr... Now and ever... Through the prayers of the Theotokos...

Have mercy on me...” and the Stikheron to St. George. “O God, save Your people....”

Canons:

Pascha (with its Theotokia)—8; St. George—6. Katavasia: Pascha and “Christ is Risen...” (thrice). After the 3rd Ode: Kontakion and Ikos—Pascha; After the 6th Ode: Kontakion and Ikos—St. George; “Jesus having risen...” (thrice). The Magnificat is not sung, but immediately the refrain, “My soul magnifies...” and the rest, as on Pascha (but including the above-mentioned “Theotokia”). Before the Troparia to St. George, we sing the refrain: “Holy Greatmartyr George, pray to God for us!”

After the 9th Ode, the Exapostilarion: Pascha: Glory... St. George; Now and ever... Pascha.

Praises:

Tone 2, on 6: Resurrectional Stykhry from the Octoechos—3; St. George—3. Then the Paschal Stykhry, “Let God arise...” (with their verses). Glory... St. George (Tone 2); Now and ever... “The Day of Resurrection...” Christ is Risen... (thrice); Glory... Troparion: St. George; Now and ever... Resurrectional Theotokion (Tone 4). Usual Litanies and the Paschal Dismissal with the Cross (as at Paschal Matins).

Hours

We sing the Paschal Hours for all of Bright Week.

Divine Liturgy of St. John Chrysostom

The Beginning is as on Pascha.

Paschal Antiphons and the rest.

After the Entrance: Troparia: “Christ is Risen...” (Thrice); St. George; Glory... Kontakion—St. George; Now and ever... Kontakion—Pascha, “You descended....”

“As many as have been baptized....”

Prokeimenon, Tone 8:

Their proclamation is gone out into all the earth, / and their words to the ends of the universe! (18:5)

V. The heavens are telling the Glory of God, and the firmament proclaims His handiwork! (18:2)

Another, Tone 7 (St. George):

The righteous one shall rejoice in the Lord, and shall set his hope on Him. (63:11)

Epistles:

Acts 1:12–17, 21–26

and

Acts 12:1–11 (St. George).

Alleluia, Tone 1:

The heavens shall confess Thy wonders, O Lord, and Your truth in the congregation of the saints! (88:6)

V. God is glorified in the council of the saints! (88:8)

Another, Tone 4 (St. George):

The righteous shall flourish like a palm tree, and shall grow like a cedar in Lebanon. (91:12)

Gospels:

John 1:18–28

and

John 15:17–16:2 (St. George).

Instead of “It is truly worthy...,” we sing, “The Angel cried...” and
“Shine, shine...”

Koinonikon:

Receive the Body of Christ... The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

And the rest, as on Pascha.

After the Prayer Before the Amvon, there is a Cross-Procession around the church (once or thrice, according to local custom). During the Procession the Paschal Canon is sung and, if time permits, we also sing the Theotokia of each Ode as well.

Note: According to the Typikon this Cross-Procession is also prescribed for all the other days of Bright Week, either after Matins or Divine Liturgy. After the last circuit of the church, we have the appointed Gospel Readings at each of the four corners of the church. At the 1st: (115) Matt. 28:1–20. At the 2nd: (70) Mark 16:1–8. At the 3rd: (112) Luke 24:1–12. At the 4th: (63) John 20:1–10. [According to the Typikon, it is also possible to read just one Gospel, (114) Luke 24:36–53, at each corner.] At each the deacon exclaims, “Let us pray to the Lord. Let us all say”: Choir: “Lord, have mercy...” (thrice). The deacon censes the Processional Cross, which is held before the priest. The priest then sprinkles the faithful with Holy Water from 4 sides. After the Gospel Readings, the Cross-Procession returns into the church. Litany: “Have mercy on us...” Instead of “Glory to You, O Christ our God...,” the priest sings, “Christ is Risen...” (halfway) and the choir: “... and upon those in the tombs...” Paschal Dismissal, and the rest, as on Pascha.

Note: In some places, after the Cross-Procession, the faithful kiss the Icon of the Resurrection and are anointed with oil blessed previously at an All-night Vigil.

Tuesday, May 7

No fast

Bright Tuesday. Commemoration of the Appearance of the Sign of the Precious Cross over Jerusalem in 351 A.D. Martyr Acacius the Centurion at Byzantium (303). St. Lydia of Phillipi (1st c.).

Acts 2:14–21

Luke 24:12–35

Great Vespers (Monday Evening)

We begin as on Bright Monday. At “Lord, I call...,” Stykhry on 6, Tone 3: Resurrectional Stykhry from the Octoechos—6; Glory... “We who stand unworthy...”; Now and ever: “How can we not marvel...” (Tone 3). Entrance and Great Prokeimenon,

Great Prokeimenon

Tone 7: Our God is in heaven and on earth; / He does whatever He pleases.
(113:11)

V. When Israel went forth from Egypt, the house of Jacob from a barbarian people, Judah became His sanctuary. (113:1–2)

V. The sea looked and fled; Jordan turned back. (113:3)

V. What ails thee, O sea, that thou hast fled; and thee, O Jordan, that thou hast turned back? (113:5)

Augmented Litany - “Let us all say”. Vouchsafe, O Lord. Litany of Supplication – Let us complete our evening prayer. At the Aposticha: The first Resurrectional sticheron in Tone 3 – O Christ, who by Your passion. Then the Paschal stichera with their refrains. The Dismissal of Pascha with the Cross.

Matins

The priest begins: “Christ is Risen...” and the rest of the verses as at the beginning of Vespers. Everything as on Monday. At the Verses of Praise: 4 Resurrectional stichera of Tone 3, then the Paschal stichera with their

refrains. After the triple *Christ is risen...* the two Litanies and the Dismissal of Pascha with the Cross.

Hours

We sing the Paschal Hours.

Divine Liturgy of St. John Chrysostom

Everything as on Bright Monday.

At the entrance: as on Pascha.

Prokeimenon, Tone 3 (Song of the Theotokos):

My soul magnifies the Lord, and my spirit rejoices in God my Savior. (Luke 1:46–7)

V. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me Blessed. (Luke 1:48)

Epistles:

Acts 2:14–21

and

Gal. 1:11–19 (Saint).

Alleluia, Tone 8: Arise, O Lord, into Your resting place, You and the ark of Your holiness. (131:8)

V. The Lord has sworn to David a sure oath and will not change His mind. (131:11)

Gospels:

Luke 24:12–35

Instead of “It is truly worthy...,” we sing “The Angel cried...” and “Shine, shine....”

Koinonikon:

Receive the Body of Christ... Alleluia....

Wednesday, May 8

No fast

Bright Wednesday. Holy Apostle and Evangelist John the Theologian (98–117 A.D.). Ven. Arsenius the Great (449–450). Ven. Arsenius the Lover-of-Labor (14th c.) and Pimen the Ascetic, of the Kyiv Caves (Far Caves—12th c.).

All-night Vigil

Vespers:

1 John 3:21–4:6

1 John 4:11–16

1 John 4:20–5:5

Matins Gospel:

John 21:15–25

Liturgy of St. John:

Acts 2:22–36

John 1:35–51

1 John 1:1–7 (St. John)

John 19:25–27; 21:24–25 (St. John)

Great Vespers (All-night Vigil — Tuesday Evening)

We begin as on Bright Monday. At “Lord, I call...,” Stykhry on 10, Tone 4: Resurrectional Stykhry from the Octoechos— 3 ; St. John—4; St. Arsenius—3; Glory... St. John; Now and ever... Dogmatic (Tone 4). Entrance and Great

Prokeimenon, Tone 8:

I cried aloud with my voice to the Lord, / with my voice to God, and He heard me. (76:2)

V. I sought God in the day of my affliction, with my hands uplifted in the night before Him, and was not deceived. (76:3)

V. When my soul refused to be comforted I remembered God and was made glad. (76:3–4)

V. Your way, O God, is in the sanctuary. (76:14)

3 Readings: Augmented Litany. “Vouchsafe, O Lord...” (sung). Evening Litany. Aposticha: 1 Stikheron to the Resurrection (Tone 5—from the

Octoechos) and then the Paschal Stykhry, “Let God arise...,” with their verses. Glory... Saint; Now and ever... “The Day of Resurrection...” and “Christ is Risen...” (thrice). Troparion: St. John; Glory... St. Arsenius; Now and ever... Resurrection Dismissal Theotokion (Tone 8). Dismissal as at Sunday Vespers.

Matins

The priest begins: “Christ is Risen...” and the rest of the verses as at the beginning of Vespers. St. John; Glory... St. Arsenius; “Now and ever...” Resurrectional Theotokion (Tone 8). Great Litany. Polyelei: and Magnification:

Magnification

We magnify You, O Apostle of Christ and Evangelist John the Theologian, and we honor your labors and sufferings which you endured in proclaiming Christ.

Selected Psalm Verses:

The heavens declare the glory of God, and the firmament proclaims the work of His hands! (18:2) The heavens shall confess Your wonders, O Lord, and Your truth in the congregation of the saints! (88:6)

After the Polyelei: Kathisma Hymns: Saint. 1st Antiphon of the 4th Tone, “From my youth....”

Prokeimenon, Tone 4:

Their proclamation is gone out into all the earth, / and their words to the ends of the universe! (18:5)

V. The heavens declare the Glory of God, and the firmament proclaims the works of His hands! (18:2)

“Let every breath....”

Gospel:

John 21:15–25.

“Having beheld the Resurrection of Christ...” (thrice - through all of Paschaltide). Psalm 50 is not read, but immediately the After-Gospel Stykhry: “Glory... Through the prayers of Holy Apostle...”; Now and ever... Through the prayers of the Theotokos...;” Have mercy on me...” and the Stikheron to St. John. “O God, save Your people....”

Canons:

Pascha—4; St. John—6; St. Arsenius—4. Irmos: Pascha. Katavasia: Pascha. After the 3rd Ode: Kontakion and Ikos (Saint); Kathisma Hymns—Saint (twice); Glory..., Now and ever... Hypakoe—Pascha. After the 6th Ode: Kontakion and Ikos—St. John; “Jesus having risen from the tomb...” (thrice). The Magnificat is not sung, but immediately the refrain, “My soul magnifies...” and the rest, as on Pascha. Before the Troparia to St. John, we sing the refrain, “Holy Apostle John pray to God for us.” Before the Troparia to St. Arsenius, we sing the refrain, “Venerable Father Arsenius pray to God for us.” After the 9th Ode, the Exapostilaria: Pascha; Glory... Saint; Now and ever... Pascha. Praises: Tone 4, on 6: Resurrectional Stykhry from the Octoechos—3; Saint—3. Then the Paschal Stykhry, “Let God arise...” (with their verses). Glory... Saint; Now and ever...”The Day of Resurrection... Christ is Risen...” (thrice); Troparia: St. John; Glory... St. Arsenius; Now and ever... Resurrectional Theotokion (Tone 8). Usual Litanies and the Paschal Dismissal.

Hours

We sing the Paschal Hours.

Divine Liturgy of St. John Chrysostom

Everything as on Bright Monday.

After the Entrance: Troparia: “Christ is Risen...” (thrice); St. John and St. Arsenius; Kontakia: St. John; Glory... St. Arsenius; Now and ever... Kontakion—Pascha.

Instead of the Trisagion we sing: “As many as have been baptized...”

Prokeimenon, Tone 6:

I shall make your name to be remembered in all generations. (44:18)

V. Hearken, O daughter, and see, and incline your ear. (44:10)

Another, Tone 8 (St. John):

Their proclamation is gone out into all the earth, and their words to the ends of the universe! (18:5)

Epistles:

Acts 2:22–36

and

1 John 1:1–7 (St. John).

Alleluia, Tone 2:

My soul magnifies the Lord, and my spirit rejoices in God my Savior. (Luke 1:46–7)

V. For He hath regarded the low estate of His handmaiden, for behold, henceforth all generations will call me Blessed. (Luke 1:48)

Another, Tone 1 (St. John):

The heavens declare the Glory of God, and the firmament proclaims the works of His hands! (18:2)

Gospels:

John 1:35–51

and

John 19:25–27; 21:24–25 (St. John).

Instead of “It is truly worthy...,” we sing “The Angel cried...” and “Shine, shine....”

Koinonikon:

Receive the Body of Christ... Their proclamation is gone out into all the earth, and their words to the ends of the universe! Alleluia....

And the rest, as on Pascha.

Thursday, May 9

No fast

Bright Thursday. Prophet Isaiah (8th c. B.C.). Martyr Christopher of Lycia, and with him Martyrs Callinica and Aquilina (ca. 250). Translation of the Relics of St. Nicholas the Wonderworker from Myra to Bari (1087).

Acts 2:38–43
John 3:1–15

Note: The service to St. Mark (April 25), St. James (April 30), or St. Theodosius (May 3) may be sung on this day, combined with the service for Bright Thursday.

Great Vespers (All-night Vigil — Wednesday Evening)

We begin as on Bright Monday. At “Lord, I call...,” Stykhry on 6, Tone 5: Resurrectional Stykhry from the Octoechos—6; Glory... 7th Resurrectional Sticheron from the Octoechos; Now and ever... Dogmatic (Tone 5).
Entrance and Great

Prokeimenon, Tone 7:

Hear my prayer, O God, / and hide not Yourself from my supplication.
(54:2)

V. Attend unto me and hear me (54:3)

V. For they bring iniquity upon me. (54:4)

V. I have cried unto God, and the Lord has heard me, in the evening and the morning and at noon. (54:17–18)

Augmented Litany. “Vouchsafe, O Lord...” (sung). Evening Litany. Aposticha: 1 sticheron to the Resurrection (Tone 5—from the Octoechos) and then the Paschal Stykhry, “Let God arise...,” with their verses. Priest: “Wisdom!” and the Dismissal.

Hours

We sing the Paschal Hours.

Divine Liturgy of St. John Chrysostom

Everything as on Bright Monday.

After the Entrance: Troparia: “Christ is risen...” (once); Hypakoe—Pascha; Glory... Now and ever... Kontakion—Pascha.

Instead of the Trisagion “As many as have been baptized....”

Prokeimenon, Tone 3:

Sing praises to our God, sing praises! Sing praises to our King, sing praises!
(46:7)

V. Clap your hands, all ye people, shout to God with loud songs of joy!
(46:1)

Epistle:

Acts 2:38–43.

Alleluia, Tone 4:

Go forth, prosper and reign, because of truth, meekness, and righteousness.
(44:5)

V. For You love righteousness and hate iniquity. (44:8)

Gospel:

John 3:1–15.

Instead of “It is truly worthy...,” we sing “The Angel cried...” and
“Shine, shine....”

Koinonikon:

Receive the Body of Christ... Alleluia

And the rest, as on Pascha.

Friday, May 10

No fast Bright Friday.

The Life-giving Spring of the Most-holy Theotokos. Apostle Simon the Zealot (1st c.). St. Simeon, Bishop of Vladimir and Suzdal '(Kyiv Caves—Near Caves—1226). Martyrs Philadelphus, Cyprian, Alphius, Onesimus, Erasmus, and 14 others, in Sicily (3rd c.). Martyr Hesychius of Antioch (4th

c.). Bl. Isidora the Fool, of Tabenna in Egypt (4th c.). Bl. Thaïs (Taísia) of Egypt (5th c.).

Vespers:

1 John 3:21–4:6

1 John 4:11–16

1 John 4:20–5:5

Matins Gospel:

John 21:15–25

Liturgy of St. John:

Acts 3:1–8

John 2:12–22

Phil. 2:5–11 (Theotokos)

Luke 10:38–42; 11:27–28 (Theotokos)

Note: The readings to the Saint may be omitted if the parish priest so desires.

1 Cor. 4:9–16 (St. Simon)

Matt. 13:54–58 (St. Simon)

Vespers (Thursday Evening)

We begin as on Bright Monday. At “Lord, I call...,” Stykhry on 10, Tone 6: Resurrectional Stykhry from the Octoechos— 4 ; Theotokos—3 Saint—3; Glory... Saint; Now and ever... Dogmatic (Tone 6). Entrance and Great Prokeimenon.

Great Prokeimenon, Tone 7:

I will love You, O Lord, / my strength and my firm foundation. (17:2, 3)

V. My God is my helper, and in Him do I trust. (17:3)

V. With praise will I call upon the Lord and shall be saved from my enemies. (17:4)

V. From His holy temple He has heard my voice. (17:7)

3 Readings. Augmented Litany. “Vouchsafe, O Lord...” (sung). Evening Litany. Aposticha: 1 Stikheron to the Resurrection (Tone 5—from the Octoechos) and then the Paschal Stykhry, “Let God arise...,” with their verses. Glory... Saint; Now and ever...”The Day of Resurrection...” and “Christ is Risen...” (thrice); Glory... Troparion—Saint; Now and ever... Resurrectional Theotokion (Tone 4). Priest: “Wisdom!” and the Dismissal.

Matins

The priest begins: “Christ is Risen...” and the rest of the verses as at the beginning of Vespers. “Glory...” Troparion— Saint; “Now and ever...” Resurrectional Theotokion (Tone 3). Great Litany. Polyelei: and Magnification:

Magnification

We magnify You, O Holy Apostle of Christ Simon, and we honour Your labours and sufferings which you endured in proclaiming Christ.

Selected Psalm Verses:

The heavens declare the glory of God, and the firmament proclaims the work of His hands! (18:2)

The heavens shall confess Your wonders, O Lord, and Your truth in the congregation of the saints! (88:6)

After the Polyelei: Kathisma Hymns: Saint. 1st Antiphon of the 4th Tone, “From my youth....”

Prokeimenon, Tone 4:

Their proclamation is gone out into all the earth, / and their words to the ends of the universe! (18:5)

V. The heavens declare the Glory of God, and the firmament proclaims the work of His hands! (18:2)

“Let every breath....”

Gospel:

John 21:15–25.

“Having beheld the Resurrection of Christ...” (thrice). Psalm 50 is not read, but immediately the After-Gospel Stykhry: “Glory... Through the prayers of the Holy Apostle... Now and ever... Through the prayers of the Theotokos... Have mercy on me...” and the Stikheron to St. Simeon. “O God, save Your people....”

Canons:

Pascha— 8; Theotokos—4; Saint—4. Irmos: Pascha. Katavasia: Pascha. After the 3rd Ode: Kontakion and Ikos—Pascha. Kathisma Hymns—Saint; Glory..., Now and ever... Hypakoe—Pascha. After the 6th Ode: Kontakion and Ikos—Saint; “Jesus having risen from the tomb...” (thrice). The Magnificat is not sung, but immediately the refrain, “My soul magnifies...” and the rest, as on Pascha. Before the Troparia to St. Simon, we sing the refrain, “Holy Apostle Simon pray to God for us.” After the 9th Ode, the Exapostilaria: Pascha; Glory... Saint; Now and ever... Pascha.

Praises:

Tone 5, on 6: Resurrectional Stykhry from the Octoechos—3; Saint—3. Then the Paschal Stykhry, “Let God arise...” (with their verses). Glory... Saint; Now and ever...”The Day of Resurrection... Christ is Risen...” (thrice); Glory... Troparion: Saint; Now and ever... Resurrectional Theotokion (Tone 8). Usual Litanies and the Paschal Dismissal.

Hours

We sing the Paschal Hours.

Divine Liturgy of St. John Chrysostom

Everything is as on Bright Monday.

After the Entrance: Troparia: “Christ is Risen...” (thrice); Saint; Glory... Kontakion—Saint; Now and ever... Kontakion—Pascha.

Instead of the Trisagion “As many as have been baptized....”

Prokeimenon, Tone 8:

Their proclamation is gone out into all the earth, and their words to the ends of the universe! (18:5)

V. The heavens declare the Glory of God, and the firmament proclaims the work of His hands! (18:2)

Another Prokeimenon, Tone 3 (Song of the Theotokos):
My soul magnifies the Lord, and my spirit rejoices in God my Savior. (Luke 1:46–7)

Epistles:
Acts 3:1–8
and
Phil. 2:5–11 (Theotokos);
1 Cor. 4:9–16 (Saint).

Alleluia, Tone 1:
The heavens shall confess Your wonders, O Lord, and Your truth in the congregation of the saints! (88:6)

V. God is glorified in the council of the saints! (88:8)

Another Alleluia, Tone 8 (Theotokos):
Hearken, O daughter, and see, and incline thine ear. (44:10)

Gospels:
John 2:12–22
and
Luke 10:38–42; 11:27–28 (Theotokos);
Matt. 13:54–58 (Saint).

Note: The Readings and the Koinonikon to the Saint may be omitted if the Superior so wishes.

Koinonikon:
Receive the Body of Christ... I will receive the cup of salvation and call on the Name of the Lord. Their proclamation is gone out into all the earth, and their words to the ends of the universe! Alleluia....

Saturday, May 11
No fast

Bright Saturday. Commemoration of the Founding of Constantinople.
Hieromartyr Mucius, Presbyter, of Amphipolis in Macedonia (3rd-4th c.).
Holy Equals-to-the-Apostles Cyril (869) and Methodius (885), First
Teachers of the Slavs. Ven. Sophronius, Recluse, of the Kyiv Caves (Far
Caves—13th c.).

Matins Gospel:

John 10:1–9

Liturgy of St. John:

Acts 3:11–16

John 3:22–33

Heb. 7:26–8:2 (Saints)

Matt. 5:14–19 (Saints)

Note: The Service to St. Mocius is sung whenever the Parish priest desires.

Vespers (Friday Evening)

We begin as on Bright Monday. At “Lord, I call...,” Stykhry on 6. Tone 8:
Resurrectional Stykhry from the Octoechos—3; Saint—3; Glory... Saint;
Now and ever... Dogmatic (Tone 8). Entrance and Great Prokeimenon,

Great Prokeimenon Tone 8:

You have given an inheritance / to those who fear Your Name, O Lord.
(60:6)

V. From the ends of the earth I have called to You. (60:2)

V. I will be safe under the shelter of Your wings. (60:5)

V. So will I sing praises to Your Name forever. (60:9)

Augmented Litany. “Vouchsafe, O Lord...” (sung). Evening Litany.
Aposticha: 1 Stikheron to the Resurrection (Tone 8—from the Octoechos)
and then the Paschal Stykhry, “Let God arise...,” with their verses. Glory...
Saint; Now and ever... “The Day of Resurrection...” and “Christ is Risen...”
(thrice); Glory... Troparion—Saint; Now and ever... Resurrectional
Theotokion (Tone 4). Priest: “Wisdom!” and the Dismissal.

Matins

Note: Matins follows the same as order as on Bright Tuesday, with the hymns for Ss. Cyril and Methodius.

Magnification:

We magnify you, O Equals-to-the-Apostles Cyril and Methodius, who enlightened all the Slavic lands with your teachings and led them to Christ!

Selected Psalm Verses:

Hear this, all nations! Give ear, all inhabitants of the earth! (48:1) My mouth shall speak wisdom and the meditation of my heart shall be understanding. (48:4)

Prokeimenon, Tone 4:

Your priests shall be clothed with righteousness / and Your saints shall rejoice! (131:9)

V. My mouth shall speak wisdom and the meditation of my heart shall be understanding. (48:4)

Gospel:

John 10:1–9.

Hours

We sing the Paschal Hours.

Divine Liturgy of St. John Chrysostom

Everything as on Bright Monday.

After the Entrance: Troparia: “Christ is Risen...” (thrice); Saint; Glory...
Kontakion—Saint; Now and ever... Kontakion—Pascha.

Instead of the Trisagion: “As many as have been baptized....”

Prokeimenon, Tone 3:

The Lord is my light and my salvation; whom, then, shall I fear? (26:1)

V. The Lord is the defender of my life; of whom shall I be afraid? (26:1)

Another, Tone 7 (Saints):

Precious in the sight of the Lord is the death of His saints. (115:6)

Epistle:

Acts 3:11–16

and

Heb. 7:26–8:2 (Saints).

Alleluia, Tone 5:

The Lord is King; He is robed in majesty. (92:1)

V. For He has established the world so that it shall never be moved. (92:1)

Another, Tone 2 (Saints):

Your priests shall be clothed with righteousness and Your saints shall rejoice! (131:9)

Gospel:

John 3:22–33

and

Matt. 5:14–19 (Saints).

Instead of “It is truly worthy...,” we sing “The Angel cried...” and “Shine, shine....”

Koinonikon:

Receive the Body of Christ... The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

And the rest, as on Pascha.

Note: After the Prayer Before the Amvon, the prayer is read for the distribution of the Artos (from the Book of Need). After the Dismissal, the Artos is distributed. But, if the Superior wishes, due to the great numbers of faithful, the Artos may be distributed on St. Thomas Sunday.

Sunday, May 12

Antipascha.

2nd Sunday of Pascha — Tone 1. St. Thomas Sunday. St. Epiphanius, Bishop of Cyprus (403). St. Germanus, Patriarch of Constantinople (740).

St. Sabinus, Archbishop of Cyprus, and St. Polybius, Bishop in Cyprus (5th c.)

All-night Vigil
1st Matins Gospel:
Matt. 28:16–20

Liturgy of St. John:
Acts 5:12–20
John 20:19–31

Note: Before the Ninth Hour is served, the royal doors are closed.

Great Vespers (All-night Vigil)

Priest: “Glory to the Holy Consubstantial...” Choir: “Amen.” Priest: “Christ is Risen...” (2 ½ times). Choir: “... and upon those in the tombs bestowing life.” And then Psalm 103.

Note: From this day until the Apodosis of Pascha, when we have a full beginning (“Glory to Thee, our God... O Heavenly King...,” etc., as at the beginning of the Third and Ninth Hours, for example, we begin as follows: After “Amen,” we say, “Christ is Risen...” (thrice), “Holy God...” and the rest, as usual. (“Glory to Thee... O Heavenly King...” is omitted.) We say, “Come, let us worship...” in its place in the full beginning, but at Services which begin with “Come, let us worship...,” such as the Sixth and First Hours, etc., we say, “Christ is Risen...” (thrice) in place of “Come, let us worship....”

Great Litany. “Blessed is the man...” (1st Kathisma). At “Lord, I call...,” Stykhry on 10, Tone 1: All Pentecostarion. Glory..., Now and ever... Pentecostarion. Entrance and Prokeimenon of the Day.

Litya:

All Pentecostarion. Aposticha: All Pentecostarion. At the Blessing of the Loaves, Troparion: “From the sealed tomb...” (thrice). And the rest, as usual.

Matins

Reader: “Christ is Risen...” (thrice), “Glory to God in the Highest...,” and the Six Psalms.

Note: Although the Typikon and Pentecostarion specifies that it be said quietly, according to pious custom, “Christ is Risen...” is sung by the choir before the Six Psalms.

After “God is the Lord...” (Tone 7), Troparion: “From the sealed tomb...” (thrice). Usual Kathismas. Kathisma Hymns: Pentecostarion. Polyelei: and Magnification

Magnification:

We magnify You, O Christ the Giver of Life, Who for our sakes descended into Hell and raised all things with Yourself.

Selected Psalm Verses:

The Lord is King; He is robed in majesty. (92:1) The Lord is King; He is girded with strength. (92:1)

After the Polyelei: Kathisma Hymns: Pentecostarion. 1st Antiphon of the 4th Tone, “From my youth...”

Prokeimenon, Tone 4:

Praise the Lord, O Jerusalem! / Praise your God, O Zion! (147:1)

V. For He hath strengthened the bars of your gates. (147:2)

“Let every breath....”

Gospel:

Matt. 28:16–20.

“ Having beheld the Resurrection of Christ...” (thrice). Psalm 50 and the After-Gospel Stykhry (as usual). “O God, save Your people....”

Canons:

Pentecostarion—14. Irmos: “Let us sing to the Lord...” (Pentecostarion).
Katavasia: “This is the day of Resurrection...” (Pascha). After the 3rd Ode:
Hypakoe—Pentecostarion. After the 6th Ode: Kontakion and Ikos—
Pentecostarion. The Magnificat is not sung, but immediately the Irmos of
Ode 9 of the Canon.

*Note: On weekdays, however, until Holy Pentecost, except for the Midfeast
and Ascension, the Magnificat is sung.*

After the 9th Ode: “Holy is the Lord...” (Tone 1). Exapostilarion:
Pentecostarion.

Praises:

Tone 1, on 4: All Pentecostarion. Glory... Pentecostarion; Now and ever...
“Thou art most-Blessed, O Theotokos...” (as usual). Great Doxology.

Troparion: “From the sealed tomb....” Usual Litanies and Dismissal.

“Glory..., Now and ever...” Gospel Stikheron—1. Note: From now until the
Sunday of All Saints, “Feast” will refer to the Sunday Service of a particular
week. For example, on the 3rd Sunday After Pascha (and all the weekdays
that follow), “Feast” will refer to the special Stykhry, etc., pertaining to that
particular “Feast.” Anything from the Pascha Service will be referred to as
“Pascha,” from the Midfeast as “Midfeast,” from the Ascension as
“Ascension,” and from Pentecost as “Pentecost.” Anything from a Service to
a particular Saint(s) will be referred to as “Saint(s), St. James, Martyr,” etc.

Hours Troparion: Pentecostarion. Kontakion: Pentecostarion.

Divine Liturgy of St. John Chrysostom

Priest: “Blessed is the Kingdom.... Christ is Risen...” (2½ times). Choir: “...
and upon those in the tombs....”

*Note: We begin Divine Liturgy in this manner until the Apodosis of
Pascha.*

After the Entrance: Troparion—Pentecostarion; Glory..., Now and ever...
Kontakion—Pentecostarion. The Trisagion, “Holy God” is sung.

Prokeimenon, Tone 3:

Great is our Lord and great is His power; / His understanding is beyond
measure! (146:5)

V. Praise the Lord! For it is good to sing praises to our God! (146:2)

Epistle:

Acts 5:12–20.

Alleluia, Tone 8:

Come let us rejoice in the Lord! Let us make a joyful noise to God our
Savior! (94:1)

V. For the Lord is a great God and a great King over all the earth. (94:3)

Gospel:

John 20:19–31.

Instead of “It is truly worthy...,” we sing, “The Angel cried...” and “Shine,
shine....”

Koinonikon:

Praise the Lord, O Jerusalem! Praise thy God, O Zion! Alleluia....

Priest: “With the fear of God...” Choir: “Blessed is He that comes in the
Name of the Lord....”

Priest:”O Lord, save Your people....”

Choir: [Instead of “We have seen the True Light...”] “Christ is Risen...”
(once).

Note: This is done on every day until the Apodosis. of Pascha.

Priest: “Always, Now and ever....”

Choir: “Let our mouths be filled....”

At the Dismissal the priest says, “Glory to Thee, O Christ...” Choir: “Christ is Risen...” (thrice). Resurrectional Dismissal.

Note: The Resurrectional Dismissal is said at all Divine Services until the Apodosis of Holy Pascha. And after the singing of “Christ is Risen...” we conclude with: ... And unto us He hath given eternal life; Let us venerate His third-day Resurrection!

Monday, May 13

Virgin-Martyr Glyceria and with her, Martyr Laodicius, the jailer (c. 177). 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). Translation of the Relics of Ven. Macarius, Archimandrite of Kaniv, Ihumen of Pinsk, Wonderworker of Pereyaslav (1688).

Acts 3:19–26

John 2:1–11

Vespers (Sunday Evening)

Priest: “Blessed is our God...” Reader: “Amen. Christ is Risen...” (thrice), and the rest, as usual. No Kathisma. At “Lord, I call..,” Stykhry on 6, Tone 1: Feast—3; Saint—3; Glory..., Now and ever... Feast. Entrance and Great Prokeimenon,

Great Prokeimenon Tone 7:

Who is so great a God as our God? / You are the God Who does wonders!
(76:14–15)

V. You have made Your power known among the people! (76:15)

V. And I said, Now have I begun; this is the change of the right hand of the Most-High! (76:11)

V. I remember the works of the Lord; for from the beginning will I remember Your wonders! (76:12)

Augmented Litany. "Vouchsafe, O Lord..." (not sung). Evening Litany.
Aposticha: All Feast. Glory..., Now and ever... Feast. Troparion: Feast.
Resurrectional Dismissal.

Tuesday, May 14

THE DAY OF REJOICING. Martyr Isidore of Chios (251). St. Nikita, Bishop of Novhorod and Recluse, of the Kyiv Caves. Martyr Maximus (ca. 250). Ven. Serapion of Egypt (5th c.). St. Leontius, Patriarch of Jerusalem (1175).

Note: The order of Vespers, Matins and Divine Liturgy follow the Pentecostarion and Menaion. Prayers for the departed are at the Memorial Litya.

Acts 4:1–10
John 3:16–21

Note: The order of Vespers, Matins and Divine Liturgy follow the Pentecostarion and Menaion. After the Liturgy it is customary for the faithful to visit graves and have a Memorial Litya served for their relatives and to give to the needy. On this day of rejoicing there are no special prayers for the dead, the remembrance being celebrated according to pious custom (in accordance with Paschal Order). However, in Canada, it has become the custom for these Paschal Visitations of graves to begin on St. Thomas Sunday throughout the Paschal season to the Apodosi.

Wednesday, May 15

Wine & Oil

Ven. Pachomius the Great, Founder of Coenobitic Monasticism (348 A.D.).
St. Isaiah, Bishop and Wonderworker of Rostov (1090). Ven. Isaiah, Wonderworker of the Kyiv Caves (1115). St. Achilles, Bishop of Larissa (4th c.).

Acts 4:13–22
John 5:17–24
Cor. 4:6–15 (St. Pachomius)
Luke 14:25–35 (St. Pachomius)

Thursday May 16

Ven. Theodore the Sanctified (368). St. Alexander, Abp. Of Jerusalem (213-250). Martyrs Vitus, Modestus and Crescentia (c. 303). Blessed child Musa of Rome (5th c.). Monk-martyrs of the community of St. Sava the Sanctified (614). St. George II, bishop of Mytilene (842). Brendan the Navigator (ca. 577). Ven. Fathers Martyred in the Lavra of St. Sava (614).

Acts 4:23–31
John 5:24–30

Friday, May 17 Wine & Oil

Apostle Andronicus of the Seventy and his fellow laborer, Junia (1st c.). Martyrs Solochon, Pamphamer, and Pamphalon, soldiers, at Chalcedon (298). St. Stephen, Patriarch of Constantinople (893).

Acts 5:1–11
John 5:30 - 6:2

Saturday, May 18

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).

Acts 5:21-33
John 6:14-27

Sunday, May 19

3rd Sunday of Pascha — Tone 2. Holy Myrrhbearing Women with the Righteous Joseph of Aramathia & Nicodemus. The Martyr Parphenaeus of Rome, Zhovkisk (250). Kalophos the Egyptian (284-303). Hieromartyr Patrick, Bishop of Prussa, and his companions: Presbyters Acacius, Menander, and Polyenus (2nd-3rd c.). Martyr Acoluthus of the Thebaid

(284-305). St. John, Bishop of the Goths in Crimea (ca.787). The Right Believing Tamara of Georgia

All-night Vigil
3rd Matins Gospel:
Mark 16:9–20

Liturgy of St. John:
Acts 6:1–7
Mark 15:43–16:8

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “Lord, I call...,” Stykhry on 10, Tone 2: Resurrection—7 and Feast—3. Glory... Feast; Now and ever... Dogmatic, Tone 2. Entrance and Prokeimenon of the Day.

Litya:

All Pentecostarion. Aposticha: 1 Stikheron of the Resurrection, and then the Paschal Stykhry, “Let God arise...,” with their verses. Glory... Feast; Now and ever...”The Day of Resurrection... Christ is Risen...” (once). Troparion: “Rejoice, O Virgin Theotokos...” (thrice).

Matins

Reader: “Christ is Risen...” (thrice), “Glory to God in the Highest...,” and the Six Psalms. Great Litany. After “God is the Lord...” (Tone 2), Troparia: Resurrection (twice); Glory... “The Noble Joseph...”; Now and ever...” The Angel came to the Myrrhbearing Women...” Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: is not sung. “Blessed art Thou, O Lord...,” and the rest, as usual. Hypakoe and Antiphons: Resurrection.

Prokeimenon, Tone 2:

Arise, O Lord my God, by the decree which You have commanded, / and the assembly of the nations shall surround You! (7:7–8)

V. Save me, O Lord my God, for I have hoped in You. (7:2)

“Let every breath....”

Gospel:
Mark 16:9–20.

“Having beheld the Resurrection of Christ...” (thrice). Psalm 50, and the rest, as usual. “O God, save Your people....”

Canons:

Paschal Canon with its Theotokia—6; Feast—8. Irmos: Pascha. Katavasia: Pascha. After the 3rd Ode: Kontakion and Ikos—Pascha; Kathisma Hymns—Feast. After the 6th Ode: Kontakion and Ikos—Feast. The Magnificat is not sung, but immediately the Irmos of Ode 9 of the Canon. After the 9th Ode: “Holy is the Lord...” (Tone 2). Exapostilaria: Pascha, Glory... Feast; Now and ever... Feast. Praises: Tone 2, on 8: All Resurrection; Glory... Gospel Stikheron—2; Now and ever... “You are most-Blessed, O Theotokos....” (as usual). Great Doxology. Troparion: “By rising....” Usual Litanies and Dismissal.

Hours

Troparia: Resurrection; Glory... “The Noble Joseph....”
Kontakia: “Thou didst command....”

Divine Liturgy of St. John Chrysostom

After the Entrance: Troparia: Resurrection; Feast “The Noble Joseph...” and “The Angel came...”; Glory... Kontakion—Feast “Thou didst command...”; Now and ever... Kontakion—Pascha “Thou didst descend into the tomb....”

Prokeimenon, Tone 6:

O Lord, save Your people / and bless Your inheritance! (27:9)

V. To You, O Lord, will I call. O my God, be not silent to me! (27:1)

Epistle:
Acts 6:1–7.

Alleluia, Tone 8:

Lord, You have been gracious to Your land; You have turned back the
captivity of Jacob. (84:1)

V. Mercy and truth have met, righteousness and peace have kissed each
other. (84:10)

Gospel:
Mark 15:43–16:8.

Instead of “It is truly worthy...” we sing, “The Angel cried...” and
“Shine, shine....”

Koinonikon:
Receive the Body of Christ... Praise the Lord from the heavens! Praise Him
in the highest! Alleluia....

And the rest as on St. Thomas Sunday.

Monday, May 20

Martyrs Thalelaus, Alexander and Asterius (c. 284). Martyr Asclas of Egypt
(287). Finding of the Relics of St. Oleksiy, Metropolitan of Kyiv and all
Rus', the Wonderworker (1431).

Acts 6:8–7:5, 47–60
John 4:46–54

Vespers (Sunday Evening)

Priest: “Blessed is our God...” Reader: “Amen. Christ is Risen...” (thrice),
and the rest, as usual. No Kathisma. At “Lord, I call...,” Stykhry on 6, Tone
5: Feast—3; Saint—3; Glory..., Now and ever... Feast. Prokeimenon of the
Day. Augmented Litany. “Vouchsafe, O Lord...” (read, not sung). Evening
Litany. Aposticha: All Feast. Glory..., Now and ever... Feast. Troparion:
Feast. Resurrectional Dismissal.

*Note: During the course of the rest of this week, if there be a Troparion to
a saint, the Troparia “The Noble Joseph...” and “When You descended...”
are said in exchange. The service to the saint(s) which would have been*

sung on Sunday is sung at Compline. This pattern is followed for the entire time of the Pentecostarion.

Tuesday, May 21

Holy Equal-to-the-Apostles Emperor Constantine and his mother, Helen (327). The Right-believing Kniaz' Constantine (1129) and his children, Michael & Theodore, Wonderworkers of Muromsk.

Vespers:

3[1] Kings 8:22–23, 27–30
Isaiah 61:10–62:5
Isaiah 60:1–16

Matins Gospel:

John 10:9–16

Liturgy of St. John:

Acts 8:5–17
John 6:27–33
Acts 26:1–5, 12–20 (Saints)
John 10:1–9 (Saints)

Great Vespers (All-night Vigil — Monday Evening)

Priest: “Glory to the Holy, Consubstantial...” Choir: “Amen.” Priest: “Christ is Risen...” (2 1/2 times). Choir: “... and upon those in the tombs bestowing life.” Psalm 103 and the rest, as usual. “Blessed is the man...” (1st Antiphon). At “Lord, I call...,” Stykhry on 8, Tone 2: Feast—3 and Saints—5. Glory... Saints; Now and ever... Feast. Entrance, Prokeimenon of the Day, and 3 Readings.

Litya:

Stykhry of the church or monastery and to the Saints. Glory... Saints; Now and ever... Feast. Aposticha: All Feast. Glory... Saints; Now and ever... Feast. At the Blessing of the Loaves: Troparia: Saints (twice) and Feast (once).