



# Ukrainian Orthodox Church of Canada 2025 Typikon

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## JANUARY

### Wednesday, January 1

*No fast*

The Circumcision of Our Lord and Savior Jesus Christ. St. Basil the Great, Archbishop of Caesarea in Cappadocia (379). Martyr Basil of Ancyra (ca. 362). St. Emilia, mother of St. Basil the Great (4th c). St. Gregory of Nazianzus (374). Ven. Amphilochius of Pochaiv (1970).

*All-Night Vigil*

*Vespers:* **1)** Genesis 17:1-17, 9-12, 14 **2)** Proverbs 8:22–30 **3)** Proverbs 10:31–11:12

*Matins Gospel:*

John 10:9–16

*Liturgy of St. Basil the Great:*

Col 2:8–12 (Circumcision),

Luke 2:20–21, 40–52 (Circumcision)

Heb. 7:26-82 (Saint)

Luke 6:17-23 (Saint)

**At Great Vespers: (All-night Vigil — Tuesday Evening):** “Blessed is the man...” (1st Antiphon). At “**Lord, I have cried...**” Stykhry on 8, Tone 8: Circumcision—4, St. Basil—4, Glory... St. Basil, Now and ever... Circumcision. Entrance with the censer, Prokeimenon of the Day and 3 Readings. **Litya:** 1 Stikheron (of the church or monastery), and the rest to St. Basil; Glory... St. Basil (Tone 6), Now and ever... Circumcision (Tone 8). **Aposticha:** All St. Basil. Glory... St. Basil (Tone 6), Now and ever... Circumcision (Tone 8). At the Blessing of the Loaves, **Troparia:** St. Basil (twice) and Circumcision (once).

**At Matins:** After “God is the Lord...” (Tone 1), **Troparia:** Circumcision (twice), Glory... St. Basil, Now and ever... Circumcision. Usual Kathismas. Kathisma Hymns: Circumcision. Polyelei: and **Magnification:** We magnify you, O holy Hierarch and Father Basil, and we honour your holy memory, for you pray to Christ our God for us! 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) After the Polyelei: Kathisma Hymns: St. Basil and Circumcision. 1st Antiphon of the 4th Tone, “From my youth....” Prokeimenon, Tone 4:

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

*Verse.* Hear this, all nations! Give ear, all inhabitants of the earth! (48:1) “Let every breath....” **Gospel:** John 10:9–16.

Psalm 50 and the After-Gospel Stykhry (Tone 6): “Glory... Through the prayers of the holy hierarch father Basil.... Now and ever... Through the prayers of the Theotokos.... Have mercy on me....” Then the Stikheron to St. Basil: “Grace poured forth....”, “O God, save Your people....” **Canons:** Circumcision—6; St. Basil—8. Irmos: From the 1st Canon (Tone 2). Katavasia: Irmosi of both Canons of Theophany. After the 3rd Ode: Kontakion—Circumcision; Kathisma Hymns: St. Basil and Circumcision. After the 6th Ode: Kontakion and Ikos—St. Basil. The Magnificat is not sung, but rather the refrains to both canons, beginning with the first, “Magnify, O my soul, the Lord Who was circumcised in the flesh according to the Law.” After the 9th Ode, the Exapostilaria: St. Basil (twice); Glory..., Now and ever... Circumcision. **Praises:** Tone 5, Stykhry on 6: Circumcision—2, St Basil—4. Glory... St. Basil; Now and ever... Circumcision. Great Doxology. **Troparia:** St. Basil; Glory..., Now and ever... Circumcision. Usual Litanies and the Festal Dismissal:

**Priest:** May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God....

**At Hours:** Troparia: Circumcision. Glory... St. Basil. Kontakia: Circumcision and St. Basil (to be read alternately).

**At Divine Liturgy of St. Basil the Great:** After the Entrance: Troparia: Circumcision and St. Basil; Glory... Kontakion—St. Basil; Now and ever... Kontakion—Circumcision. Prokeimenon, Tone 6 (Circumcision):

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

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

Another Prokeimenon, Tone 1 (St. Basil):

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

**Epistles:** Col. 2:8–12 (Circumcision) and Heb. 7:26-8:2 (Saint). Alleluia, Tone 8 (Saint):

Attend, Shepherd of Israel, for You lead Joseph like a sheep. (79:2)

*Verse:* The mouth of the righteous shall proclaim wisdom and his tongue shall speak of judgment.

**Gospels:** Luke 2:20–21, 40–52 (Circumcision) and Luke 6:17-23 (Saint). Instead of “It is truly worthy...” we sing, “All creation rejoices in you, O full of Grace....” **Koinonikon:**

Praise the Lord from the heavens... The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

*NOTE: In Some Parishes of the UOCC, it has become customary to serve a Moleben to commemorate the beginning of the New Year on the secular calendar. This Moleben is often celebrated at the end of the Divine Liturgy.*

### **Thursday, January 2**

*No fast*

Forefeast of the Theophany. Ven. Sylvester of the Kyiv Caves (Near Caves— 12th c.). Hieromartyr Theogenes, Bishop of Parium on the Hellespont (ca. 320). St. Sylvester, Pope of Rome (335).

Gal. 1:1-10, 20-2:5;

Mk. 5:1-20

### **Friday, January 3**

*Strict Fast*

Forefeast of the Theophany. Holy Prophet Malachi (ca. 400 B.C.). Martyr Gordius at Cæsarea in Cappadocia (4th c.). Ven. Genevieve of Paris

### **No Liturgy – Royal Hours**

*1<sup>st</sup> Hour:* Isaiah 35:1-10, Acts 13:25-33, Matthew 3:1-11

*3<sup>rd</sup> Hour:* Isaiah 1:16-20, Acts 19:1-8, Mark 1:1-8

*6<sup>th</sup> Hour:* Isaiah 12:3-6, Romans 6:3-11, Mark 1:9-15

*9<sup>th</sup> Hour:* Isaiah 49:8-15, Titus 2:11-14; 3:4-7, Matthew 3:13-17.

*NOTE: Since the Eve of Theophany falls on a Sunday in 2025, the general dispensation from fasting from Janaury 1-4, does not receive its full application. Therefore the Friday prior to the feast of Theophany is observed as a strict fast, with the Royal Hours and Typika being appointed for this day. Because of this, the Divine Liturgy is not celebrated on this day.*

**ROYAL HOURS:** *At the 2nd hour of the day (usually around 8am), the priest, enters the temple, and vests in his Riassa, Epitrachelion, Cuffs, and Phelonion. He opens the Royal Doors, takes up the Holy Gospel from the Altar Table, and carries it into the middle of the church and places it on an analogion, that was placed there in advance. He begins the Royal Hours with the exclamation, “**Blessed is our God...**,” the reader continues by saying: “**Amen**” and continues with the usual (full) beginning.*

*In the Royal Hour two Psalms specific to the theme of the feast being celebrated replace two of the Psalms that normally are read at that Hour. While the Psalms are being read, the priest (or deacon if one serves) carries out the censuring in this way: **At***

**the First and Ninth Hours a full censuring of the church; at the Third and Sixth Hours a small censuring only.**

*For each of the Hours the order consists of: The three appointed Psalms. At their conclusion: “Glory..., Now and ever... Alleluia... (thrice); Glory...” Troparion: Forefeast; Now and ever... Usual Theotokion of the appointed Hour. Then special Stykhry of the Feast in order. Prokeimenon, Old Testament Readings, Epistle and Gospel (as assigned for the Hour), and the rest of the Hour, as usual. After the Trisagion, Kontakion: Forefeast.*

*At the conclusion of the Gospel Reading of the 9th Hour, the priest takes up the Holy Gospel and returns to the Altar through the Royal Doors, he places the Gospel on the Holy Table and closes the doors. He then removes his phelonion.*

*Once the last prayer of the 9th Hour is completed, the Typika is read: Psalm 103: “Bless the Lord, O my soul...; Glory... (Psalm 145): Praise the Lord...; Now and ever... Only-begotten Son....” The Beatitudes are read, as usual. Creed is said. “Loose, remit...” After “Our Father...,” Kontakion: Forefeast. “Lord, have mercy...(40 times); O All-holy Trinity....”*

*Since the Divine Liturgy is not prescribed for this day, and therefore will not follow the Typika, after “All-holy Trinity...” the faithful continue with: “Blessed be the Name of the Lord (thrice). Glory..., now and ever...” and Psalm 33: “I will bless the Lord at all times...”. At this time, the dismissal take place in this manner:*

*Priest: Wisdom*

*And the Faithful respond:*

*Faithful: It is truly worthy...*

*Priest: Most holy Theotokos, save us!*

*Faithful: More honourable....*

*Priest: Glory to You, O Christ God...*

*Faithful: Glory..., now and ever... Lord, have mercy... (thrice). Give the blessing.*

*Priest: (Daily Dismissal).*

#### **Saturday, January 4**

Saturday Before Theophany. Forefeast of the Theophany. Synaxis of the Seventy Apostles. Ven. Theoctistus, Abbot of Cuomo (800), in Sicily. Ven. Monk-Martyr Onuphrius of Chilandari. Ven. Aquila, Deacon, of the Kyivan Caves (the Far Caves) (14th c.) Confessors Zosimas the hermit and Athanasius the Commentarisius (Senior Magistrate), Anchorites of Cilicia (3rd-4th c.)

1 Tim. 3:14-4:5 (Saturday Before),

Matt. 3:1-11 (Saturday Before).

Luke 16:1-9 Romans 8:8-14 (Apostles)

Luke 10:1-15 (Apostles)

*NOTE: At the Divine Liturgy of St. John Chrysostom: Prokimenon, Allelulia and Koinikon are all taken from those assigned for the day, the Epistles and the Gospels are those of the Saturday Before Theophany, as well as those assigned for the Day.*

## **Sunday, January 5**

28<sup>th</sup> Sunday After Pentecost – Tone 3. Sunday Before Theophany. Eve of the Theophany. Hieromartyr Theopemptus, Bishop of Nicomedia, and Martyr Theonas (303). Ven. Syncletica of Alexandria (ca. 350). Prophet Micah (9th c. B.C.). Virgin Apollinaris of Egypt (ca. 470). Ven. Phosterius the Hermit (6th c.). Ven. Menas of Sinai (6th c.). Ven. Gregory of Crete (ca. 820).

*All-Night Vigil*

*6<sup>th</sup> Matins Gospel:*

Luke 24:36-53

*Divine Liturgy of St. John Chrysostom:*

2 Cor. 1:21-2:4

Matt. 22:1-14

*Great Vespers: 1)* Gen. 1:1–13

**7)** Genesis 32:1-10

**2)** Ex. 14:15–18, 21–23, 27–29

**8)** Exodus 2:5-10

**3)** Ex. 15:22–16:1 10.

**9)** Judges 6:36–40

**4)** Joshua 3:7–8, 15–17

**10)** 3 [1] Kings 18:30-39

**5)** 4[2] Kings 2:6–14 12.

**11)** 4 [2] Kings 2:19-22

**6)** 4 [2] Kings 5:9-14

**12)** Isaiah 49:8-15

*Epistle:* 2 Cor.1:21-2:4

*Gospel:* Matt. 22:1-14

*At the Great Blessing of Waters: 1)* Isaiah 35:1-10

**2)** Isaiah 55:1-13

**3)** Isaiah 12:3-6

**4)** 1 Cor. 10:1-4

**5)** Mark 1:9-11

**At Great Vespers – All-Night Vigil:** “Blessed is the Man...” (1<sup>st</sup> Kathisma) is sung. At the singing of “**Lord, I have cried....**” Stykhry on 10, Tone 3: Resurrection – 4; Forefeast – 3 (from the Vesperal Aposticha); Martyrs – 3. Glory... Forefeast; Now and ever... Dogmatic, Tone 3. Entrance and Prokeimenon of the Day. **Litya:** Stykhry of the church. **Aposticha:** Resurrection. Glory..., now and ever... Forefeast. **Troparia:** “Rejoice, O Virgin Theotokos...” (twice) and Forefeast (once).

**At Matins:** After “God is the Lord...” (Tone 3), **Troparia:** Resurrection (twice); Glory..., now and ever... Forefeast. Usual Kathisma. Kathisma Hymns: Resurrection. Polyelei, “Blessed are You, O Lord...” And the rest as usual. After the Polyelei: Hypakoe and Antiphons: Resurrection. Prokeimenon, Tone 3:

Say among the nations that the Lord reigns! He has established the world so sure that it should never be moved. (95:10)

*Verse:* O sing to the Lord a new song, sing unto the Lord all the earth! (95:1).

“Let every breath...” **Gospel:** Luke 24:36-53. “Having beheld the Resurrection of Christ...” Psalm 50, and the rest, as usual. “O God, save Your people...” **Canons:** Resurrection – 4; Theotokos – 2; Forefeast – 4; Martyrs – 4. Irmos: Resurrection. Katavasia: 1<sup>st</sup> Canon of Theophany. After the 3<sup>rd</sup> Ode: Both Kontakia of the Forefeast and Ikos. Kathisma Hymns: Martyrs; Glory..., now and ever Forefeast. After the 6<sup>th</sup> Ode: Kontakion and Ikos – Resurrection. The Magnificat is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 3). Exapostilaria: Resurrection – 6; Glory... Forefeast; Now and ever... Forefeast. **Praises:** Tone 3, on 8: Resurrection – 4; Forefeast – 4 (with psalm verses from the aposticha). Glory... Gospel Stikheron – 6; Now and ever... “You are most blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:** “Today salvation...” Usual Litanies and usual Dismissal.

**At the Hours:** *Troparia:* Resurrection. Glory... Forefeast. Kontakia: Forefeast and Resurrection (to be said alternately).

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, Troparia: Resurrection, Forefeast, Church, if of Saint(s); Kontakia: Resurrection, Glory... Church, if of Saint(s); Now and ever... Forefeast. Prokeimenon, Tone 6 (Sunday Before Theophany):

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

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

**Epistle:** 2 Cor. 1:21-2:4 (Sunday Before). Alleluia, Tone 8 (Sunday Before):

O God, be merciful to us and bless us, make the light of Your countenance shine upon us, and have mercy on us. (66:2)



Verse: That we may know Your ways upon the earth, and Your salvation among the nations. (66:3)

**Gospel:** Matt. 22:1-14 (Sunday Before). **Koinikon:**

“Praise the Lord from the heavens...”

*NOTE: The Typikon instructs that since the Eve of the feast falls on a Sunday, wine and oil are permitted. However, it is also noted that the usual meal following Divine Liturgy is not permitted, rather antidoron and some figs or dates along with a single cup of wine, may be eaten in the Narthex of the Church. (As is the practice following the Vespertal Divine Liturgy on Holy Saturday). The Typikon also directs that the remainder of the day is to be kept in silence while awaiting the beginning of Vespers and the Great Blessing of the Waters. Following the Sanctification of the waters, and having partaken of the waters a full meal of vegetables with oil and wine is permitted. However, the eating of cheese, eggs and fish are not permitted.*

**FURTHER NOTE:** In some parishes of the UOCC, there has arisen the practice of serving the Great Blessing of Waters in combination with Great Compline on the Eve of Theophany. According to the Typikon, this practice is erroneous as the Great Blessing of Waters is intended to be served near the end of the Vespertal Divine Liturgy, and in situations when the Vespertal Divine Liturgy is not prescribed (such as is the case in 2025), the Sanctification of Waters is to be served in combination with Vespers.

**At Vespers (Served on Sunday Evening): Priest:** “Blessed is the Kingdom...” and the Reader continues: “Amen” and the usual beginning of Vespers. Psalm 103, “Bless the Lord, O my soul...” is read. The Great Litany is intoned. The 1<sup>st</sup> Antiphon “Blessed is the Man...” is sung.

*NOTE: If the Feast of Theophany were to fall on Sunday, the 1<sup>st</sup> Kathisma is sung. As the feast falls on Monday, only the 1<sup>st</sup> Antiphon is sung. If the Feast falls on any other day, the Kathisma is omitted entirely.*

At “**Lord, I have cried...**,” Stykhry on 8, Tone 2: All Feast. Glory..., now and ever... Feast. Entrance with the Gospel, Prokeimenon of the Day and 13 Readings (taken from the Lectionary). After the 3<sup>rd</sup> Reading, the royal doors are opened and the faithful sing the following Troparion in tone 5:

You Who have created the world are made manifest in the world to give light to those that sit in darkness. Glory to You who loves mankind!

The Reader now begins to read verses 1 through 8 from Psalm 66. After each verse, the faithful sing the last portion of the Troparion, “to give light to those that sit in darkness...” After the Reader says, “Glory..., now and ever...,” the faithful repeat the Troparion in its entirety. The Royal Doors are now closed by the deacon. The next three

Readings are then read. After the 6<sup>th</sup> Reading, the royal doors are again opened and the faithful sing the Troparion in Tone 6:

In the abundance of Your mercy You have made Yourself manifest to sinners and publicans, O our Saviour. Where has Your mercy shone, except upon those that sit in darkness? Glory to You!

The Reader begins to read verses 1 through 5 from Psalm 92. (It should be noted, however, that verses 1&2 are read together). After each verse the faithful again sing the later part of the Troparion, “*Where has Your mercy shone...*” and again, after the Reader says: “*Glory..., now and ever...*”, the faithful again sing the entire Troparion. The Royal Doors are once again closed. The Reader begins to read the remaining seven readings. At the conclusion of all of the Old Testament readings, the **Small Litany** is intoned, with the exclamation: For Holy are You...”

***Following the Small Litany the Trisagion is NOT sung, as the Liturgy is not being served (since the Small Litany marks the usual point of transition between Vespers and the Divine Liturgy). Following the Small Litany, immediately, the Prokeimenon, Tone 3 is intoned:***

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

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

**Epistle:** 1 Cor. 9:19 – 10:1-4. Alleluia, Tone 6:

Blessed words flow from my heart, and I say, my song is of the King! (44:2)

*Verse:* You are more beautiful than the sons of men. (44:3)

**Gospel:** Luke 3:1-18. Then the Litany of Fervent Supplication, “Vouchsafe, O Lord...” and the Litany of Supplication.

**At Great Blessing of the Waters:** Once the Litany of Supplication is completed, the clergy proceed to the middle of the Church for the Great Blessing of Waters. The complete instructions for which can be taken from the Book of Needs or the Menaion. Once the Great Blessing of Waters has concluded, the faithful sing, “Glory..., now and ever...” and the Stikheron in Tone 6: “Come, O you faithful...” and “Blessed be the name of the Lord... (thrice),” and Psalm 33, “I will bless the Lord at all times...”. And the Festal Dismissal:

**Priest:** May He who consented to be baptized by John in the Jordan for us and for our salvation, Christ our true God...

After the Dismissal, the priest takes up the Icon of the Feast and, (lead by candle-bearers), processes to the middle of the church and places it on an analogion prepared for this purpose. The clergy sing the Troparion of the Feast, Glory..., now and ever... and

the Kontakion of the Feast. The faithful now partake of and are blessed with the sanctified waters.

## **Monday, January 6**

### **The Holy Theophany of Our Lord and Saviour Jesus Christ.**

*All-night Vigil*

*Matins Gospel:*

Mark 1:9–11

*Liturgy of St. John Chrysostom:*

Titus 2:11–14; 3:4–7

Matt. 3:13–17

*Great Blessing of Waters:* The Old Testament Readings, Epistle and Gospel are the same as on the Eve of the Feast.

**At Great Compline:** The priest, vested in his Riassa, Epitrachelion, Cuffs, and Phelonion, exclaims: “**Blessed is our God...**” and then censes the entire church. The reader continues “Amen” and the rest, in order, together with the singing of “God is with us....” Instead of the usual Troparia after the first Trisagion, the Troparion of the Feast, is sung in Tone 1. After the second Trisagion, the Kontakion of the Feast is then sung. After the Lesser Doxology, which is read, we sing the **Litya:** All Stykhry of the Feast. **Aposticha:** All Feast. Glory..., Now and ever... Feast. After St. Simeon’s Prayer and the Trisagion, **Troparion** Feast (thrice), and the Blessing of the Loaves. Then the choir sings, “Blessed be the Name of the Lord...” (thrice) and Psalm 33, “I will bless the Lord...” (the first 11 verses). Priest: “The Blessing of the Lord...” and then the reader chants the Six Psalms of Matins.

**At Matins:** After “God is the Lord...” (Tone 1), **Troparion:** Feast (thrice). Usual Kathismas. Kathisma Hymns: Feast. Polyelei: and **Magnification.**

We magnify You, O Christ the Giver of Life, who for our sakes now are baptized in the flesh by John in the waters of the Jordan.

*Verse:* O God, be bountiful to us and bless us, (66:2)

*Verse:* Show the light of Your countenance upon us, and have mercy on us. (66:2)

After the Polyelei: Kathisma Hymn: Feast. 1st Antiphon of the 4th Tone, “From my youth....” Prokeimenon, Tone 4:

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

*Verse:* What ails you, O sea, that you have fled; and you, O Jordan, that you have turned back? (113:5)

“Let every breath....” **Gospel:** Mark 1:9–11. Psalm 50 and the After-Gospel Stykhry (Tone 2): “Glory... Today let all things greatly rejoice.... Now and ever... (repeat). Have mercy on me...” (Tone 6) and the Stikheron, Tone 6: “God the Word appeared....” “O God, save Your people....” **Canons:** Two Canons to the Feast, both Tone 2, on 14. Irmos: From both Canons of the Feast. Katavasia: Irmosi of both Canons of the Feast. After the 3rd Ode: Hypakoe of the Feast. After the 6th Ode: Kontakion and Ikos—Feast. The Magnificat is not sung, but rather the refrain, “Magnify, O my soul...” and the rest. After the 9th Ode, the Exapostilarion: Feast (thrice). **Praises:** Tone 1, on 4: All Feast. Glory... Feast; Now and ever... Feast. Great Doxology. Troparion: Feast. Usual Litanies and the Festal Dismissal.

**At the Hours:** Troparion: Feast. Kontakion: Feast.

**At the Divine Liturgy of St. Basil the Great:** Festal Antiphons. Entrance Verse:

Blessed is He that comes in the Name of the Lord! We have blessed you from the house of the Lord! God is the Lord and hath revealed Himself to us!

**Troparion:** Feast; Glory..., Now and ever... Kontakion—Feast. Instead of the Trisagion, we sing, “As many as have been baptized....” Prokeimenon, Tone 4:

Blessed is He that comes in the Name of the Lord. God is the Lord and has revealed Himself to us. (117:26–7)

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

**Epistle:** Titus 2:11–14; 3:4–7. Alleluia, Tone 4:

Offer to the Lord, O you sons of God! Offer young rams to the Lord! (28:1)

*Verse:* The voice of the Lord is upon the waters, the God of glory thunders: the Lord is upon the many waters! (28:3)

**Gospel:** Matt. 3:13–17.

**Instead of “It is truly worthy...,”** we sing, “Magnify, O my soul...” and the Irmos of the first Festal Canon (Ode 9). **Koinonikon (Communion Hymn):**

The grace of God has appeared for the salvation of all. Alleluia....

After the prayer before the amvon, the clergy and faithful go to a nearby river, lake or spring and celebrate the Great Blessing of Water (the order of which is as on the previous day). Upon returning to the church, “Blessed be the Name of the Lord...” (thrice), and the rest, as on the previous day, including the Festal Dismissal.

*Note: On this day, in a monastic setting, in the Trapeza, for monks it is permitted to eat fish, cheese, eggs, and to drink wine. However, in a parish setting, (for the non-monastics) clergy and laity, are generally permitted to eat meat in addition to the above, even if it be Wednesday or Friday.*

## **Tuesday, January 7**

Afterfeast of the Theophany. Synaxis of the Holy Glorious Prophet, Forerunner and Baptist John.

Acts 19:1-8

John 1:29-34

**At Vespers (Served Monday Evening):** Usual beginning. No Kathisma. At “**Lord I have cried...**,” Stykhry on 6, Tone 2: Feast – 3; Forerunner – 3; Glory... Forerunner; Now and ever... Feast. Entrance with the censer and the Great Prokeimenon, Tone 7:

Our God is in heaven and on earth; He does as He pleases. (113:11)

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

*Verse:* The sea looked and fled; the River Jordan was turned back. (113:3)

*Verse:* What troubles you, O sea, that you have fled; an you O Jordan, that you have been turned back? (113:5)

Litany of Fervent Supplication, “Vouchsafe, O Lord...” and the Litany of Supplication. **Aposticha:** All Feast. Glory... Forerunner; Now and ever... Feast. **Troparia:** Forerunner; Glory..., now and ever... Feast.

**At Matins:** After “God is the Lord...” (Tone 1): **Tropar:** Forerunner; Glory..., now and ever... Feast. Usual Kathisma. Kathisma Hymns: Feast. **Canons:** Feast (1<sup>st</sup>) – 6; Feast (2<sup>nd</sup>) – 4; Forerunner – 4. Irmos: From both Canons of the Feast. Katavasia: Iromosi of both Canons of the Feast. After the 3<sup>rd</sup> Ode: Kontakion and Ikos – Feast. Kathisma Hymns: Feast. After the 6<sup>th</sup> Ode: Kontakion and Ikos – Forerunner. The Magnificat is not sung, rather the refrain, “Magnify, O my soul...” and the rest. After the 9<sup>th</sup> Ode, the Exapostilaria: Forerunner; Glory..., now and ever... Feast. **Praises:** Tone 1, on 4: All of the Feast. Glory... Forerunner; Now and ever... Feast. Great Doxology. **Troparia:** Forerunner; Glory..., now and ever... Feast. Usual litanies and the Festal Dismissal.

**At the Hours:** Troparia: Feast: Glory... Forerunner. Kontakia: Feast and Forerunner (read alternately).

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, O Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia!

*NOTE: This entrance verse is sung on all weekdays until the Apodosis (Leavetaking) of the feast.*

**Troparia:** Feast and Forerunner; Glory... Kontakion – Forerunner; now and ever...  
Kontakion – Feast. Prokeimenon, Tone 7:

The righteous shall rejoice in the Lord and hope in Him.

*Verse:*. Hear my voice, O God, when I pray unto You. (63:1)

**Epistle:** Acts 19:1-8 (Forerunner). Alleluia, Tone 5:

Light dawns for the righteous, and hoy for the upright of heart. (96:11)

*Verse:* Rejoice in the Lord, O you righteous; give thanks in the remembrance of His Holiness. (96:12)

**Gospel:** John 1:29-34 (Forerunner). Instead of “It is truly worthy...,” we sing, “Magnify, O my soul...” and the Irmos of the 9<sup>th</sup> Ode of the Canon of the Feast. **Koinikon:**

The grace of God has appeared for the salvation of all. The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia...

## **Wednesday, January 8**

*Fast Day*

Afterfeast of the Theophany. Ven. George the Chozebite, Abbot (6th c.). Ven. Domnica of Constantinople (474). St. Emilian the Confessor, Bishop of Cyzicus (9th c.). Ven. Gregory, Wonderworker of the Kyiv Caves (Near Caves—1093). Ven. Gregory the Recluse, of the Kyiv Caves (Far Caves— 13th–14th c.). Hieromartyr Carterius of Cæsarea in Cappadocia (304). Martyrs Theophilus the Deacon, and Helladius, in Libya (4th c.). Martyrs Julian and his wife, Basilissa, and with them Marcionilla, her son Celsus, Anthony, Anastasius, 7 children and 20 soldiers, at Antinoe in Egypt (313). Ven. Elias the Hermit, of Egypt (4th c.).

Gal. 3:15-22

Mark 6:7-13

## **Thursday, January 9**

Afterfeast of the Theophany. Martyr Polyeuctus of Melitene in Armenia (259). Prophet Shemaiah (Samaia, Semeias—3 [4] Kings 12:22—10th c. B. C.). St. Peter, Bishop of Sebaste in Armenia (4thc.). Ven. Eustratius the Wonderworker (9th c.).

Gal 3:23-4:5

Mark 6:30-45

## **Friday, January 10**

*Fast day*

Afterfeast of the Theophany. St. Gregory, Bishop of Nyssa (4th c.). St. Dometian, Bishop of Melitene (601). St. Marcian, Presbyter, of Constantinople (5th c.). Ven. Macarius of Pisem (14th c.). Blessed Theosebia the Deaconess, sister of Ss. Basil the Great and Gregory of Nyssa (385).

Gal. 4:8-21

Mark 6:45-53

**Saturday, January 11**

Afterfeast of the Theophany. Saturday After Theophany. Ven. St. Theodosius of Antioch (ca. 412). Ven. Theodosius the Great, the Cenobiarch (529). Ven. Theodosius, Metropolitan of Trebizond (1392).

*Vespers:*

1. Wisdom of Solomon 3:1-9

2. Wisdom of Solomon 5:15-6:3

3. Wisdom of Solomon 4:7-15

*Matins Gospel:*

Luke 6:17-23

*Liturgy of St. John Chrysostom:*

Eph. 6:10-17 (Saturday After)

Matt. 4:1-11 (Saturday After)

2. Cor. 4:6-15 (Saint)

Matt. 11:27-30 (Saint)

*NOTE: The Prokeimena, Allelulia and Koinikon are taken from the Feast and then from the Menaion for the Saint. The Epistle and Gospel Pericopies are taken first for the Saturday and then for the Saint.*

**Sunday, January 12**

29<sup>th</sup> Sunday after Pentecost – Tone 4. Afterfeast of the Theophany. Martyr Tatiana the Deaconess of Rome and companions (226-235). Martyr Mertius of Mauretania (284-305). St. Theodora of Alexandria (5th c.). Martyr Peter Apselamus of Eleutheropolis (309). St. Eupraxia I of Tabenna in Egypt (393).

*All-Night Vigil*

*7<sup>th</sup> Matins Gospel:*

John 20:1-10

*Liturgy of St. John Chrysostom:*

Eph. 4:7-13 (Sunday After)

Matt. 4:12-17 (Sunday After)

**At Great Vespers (All-Night Vigil):** “Blessed is the man...” (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**,” Stykhry on 10, Tone 4: Resurrection – 4; Feast – 3; Glory... Feast; Now and ever... Dogmatic, Tone 4. Entrance and Prokeimenon of the Day. **Litya:** Stykhry of the Feast (taken from the Aposticha of Vespers). Glory..., now and ever... Feast (from the “Glory..., now and ever...” of the Matins Aposticha). **Aposticha:** All of the Resurrection. Glory..., now and ever... Feast. **Troparion:** “Rejoice, O Virgin Theotokos...” (twice) and Feast (once).

**At Matins:** After “God is the Lord...” (Tone 4), **Troparia:** Resurrection (twice); Glory..., now and ever... Feast. Usual Kathisma. Kathisma Hymns: Resurrection. Polyelei and the rest, as usual. After the Polyelei; Hypakoe and Antiphons: Resurrection. Prokeimenon, Tone 4:

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

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

“Let everthing that has breath...” **Gospel:** John20:1-10. “Having beheld the Resurrection of Christ...” Psalm 50, and the rest as usual. “O God save Your People...” **Canons:** Resurrection – Tone – 4; Theotokos – 2; Feast (1<sup>st</sup>) – 4; Martyr – 4. Irmos: Resurrection. Katavasia: Feast. After the 3<sup>rd</sup> Ode: Kontakion and Ikos – Feast; Kontakion – Martyr. Kathisma Hymns: Martur; Glory..., now and ever... Feast. After the 6<sup>th</sup> Ode: Kontakion and Ikos – Resurrection. The Magnificat is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 4). Exapostilaria: Resurrection – 7; Glory..., now and ever... Feast. **Praises:** Tone 4, on 8: Resurrection – 4; Feast – 4 (taken from the Aposticha of Matins, including the Glory and the associated verses). Glory... Gospel Stikheron – 7; Now and ever... “You are most blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:** “by rising..” then the usual Litanies and the usual Dismissal.

**At the Hours:** Troparia: Resurrection; Glory... Feast. Kontakia: Feast and Resurrection (to be said alternately).

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, **Troparia:** Resurrection, Feast, Church, if of the Theotokos of Saint(s); Kontakia: Resurrection, Church, if of Saint(s); Glory... Martyr; Now and ever... Feast. Prokeimenon, Tone 1 (Sunday After):

Let Your mercy, O Lord, be upon us as we have set our hope on You (32:22)

*Verse:* Rejoice in the Lord, You righteous! Praise befits the upright! (32:1)

**Epistle:** Eph. 4:7-13 (Sunday After). Alleluia, Tone 5 (Sunday After):

I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation (88:2)



*Verse:* For You have said: Mercy will be established forever; Your truth will be prepared in the heavens. (88:3)

**Gospel:** Matt. 4:12-17 (Sunday After). Instead of “It is truly worthy...”. We sing, “Magnify, O my soul...” and the Irmos from Ode 9 of the first festal Canon. **Koinikon:**

The grace of God has appeared for the salvation of all. Praise the Lord from the heavens... Alleluia...

### **Monday, January 13**

Afterfeast of the Theophany. Martyrs Hermylus and Stratonicus (ca. 315). Martyr Peter of Anium (309-310). Ven. James, Bp. of Nisibis (336). St. Hilary, Bp. of Poitiers (368).

Gal. 4:28-5:10

Mark: 6:54-7:8

### **Tuesday, January 14**

Apodosis (Leave-taking) of the Theophany. The Holy Fathers slain at Sinai and Raithu: Isaiah, Sabbas, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius, Elias and others (4th-5th c.). St. Nina, Equal-to-the-Apostles and enlightener of Georgia (335). Ven. Joseph Analytinus of Raithu (4th c.). Ven. Theodulus, son of Ven. Nilus of Sinai (5th c.). Ven. Stephen, abbot of Chenolakkos monastery near Chalcedon (716).

Gal. 5:11-21

Mark 7:5-16

On the Apodosis (Leave-taking) the Entrance, Readings, Litya and the Blessing of Loaves from Vespers, as well as the Polyelei, Matins Gospel and the Festal Antiphons at Divine Liturgy are all omitted on the Apodosis. The Daily Epistle and Gospel pericopies are read.

### **Wednesday, January 15**

*Fast Day*

Ven. Paul of Thebes (341). and St. John Calabytes (the “Hut-dweller”) of Constantinople (450). Monk-martyr Pansophius of Alexandria (ca. 249- 251). St. Prochorus, abbot in the Bransk wilderness at the River Pshina (10th c.).

Gal. 6:2-10

Mark 7:14-24

## Thursday, January 16

Veneration of the Precious Chains of the Holy and All-glorious Apostle Peter. Martyrs Speusippus, Eleusippus, and Meleusippus, brothers, their grandmother, Leonilla, and with them Neon, Turbo, and the woman, Jonilla, in Cappadocia (161–180).

Eph. 1:1-19

Mark 7:24-30

## Friday, January 17

*Fish, Wine & Oil Allowed*

Venerable and God-bearing Father Anthony the Great (356). Ven. Achilles the confessor, hermit of Egypt (5th c.).

*All-night Vigil*

*Vespers:*

1. Wisdom of Solomon 5:15–6:3
2. Wisdom of Solomon 3:1–9
3. Wisdom of Solomon 4:7–15

*Matins Gospel:*

Matt. 11:27–30

*Liturgy of St. John Chrysostom:* Eph. 1:7-17

Heb. 13:17–21 (Saint)

Mark 8:1-10

Luke 6:17–23 (Saint)

**At Great Vespers (All-night Vigil—Thursday Evening):** “Blessed is the man...” (1st Kathisma). At “**Lord, I have cried...**” Stykhry on 8, Tone 4: All St. Anthony. Glory... Saint; Now and ever... Dogmatic (Tone 6). Entrance, Prokeimenon of the Day and 3 Readings ... **Litya:** 1 Stikheron of the Church and the rest to St. Anthony. Glory... Saint; Now and ever... Theotokion (Tone 5). **Aposticha:** St. Anthony; Glory... Saint. Now and ever... Resurrectional Theotokion (Tone 8). At the Blessing of the Loaves: Troparia: Saint (twice) and “Rejoice, O Virgin Theotokos...” (once).

**At Matins:** After “God is the Lord...” (Tone 4), **Troparion:** Saint (twice); Glory..., Now and ever... Resurrectional Theotokion (Tone 4). Usual Kathismas. Kathisma Hymns: Saint. Polyelei: and the **Magnification:**

We bless you, O venerable father Anthony, and we honour you holy memory, instructor of monastics and converser with the angels!

*Verse:* I waited patiently for the Lord; He inclined to me and heard my prayer. (39:1)

*Verse:* He set my feet upon a rock and guided my footsteps. (39:3)

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

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

*Verse:* What shall I render to the Lord for all that He has given to me? (115:3)

“Let everything that has breath....” **Gospel:** Matthew 11:27–30. Psalm 50, and the After-Gospel Stykhry: “Glory... Through the prayers of our venerable father, Anthony... Now and ever... Through the prayers of the Theotokos... Have mercy on me...,” and the Stikheron to St. Anthony. “O God, save Your people....” **Canons:** Theotokos—6; St. Anthony—8. Irmos: From the Canon to the Theotokos (Tone 2). Katavasia: From the Meeting of the Lord. After the 3rd Ode: Kathisma Hymns: St. Anthony. After the 6th Ode: Kontakion and Icos—St. Anthony. After the 9th Ode, the Exapostilaria: St. Anthony; Glory..., St. Anthony.... Now and ever... Theotokion. **Praises:** Tone 8 on 4: All St. Anthony. Great Doxology. Troparion: St. Anthony; Glory..., Now and ever... Resurrectional Theotokion (Tone 4). Usual Litanies and Dismissal.

**At the Hours:** Troparion: Saint Kontakion: Saint.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance: Troparia: Church (if of the Lord or Theotokos) and St. Anthony; Glory... Kontakion—St. Anthony; Now and ever... Kontakion— Church if of the Lord or Theotokos. If not, then the following (Tone 6):

O Protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voice of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercession and come quickly to make supplication, for You, O Theotokos, always protect those who honour You.

**Prokeimenon,** Tone 7:

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

*Verse:* What shall I render to the Lord for all that He has given unto me? (115:3)

**Epistle:** Eph. 1:7-17 and Heb. 13:17–21 (Saint) Alleluia, Tone 6:

Blessed is the man who fears the Lord, who greatly delights in His commandments. (111:1)

*Verse:* His seed shall be mighty on the earth. (111:2)

**Gospel:** Mark 8:1-10 and Luke 6:17-23 (Saint) **Koinikon:**

The righteous shall be in everlasting remembrance. He shall not fear evil tidings.  
Alleluia...

### **Saturday, January 18**

Sts. Athanasius the Great (373) and Cyril (444), Archbishops of Alexandria. Ven. Marcian of Cyrrhus in Syria (ca. 388).

1 Cor. 10:23-28

Matt. 24:34-44

### **Sunday, January 19**

30<sup>th</sup> Sunday After Pentecost – Tone 5. Ven. Macarius the Great of Egypt (390-391) Virgin-martyr Euphrasia of Nicomedia (303). St. Arsenius, Abp. of Kerkyra (*Corfu*) (953). Ven. Macarius the faster of the Kyivan Caves (the Near Caves) (12th c.). Ven. Macarius, Deacon, of the Kyivan Caves (the Far Caves). (13th-14th c.) Ven. Macarius of Alexandria (394). St. Lawrence of Chernihiv (1950).

*All-Night Vigil*

*8<sup>th</sup> Matins Gospel:*

John 20:11-18

*Liturgy of St. John Chrysostom:*

2 Cor. 6:1-10

Matt. 25:14-30

**At Great Vespers (All-Night Vigil):** “Blessed is the man...” (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**” Stykhry on 10, Tone 5: Resurrection – 6; St. Macarus – 4; Glory... Saint; Now and ever... Dogmatic, Tone 5. **Litya:** Stykhrya of the church or monastery. Entrance and Prokeimenon of the Day. **Aposticha:** All to the Resurrection. Glory... St. Macarius; Now and ever... Resurrectional Theotokion (Tone 6). At the Blessing of the Loaves, **Troparion:** “Rejoice, O Virgin Theotokos...” (thrice).

**At Matins:** After “God is the Lord...” (Tone 5), **Troparia:** Resurrection (twice); Glory... Saint; Now and ever... Resurrection Theotokion (Tone 1). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei and the rest as usual. “Bless are You, O Lord...,” and the rest, as usual. After Polyelei: Hypakoe and Antiphons: Resurrection. Prokeimenon, Tone 5:

Arise, O Lord my God, lift up Your hand! For You reign forever (9:33, 37)

*Verse:* I will give thanks to You, O Lord, with my whole heart. I will tell of all Your Works.

“Let every breath...” **Gospel:** John 20:11-18. “Having beheld the Resurrection of Christ...” “Psalm 50, and the rest as usual. “O God, save Your people...”

**Canons:** Resurrection – 4; Cross-Resurrection – 2; Saint – 6. **Irmos:** Resurrection. **Katavasia:** From the Meeting of the Lord. After the 3<sup>rd</sup> Ode: Kontakion and Ikos – Saint. **Kathisma Hymns:** Saint; Glory..., now and ever... **Theotokion.** After the 6<sup>th</sup> Ode: Kontakion and Ikos – Resurrection. The Mignificat is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 5). **Exapostilaria:** Resurrection – 8; Glory... Saint; Now and ever... **Resurrectional Theotokion. Praises:** Tone 5, on 8: All Resurrection. Glory... **Gospel Stikheron** – 8; Now and ever... “You are most blessed, O Theotokos...” (as usual). **Great Doxology. Troparion:** “Today salvation...” Usual Litanies and Dismissal.

**At the Hours:** Troparia: Resurrection; Glory... Saint. Kontakion: Resurrection.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, **Troparia:** Resurrection, Church, if of the Theotokos or Saint(s), Saint; Kontakia: Resurrection, Church, if of Saint(s), Saint (1<sup>st</sup>), Glory... Saint (2<sup>nd</sup>); Now and ever... Church, if of Theotokos. If not, then “O Protection of Christians...”. **Prokeimenon,** Tone 5:

You, O Lord, shall protect us and preserve us from this generation and forever!  
(11:8)

*Verse:* Save me, O God, for there are no longer any righteous. (11:2)

**Epistle:** 2 Cor. 6:1-10 Alleluia, Tone 5:

I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation. (88:2)

*Verse:* For You have said: Mercy will be established forever; You truth will be prepared in the heavens. (88:3)

**Gospel:** Matt. 25:14-30 **Koinikon:** Praise the Lord from the heavens...

## **Monday, January 20**

Ven. Euthymius the Great (473). Martyrs Inna, Pinna, and Rimma, disciples of Apostle Andrew in Scythia (1st-2nd c.). Martyrs Bassus, Eusebius, Euty chius, and Basilides at Nicomedia (303). Ven. Lawrence the Recluse (13th-14th c.). and Ven. Euthymius the Silent (14th c.) of the Kyivan caves (the Far Caves).

*Vespers:*

1. Wisdom of Solomon 5:15–6:3

2. Wisdom of Solomon 3:1–9

3. Wisdom of Solomon 4:7–15

*Matins Gospel:*

Matthew 21:27–30

*Liturgy of St. John Chrysostom:* Eph. 1:22-2:3  
Heb. 13:17-21 (Saint)  
Mark 10:46-52  
Luke 6:17-23 (Saint)

**At Great Vespers (All-Night Vigil – Sunday Evening):** “Blessed is the man...” (1<sup>st</sup> Antiphon). At “**Lord, I have cried...**” Stykhry on 8, Tone 1: All Saint. Glory... Saint; Now and ever... Dogmatic (Tone 3). Entrance, Prokeimenon of the Day and 3 Readings. **Litya:** 1 Stikheron of the Church and the rest to St. Euthymius. Glory... Saint; Now and ever... Theotokion (Tone 4). **Aposticha:** All Saint. Glory... Saint. Now and ever... Resurrectional Theotokion (Tone 5). At the Blessing of the Loaves: **Troparia:** Saint (twice) and “Rejoice, O Virgin Theotokos...” (once).

### **Tuesday, January 21**

Ven. Maximus the confessor (662). Martyr Neophytus of Nicaea (305). Martyrs Eugene, Candidus, Valerian, and Aquila at Trebizond, who were put to the sword (303). Virgin-martyr Agnes of Rome (ca. 304). Martyr Anastasius, disciple of St. Maximus the confessor (662).

Eph. 2:19-3:7 Mark 11:11-23

### **Wednesday, January 22**

#### *Fast Day*

Apostle Timothy of the Seventy (96). Monk Martyr Anastasius the Persian (628). Ven. Anastasius the deacon of the Kyivan Caves (the Near Caves) (12th c.). Sts. George, Peter, Bp. Leonty, Sioy, Gabriel, John, Leont, Parod, priests. And the 377 other with them. (817).

Eph. 3:8-21 Mark 11:23-26

**At Vespers (Tuesday Evening):** Usual Beginning. No Kathisma. At “**Lord, I have cried...**” Stykhry on 6, Tone 1: Saints—6. Glory... Apostle; Now and ever... Theotokion (Tone 8). Prokeimenon of the Day. Aposticha: Octoechos. Then the verse: “Their proclamation...” and the additional Stikheron to the Apostle. Glory... Martyr; Now and ever... Theotokion (Tone 2). Troparia: Apostle; Glory... Martyr; Now and ever... Dismissal Theotokion (Tone 4). And the rest of Vespers, as usual.

### **Thursday, January 23**

Hieromartyr Clement, Bishop of Ancyra, and Martyr Agathangelus (312). Ven. Mausimas the Syrian (4th c.). Ven. Salamanes the Silent of the Euphrates (ca. 400). St.

Paulinus the Merciful, Bishop of Nola (431). Commemoration of the Sixth Œcumenical Council (680–681).

Eph. 4:14-19

Mark 11:27-33

### **Friday, January 24**

*Fast day*

Venerable Xenia of Rome and her two female slaves (5th c.). Martyrs Babylas of Sicily, and his two disciples: Timothy and Agapius (3rd c.). St. Macedonius, Hermit, of Syria (ca. 420). Translation of the relics of St. Anastasius the Persian (7th c.).

Eph. 4:17-25

Mark 12:1-12

### **Saturday, January 25**

Martyrs Felicitas of Rome, and seven sons: Januarius, Felix, Philip, Silvanus, Alexander, Vitalis and Martial (ca. 164). Ven. Publius, Ascetic, of Syria (ca. 380). St. Gregory the Theologian, Archbishop of Constantinople (389). St. Mares the Singer, of Syria (ca. 430).

**All-night Vigil** (for St. Gregory, if the parish priest blesses)

*Vespers:*

1. Proverbs 3:13-16, 8:6-102.

2. Wisdom 6:12-16, 7:30, 8:2-4, 7-9, 21, 9:1-1, 10-11, 13

3. Wisdom of Solomon 4:7–15

*Matins Gospel:*

John 10:1–9

Liturgy of St. John Chrysostom: 1 Cor. 14:20-25

Matt. 25:1-13

### **Sunday, January 26**

31 Sunday After Pentecost – Tone 6. St. Xenophon and his wife, St. Mary, and their two sons, Sts. Arcadius and John, of Constantinople (6th c.). Martyrs Ananias presbyter, Peter, and seven soldiers, in Phoenicia (295). Ven. Symeon “the Ancient” of Mt. Sinai (ca. 390). Translation of the relics of Ven. Theodore, abbot of the Studion (845). St. Joseph, bp. of Thessalonica, brother of St. Theodore of the Studion (830).

**All-Night Vigil**

*9<sup>th</sup> Matins Gospel:*

John 20:19

*Liturgy of St. John Chrysostom:*

2 Cor. 6:16-7:1

Matt. 25:21-28

**At Great Vespers (All-Night Vigil):** “Blessed is the man...” (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**,” Stykhry on 10 Tone 6: All Resurrection. **Aposticha:** All Resurrection. **Troparia:** Rejoice, O Virgin Theotokos (thrice).

**At Matins:** After “God is the Lord...\_ (Tone 6). **Troparia:** Resurrection (thrice); Resurrectional Theotokion (Tone 4). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei. Then, “Blessed are You, O Lord...” and the rest as usual. After the Polyelei: Hypakoe: Resurrection. Kathisma Hymns: Resurrection. Antiphons: Resurrection. Prokeimenon, Tone 6.

Rise up Your might, O Lord, and come to save us (79:3)

V. Give ear, O Shepherd of Israel, You who leads Joshph like a flock.

“Let every breath...” **Gospel:** John 20:19-31. “Having beheld the Resurrection of Christ...” Psalm 50, and the rest, as usual. “O God, save Your People...” **Canons:** Resurrection – 4; Theotokos 2; Irmos: Resurrection. Katavasia: From the Meeting of the Lord. After the 3<sup>rd</sup> Ode: Kontakion, Ikos and Kathisma Hymns: Resurrection. After 6<sup>th</sup> Ode: Kontakion and Ikos – Resurrection. The Maginificat is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 6). Exapostilaria: Resurrection. Resurrectional Theotokion. **Praises:** Tone 6, on 8. Glory Gospel Stikheron – 9; Now and ever... “You are most blessed O Theotokos...” (as usual). Great Doxology. **Troparion:** “By rising...” Usual Litanies and Dismissal.

**At the Hours:** Troparia: Resurrection Kontakia: Resurrection.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, **Troparia:** Resurrection, Church (if of Theotokos), Saint; Kontakia: Resurrection, Glory Stain; Now and ever... Church (if of Theotokos, of not, then “O Protection of Christians...” Prokeimenon, Tone 6:

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

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

**Epistle:** 2 Cor. 6:16-7:1 Alleluia, Tone 6:

He that dwells in the help pf the Most High shall abide under the shelter of the God of heaven. (90:1)

*Verse:* He shall say to the Lord: You are my protector and my refuge, O my God. In Him I have trusted! (90:2)

**Gospel:** Matt. 25: 21-28 (Canaanite Woman) **Koinikon:** “Praise the Lord from the heavens...”



## Monday, January 27

Translation of the Relics of St. John Chrysostom, Archbishop of Constantinople (438).

If the parish priest blesses, an All-Night Vigil may be served.

*Vespers:*

1. Proverbs 3:13-16, 8:6-10
2. Wisdom 6:12-16, 7:30, 8:2-4, 7-9, 21, 9:1-4, 10- 11,13
3. Wisdom 4:7-15

*Matins Gospel:* John 10:1-9

*Liturgy of St. John Chrysostom:* Eph. 4:25-32

Luke 3:19-22

**At Vespers (Sunday Evening):** Usual Beginning. “Blessed is the man...” (1<sup>st</sup> Antiphon). At “**Lord I have cried...**” Styhryh on 8, Tone 4: All to St. John. Glory... Saint; Now and ever... Dogmatic (Tone 4). Entrance, Prokeimenon of the Day and the 3 assigned readings. **Aposticha:** All to St. John. Glory... Saint. Now and ever... Theotokion (Tone 6). At the Blessing of the Loaves: **Troparia:** Saint (twice). Glory..., now and ever... REsurrectional Theotokion (Tone 8).

## Tuesday, January 28

Venerable Ephraim the Syrian (373– 379). St. Efrem, Bishop of Pereyaslavl '(Kyiv Caves—ca. 1098). Venerable Palladius the Hermit, of Antioch (4th c.). St. Isaac the Syrian, Bishop of Nineveh (7th c.).

Eph. 5:20-26

Luke 3:23-4:1

## Wednesday, January 29

*Fast Day*

Translation of the Relics of Hieromartyr Ignatius the Godbearer, Bishop of Antioch (107). St. Lawrence, Recluse, of the Kyiv Caves, Bishop of Turov (Near Caves—12th c.). Martyrs Romanus, James, Philotheus, Hyperechius, Abibus, Julian, and Paregonius, at Samosata (297). Martyrs Silvanus, Bishop of Emesa, Luke the Deacon, and Mocius the Reader (312).

Eph. 5:25-33

Luke 4:1-15

## Thursday, January 30

Synaxis of the Ecumenical Teachers and Hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom. Hieromartyr Hippolytus, Pope of Rome, and with him Martyrs Censorinus, Sabinus, Ares, the Virgin Chryse, and with her Martyrs Felix,

Maximus, Herculianus, Venerius, Styracius, Menas, Commodus, Hermes, Maurus, Eusebius, Rusticus, Monagrius, Amandinus, Olympius, Cyrus, Theodore the Tribune, Maximus the Presbyter, Archelaus the Deacon, and Cyriacus the Bishop, all beheaded at Ostia (3rd c.). Ven. Zeno the Faster, of the Kyiv Caves (Far Caves—14th c.). Ven. Zeno, Hermit, of Antioch, disciple of St. Basil the Great (5th c.). Martyr Theophilus the New in Cyprus (784).

**All-night Vigil Vespers:**

*Vespers:*

1. Deuteronomy 1:8–11, 15–17
2. Deuteronomy 10:14–21
3. Wisdom of Solomon 3:1–9

*Matins Gospel:* John 10:9–16

Liturgy of St. John Chrysostom: Heb. 13:7–16

Matt. 5:14–19

**At Great Vespers (All-night Vigil—Wednesday Evening):** “Blessed is the man...” (1st Kathisma). At “**Lord, I have cried...**” Stykhry on 8, Tone 4: All Hierarchs. Glory... Hierarchs; Now and ever... Dogmatic, Tone 6. Entrance, Prokeimenon of the Day, and 3 Readings ... **Litya:** All to the Hierarchs. **Aposticha:** Hierarchs; Glory... Hierarchs; Now and ever... Forefeast of the Meeting (Tone 2). At the Blessing of the Loaves: **Troparia:** Hierarchs (twice) and “Rejoice, O Virgin Theotokos...” (once).

**At Matins:** After “God is the Lord...” (Tone 4), Troparion: Hierarchs (twice); Glory..., Now and ever... Resurrectional Theotokion (Tone 4). Usual Kathismas. Kathisma Hymns: Hierarchs. Polyelei: and the **Magnification:**

We magnify you, O hierarchs of Christ, Basil the Great, Gregory the Theologian and John Chrysostom, and we honour your holy memory, for you pray to Christ our God for us!

*Verse:* Hear this, all nations! Give ear, all inhabitants of the earth! (48:1)

*Verse:* My mouth shall speak wisdom and the meditation of my heart, understanding. (48:4)

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

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

*Verse:* My mouth shall speak wisdom and the meditation of my heart, understanding. (48:4)

“Let every breath....” **Gospel:** John 10:9–16. Psalm 50, and the After-Gospel Stykhry: “Glory... Through the prayers of the holy hierarchs... Now and ever... Through the prayers of the Theotokos... Have mercy on me...,” and the Stikheron to the Hierarchs. “O God, save Your people....” **Canons:** Theotokos—6; two Canons to the Hierarchs—8. **Irmos:** From the Canon to the Theotokos (Tone 2). **Katavasia:** From the Meeting of the Lord. After the 3rd Ode: **Kathisma Hymns:** Hierarchs. After the 6th Ode: **Kontakion and Ikos—Hierarchs.** The Magnificat is not sung, but rather the refrain, “Magnify, O my soul...” and the rest. After the 9th Ode, the **Exapostilaria:** Hierarchs. **Praises:** Tone 5 on 4: All Hierarchs, Glory..., Hierarchs.... Now and ever... Theotokion. Great Doxology. **Troparion:** Hierarchs; Glory..., Now and ever... Resurrectional Theotokion. Usual Litanies and Dismissal.

**At the Hours:** Troparion: Saints. Kontakion: Saints.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance: Troparia: Church (if of the Lord or Theotokos) and Hierarchs; Glory... Kontakion—Hierarchs; Now and ever... Kontakion— Church (if of the Lord or Theotokos. If not, then “O Protection of Christians...”).

**Prokeimenon,** Tone 8:

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

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

**Epistle:** Heb. 13:7–16. **Alleluia,** Tone 1:

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

*Verse:* God is glorified in the council of the saints! (88:8)

**Gospel:** Matt. 5:14–19. **Koinonikon:**

Rejoice in the Lord, O you righteous! Praise befits the upright! (32:1)

## Friday, January 31

### *Fast Day*

Holy Wonderworkers and Unmercenaries Cyrus and John, and with them Martyrs Athanasia and her daughters: Theoctiste, Theodotia, and Eudoxia, at Canopus in Egypt (311). Venerable Nicetas of the Kyiv Caves, Bishop of Novgorod (1108). Martyrs Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, and Papias, of Egypt (251).

Eph. 6:18-24

Luke 4:22-30

## FEBRUARY

## Saturday, February 1

Forefeast of the Meeting. Martyr Tryphon of Campsada near Apamea in Syria (250). Martyrs Perpetua, a woman of Carthage, and the Catechumens: Saturus, Revocatus, Saturninus, Secundulus and Felicitas (202–203). Ven. Peter Galata, Hermit, near Antioch in Syria (429). Ven. Vendemianus (Bendemianus), Hermit, of Bithynia (ca. 512).

1 Cor. 15:39-45

Luke 4:31-36

## Sunday, February 2

**32<sup>nd</sup> Sunday After Pentecost – Tone 7. The Meeting of Our Lord and Savior, Jesus Christ, In the Temple.**

### All-night Vigil

*At Vespers:* 1. Exodus (Ex. 12:51-13:3, 10-12, 14-16; 22:29; Leviticus 12:1-4, 6-8; Numbers. 8:16-17:2;)

2. Isaiah 6:1–12

3. Isaiah 19:1-5, 12, 16, 19-21

*Matins Gospel:* Luke 2:25–32

**Liturgy of St. John Chrysostom:** 1 Tim. 4:9-15

Heb. 7:7–17 (Meeting)

Luke 19:1-10

Luke 2:22–40 (Meeting)

**At Great Vespers (All-night Vigil – Thursday Evening):** “Blessed is the man...” (1st Kathisma). At “**Lord, I have cried...**” Stykhry on 10, Tone 7: Resurrection – 4;

Feast – 6. Glory..., now and ever... Feast. Entrance, Prokeimenon of the Day and 3 Readings (see above). **Litya:** All Feast. **Aposticha:** All Feast. Glory..., now and ever... Feast. At the Blessing of the Loaves, Troparion: Feast (thrice).

**At Matins:** After “God is the Lord...” (Tone 7), **Troparia:** Resurrection (twice); Glory..., now and ever... Feast. Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: and the Magnification **Magnification:**

We magnify You, O Christ the Giver of life, and we honour Your most-pure Mother, by whom according to the law, You are now brought into the temple of the Lord.

*Verse:* Blessed words flow from my heart, and I say, my song is of the King! (44:2) The Lord is in his holy temple; the Lord’s throne is in heaven. (10:4)

Then “Blessed are You, O Lord...,” After the Polyelei: Kathisma Hymns: Feast (from after the Kathismas); Glory..., now and ever... Feast (from after the Polyelei). Antiphons: Resurrection (Tone 7). Prokeimenon Tone 4:

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

*Verse:* Blessed words flow from my heart, and I say, my song is of the King! (44:2)

“Let every breath...” **Gospel:** Luke 2:25–32. “Having Beheld the Resurrection of Christ...” Psalm 50, and the After-Gospel Stykhry: “Glory... Through the prayers of the Theotokos... Now and ever... (repeat)... Have mercy on me...”; and then the sticheron to the Feast, “Let the gate of heaven be opened...” “O God, save Your people...” **Canons:** Resurrection 4; Theotokos 2; Feast—8. Irmos: Resurrection. Katavasia: Feast. After the 3rd Ode: Kontakion and Ikos – Resurrection. Kathisma Hymn: Feast. After the 6th Ode: Kontakion and Ikos—Feast. The Magnificat is sung. After the 9<sup>th</sup> Ode, the Exapostilaria: Resurrection – 10; Glory..., now and ever... Feast. **Praises:** Tone 7, on 8: Resurrection – 4; Feast – 4 (with festal verses). Irmo. Glory... Feast; now and ever... “You are most blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:** “Today, Salvation...” Usual Litanies and the Usual Dismissal. “Glory..., now and ever...,” Gospel Stykhry – 10.

**At the Hours:** Troparion: Resurrection; Glory... Feast. Kontakion: Resurrection and Feast (to be said alternately).

**At the Divine Liturgy of St. John Chrysostom:** *Entrance Verse:*

The Lord has made known His salvation; he has revealed His righteousness before the nations.

After the Entrance, **Troparia:** Resurrection and Feast, Glory..., Kontakion – Resurrection; now and ever... Kontakion—Feast. **Prokeimenon, Tone 7**

The Lord will give strength to His people! The Lord shall bless His people with peace! (28:11).

*Verse:* Offer to the Lord, O you sons of God! Offer young rams to the Lord! (28:1)

**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)

*Verse:* For he has regarded the low estate of his handmaiden, for behold, henceforth all generations will call me Blessed. (Luke 1:48)

**Epistle:** 1 Tim. 4:9-15 and Heb. 7:7–17. (Feast). Alleluia, Tone 7:

It is good to give thanks to the Lord, to sin praises to Your Name, O Most High. (91:2)

*Verse:* To declare Your mercy in the morning and Your truth by night.

Another Alleluia, Tone 8 (Song of Simeon):

Lord, now let Your servant depart in peace according to Your Word. (Luke 2:29)

**Gospel:** Luke 19:1-10 and Luke 2:22-40 (Feast). Instead of “It is truly worthy....” The refrain “O Virgin Theotokos...” and the Irmos of Ode 9 of the Festal Canon is sung.

**Koinikon:**

Praise the Lord from the heavens... I will take the cup of salvation and call upon the Name of the Lord. Alleluia...

*NOTE: After the singing of “Blessed be the Name of the Lord...,” and prior to the dismissal of the Divine Liturgy, the blessing of candles, traditionally takes place in accordance with the order prescribed in the Book of Needs.*

**Monday, February 3**

Afterfeast of the Meeting of Our Lord. Holy and Righteous Simeon the God-receiver and Anna the Prophetess. Prophet Azariah (2 Chronicles 15—10th c. B.C.). Martyrs Papias, Diodorus and Claudianus, at Perge in Pamphylia (250). Martyrs Adrian and Eubulus, at Cæsarea in Cappadocia (ca. 308– 309). Martyr Blaise of Cæsarea in Cappadocia. (3rd C). St Ignatius Bishop of Mariupol (1786).

1 Peter 2:21-3:9

Mark 12:13-17

**At Vespers (Sunday Evening):** Usual Beginning. No Kathisma. At “**Lord I have cried...**,” Stykhry on 6, Tone 1: Feast – 3; Saints – 3; Glory..., now and ever... Feast (Tone 1). **Aposticha:** All Feast. **Troparion:** Feast. And the rest, as usual.

## **Tuesday, February 4**

35th Sunday after Pentecost — Tone 2. Afterfeast of the Meeting of Our Lord. Ven. Isidore of Pelusium (436-440). Martyr Jadorus who suffered under Decius (249-251). Hieromartyr Abramius, Bishop of Arbela in Assyria (344-347). Ven. Nicholas the confessor, abbot of the Studion (868).

1 Peter 3:10-22

Mark 12:18-27

## **Wednesday, February 5**

*Fish, Wine & Oil*

Afterfeast of the Meeting of Our Lord. Holy Martyr Agatha. St. Polyeuctus, Patriarch of Constantinople (970). Martyr Theodula of Anazarbus in Cilicia, and those with her: Martyrs Helladius, Macarius and Evagrius (ca. 304). St. Theodosius Archbishop of Chernihiv (1696).

1 Peter 4:1-11

Mark 12:28-37

## **Thursday, February 6**

Afterfeast of the Meeting of Our Lord. Ven. Bucolus, Bp. of Smyrna (ca. 100). Ven. Barsanuphius the Great and Ven. John the Prophet, monks of Palestine (6th c.). St. Photius, Patriarch of Constantinople (891). Virgin- martyr Dorothea, and with her Martyrs Christina and Callista, sisters, and Theophilus, at Caesarea in Cappadocia (288-300). Martyr Julian of Emesa (312). Virgin-martyr Fausta, and with her Martyrs Evilasius and Maximus, at Cyzicus in Anatolia Virgin-martyrs Martha and Mary, and their brother Martyr Lycarion, at Tanis (*Hermapolis*) in Egypt.

1 Peter 4:12-5:5

Mark 12:38-44

## **Friday, February 7**

*Fast day*

Afterfeast of the Meeting of our Lord. St. Parthenius, Bishop of Lampsacus on the Hellespont (4th c.). The 1,003 Martyrs of Nicomedia (303). Ven. Luke of Hellas (ca. 946).

2 Peter 1:1-10

Mark 13:1-8

## Saturday, February 8

Afterfeast of the Meeting of Our Lord. Greatmartyr Theodore Stratelates (“the General”— 319). Prophet Zechariah (ca. 520 B.C.).

2 Tim. 2:11-19

Luke 18:2-8

### BEGINNING OF THE TRIODION

#### FAST FREE WEEK

## Sunday, February 9

SUNDAY OF THE PUBLICAN AND THE PHARISEE – Tone 8. Apodosis (Leavetaking) of the Meeting of Our Lord. Martyr Nicephorus of Antioch in Syria (ca. 257).

Hieromartyrs Marcellus, Bishop of Sicily, Philagrius, Bishop of Cyprus, and Pancratius, Bishop of Taormina (1st c.). Ven. Pancratius of the Kyiv Caves (Far Caves—13th c.). Uncovering of the Relics of St. Innocent, Bishop of Irkutsk (1805).

All-Night Vigil

*11<sup>th</sup> Matins Gospel:*

John 21:15-25

*Divine Liturgy of St. John Chrysostom:*

2 Tim. 3:10-15.

Heb. 7:7-17 (Feast).

Luke 18:10-14

Luke 2:22-40 (Feast).

*Note: The service to St. Nicephorus is sung at Compline, or whenever the Parish Priest desires.*

**At Great Vespers (All-Night Vigil):** “Blessed is the man...” (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**,” Stykhry on 10, Tone 8: Resurrection – 3 and Feast – 4 (including the “Glory”). Glory... Triodion; Now and ever... Dogmatic, Tone 8. Entrance and Prokeimenon of the Day. **Litya:** Feast and Triodion. Glory... Triodion; now and ever... Feast. **Aposticha:** All Resurrection. Glory... Triodion; now and ever... Feast. **Trioparion:** “Rejoice, O Virgin Theotokos...” (twice) and Feast (once).

**At Matins:** After “The Lord is God...” (Tone 8), **Troparia:** Resurrection (twice); Glory..., now and ever... Feast. Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei and the rest, as usual. After the Polielei: Hypakoe and Antiphons: Resurrection. Prokeimenon, Tone 8:



The Lord will reign forever, Your God O Zion, unto generation and generation.  
(145:10)

*Verse:* Praise the Lord, O my soul. I will praise the Lord throughout my life.  
(145:1)

“Let every breath...” **Gospel:** John 21:15-25 “Having beheld the Resurrection of Christ...” Psalm 50, and the **Hymn of Repentance (Tone 8): “Glory... Open unto me the gates of repentance...”** (and the rest). “O God, save Your People...” **Canons:** Resurrection – 4; Triodion – 4; Feast – 6. **Irmos:** Resurrection. **Katavasia:** Feast. After the 3<sup>rd</sup> Ode: **Kontakion, Ikos and Kathisma Hymn:** Triodion. After the 6<sup>th</sup> Ode: **Kontakion and Ikos – Feast.** The Magnificat is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 8). **Exapostilaria:** Resurrection – 11; Glory... Triodion; Now and ever... Feast. **Praises:** Tone 8 on 8: Resurrection – 4 and Feast – 4 (including “Glory”, with the festal verses). Glory... Triodion; now and ever... “You are most blessed, O Theotokos...” (as usual). **Great Doxology. Troparion:** “By rising...” Usual Litanies and Dismissal. Glory..., now and ever... Gospel Siikheron 11.

**At the Hours:** Troparia: Resurrection; Glory... Feast. Kontakia: Feast and Triodion (to be said alternately).

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance **Troparia:** Resurrection and Feast; Glory... **Kontakion – Triodion; Now and ever... Kontakion – Feast. Prokeimenon, Tone 8:**

Pray and give glory to the Lord our God. (75:12)

*Verse:* In Judah God is known; His Name is great in Israel. (75:2)

And Another Prokeimenon, Tone 3 (Song of the Theotokos):

My soul magnifies the Lord, and my spirit rejoices in God my Saviour.

**Epistles:** 2 Tim. 3:10-15 and Heb 7:7-17 (Feast). Alleluia, Tone 8:

Come, let us rejoice in the Lord. Let us shout with joy to God our Saviour. (94:1)

*Verse:* Let us come before His face with thanksgiving, and with psalms let us shout with joy to Him. (94:2)

Another Alleluia, Tone 8 (Song of Simeon):

Lord, now let Your servant depart in peace according to Your word. (Luke 2:29)

**Gospels:** Luke 18:10-14 and Luke 2:22-40 (Feast). Instead of “It is truly worthy...” “O Virgin Theotokos...” and the Irmos of Ode 9 of the Festal Canon is sung. **Koinikon:**

Praise the Lord from the heavens... I will take the cup of salvation and call upon the name of the Lord. Alleluia....

*NOTE: Through the entire week no fasting is to take place.*

### **Monday, February 10**

*No Fast*

Hieromartyr Charalampos, Bp. of Magnesia, and martyrs Porphyrius and Baptus, the soldiers and the three female martyrs (202). St. Anna, wife of Yaroslav I Kniahynia of Novhorod (1056). Ven. Prochorus of the Kyivan Caves (the Near Caves) (1107). St. Scholastica, sister of St. Benedict of Nursia (543). Martyrs Ennatha, Valentina, and Paula of Palestine (308).

2 Peter 1:20-2:9

Mark 13:9-13

### **Tuesday, February 11**

*No fast*

36th Sunday after Pentecost — Tone 3. Hieromartyr Blaise, Bishop of Sebaste (ca. 316). Righteous Theodora, wife of the Emperor Theophilus the Iconoclast (ca. 867). The Right Believing Kniaz Vsevolod (in Holy Baptism Gabriel) of Pskov (1138).

2 Peter 2:9-22

Mark 13:14-23

### **Wednesday, February 12**

*No fast*

St. Meletius, Archbishop of Antioch (381). Ven. Maria (who was called Marinus), and her father, Ven. Eugene, at Alexandria (6th c.). St. Anthony, Patriarch of Constantinople (895). St. Oleksiy the Wonderworker Metropolitan of Kyiv and all Russ' (1378). St. Meletius Archbishop of Kharkiv (1840).

2 Peter 3:1-18

Mark 13:24-31

### **Thursday, February 13**

*No Fast*

Ven. Martinian of Cæsarea in Palestine (5th c.). Sts. Zoe and Photini (5th c.). St. Eulogius, Archbishop of Alexandria (607–608). The Right Believing Kniaz Constantine of Ostrih (1608).

1 John 1:8-2:6

Mark 13:31-14:2

## Friday, February 14

*No Fast*

Ven. Auxentius, monk of Bithynia (470). St. Cyril, Equal-to-the-Apostles, teacher of the Slavs (869). St. Maron, hermit of Syria (423). Ven. Isaac, recluse of the Kyivan Caves (the Near Caves) (ca. 1090). The 12 Greek master-builders of the Dormition Cathedral in the Lavra of the Kyivan Caves (11th c.). Translation of the Relics Kniaz Michael of Chernihiv and his boyar Theodore (1578).

1 John 2:7-17

Mark 14:3-9

## Saturday, February 15

Apostle of the Seventy Onesimus (ca. 109). Ven. Paphnutius and his daughter, Ven. Euphrosyne, of Alexandria (5th c.). Ven. Eusebius, Hermit, of Syria (5th c.). Ven. Paphnutius, Recluse, of the Kyiv Caves (Far Caves— 13th c.).

2 Tim. 3:1-9

Luke 20:46-21:4

## Sunday, February 16

SUNDAY OF THE PRODIGAL SON – Tone 1. Martyrs Pamphylius the Presbyter, Valens the Deacon, Paul, Seleucus, Porphyrius, Julian, Theodulus, Elias, Jeremiah, Isaiah, Samuel, and Daniel, at Cæsarea in Palestine (307–309). St. Maruthas, Bishop of Martyropolis in Mesopotamia (422). Persian Martyrs in Martyropolis in Mesopotamia (4th c.).

*All-Night Vigil*

*1<sup>st</sup> Matins Gospel:*

Matt. 28:16-20

*Liturgy of St. John Chrysostom:*

1. Cor. 6:12-20.

Luke 15:11-32.

**At Great Vespers (All-Night Vigil):** “Blessed is the man...” (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**,” Stykhry on 10, Tone 1: Resurrection – 6; Triodion – 4; Glory... Triodion; now and ever... Dogmatic, Tone 1. Entrance and Prokeimenon of the Day. **Litya:** Stykhry of the Church or monastery. Glory... Triodion; now and ever... Resurrectional Theotokion (Tone 4). **Aposticha:** All Resurrection; Glory... Triodion; now and ever... Resurrectional Theotokion (Tone 6). **Troparion:** “Rejoice, O Virgin Theotokos...” (thrice).

**At Matins:** After “The Lord is God...” (Tone 1), **Troparia:** Resurrection (twice); Glory..., now and ever... Resurrectional Theotokion (Tone 1). Usual Kathismas. Kathisma Hymns: Resurrection. Polyeleim, “By the Rivers of Babaylon...,” and the rest, as usual. After the Polyelei: Hypakoe and Antiphons: Resurrection. Prokeimenon, Tone 1:

“Now I arise,” says the Lord, “I will set Myself toward salvation and not be turned back. (11:6)

*Verse:* The words of the Lord are pure. (11:7).

“Let every breath...” **Gospel:** Matt. 28:16-20. “Having beheld the Resurrection of Christ...” Psalm 50, and the **Hymns of Repentance (Tone 8): “Glory... Open unto me the gates of repentance...”** (and the rest). “O Lord, save Your people...”

**Canons:** Resurrection – 4; Cross-Resurrection – 2; Theotokos – 2; Triodion – 6.

**Irmos:** Resurrection. **Katavasia:** “Take up the song of Moses...” (from the Triodion).

After the 3<sup>rd</sup> Ode: **Kathisma Hymns:** Triodion. After the 6<sup>th</sup> Orde: **Kontakion and Ikos** – Triodion. The Magnificat is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 1).

**Exapostilaria:** Resurrection – 1; Glory... Triodion; now and ever... Triodion. **Praises:**

Tone 1 on 8: Resurrection – 4; Triodion – 4 (with verses); Glory... Triodion; now and ever... “You are most blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:**

“Today salvation...” Usual Litanies and Dismissal. “Glory..., now and ever...” Gospel Stikheron – 1.

**At the Hours:** Troparion: Resurrection. Kontakion: Triodion.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, **Troparia:** Resurrection and Church, if of Theotokos or Saint(s); **Kontakion:** Glory... Kontakion – Triodion; Now and ever... Church, if of Theotokos. If not, then Glory... Kontakion – Church, of of Saint(s), Now and ever... Kontakion – Triodion. Prokeimenon, Tone 1:

Let Your mercy, O Lord, be upon us as we have set our hope on You. (32:22)

*Verse:* Rejoice in the Lord, O you Righteous! Praise befits the upright. (32:1)

**Epistle:** 1 Cor. 6:12-20. Alleluia, Tone 1:

God avenges me, and has subdued peoples under me. (17:48)

*Verse:* He magnifies the salvation of the king and deals mercifully for His anointed, for David and for his seed forever. (17:51)

**Gospel:** Luke 15:11-32. **Koinikon:** “Praise the Lord from the heavens...”

### **Monday, February 17**

Greatmartyr Theodore the Recruit (the Tyron—ca. 306). St. Mariamne, sister of Apostle Philip (1st c.). Uncovering of the Relics of Martyr Menas of Alexandria (867–869). Ven. Theodore the Silent, of the Kyiv Caves (Far Caves—13th c.).

1 John 2:18-3:10

Mark 11:1-11

## **Tuesday, February 18**

St. Leo the Great, Pope of Rome (461). St. Agapitus the Confessor, Bishop of Synnada in Phrygia (4th c.). St. Flavian the Confessor, Patriarch of Constantinople (449–450). Ven. Cosmas of Yakhromsk (1492).

1 John 3:10-20

Mark 14:10-42

## **Wednesday, February 19**

*Fast day*

Apostles of the Seventy Archippus and Philemon, and Martyr Apphia (1st c.). Martyrs Maximus, Theodotus, Hesychius and Asclepiodota, of Adrianopolis (305–311). Ss. Eugene and Macarius, Presbyters and Confessors, at Antioch (363). St. Rabulas of Samosata (ca. 530). Ven. Dositheus of Palestine, disciple of Ven. Abba Dorotheus (7th c.).

1 John 3:21-4:6

Mark 14:43-15:1

## **Thursday, February 20**

St. Leo, Bishop of Catania in Sicily (ca. 780). Hieromartyr Sadoc, Bishop of Persia, and 128 Martyrs with him (342–344). St. Agathon, Pope of Rome (682). The Right Believing Kniaz Yaroslav the Wise of Kyiv (1054). Ven. Agathon, Wonderworker of the Kyiv Caves (Far Caves—13th–14th c.).

1 John 4:20-5:21

Mark 15:1-15

## **Friday, February 21**

*Fast day*

Ven. Timothy of Symbola in Bithynia (9th c.). St. Eustathius, Archbishop of Antioch (377). St. George, Bishop of Amastris on the Black Sea (802–811).

2 John 1:1-13

Mark 15:22-25, 33-41

## **Saturday, February 22**

MEMORIAL SATURDAY – MEATFARE SATURDAY. Uncovering of the Relics of the Holy Martyrs at the Gate of Eugenius at Constantinople (395–423). Martyrs Maurice and his son, Photinus, and Martyrs Theodore, Philip, and 70 soldiers, at Apamea in Syria (ca. 305). Ven. Thalassius, Limnæus and Baradates, Hermits, of Syria (5th c.). St. Athanasius the Confessor, of Constantinople (821).

1 Cor. 10:23-28

Luke 21:8-9, 25-27, 33-36

1 Thess. 4:13-17 (Departed)

John 5:24-30 (Departed)

**At Vespers (Friday Evening):** Usual Beginning and Kathisma. At “**Lord, I have cried...**,” Stykhry on 6, Tone 1: Ictoechos – 3; Triodion – 3; Glory... Triodion; now and ever... Dogmatic, Tone 1. Instead of the prokeimeonon of the day “Alleluia” is sung in Tone 8, with the appointed verses for the departed. **Aposticha:** All Octoechos (though these verse also appear in the Triodion). Glory... Triodion; Now and ever... Triodion. **Troparia:** Departed – “In the depths of Your Wisdom...”; Glory..., now and ever... Theotokion – “We have in you a wall...”

*NOTE: At the end of Vespers we celebrate the Memorial Litya for the departed. At this time, the Canon of the Departed (from the Octoechos) is sung in the tone of the Week, (Tone 1).*

**At Matins:** Instead of “The Lord is God...” the faithful sing “Alleluia” (Tone 8), with the appointed verses (as was sung at Vespers). Troparia: As at Vespers. Usual Kathismas.

*FURTHER NOTE: The 17<sup>th</sup> Kathisma is divided into two.*

*The Royal Doors are now open, according to the usual practice, and the priest and deacon go to the middle of the Church where a table for the commemoration of the departed is placed. The reader begins the Kathisma, “Blessed are those who’s way is blameless...,” as this is chanted, the faithful (in a quiet voice) continuously sing “Blessed are You, O Lord; teach me Your statutes.” The Triple-alleluia, etc..., is not read at the end of each division of the Kathisma, rather the reader continues reading until verse 92, “If Your law had not been my delight...” which is sung by the faithful, along with verse 93, each of these is repeated three times. Following this, the Small Litany for the Departed is intoned. Once the Litany has concluded, the reader begins the second stasis of the Kathisma, beginning where the Psalm left off, with verse 94, “I am Yours, save me...,” and the rest of the Kathisma, which the faithful continuously sing (again in a quiet voice), “Save me, O Saviour!” Once the reader reaches verse 175, “Let me live that I may praise You...,” which, along with verse 176 is sung by the faithful three times. At this point, the faithful sing, “Blessed are You, O Lord, teach me Your statutes...” and the appointed Stykhry for the departed. Once this singing has come to an end, again, the Small Litany is intoned. The Kathisma Hymns for the Departed (Tone 5), “Give rest with the righteous, O our Saviour...” Psalm 50. **Canons:** Saint of the church or the monastery – 6; Triodion – 8. **Irmos:** From the 1<sup>st</sup> Canon. **Katavasia:** “O you people, let us raise a song...” (from the Triodion). **After the 3<sup>rd</sup> Ode:** Small Litany and Kathisma Hymns from the Triodion. **After the 6<sup>th</sup> Ode:** Small Litany for the departed; Kontakion and Ikos – Departed.*

*NOTE: During the Canons the deacon censes around the table set in the middle of the temple for the commemoration of the departed. He also censes the Iconostasis, the*

*celebrant and the rest of the faithful. Once the censuring has been accomplished, the deacon re-enters the altar, and closes the Royal Doors.*

The Magnificat is sung. After the 9<sup>th</sup> Ode, the Exapostilaria: Triodion. **Praises:** (Read) Tone 8, on 4: All from the Triodion. Glory... Triodion; now and ever... Triodion. Small Doxology. Litany of Supplication and the 1<sup>st</sup> Hour.

**At the Hours:** Troparion: Departed. Kontakion: Departed.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, **Troparia:** Departed; Glory... Kontakion – Departed; now and ever... Theotokion – Departed (as at Vespers). Prokeimenon, Tone 6:

Their souls shall dwell among good things. (24:13)

*Verse:* To You, O Lord, I have lifted up my soul! O my God, in You have I trusted, let me not be put to shame. (24:1)

**Epistles:** 1 Cor. 10:23-28 and 1 Thess. 4:13-17 (Departed). Alleluia, Tone 6.

Blessed are they whom You have chosen and received O Lord. Their memory is from generation to generation (64:5; 101:13)

*Verse:* Their souls shall dwell in blessedness (24:13)

**Gospels:** Luke 21:8-9, 25-27, 33-36 and John 5:24-30 (Departed). **Koinikon:**

Blessed are they whom You have chosen and received O Lord. Their memory is from generation to generation. Alleluia...

### **Sunday, February 23**

SUNDAY OF THE LAST JUDGMENT – MEATFARE SUNDAY – Tone 2. Hieromartyr Polycarp, Bp. of Smyrna (167). Ven. John, Antioch, Antoninus, Moses, Zebinas, Polychronius, Moses, and Damian, ascetics of the Syrian desert (5th c.). Ven. Alexander, founder of the order of the Unsleeping Ones (430). Righteous Gorgonia, sister of St. Gregory the Theologian (372).

*All-Night Vigil*

*2<sup>nd</sup> Matins Gospel:*

Mark 16:1-8

*Liturgy of St. John Chrysostom*

1 Cor. 8:8-9:2

Matt. 25:31-46

*NOTE: Today is the last day on which meat is permitted to be eaten before the beginning of the Great Fast. Milk and eggs are permitted to be eaten everyday of this week, including Wednesday and Friday.*

**At Great Vespers (All-Night Vigil):** “Blessed is the man...” (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**,” Stykhry on 10, Tone 2: Resurrection – 6; Triodion – 4; Glory... Triodion; now and ever... Dogmatic, Tone 2. Entrance and Prokeimenon of the Day. **Litya:** Stykhry of the church or monastery. Glory... Triodion; now and ever... Triodion. **Apostocha:** All of the Resurrection; Glory... Triodion; now and ever... Resurrectional Theotokion (Tone 8). “Rejoice, O Virgin Theotokos...” (thrice).

**At Matins:** After “The Lord is God...” (Tone 2), **Troparia:** Resurrection (twice); Glory..., now and every... Resurrectional Theotokion (Tone 2). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: 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).

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

“Let every breath...” **Gospel:** Mark 16:1-8. “Having beheld the Resurrection of Christ...” Psalm 50 and the Hymns of Repentance (Tone 8): “Glory... Open unto me the gates of repentance...” (and the rest). “O God, save Your People...” **Canons:** Resurrection – 4; Theotokos – 2; Triodion – 8. Irmos: Resurrection. Katavasia: “A Helper and Protector...” (from the Triodion). After the 3<sup>rd</sup> Ode: Kathisma Hymns: Triodion. After the 6<sup>th</sup> Ode: Kontakion and Ikos – Triodion. The Magnificat is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 2). Exapostilaria: Resurrection – 2; Triodion; Glory... Triodion; now and ever... Theotokion. **Praises:** Tone 2, on 9; Resurrection – 5; Triodion – 4 (with verses); Glory... Triodion; now and ever... “You are most blessed O Theotokos...” (as usual). Great Doxology. **Troparion:** “By rising...” Usual Litanies and Dismissal. Glory..., now and ever... Gospel Stikheron 2.

**At the Hours:** Troparion: Resurrection. Kontakion: Triodion.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, **Troparia:** Resurrection and Church, if of Theotokos or Saint(s); Glory... Kontakion – Triodion; now and ever... Church, if of Theotokos. If not, then Glory... Kontakion – Church, if of Saint(s), now and ever ... Kontakion – Triodion. Prokeimenon, Tone 3:

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

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

**Epistle:** 1 Cor. 8:8-9:2. Alleluia, Tone 8:

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



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

**Gospel: Matt. 25:31-46. Koinikon:**

Praise the Lord from the heavens... Rejoice in the Lord, O you righteous! Praise befits the upright! Alleluia...

**Monday, February 24**

*Meat fast*

First (4th c.) and Second (452) Finding of the Honourable Head of the Holy Glorious Prophet, Forerunner and Baptist of the Lord, John. Ven. Erasmus of the Kyiv Caves (Near Caves—12th c.).

*At Vespers:*

Isaiah 40:1-3, 9, 41:17-18, 45:8, 48:20-21, 54:1

Malachi 3:1-3, 5-7, 12, 18, 4:4-6

Wisdom 4:7, 16-17, 19-20, 5:1-7

*Matins Gospel:* Luke 7.17–30

*Liturgy of St. John Chrysostom:* 3 John 1:1-15 (Monday)

2 Cor 4.6–15 (Forerunner)

Luke 19:29-40, 22:7-39 (Monday)

Matt 11.2–15 (Forerunner)

**At Vespers (Sunday Evening):** Usual Beginning. “Blessed is the man...” (1<sup>st</sup> Antiphon). At “**Lord, I have cried...**,” Stykhry on 6, Tone 5: All Forerunner. Glory ... Forerunner; now and ever... Dogmatic (Tone 6). Entrance, Prokeimenon of the Day and 3 appointed readings. **Aposticha:** All Forerunner. Glory... Forerunner; Now and ever... Resurrectional Theotokion (Tone 2). **Troparion:** Forerunner; Glory..., now and ever... Resurrectional Theotokion (Tone 4). And the rest, as usual.

**Tuesday, February 25**

*Meat fast*

St Tarasius, Abp. of Constantinople (806).

Jude 1:1-10

Luke 22:39-42, 45-23:1

**At Vespers (Tuesday Evening):** Usual Beginning. Usual Kathisma. At “**Lord, I have cried...**,” Stykhry on 6, Tone 2: Octoechos – 3; Saint – 3. Glory..., now and ever... Theotokion (Tone 8). Prokeimenon of the day. “Vouchsafe, O Lord...” Litany of Supplication. **Aposticha:** All Triodion. After the Trisagion, we sing the Lenten **Troparia:** “Rejoice, O Virgin Theotokos.. O Baptizer of Christ... Intercede for us, O Holy apostles... Beneath your tenderness of heart...” Reader: Lord, have mercy...” (40 times). “Glory... now and ever... More honourable... In the name of the Lord, Father bless!” Priest: “Blessed is the One Who Is, Christ our true God...” Reader: “Amen. O Heavenly King, establish...” Priest: “O Lord and Master of my life...” (twice, with bows and prostrations). Trisagion. “Lord have mercy...” (12 times). “Glory to You...” Faithful: “Glory..., now and ever... Lord, have mercy (thrice). Father, bless!” Priest: (Dismissal).

*NOTE: The Lenten Troparion “Beneath your tenderness of heart” is not to be confused with the Hymn :Beneath your compassion...”*

### **Wednesday, February 26**

*Meat fast*

St. Porphyrius, Bishop of Gaza (420). Martyrs Sebastian and Christodoulos (1st c.).

*No Liturgy*

*6<sup>th</sup> Hour*

Joel 2:12-26

*Vespers:*

Joel 3:12-21

### **Thursday, February 27**

*Meat fast*

Ven. Procopius the confessor of Decapolis (ca. 750). Ven. Titus, presbyter of the Kyivan Caves (the Near Caves) (1190). Ven. Titus the soldier, monk of the Kyivan Caves (the Far Caves) (14th c.). Ven. Thalelaeus, hermit of Syria (ca. 460).

Jude 1:11-25

Luke 23:1-34. 44-56

### **Friday, February 28**

*Meat fast*

Ven. Basil the Confessor, Companion of Ven. Procopius at Decapolis (750). Hieromartyr Nestor, Bishop of Magydos in Pamphylia (250). Ven. Marina, Kyra and Domnica, of Syria (ca. 450). Hieromartyr Proterius, Patriarch of Alexandria (457). St. Arsenius (Matsievych) Metropolitan of Rostov (1772).

**No Liturgy**

*6<sup>th</sup> Hour:*

Zachariah 8:7-17

Vespers:

Zechariah 8:19-23

**At Vespers (Friday Evening):** “Come, let us worship...” and Psalm 103. Great Litany. Usual Kathisma. At “**Lord, I have cried...**,” Stykhry on 6, Tone 8: All Triodion Glory... Triodion; now and ever... Dogmatic, Tone 2. Prokeimena and Reading. “Vouchsafe, O Lord...” Litany of Supplication. **Aposticha:** All Triodion. “Lord, now let Your servant...” After the Trisagion. **Troparion:** Triodion; Glory... Now and ever... Resurrectional Theotokion (Tone 4). Litany of Fervent Supplication. Priest: “Wisdom:” Faithful: “Give the Blessing;” Priest: “Blessed is the One-Who-Is, Christ our God..” Reader: “Amen. O Heavenly King, establish...” Priest: “O Lord and Master of my life...” (only one time).

**However, if the Typika was read before Vespers:** “O Most Holy Trinity...” Blessed be the Name of the Lord... (thrice). Glory..., now and ever... “I will bless the Lord at all times...” (Psalm 33). Priest: “Wisdom” Faithful: “It is truly worthy...” Priest: “Most holy Theotokos, save us!” Faithful: “Glory..., now and ever... Lord, have mercy (thrice). Give the blessing!” Priest: (Dismissal).

**And, if the Typika was not read before Vespers:** Priest: “Glory to You...” Faithful: “Glory... now and ever... Lord, have mercy (thrice). Give the blessing.” Priest: Dismissal.

## MARCH

### Saturday, March 1

*Meat fast*

Martyr Eudocia of Heliopolis (ca. 160–170). Martyrs Nestor and Tribimius (3rd c.).  
Martyr Antonina of Nicæa in Bithynia (3rd-4th c.). Martyrs Marcellus and Anthony.  
Virgin Domnina of Syria (ca. 450–460).

Rom. 14:19-23; 16:25-27

Matt 6:1-13

Gal. 5:22-6:2 (Departed)

Matt. 11:27-30 (Departed)

### Divine Liturgy of St. John Chrysostom

Prokeimenon, Tone 7: (From the Triodion)

Let the saints be exalted in glory; let them sing for joy on their couches. (149:6)

*Verse:* Let the praises of God be in their mouths, and the two-edged swords be in their hands. (149:6)

**Epistles:** Rom. 14:19-23; 16:25-27 and Gal. 5:22-6:2 (Departed). Alleluia, Tone 6:

They that are planted in the house of the Lord shall flourish in the courts of our God. (91:13)

*Verse:* Rejoice in the Lord and be glad, O you righteous. (31:11)

**Gospels:** Matt. 6:1-13 and Matt. 11:27-30 (Departed). **Koinikon:** Rejoice in the Lord, You righteous! Praise befits the upright. Allelulia...

## Sunday, March 2

*Meat fast*

THE EXPULSION OF ADAM FROM PARADISE – SUNDAY OF CHEESEFARE. – Tone 3. Hieromartyr Theodotus, Bishop of Cyrenia (ca. 320). St. Arseny (Arsenius), Bishop of Tver (1409). St. Job (Boretsky) Metropolitan of Kyiv and all Russ (1631). Virgin Martyr Euthalia of Sicily (257). Martyr Troadius of Neocæsarea (3rd c.). Ven. Agathon of Egypt (5th c.). 440 Martyrs slain by the Lombards in Sicily (579).

### All-Night Vigil

*3<sup>rd</sup> Matins Gospel:*

Mark 16:9-20

*Liturgy of St. John Chrysostom:*

Rom. 13:11-14:4

Matt. 6:14-21

**At Great Vespers (All-Night Vigil):** “Blessed is the man... (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**,” Stykhry on 10, Tone 3; Resurrection – 6; Triodion – 4; Glory...

Triodion; Now and ever... Dogmatic, Tone 3. Entrance and Prokeimenon of the day.

**Litya:** Stykhry of the church or monastery. Glory... Triodion; Now and ever... Triodion.

**Aposticha:** All Resurrection. Glory... Triodion; now and ever... Resurrectional Theotokion (Tone 6). Troparion: “Rejoice, O Virgin Theotokos...” (thrice).

**At Matins:** After “The Lord is God...” (Tone 3), **Troparia:** Resurrection (twice);

Glory..., now and ever... Resurrectional Theotokion (Tone 3). Usual Kathismas.

Kathisma Hymns: Resurrection. Polyelai, “**By the rivers of Babylon...**” and the rest.

Then: Hypakoe and Antiphons: Resurrection. Prokeimenon, Tone 3:

Say among the nations that the Lord reigns! For He has established the world that it shall never be shaken. (95:10)

*Verse:* O sing to the Lord a new song, sing unto the Lord all the earth! (95:1)

“Let every breath...” **Gospel:** Mark 16:9-20 “Having beheld the Resurrection of Christ...” Psalm 50, and the **Hymns of Repentance (Tone 8): Glory... Open unto me the gates of repentance...** (and the rest). “O God, save Your People...” **Canons:**

Resurrection – 4; Cross-Resurrection – 2; Triodion – 6. Irmos: Resurrection. Katavasia: “When Israel crossed the deep on foot...” (taken from the Triodion). After the 3<sup>rd</sup> Ode: Kathisma Hymns – Triodion. After the 6<sup>th</sup> Ode: Kontakion and Ikos – Triodion. The Magnificate is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 3). Exapostilaria: Resurrection – 3; Glory... Triodion; now and ever... Triodion. **Praises:** Tone 3, on 9: Resurrection – 5; Triodion – 4 (with verses); Glory... Triodion; Now and ever... “You are most blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:** “Today salvation...” Usual Litanies and Dismissal. Glory..., now and ever... Gospel Stikheron – 3.

**At the Hours:** Troparion: Resurrection. Kontakion: Triodion.

**At the Divine Liturgy of St. John Chrysostom:**

*NOTE: During the Proskomedia, the priest prepares 3 Lambs: One for the Divine Liturgy that is to follow, and the other two for the Presanctified Liturgy which are prescribed for every Wednesday and Friday during Great Lent. [In some cases there are to be more than two Presanctified Liturgies during a particular week, as in the 5<sup>th</sup> Week of Great Lent, or Holy Week, then an appropriate number of Lambs must be prepared on the previous Sunday.]*

After the Entrance, **Troparia:** Resurrection and Church, of of Theotokos or Saint(s) Glory... Kontakion – Triodion; now and ever... Kontakion – Triodion. Prokeimenon, Tone 8:

Pray and give glory to the Lord our God! (75:12)

Verse: In Judah God is known; His Name is great in Israel. (75:2)

**Epistle:** Rom. 13:11-14:4. Alleluia, Tone 6:

It is good to give thanks to the Lord, to sing praises to Your Name, O Most High!  
(91:2)

Verse: To declare Your mercy in the morning and Your truth by night. (91:3)

**Gospel:** Matt. 6:14-21. **Koinikon:** Praise the Lord from the heavens...”

*NOTE: From Cheesefare Sunday until the Leavetaking of the Elevation of the Cross, the Polyelai is not sung on Sunday unless it is required for the celebration of a feast falling in that period of time.*

**At Vespers (Sunday Evening):** Usual Beginning. No Kathisma. At Stykhry on 10, Tone 3: Four Penitential Stykhry (found in the Triodion); Triodion—3; Saint—3; Glory..., Now and ever... Theotokion (Tone 8). Entrance with the censer. [This is done on all Sunday Evenings of Great Lent.] **Great Prokeimenon, Tone 8:**

Turn not away Your face from Your servant, for I am afflicted; / hear me speedily, draw near to my soul and deliver it. (68:18–19)

*Verse:* Let Your salvation, O God, uphold me. (68:30) V. Let the poor see and be glad. (68:33)

*Verse:* Seek God, and your soul shall live. (68:33)

“Vouchsafe, O Lord....”

### **BEGINNING OF GREAT LENT (STRICT FAST)**

*Note: At this point the priest removes his phelonion and changes his epitachelion to one of dark colour; and the covers on the Holy Table, Icon-stands and the other cloths in the church are also changed. Here begins the Great Fast. Here we also begin singing the penitential Lenten Chants.*

Litany of Supplication. **Aposticha:** All Triodion. After the Trisagion, we sing the **Lenten Troparia:** “Rejoice, O Virgin Theotokos.... O Baptizer of Christ.... Supplicate for us, O Holy Apostles .... Beneath your tenderness of heart....” Reader: “Lord, have mercy...” (40 times). “Glory..., Now and ever.... More honourable.... In the Name of the Lord, Father bless!” Priest: “Blessed is He Who Is, Christ our God....” Reader: “Amen. O Heavenly King, establish....”

Priest: “O Lord and Master of my life...” (once only). “Glory to You....”

Faithful: “Glory..., Now and ever.... Lord, have mercy (thrice). Father, bless!” Priest: (Dismissal).

*NOTE: The Lenten Troparion “Beneath your tenderness of heart” is not to be confused with the hymn “Beneath your compassion”. Further Note: In Parish Churches, instead of the Dismissal, the priest often reads the Prayer, “O Master, great in mercy...” (taken from the end of Great Compline) while on bended knees. (The faithful, too, are on bended knees.) At this time, the Rite of Mutual Forgiveness (it has also become customary that a homily is preached before the exchange of forgiveness). The priest then stands beside the analogion, and the faithful come up one by one and venerate the Icon, after which each makes a prostration before the priest, saying, “Forgive me, a sinner.” The priest, also, makes a prostration before each, saying the same words; and then the other receives his blessing and kisses his hand. Meanwhile, the faithful sings quietly the Irmosi of the Pascha Canon or else the Paschal Stykhry. (In some places it is customary for the faithful to sing, “Open unto me the gates or repentance...” and “By the waters of Babylon....”) After receiving the priest’s blessing, the faithful also ask forgiveness of one another. When all have asked forgiveness, the priest says, “Through the prayers of our Holy fathers...,” and so the service ends.*

*Note: The same order of Vespers, with the exception of the ceremony of Mutual Forgiveness, is used on each Sunday evening up to the 5th Week of Lent.*

### **Monday, March 3**

*Fast day*

FIRST MONDAY OF LENT. Martyr Eutropius of Amasea, and with him Martyrs Cleonicus and Basiliscus. Ven. Piamoun the Virgin of Egypt (337). Sts. Zenon and Zoilos.

#### **No Liturgy – Great Canon of St. Andrew of Crete**

*6<sup>th</sup> Hour:* Isaiah 1:1-20

*Vespers:* Genesis 1:1-13

Proverbs 1:1-20

*NOTE: For detailed instructions concerning the structure and serving of, the Lenten Offices, consult the Lenten Triodion.*

**Midnight Office** is served as usual, except that the Prayer of St. Ephraim is said once only with three prostrations. \*Note This rule applies only to this Monday. On the other Weekdays of Great Lent (including the remaining Mondays of the Great Fast), the Prayer of St. Ephraim is said twice with 12 bows from the waist and 1 prostration to the ground at the end.]

**At Matins:** The priest, with the censer, stands before the Holy Table and exclaims, “Blessed is our God...” Reader: “Amen. O Heavenly King...” and the rest of the usual beginning. After “Our Father...,” the priest exclaims, “For Yours is the Kingdom...” and then censes the entire church. Reader: “Amen. Lord, have mercy (12 times), Come, let us worship...” and Psalms 19 and 20. Usual Litany and Exclamation. then, “Glory to the Holy Consubstantial...” and the Six Psalms. The Great Litany and “Alleluia” (in the Tone of the Week), with the Trinity Hymns (also in the Tone of the Week from the Triodion). Kathismas (see the appropriate Table at the beginning of this Calendar). Kathisma Hymns: After the 1st Kathisma Reading—Kathisma Hymns of Repentance in the Tone of the Week from the Octoechos (found in the Triodion); after the 2nd and 3rd Kathisma readings— Kathisma Hymns from the Triodion. Psalm 50 and the prayer, “O God, save Your people...” **Canons:** We use the Canon(s) to the Saint(s) of the Day from the Menaion and the two 3-canticle Canons from the Triodion. We sing in their entirety the 1st, 8th and 9th Biblical Canticles.

*NOTE: For detailed instructions concerning the singing of the Canons, see The Lenten Triodion, pp. 75–79.*

After the 3rd Ode: Little Litany and Kathisma Hymn(s) to the Saint(s) of the Day from the Menaion. After the 6th Ode: Little Litany, Kontakion and Ikos to the Saint(s) of the Day from the Menaion. [If there be no Kontakion, we use the Stikheron to the Martyrs from the Kathisma Hymns sung after the 1st Kathisma Reading, in which case, it is not sung there.] The Magnificat is sung. After the 9th Ode: “It is truly worthy...” (in the Tone of the Katavasia) with 1 Prostration. Little Litany and the Exapostilaria: From the Triodion, with their proper endings according to the Day and Tone of the Week.

**Praises:** \* The Praises are to be read rather than sung. Small Doxology. Morning Litany. Aposticha: All from the Triodion. “It is good to give thanks to the Lord...” and the Trisagion. After “Our Father...,” Troparion: “Standing in the temple...” (read), “Lord, have mercy (40 times), More honourable...” Priest: “Blessed is He Who Is, Christ our God...”

Reader: “O Heavenly King, uphold our rulers....” The Prayer of St. Ephraim with Prostrations and Bows, and then immediately the First Hour.

**The First Hour:** After the usual Psalms, “Alleluia...” and “Lord, have mercy...” (thrice), the reader continues with “Glory ... Holy Spirit”: The priest continues with “Now and ever... Amen.” and then the Troparion of the Hour with its verses. The choir repeats the Troparion of the Hour after each verse. At their conclusion, the priest says, “Glory ... Holy Spirit,” and the reader continues, “Now and ever... Amen. What shall we call you...?”

*Note: On Mondays throughout Lent there is no Kathisma at the First Hour. Where a Kathisma is prescribed for a particular Hour (See table in the appendix), it would follow the usual Psalms of the Hour, and is itself followed by the Troparion of the Hour and the rest, as indicated above.*

At this time, the choir sings, “Order my steps.... Deliver me.... Make Your face to shine...” (each twice) and “Let my mouth be filled...” (thrice). After “Our Father...,” instead of the Kontakion of the Day, we read special Lenten Troparia (or Kontakia) appointed for each Hour. “Lord, have mercy...” (40 times). “You Who at every season and hour....” Priest: “O God be bountiful....” Prayer of St. Ephraim. Trisagion. After “Our Father..., Lord, have mercy (12 times).” Priest: “O Christ the True Light....” Faithful: (Kontakion to the Mother of God from the Feast of the Annunciation, “O Victorious Leader...”). Dismissal.

*Note: In some places, following the Dismissal of the First Hour, a Litya for the Departed is served.*

**At Third, Sixth and Ninth Hours:** Kathisma: (See Table in the Appendix). The Troparion of the Hour is sung as at the First Hour. At the Sixth Hour, there is a Troparion of the Prophecy, Prokeimenon and Old Testament Reading (found in the Triodion; cf. Lectionary). At the end of each Hour we read the Prayer of St. Ephraim. At



the end of the 9th Hour, the Prayer of St. Ephraim is read Only ONCE only, with 3 Prostrations.

**At the Typika:** After the Prayer of the Ninth Hour, we begin to sing the Beatitudes, “In Your Kingdom...” with the three closing refrains, “Remember us, O Lord.... Remember us, O Master..... Remember us, O Holy One...” with a Prostration after the final refrain. Reader: “The Heavenly choirs...” and the rest. After “Our Father...,” **Kontakia:** Church (if of the Lord or Saints), Day of the Week, Saint(s) of the Day from the Menaion (if any), “Glory... With the Saints give rest... Now and ever...” Church (if of Theotokos). If not, then “O Protection of Christians....”

*Note: In some Traditions, if the church be of the Theotokos or Saint(s), the Kontakion of the Feast of the Transfiguration is read on Monday, Tuesday and Thursday, before the other Kontakia.*

“Lord, have mercy... (40 times), Glory..., Now and ever... More honourable.... In the Name of the Lord, Father bless!” Priest: “O God, be bountiful....” Prayer of St. Ephraim. Then the beginning of Vespers.

*Note: On days in which the Liturgy of Presanctified Gifts is to follow, Typika continues with the Trisagion, “Lord, have mercy... (12 times), O Most-Holy Trinity....” Priest: “Wisdom!” Choir: “It is truly worthy....”*

Priest: “Most-holy Theotokos, save us!” Choir: “More honourable....”

Priest: “Glory to You, O Christ our God....” Choir: “Glory..., Now and ever... Lord, have mercy (thrice), Father, bless!” And the priest says the Dismissal.

**At Vespers (on Monday):** “Come, let us worship...” and Psalm 103 (read). Great Litany. Kathisma (cf. Appendix). Little Litany. At “**Lord, I have cried....**,” Stykhry on 6, Tone 2: Triodion—3; Saint—3; Glory..., Now and ever... Theotokion (Tone 4). Prokeimena and Old Testament Readings (cf. Lectionary and Triodion). “Vouchsafe, O Lord....” Evening Litany. Aposticha: All from the Triodion. St. Simeon’s Prayer and the Trisagion. After “Our Father...,” the Lenten Troparia (as on Sunday Evening). “Lord, have mercy...(40 times). More honourable....” Priest: “Blessed is He Who Is, Christ our God....” Reader: “O Heavenly King, uphold our rulers....” Prayer of St. Ephraim. Trisagion. After “Our Father..., Lord, have mercy (12 times), O All-Holy Trinity.... Blessed be the Name of the Lord...(thrice),” and Psalm 33, “I will bless the Lord at all times....” Priest: “Wisdom!” And the rest, as at the end of Typika.

*Note: Once again, after the Dismissal, a Litya for the Departed may be served in the Narthex of the church.*

## **Great Compline**

Great Compline with the Canon of St. Andrew of Crete (on Monday)

*NOTE: The Typikon prescribes this service to begin at the 9<sup>th</sup> Hour (3pm). However, in practical parish usage it is most often served in the evening.*

Usual Beginning. after “Our Father..., Come, let us worship...” and then Psalm 69. Then we begin the first section of the Great Canon of St. Andrew of Crete. Before each troparion of the Canon, we make the Sign of the Cross and bow 3 times, singing, “Have mercy on me, O God, have mercy on me!”

After the singing and reading of the 9th Ode of the Great Canon, the Irmos, “Ineffable is the childbearing...” is once again sung, and the reader continues into the Psalms, beginning with Psalm 4 and the rest of Great Compline in accordance with the established order of service. At the conclusion of Great Compline, after “Lord, have mercy...” (40 times) and the Prayer of the Hours, “You Who at all times, and at every hour...,” the Prayer of St. Ephraim is said, as is the Trisagion. After “Our Father.... Lord, have mercy...(12 times)” and the prayers, “O Virgin, pure, spotless, incorrupt, undefiled, all-pure... And grant, O Master as we lay down to sleep.... Exceedingly glorious, Ever-Virgin.... The Father is my hope.... Glory..., Now and ever... Lord, have mercy (thrice), Father, bless!” Priest: (Instead of the Dismissal) the prayer,

Priest: O Master, great in mercy...” while he and the faithful face each other on bended knees.

Once this prayer is said, the priest and the faithful ask each other for forgiveness (according to the order at the end of Compline and not in the same manner as Forgiveness Vespers) Following this, the priest takes the Litany: “Let us pray for our most-holy...” The faithful now venerate the Icons, receive the blessing from the priest, and depart in peace.

## **Tuesday, March 4**

*Fast day*

FIRST TUESDAY OF LENT. Ven. Gerasimus of the Jordan (475). Martyrs Paul, his sister Juliana, and Quadratus, Acacius, and Stratonicus, at Ptolemais in Syria (273). Ven. James the faster of Phoenicia (6th c.). St. Gregory, Bishop of Constantia in Cyprus. Ven. Gerasim (Gerasimus) of Vologda (1178).

No Liturgy – Great Canon of St. Andrew of Crete

*6<sup>th</sup> Hour:* Isaiah 1:19-2:4

*Vespers:* Genesis 1:14-23

Proverbs 1:20-33

**Midnight Office:** Midnight Office is served the same way as on Monday, with the exception of the Prayer of St. Ephraim twice with Prostrations and the 12 bows.

**Matins:** Is served the same as Monday, with the exception of the Trinity Hymns which change. Kathisma: (see Appendix). The 3-canticle Canon consists of Odes 2, 8 and 9. The text of the Exapostilarion changes. The rest of Matins is as on Monday.

**Hours & Typika:** Hours and Typika Same as Monday, except for the Kathismas (see appendix), and the Prokeimenon and Old Testament Reading at the 6th Hour (taken from the Triodion).

**AtVespers (on Tuesday):** Same as on Monday. At “**Lord, I call...**,” Stykhry on 6, Tone 2: Triodion— 3; Martyrs—3. Glory..., Now and ever... Cross-Theotokion (Tone 4). And the rest, as on Monday.

**Great Compline:** Great Compline with the Canon of St. Andrew of Crete (on Tuesday) Same as Monday. The 2nd part of the Great Canon is sung.

### **Wednesday, March 5**

*Fast day*

FIRST WEDNESDAY OF LENT. Martyr Conon of Isauria (1st c.). Martyr Onesimus of Isauria (1st c.). Martyr Conon the Gardener, of Pamphylia (3rd c.). Virgin Martyr Irais of Antioch in Egypt. Martyr Eulogius, of Palestine. Martyr Eulampius, of Palestine. St. Mark the Faster, of Egypt (5th c.). St. Hesychius the Faster, of Bithynia (ca. 790).

#### **Liturgy of Presanctified Gifts – Great Canon**

*NOTE - The Divine Liturgy of Presanctified Gifts is prescribed for this day. However, in many parish settings, this service is omitted and Great Compline with the Canon of St. Andrew of Crete only is served.*

*6<sup>th</sup> Hour:*

Isaiah 2:3-11

*Vesper (or Presanctified)*

Genesis 1:24-2:3

Proverbs 2:1-22

**Midnight Office:** Same as Monday & Tuesday.

**Matins:** Same as Monday, except for the change of text for the Trinity Hymns and the Exapostilaria. The 3-canticle Canon consists of Odes 3, 8 and 9. The rest of Matins is as on Monday.

**Hours:** Same as Monday except for the Kathismas, Prokeimenon and Old Testament reading (cf. Lectionary and Triodion). After the 3rd Prostration at the Prayer of St. Ephraim at the 9th Hour, the priest enters the Altar and vests fully for the Liturgy of Presanctified Gifts. Typika Sung as usual, except for the closing. ***See the NOTE at Typika for Monday.***

**At Vespers and Liturgy of Presanctified Gifts** (on Wednesday): At “**Lord, I call...**,” Stykhry on 10, Tone 8: Triodion—6; Saints—4 (the 1st is repeated). Glory..., Now and ever... Theotokion (Tone 4). Entrance, Prokeimena and Old Testament Readings.

**Great Compline:** Great Compline with the Canon of St. Andrew of Crete (on Wednesday) Same as Monday. The 3rd Part of the Great Canon is sung.

## **Thursday, March 6**

*Fast day*

FIRST THURSDAY OF LENT. The 42 Martyrs of Ammoria in Phrygia, including: Constantine, Aetitus, Theophilus, Theodore, Melissenus, Callistus, Basoos and others (ca. 845). The Uncovering of the Precious Cross and the Precious Nails by Empress St. Helen in Jerusalem (326). Monk Martyrs Conon and his son, Conon, of Iconium (270–275). Arcadius of Cyprus (ca.361).

No Liturgy – Great Canon of St. Andrew of Crete

*6<sup>th</sup> Hour:* Isaiah 2:11-21

*Vespers:* Genesis 2:4-19

Prov. 3:1-18

**Midnight Office:** Same as Tuesday.

**Matins:** Same as Monday, except for the change of the text for the Trinity Hymns and the Exapostilarion. Kathismas: (see Table in Appendix). The 3-canticles Canon consists of Odes 4, 8 and 9.

**Hours and Typika:** Same as Monday except for the Kathismas, Prokeimenon and Old Testament Readings.

**At Vespers (Sung on Thursday):** Same as Monday. At “**Lord I have cried...**,” Stykhry on 6, Tone 2: Triodion – 3; Saint – 3; Glory..., now and ever... Cross-Theotokion (Tone 4). And the rest, as on Tuesday.

**Great Compline:** Great Compline with the Canon of St. Andrew of Crete, Same as Monday. The 4th Part of the Great Canon is sung.

## Friday, March 7

*Fast day*

FIRST FRIDAY OF LENT. The Holy Hieromartyrs of Khersones: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidius, and Agathodorus (4th c.). Ven. Paul the Simple, disciple of Ven. Anthony the Great (4th c.). St. Paul the Confessor, Bishop of Plusias in Bithynia (9th c.). St. Emilian of Rome.

### *LITURGY OF PRESANCTIFIED GIFTS*

*6<sup>th</sup> Hour:*

Isaiah 3:1-14

*Vespers:*

Genesis 2:20-3:20

Proverbs 3:19-34

### **Midnight Office (Nocturn)**

Same as Monday.

**Matins:** Same as Monday, except for the change of the texts for the Trinity Hymns and Exapostilaria. The 3-canticle Canon consists of Odes 5, 8 and 9.

**Hours and Typika:** Same as Monday except for the Kathismas, Prokeimenon and Old Testament Reading (cf. Triodion and Lectionary).

**At Vespers and Liturgy of Presanctified Gifts (on Friday):** Same as Wednesday. At “**Lord, I call...**,” Stykhry on 10, Tone 5: Triodion—2; Octoechos—4 (found in the Triodion); St. Theodore—4; Glory..., St. Theodore; Now and ever... Dogmatic, Tone 8. Entrance, Prokeimena and Old Testament Readings (cf. Triodion and Lectionary). And the rest of the Presanctified Liturgy in order (as on Wednesday).

### **Great Compline (Served on Friday Evening)**

*NOTE: In modern practice, Small Compline is sung instead of Great Compline on the Friday Evenings of Lent. We sing the Canon for the Departed in the Tone of the Week from the Octoechos.*

The Canon for the Departed in the Tone of the Week (taken from the Octoechos) is Sung.

## Saturday, March 8

*Wine & Oil*

FIRST SATURDAY OF LENT. Commemoration of St. Theodore Tyro (The Recruit). St. Theophylactus, Bishop of Nicomedia (ca. 842–845). Apostle Hermas of the Seventy (1st c.). Hieromartyr Theodoretus of Antioch (4th c.). Ven. Dometius (363).

*Liturgy of St. John Chrysostom:*

Heb. 1:1-12.

Mark 2:23-3:5

**At Matins:** After “The Lord is God...” (Tone 2), **Troparion:** St. Theodore (twice); Glory..., now and ever... Theotokion. Usual Kathisma Hymns: After the 1<sup>st</sup> Kathisma – Martyrs (Tone of the Week – can be taken from the Triodion); After the 2<sup>nd</sup> Kathisma – St. Theodore. Psalm 50. **Canons:** Saint of the church of monastery on 6 two Canons to St. Theodore: 1<sup>st</sup> on 4; 2<sup>nd</sup> on 4. (The assigned verses of Biblical Canticles are placed between each troparion.) Irmos: From the Canon of the church or monastery. Katavasia: “I will open my mouth...” After the 3<sup>rd</sup> Ode: Kathisma Hymns: St. Theodore (from the Triodion).. After the 6<sup>th</sup> Ode: Kontakion and Ikos – St. Theodore. The Magnificat is sung. After the 9<sup>th</sup> Ode, the Exapostilarion: St. Theodore; Glory..., now and ever... Theotokion. **Praises:** (read), with Stykhry on 4: All St. Theodore. Glory..., St. Theodore; Now and ever... Theotokion (Tone 6). Small Doxology. Litany of Supplication. **Aposticha:** All to St. Theodore, with special verses; Glory... St. Theodore; now and ever... Theotokion. “It is right to give thanks...” Trisagion. After “Our Father...” **Troparion:** St. Theodore; Glory..., now and ever..., Theotokion. Litany of Fervent Supplication and Dismissal.

**At the Hours:** Troparion: St. Theodore. Kontakion: St. Theodore.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance, **Troparia:** Church and St. Theodore; Kontakia: Church, if of Saint(s); Glory... St. Theodore; now and ever... Church, of of the Lord or Theotokos; if no, then “O Protection of Christians...” Prokeimenon, Tone 7 (St. Theodore):

The righteous shall rejoice in the Lord and hope in Him. (63:11)

*Verse:* Hear my voice, O God, when I pray unto You! (63:1)

**Epistles:** Heb. 1:1-12. Alleluia. Tone 4:

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

*Verse:* They that are planted in the house of the Lord shall flourish in the courts of our God. (91:13)

**Gospels:** Mark 2:23-3:5. **Koinikon:** The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia...

## Sunday, March 9

### *Wine & Oil*

FIRST SUNDAY OF LENT – Tone 4. SUNDAY OF ORTHODOXY. The Holy Forty Martyrs of Sebaste: Cyrion (Quirio), Candidus, Domnus, Hesychius, Heraclus, Smaragdus, Eunocius (or Eunicus), Valens, Vivianus, Claudius, Prescus, Theodulus, Euthychius, John, Xantheas, Helianus, Sisinius, Angius, Aetius, Flavius, Acacius, Ecditius, Lysimachus, Alexander, Elias, Gorgonius, Theophilus, Dometian, Gaius, Leontius, Athanasius, Cyril, Sacerdon, Nicholas, Valerius, Philoctimon, Severian, Chudion, Aglaius, and Meliton (ca. 320). Martyr Urpasianus, of Nicomedia (ca. 295). St. Cæsarius, brother of St. Gregory the Theologian (ca. 369). St. Tarasius of Lyconium.

### *All-Night Vigil*

#### *Vespers:*

Isaiah 43:9–14

Wisdom of Solomon 3:1–9

Wisdom of Solomon 5:15–6:3

#### *4<sup>th</sup> Matins Gospel:*

Luke 24:1-12

#### *Liturgy of St. John Chrysostom:*

Heb. 11:24-26, 32-12:2.

Heb. 12:1-10 (40 Martyrs)

John 1:43-51.

Matt. 20:1-16 (40 Martyrs)

**At Great Vespers (All-Night Vigil):** “Blessed is the man...” (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**” Stykhry on 10, Tone 4: Resurrection – 3; Triodion – 4; Martyrs – 3; Glory... Triodion; now and ever... Dogmatic, Tone 4. Entrance and Prokeimenon of the day and 3 Readings. **Litya:** Stykhry of the church or monastery and Martyrs (taken from the praises). Glory... Martyrs; now and ever... Triodion. **Aposticha:** All Resurrection; Glory... Martyrs; now and ever... Triodion (“Advancing from ungodliness...”). **Troparia:** “Rejoice, O Virgin Theotokos...” (twice) and Triodion (one).

**At Matins:** After “The Lord is God...” (Tone 4), **Troparia:** Resurrection (twice); Glory... Martyrs; Now and ever... Triodion. Usual Kathismas. Kathisma Hymns: Resurrection. **Polyelei and Magnification:**

We magnify you, O Holy Martyrs, and we honour the precious sufferings which you endured for Christ.

Then, “Blessed are You, O Lord...” and the rest, as usual. Then: Hypakoe: Resurrection: Kathisma Hymns: Martyrs; and Antiohons: Resurrection. Prokeimenon, Tone 4:

Arise, O Lord, and help us! Deliver us for Your Name Sake. (43:27)

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

“Let every breath...” **Gospel:** Luke 24:1-12. “having beheld the Resurrection of Christ...” Psalm 50, and the **Hymn of Repentance (Tone 8): “Glory... Open unto me the gates of repentance...”** (and the rest). “O God, save Your people...” **Canons:** Resurrection – 4; Martyrs – 4; Triodion – 6. Irmos: Resurrection. Katavasia: “Israel of old crossed the depths...” (Triodion). After the 3<sup>rd</sup> Ode: Kontakion and Ikos – Martyrs; Kathisma Hymns: Martyrs and Triodion. After the 6<sup>th</sup> Ode: Kontakion and Ikos – Triodion. The Magnificat is sung. After the 9<sup>th</sup> Ode: “Holy is the Lord...” (Tone 4). Exapostilaria: Resurrection – 4; Glory... Martyrs; now and ever... Triodion. **Praises:** Tone 4, on 9: Resurrection – 5; Triodion (with verses) – 4; Glory... Triodion; now and ever... “You are most blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:** “By rising...” Usual Litanies and Dismissal. Glory..., now and ever... Gospel Stikheron – 4.

**At Hours:** Troparia: Resurrection; Glory... Triodion and Martyrs (said alternately) Kontakia: Triodion and Martyrs (said alternately).

**At the Divine Liturgy of St. Basil the Great:** After the Entrance, **Troparia:** Resurrection, Triodion, Martyrs; Kontakia: Resurrection; Glory... Martyrs; now and ever... Triodion. Prokeimenon, Tone 4 (Song of the Fathers):

Blessed are You, O Lord God of our Fathers and praised and glorified is Your Name forever!

*Verse:* For You are just in all that You have done for us!

Another, Tone 5 (Martyrs):

You, O Lord, shall protect us and preserve us from this generation and forever! (11:8)

**Epistle:** Heb. 11:24-26, 32-12:2. Heb. 12:1-10 (Martyrs). Alleluia, Tone 4:

Moses and Arron were among His priests; Samuel also was among those who called on His Name. (98:6)

*Verse:* They called the Lord and He answered them (98:6)

Another, Tone 4 (Martyrs):

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



**Gospel:** John 1:43-51 and Matt. 20:1-16 (Martyrs). Instead of “ It is truly worthy...,” “All creation rejoices in you...” is sung. **Koinikon:**

Praise the Lord from the havens... Rejoice in the Lord, You righteous! Praise befits the upright! Alleluia...

*NOTE: After the Dismissal of Matins the procession with Icons is to take place. However, it has become customary for this procession to take place after the Dismissal of Divine Liturgy, or even at a Sobornal Vespers service on Sunday Evening. It must be noted, however, that this practice is contrary to the order prescribed for the commemoration of the Triumph of Orthodoxy.*

## SECOND WEEK OF GREAT LENT

### Monday, March 10

*Fast day*

Martyr Quadratus and those with him: Cyprian, Dionysius, Anectus, Paul, Crescens, Dionysius (another), Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, Papias, Leonidas, Chariessa, Nunechia, Basilissa (Vasilissa), Nice (Nika, Victoria), Galla, Galina, Theodora, and many others, at Corinth (258, 267–268). Martyrs Quadratus, Saturninus, Rufinus, and the rest, of Nicomedia (3rd c.). Ven. Anastasia of Alexandria (567-568).

*No Liturgy*

*6<sup>th</sup> Hour:* Isaiah 4:2-5:7

*Vespers:* Genesis 3:21-4:7

Proverbs 3:34-4:22

**At Vespers (Sunday Evening):** Usual Beginning. No Kathisma. At “**Lord, I have cried...**” Stykhry on 10, Tone 4; 4 Penitential Stikhry (from the Triodion); Triodion – 3; Saint – 3; Glory... now and ever... Theotokion (Tone 1). Entrance and Great Prokeimenon, Tone 8:

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

*Verse:* From the ends of the earth, I have called to You (60:2)

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

*Verse:* So will I sing praises to Your Name forever (60:9)

“Vouchsafe, O Lord...” Litany of Supplication. **Aposticha:** All from the Triodion. And the rest, as on the previous Sunday (with the Act of mutual forgiveness omitted).

## **Tuesday, March 11**

*Fast day*

St. Sophronius, Patriarch of Jerusalem (638–644). Hieromartyr Pionius of Smyrna and those with him: Asclepiades, Macedonia, Linus, and Sabina (250). Translation of the Relics of Martyr Epimachus of Pelusium. Ven. Sophronius the Recluse, of the Kyiv Caves (Far Caves—13th c.).

*No Liturgy*

*6<sup>th</sup> Hour:*

Isaiah 5:7-16

*Vespers:*

Genesis 4:8-15

Proverbs 5:1-15

## **Wednesday, March 12**

*Fast day*

Ven. Theophanes the Confessor, of Sigriane (818). The Righteous Aaron the Highpriest (ca. 1500 B.C.). Righteous Phineas, grandson of Aaron (ca. 1500 B.C.). St. Gregory Dialogus, Pope of Rome (604). Ven. Simeon the New Theologian (1021).

*Liturgy of Presanctified Gifts*

*6<sup>th</sup> Hour:*

Isaiah 5:16-25

*Vespers:*

Genesis 4:16-26

Proverbs 5:15-6:3

**At the Liturgy of Presanctified Gifts (Served Wednesday Evening):** Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 1: Triodion – 6; Saint – 4 (with the first Stykhry being repeated); Glory..., now and ever... Theotokion (Tone 1). Entrance, Prokeimena and 2 Readings. And the rest of the Presanctified, according to the established order.

## **Thursday, March 13**

*Fast day*

Translation of the relics of St. Nicephorus, Patriarch of Constantinople (846). Martyr Sabinus (Abibus) of Egypt (287). Martyrs Africanus, Publius and Terence, of Carthage (3rd c.). Martyr Alexander of Macedonia (305–311). Martyr Christina of Persia (4th c.).

*No Liturgy*

*6<sup>th</sup> Hour:*

Isaiah 6:1-12

*Vespers:*

Genesis 5:1-24

Proverbs 6:3-20

## **Friday, March 14**

*Fast day*

Ven. Benedict of Nursia (543). St. Theognostus, Metropolitan of Kyiv and Rus' (1353). Rt. Blv. Great Prince Rostislav (Michael), Prince of Kyiv and Smolensk (1167). St. Eusemon the Confessor, Bishop of Lampsacus (9th c.).

*Liturgy of Presanctified Gifts*

*6<sup>th</sup> Hour:*

Isaiah 7:1-15

*Vespers:*

Genesis 5:32-6:8

Proverbs 6:20-7:1

**At the Liturgy of Presanctified Gifts (Served on Friday Evening):** Usual Beginning. At “**Lord, I have cried...**” Stykhry on 10, Tone 4: Triodion – 6; Saint 4 (with the first Stykhry being repeated); Glory..., now and ever... Dogmatic (Tone 4). Entrance, Prokeimena and 2 Readings. And the rest of the Presanctified, according to the established order.

**Small Compline:** At Small Compline, the Troparia for Saturday are sung.

## **Saturday, March 15**

*Wine & Oil*

SECOND SATURDAY OF LENT – MEMORIAL SATURDAY. Martyrs Agapius, Publius (Pausis), Timolaus, Romulus, two named Dionysius, and two named Alexander, at Cæsarea in Palestine (303). Hieromartyr Alexander of Side, in Pamphylia (270–275). Martyr Nicander of Egypt (ca. 302).

*Liturgy of St. John Chrysostom:*

Heb. 3:12-16

1 Thess. 4:13-17 (Departed)

Mark 1:35-44

John 5:24-30 (Departed)

**At Matins:** We sing “Alleluia” (Tone 2). Troparia: “Apostles, martyrs... (twice); Glory... Remember, O Lord...; Now and ever... O Holy Mother....” Usual Kathismas. And the rest, up to the Canons, as on the Saturday Before Meatfare.

**Canons:** Up to the end of Ode 5, we use the Canon to the Saint of the Day from the Menaion, on 6 (including the Irmos), and the Canon to the Patron Saint of the church or monastery, on 4. [If the dedication of the church or monastery is to the Lord or Theotokos, we first use the Canon to the church or monastery, on 6 (including the Irmos), and then the Canon from the Menaion, on 4.] After the Irmos we sing one Troparion, without any verse, and then, before the remaining Troparia we use the last 6 verses of the relevant Biblical Canticle, followed by “Glory..., Now and ever....” Starting with Ode 6, we omit the Canon of the church or monastery and use first the Canon from the Menaion, on 6, and the two 4—canted Canons from the Triodion, on 8, followed by two additional Troparia to the Martyrs and the Departed.

*NOTE: The Biblical Canticles are not read in full (as on the other weekdays), but with the Troparia of the 4-canted Canons, we use the last six verses of the appropriate Canticle. Before the Troparia of the Canon from the Menaion, we say, “Holy...(N)...., pray to God for us!”*

**Irmos:** From the Canon from the Menaion (or of the church or monastery—whichever is appropriate according to the rule outlined above). Katavasia: From the Canon from the Menaion (or of the church or monastery whichever happens to be sung last, according to the rules outlined above.) From Odes 6 on, the Katavasia is taken from the Triodion. After the 3rd Ode: Little Litany and Kontakion Menaion. After the 6th Ode: Little Litany of the Departed and Kontakion and Ikos Departed. The Magnificat is sung. After the 9th Ode, the Exapostilarion: Triodion. **Praises:** (read) with Stykhry on 4: To the Martyrs (from the Octoechos can be found in the Triodion); Glory... Departed; Now and ever... Theotokion. Small Doxology. Morning Litany. **Aposticha:** Departed (from the Octoechos can be found in the Triodion). “It is good to give thanks...” and the Trisagion. After “Our Father....” Troparia: As at the beginning of Matins. Litany of Fervent Supplication and the 1st Hour.

**At the Hours:** Troparia: “Apostles, martyrs....” Kontakion: “With the saints....”

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance: “Apostles, martyrs.... Remember, O Lord...; Glory... With the saints...; Now and ever... We have thee as a wall and a haven....” **Prokeimenon, Tone 8:**

Rejoice in the Lord and be glad, O you righteous. (31:11)

*Verse:* Blessed are they whose transgressions are forgiven, whose sins are covered. (31:1)

Another, Tone 6 (Departed):

Their souls shall dwell among good things. (24:13)

**Epistles:** Heb. 3:12–16 and 1 Thess. 4:13–17 (Departed). Alleluia, Tone 4:

The righteous cried and the Lord heard them, and He delivered them from all their troubles. (33:18)

*Verse:* Many are the afflictions of the righteous, and the Lord will deliver them out of them all. (33:20)

Another, Tone 6 (Departed):

Blessed are they whom You hast chosen and received, O Lord. Their memory is from generation to generation. (64:5; 101:13)

**Gospels:** Mark 1:35–44 and John 5:24–30 (Departed). **Koinonikon:**

Rejoice in the Lord, O you righteous! Praise befits the upright! Blessed are they whom You have chosen and received, O Lord. Their memory is from generation to generation. Alleluia....

### **Sunday, March 16**

*Wine & Oil*

SECOND SUNDAY OF GREAT LENT – TONE 5. ST. GREGORY PALAMAS. Martyr Sabinas of Egypt. Martyr Sabinas of Egypt. Martyr Papas of Lyconia (305–311). Apostle Aristobulus of the Seventy, Bishop of Britain (1st c.). Hieromartyr Alexander, Pope of Rome (119). Martyr Julian of Anazarbus (3rd c.). Hieromartyrs Trophimus and Thalus, of Laodicea (ca. 300).

*All-Night Vigil*

*5<sup>th</sup> Matins Gospel:*

Luke 24:12-35

*Divine Liturgy of St. Basil the Great:*

Heb. 1:10-2:3

Mark 2:1-12

Heb. 7:26-8:2 (Saint)

John 10:9-19 (Saint)

**At Great Vespers (All-Night Vigil):** “Blessed is the man...” (1st Kathisma). At “**Lord, I have cried...**” Stykhry on 10, Tone 5: Resurrection—6; St. Gregory—4; Glory... St. Triodion; now and ever... Dogmatic, Tone 5. Entrance, Prokeimenon of the Day. **Litya** (if desired): Stykhry of the church or monastery. Glory... Triodion; Now and ever... Theotokion. **Aposticha:** All Resurrection. Glory... Triodion; now and ever... Theotokion (Tone 6). **Troparia:** “Rejoice, O Virgin Theotokos...” (thrice).

**At Matins:** After “God is the Lord...” (Tone 5), **Troparia:** Resurrection (twice); Glory... Triodion; Now and ever... Resurrectional Theotokion (same Tone). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei is not sung. Then “Blessed are You, O Lord...,” and the rest, as on the previous Sunday. Hypoke and Antiphons: Resurrection. **Prokeimenon, Tone 5:**

Arise, O Lord my God, lift up Your hand! For You reign for ever. (9:33, 37).

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

“Let every breath...” **Gospel:** John 21:1–14. “Having beheld the Resurrection of Christ...” Psalm 50. **Hymns of Repentance (Tone 8):** “**Glory... Open to me the gates of repentance...**” (and the rest). “O God, save Your people...” **Canons:** Resurrection—4; Triodion—4; St. Gregory—6. Irmos: Resurrection. Katavasia: “I shall open my mouth...” After the 3rd Ode: Kontakion— Triodion; Kathisma Hymns—St. Gregory (from the Triodion). Glory..., now and ever... Theotokion. After the 6th Ode: Kontakion and Ikos—(Triodion). The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 5). Exapostilaria: Resurrection—5; Glory... Triodion; Now and ever... Theotokion. **Praises:** Tone 5, on 9: Resurrection—4 and Triodion—4 (including “Glory” and verses); Triodion (the last stikheron with its verse)—1; Glory... (repeat); Now and ever... “You are most-Blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:** “Today salvation...” Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron—5.

**At the Hours:** Troparia: Resurrection; Glory... St. Gregory. Kontakia: Triodion and St. Gregory (to be read alternately).

**At the Divine Liturgy of St. Basil the Great:** After the Entrance: **Troparia:** Resurrection, Church (if of Theotokos), and Saint; Kontakia: Resurrection, Triodion, Glory... Saint; Now and ever... Church (if of Theotokos) If not, then Kontakia: Church; Glory... Saint; Now and ever... Triodion. **Prokeimenon, Tone 5:**

You, O Lord, shalt protect us and preserve us from this generation for ever! (11:8)

*Verse:* Save me, O Lord, for there is no longer any righteous. (11:2)

Another, Tone 1 (Saint):

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

**Epistles:** Heb. 1:10–2:3 and Heb. 7:26–8:2 (St. Gregory) Alleluia, Tone 5:

I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your Truth from generation to generation. (88:2)

*Verse:* For You have said: Mercy will be established forever; Your truth will be prepared in the heavens. (88:3)

Another Alleluia, Tone 2 (St. Gregory):

The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment. (36:30)

**Gospels:** Mark 2:1-12 and John 10:9-16 (St. Gregory). Instead of “It is truly worthy...” “All of Creation...” is sung. **Koinikon:**

Praise the Lord from the heavens... Therighteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia...

### THIRD WEEK OF GREAT LENT

**Monday, March 17**

*Fast day*

Ven. Alexius the Man of God (411). Martyr Marinus Soldier of Palestine (260). St. Patrick Bishop of Armagh, Enlightener of Ireland (ca. 461).

*6<sup>th</sup> Hour:* Isaiah 8:13-9:7

*Vespers:* Genesis 6:9-22

Proverbs 8:1-21

**At Vespers (Sunday Evening):** Usual Beginning. No Kathisma. At “Lord, I call..., Stykhry on 10, Tone 2: 4 Penitential Stykhry (found in the Triodion); Triodion—3; Saint—3; Glory... Saint; Now and ever... Theotokion (Tone 2). Entrance and Great Prokeimenon, Tone 8:

Turn not away Your face from Your servant, for I am afflicted; hear me speedily, draw near to my soul and deliver it. (68:18–19)

*Verse:* Let Your salvation, O God, uphold me. (68:30)

*Verse:* Let the poor hear and be glad. (68:33)

*Verse:* Seek God, and your soul shall live. (68:33)

“Vouchsafe, O Lord...” Evening Litany. **Aposticha:** All Triodion. And the rest, as on the first Sunday of Lent (without the Act of mutual forgiveness).

## Tuesday, March 18

*Fast day*

St. Cyril, Archbishop of Jerusalem (386). Martyrs Trophimus and Eucarpus of Nicomedia (ca. 300). Ven. Aninas of the Euphrates.

*NO LITURGY*

*6th Hour:*

Isaiah 9:9–10:4

*Vespers:*

Genesis 7:1–5

Proverbs 8:32–9:11

## Wednesday, March 19

*Fast day*

Martyrs Chrysanthus and Daria , and those with them at Rome: Claudius, Hilaria, Jason, Maurus, Diodorus the Presbyter, and Marianus the Deacon (283). Martyr Pancharius, at Nicomedia (ca. 302).

*LITURGY OF PRESANCTIFIED GIFTS*

*6th Hour:*

Isaiah 10:12–20

*Vespers:*

Genesis 7:6–9

Proverbs 9:12–18

**At Liturgy of Presanctified Gifts (Served on Wednesday Evening):** Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 4: Triodion—6; Martyrs—4 (the 1st is repeated); Glory..., Now and ever... Theotokion (Tone 4). Entrance, Prokeimena and 2 Readings (cf. Lectionary and Triodion). And the rest of the Presanctified in order.

## Thursday, March 20

*Fast day*

The Holy Fathers who were slain at the Monastery of St. Sabbas: Ven. John, Sergius, Patrick, and others (796). Martyr Photina (Fatima, Svetlana) the Samaritan woman, and her sons: Martyrs Victor (named Photinos) and Joses; and her sisters Anatoli, Photo Photida, Paraskevi, Kyriaki, Nero’s Daughter Domnina, and the Martyr Sebastian (ca. 66 A.D.). Virgin Martyrs Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia and Theodosia, of Amisus (310). St. Nicetas the Confessor, Archbishop of Apollonias in Bithynia (9th c.).



*NO LITURGY*

*6th Hour:* Isaiah 11:10–12:2

*Vespers:* Genesis 7:11–8:3

Proverbs 10:1–22

**Friday, March 21**

*Fast day*

St. James the Confessor, Bishop of Catania (8th–9th c.). St. Cyril, Bishop of Catania (1st-2nd c.). St. Thomas, Patriarch of Constantinople (1610).

*LITURGY OF PRESANCTIFIED GIFTS*

*6th Hour:* Isaiah 13:2–13

*Vespers:* Genesis 8:4–21

Proverbs 10:31–11:12

**At Liturgy of Presanctified Gifts (Served on Friday Evening):** Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 7: Triodion–6; Saint–4. Glory..., now and ever... Dogmatic (Tone 5). Entrance, Prokeimena and 2 Readings. And the rest of the Presanctified in order.

**At Small Compline:** The troparia for Saturday are sung.

**Saturday, March 22**

*Wine & Oil*

THRID SATURDAY OF LENT – MEMORIAL SATURDAY. Hieromartyr Basil of Ancyra (362–363). Martyr Drosida, daughter of Emperor Trajan (1st-2nd c.). Ven. Isaac, Founder of the Dalmatian Monastery at Constantinople (4th c.).

*Liturgy of St. John Chrysostom:*

Heb.10:32–38

Mark 2:14–17

1 Thess. 4:13–17 (Departed)

John 5:24–30 (Departed)

**At Matins:** Matins is sung according to the same order as the previous Saturday.

**At the Hours:** Troparia: “Apostles, martyrs...” Kontakion: “With the saints...”

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance:“ Apostles, martyrs.... Remember, O Lord...; Glory... With the saints...; Now and ever... We have thee as a wall and a refuge....” Prokeimenon, Tone 8:

Rejoice in the Lord and be glad, O you righteous. (31:11)

*Verse:* Blessed are they whose transgressions are forgiven, whose sins are covered. (31:1)

Another, Tone 6 (Departed):

Their souls shall dwell in blessedness. (24:13)

**Epistles:** Heb. 10:32–38 and 1 Thess. 4:13–17 (Departed). **Alleluia, Tone 4:**

The righteous cried and the Lord heard them, and He delivered them from all their tribulations. (33:18)

*Verse:* Many are the afflictions of the righteous, and the Lord will deliver them out of them all. (33:20)

Another, Tone 6 (Departed):

Blessed are they whom You have chosen and received, O Lord. Their memory is from generation to generation. (64:5; 101:13)

**Gospels:** Mark 2:14–17 and John 5:24–30 (Departed). **Koinonikon:** Rejoice in the Lord, O you righteous! Praise befits the just! Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Their memory is from generation to generation. Alleluia...

## **Sunday, March 23**

*Wine & Oil*

THIRD SUNDAY OF GREAT LENT – TONE 6. VENERATION OF THE CROSS. Martyr Nikon and 199 disciples with him in Sicily (251). Ven. Nikon, Abbot of the Kyiv Caves (1088). Martyrs Philetas the Senator, his wife, Lydia, their sons Macedon and Theoprepus, Chronides the Notary, and Amphilochius the Captain, in Illyria (117–138).

*All-Night Vigil*

*6<sup>th</sup> Matins Gospel:*

Luke 24:36-53

*Liturgy of St. Basil the Great:*

Heb. 4:14-5:6

Mark 8:34-9:1

*NOTE: Before the beginning of the All-night Vigil, the priest, vested in Riassa, Epitrachelion, Cuffs and, phelonion, transfers the Precious Cross from the Table of Oblation to the Holy Table in the following manner (the Royal Doors and curtain*

*remain closed for this transfer):* **Priest:** “**Blessed is our God...**” The deacon (or reader) in the Altar: “Amen.” Trisagion. **After “Our Father...,” the priest censures the Cross and gives up the censer.** After the Exclamation, having made a prostration, he takes up the Cross over his head. In the Altar “Amen” is sung and the troparion, “O Lord, save Your people...; Glory..., Now and ever... the kontakion of the Cross.” For the transfer, two candlebearers go before the priest. The priest takes up the Cross from the Table of Oblation and places it in the place on the Holy Table where the Holy Gospel is usually situated. After the transfer, the priest censures three around the Holy Table (Thrice). (The Gospel is placed upright as during the Divine Liturgy.) Once all of these actions have been accomplished, the priest opens the curtain and the Royal Doors in order to begin the Vigil.

**At Great Vespers (All-night Vigil):** “Blessed is the man...” (1st Kathisma). At “**Lord, I have cried...**,” Stykhry on 10, Tone 6: Resurrection—6; Triodion—4; Glory... Triodion; Now and ever...; Dogmatic, Tone 6. Entrance and Prokeimenon of the Day. **Litya:** Stykhry of the church or monastery. Glory..., now and ever... Triodion. **Aposticha:** All Resurrection; Glory..., now and ever... Triodion. **Troparia:** “Rejoice, O Virgin Theotokos...” (twice), Cross (once).

**At Matins:** After “God is the Lord...” (Tone 3), **Troparia:** Resurrection (twice) Glory, now and ever... Resurrectional Theotokion (Tone 1). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei is not sung. “Blessed are You, O Lord...,” and the rest, as usual. Hypakoe and Antiphons: Resurrection, Prokeimenon, Tone 6:

Raise up Your might, O Lord, and come to deliver us. (79:3)

*Verse:* Hear us, O Shepherd of Israel, You who leads Joseph like a flock (79:2)

“Let every breath...” **Gospel:** Luke 24:36-53 “Having beheld the Resurrection of Christ...” Psalm 50 and the **Hymns of Repentance (Tone 8): “Glory... Open unto me the gates of repentance...”** (and the rest). “O God, save Your people...” **Canons:** Resurrection—4; Theotokos 2; Cross—8. Irmos: Resurrection. Katavasia: “Moses, the servant of God...” (Triodion). After the 3rd Ode: Kathisma Hymns: Cross. After the 6th Ode: Kontakion and Ikos—Cross. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 6). Exapostilaria: Resurrection—6; Glory... Cross; Now and ever... Triodion. **Praises:** Tone 6, on 9: Resurrection—4; Triodion—5 (with verses); Glory... Triodion; now and ever... “You are most-Blessed, O Theotokos...” (as usual). Great Doxology.

*Note: As the Stykhry of the Praises are being sung by the faithful, the celebrant vests in full vestments. When the faithful are singing the Doxology, the celebrant takes the censer from the server, and censures the Holy Cross decorated with flowers or basil. (thrice, on all four sides), which rests on the Holy Table. Then, while the faithful sing the concluding “Holy God...” to a slow and solemn melody, the celebrant makes three*

*prostrations before the Holy Table, takes up the Cross with the tray and, placing it upon his head, he proceeds around the Holy Table and out of the Altar through the north door. The priest is lead once again by two candlebearers, and the deacon with the censer. The procession (with the priest in the middle) rests in front of the Royal Doors, facing to the East, and as the final “Holy God” has been sung, the exclaims: “Wisdom! Let us attend!” The faithful now sing the troparion of the Cross, “O Lord, save Your people...” (thrice). The priest proceeds to the centre of the church and places the Cross on a table or analogion specially prepared for this purpose; and he once again censens the Cross from the four sides of the table or analogion, going around it three times. Once this censuring has been accomplished, the priest sings (Tone 6), “Before Your Cross...” this is repeated three times by the faithful. During this singing, the priest makes 2 prostrations in front of the Cross and venerates it, he then makes one more prostration. The Cross is then venerated by the other clergy in order of presbya and by all the faithful, in the same manner.*

As the veneration of the Cross is taking place, the faithful sing the Stykhry, “Come, O you faithful...” and the rest. Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron—6.

**At the Hours:** Troparia: Resurrection; Glory... Cross Kontakion: Cross.

**At the Divine Liturgy of St. Basil the Great:** After the Entrance: **Troparia:** Resurrection and Cross; Glory..., Now and ever... Cross. Instead of the Trisagion we sing, “Before Your Cross...” Prokeimenon, Tone 6 (Cross):

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

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

**Epistle:** Heb. 4:14–5:6 Alleluia, Tone 8 (Cross):

Remember Your congregation which You have purchased of old. (73:2)

*Verse:* God is our King before the ages: He hath wrought salvation in the midst of the earth. (73:12)

**Gospel:** Mark 8:34–9:1 **Instead of “It is truly worthy...,”** we sing “All creation rejoices in you....” **Koinonikon:**

The light of Your countenance O Lord, has been signed upon us. Alleluia....

*NOTE: The Cross adorned with flowers or Basil remains in the middle of the Church for veneration until Friday of the Third Week of Great Lent. On Friday, after the Dismissal of the Hours, it is venerated once more, during the singing of the Stykhry, just as when the Cross was first brought out. Then, the priest takes up the Precious Cross on his head, and bears it into the Holy Altar once more.*

**At Vespers (Sunday Evening):** Usual Beginning. No Kathisma. At “**Lord, I have cried...**” Stykhry on 10, Tone 6: 4 Penitential Stykhry (found in the Triodion); Triodion—3; Forefeast - 3; Glory..., now and ever... Theotokion Forefeast. Entrance and Great Prokeimenon, Tone 8:

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

*Verse:* From the ends of the earth I have called to You (60:2)

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

*Verse:* So will I sing praises to You Name forever (60:9)

“Vouchsafe, O Lord....” Litany of Supplication. **Aposticha:** All Triodion. Glory..., now and ever... Forefeast. And the rest, as on the previous Sunday.

## FOURTH WEEK OF GREAT LENT

### Monday, March 24

*Wine & Oil*

Forefeast of the Annunciation. Ven. Zachariah the Recluse. St. Artemius, Bishop of Seleucia (1st- 2nd c. ). Ven. James the Confessor (8th-9th c.).

Ven. Zachariah, Ascetic, of the Kyiv Caves (Far Caves — 13th–14th c.)

*No Liturgy*

*6<sup>th</sup> Hour:*

Isaiah 14:24-32

*Vespers:*

Genesis 8:21-9:7

Proverbs 11:19-12:6

Genesis 28:10-17 (Theotokos)

Ezekiel 43:27-44:4 (Theotokos)

Proverbs 9:1-11 (Theotokos)

**At Vespers (Served on Monday):** Usual Beginning. No Kathisma. At “**Lord, I have cried...**” Stykhry on 8, Tone 8: Triodion – 3; Feast – 5. Glory..., now and ever... Feast. Entrance, Prokeimena from the Triodion, and 5 Readings. **Aposticha:** All taken from the Triodion. Glory..., now and ever... Feast (Tone 4 – from the Aposticha of Great Compline). **Troparion: Feast.** Litany of Fervent Supplication. **Priest: “Wisdom.”** Faithful: “Give the blessing!” Priest: “Blessed is the One-Who-Is, Christ our God...”

Reader: “Amen. O Heavenly King, establish...” Priest: “O Lord and Master of my life...” (only once). **However, if the Typika was read before Vespers:** “O Most Holy Trinity...” Blessed be the Name of the Lord... (thrice). Glory..., now and ever... “I will bless the Lord at all times...” (Psalm 33). Priest: “Wisdom” Faithful: “It is truly worthy...” **Priest: “Most holy Theotokos, save us!”** Faithful: “Glory..., now and ever... Lord, have mercy (thrice). Give the blessing!” Priest: (Dismissal). **And, if the Typika was not read prior to Vespers: Priest: “Glory to You...”** Faithful: “Glory... now and ever... Lord, have mercy (thrice). Give the blessing.” Priest: Dismissal.

## Tuesday, March 25

*Fish, Wine & Oil*

### Annunciation of Our Most-Holy Lady, Theotokos and Ever- Virgin Mary.

<i>Matins Gospel:</i>	Luke 1:39–49, 56
<i>6th Hour:</i>	Isaiah 4:2–5:7
<i>Vespers:</i>	Genesis 9:8-17
	Proverbs 12:8-22
	Exodus 3:1–8 (Theotokos)
	Proverbs 8:22–30 (Theotokos)
<i>Liturgy of St. John Chrysostom:</i>	Heb. 2:11–18 (Theotokos)
	Luke 1:24–38 (Theotokos)

**At Great Compline:** Usual Beginning. After the 1<sup>st</sup> Trisagion: **Troparion:** Feast. After the 2<sup>nd</sup> Trisagion: Kontakion: Feast. After the Small Doxology: **Litya:** All Feast. **Aposticha:** All Feast. At the Blessing of the Loaves, **Troparion:** Feast (thrice). “Blessed be the Name of the Lord...” (thrice) and the Dismissal is said by the priest before the Royal Doors.

**At Matins:** After “God is the Lord...” (Tone 4), **Troparion:** Feast (thrice). Usual Kathismas. Kathisma Hymns: After the 1<sup>st</sup> Kathisma Reading—both from the Triodion; after the 2<sup>nd</sup> and 3<sup>rd</sup>—Feast. Polyelei: and the Magnification

With the Archangel’s voice we cry aloud to you, O Pure One: Rejoice, O Full of Grace, the Lord is with you!

*Verse:* Give the King Your justice, O God, (71:1)

*Verse:* And Your truth, grant to His Son (71:1)

After the Polyelai: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, “From my youth....” Prokeimenon, Tone 4:

From day to day proclaim the salvation of our God! (95:2)

*Verse:* O sing to the Lord a new song; sing to the Lord, all the earth! (95:1)

“Let every breath....” **Gospel:** Luke 1:39–49, 56. Psalm 50, and the After-Gospel Stykhry: “Glory... Through the prayers of the Theotokos... Now and ever... (repeat)... Have mercy on me...” and the Stikheron to the Feast (Tone 2). “O God, save Your people....” **Canons:** Feast—14. **The Biblical Canticles are not sung.** **Irmos:** Both from the Feast. Katavasia: Feast. [On Odes 2, 8 & 9: Feast—6; Triodion (both)—8. **Irmos:** From the 1st Canon of the Feast; Katavasia: Triodion.] After the 3rd Ode: Kathisma Hymns—Feast. After the 6th Ode: Kontakion and Ikos—Feast. The Magnificat is not sung, but rather the refrain, “O earth, announce good tidings...,” and the rest, of the Feast. Before the troparia of the Canons from the Triodion, we sing “Glory to You, O our God, glory to You!” [Before the Theotokia of the 3-Canticle Canons, we use the refrain of the Feast.] After the 9th Ode, the Exapostilaria: Feast. **Praises:** (read); Stykhry—Tone 1 on 4: All Feast. Glory..., Now and ever... Feast. Small Doxology. Litany of Supplication. **Aposticha:** Triodion. Glory..., now and ever... Feast. “It is good to give thanks...” and the Trisagion. After “Our Father...,” Troparion: Feast. Litany of Fervent Supplication. **Priest: “Wisdom;”** Choir: “Father, bless;” Priest: “Blessed is the One-Who-Is...”; Reader: “Amen. O heavenly King, establish...” Priest: Prayer of St. Ephraim (once, with 3 Prostrations). Then the First Hour.

*NOTE: The faithful are now anointed with holy oil, while the Stykhry of the Feast are sung.*

**At the Hours:** The 1st Hour is read with the usual Kathisma (cf. appendix), but without bows. The Troparion and Kontakion are taken to the Feast. The Prayer of St. Ephraim with 3 Prostrations. Dismissal. The 3rd, 6th, and 9th Hours are read with Kathismas (cf. appendix), but without bows. At the 6th Hour, Prokeimenon and Old Testament Reading.

**At the Typika:** The Beatitudes are read quickly without bows. “Remember us, O Lord.... The Heavenly Choirs.... Loose, remit...”; after “Our Father...,” Kontakion: Feast. “Lord, have mercy...(40 times). Glory..., Now and ever... More honourable...” and the Prayer of St. Ephraim with 3 Prostrations. “O All Holy Trinity...” and the Dismissal (as before Presanctified).

**At Vespers (on Tuesday, without bows or Kathisma):** At “**Lord, I have cried...**,” Stykhry on 10, Tone 3: Triodion—3 (from the Aposticha; the verse to the Martyrs is omitted); Triodion—3 (from “Lord, I Have cried....”); Feast—4; Glory..., Triodion; Now and ever... Feast.

*Note: During the singing of the Stykhry the priest serves Proskomedia.*

**Entrance with the Gospel**, Prokeimenon and 4 Readings. Little Litany and Trisagion, and the rest of the Liturgy of St. John Chrysostom according to the established order.

**At the Divine Liturgy of St. John Chrysostom:** Prokeimenon, Tone 4:

From day to day proclaim the salvation of our God! (95:2)

*Verse:* O sing to the Lord a new song; sing to the Lord, all the earth! (95:1)

**Epistle:** Heb. 2:11–18. Alleluia, Tone 1:

He shall descend like rain upon the fleece, like drops of rain that water the earth. (71:6)

*Verse:* May His Name be blessed forever; may His Name continue even longer than the sun. (71:17)

**Gospel:** Luke 1:24–38. **Instead of “It is truly worthy...,”** we sing, “You are a living Temple of God...” (Irmos of Ode 9 of the Festal Canon). **Koinonikon:**

The Lord hath chosen Zion; He hath desired it for His habitation. Alleluia....

*NOTE: On this day fish, wine and oil are permitted.*

**Compline** is served joyously and without bows. The Canon is omitted on this day. The Prayer of St. Ephraim is said in its usual place with 4 Prostrations and 12 Bows. And the rest of Compline as usual.

**Wednesday, March 26**

*Wine & Oil*

Apodosis. of the Annunciation. Synaxis of the Archangel Gabriel. Martyrs Bathusius and Bercus—Presbyters, Arpilus—Monk, Abibus, Agnus, Reasus, Igathrax, Iscoeus, Silas, Signicus, Sonirilus, Suimbalus, Thermus, Phillus — laymen, and the women: Anna, Alla, Larissa, Monco, Viro, Animais, Gaatha and Duklida, in the Crimea (375). St. Malchus of Syria (4th c.). Ven. Basil the New, Anchorite, near Constantinople (10th c.). Martyr Montanus, Presbyter, of Singidunum, and his wife, Maxima (235).

*LITURGY OF PRESANCTIFIED GIFTS*

*6th Hour:*

Isaiah 26:21–27:9

*Vespers:*

Genesis 9:18–10:1

Proverbs 12:23–13:9



*NOTE: Since this day is also the Wednesday of the Week of the Cross, the Archangel Gabriel is not commemorated today, rather, the remembrance of the Archangel is read at Compline on another day.*

**At Matins:** Usual Beginning for Lenten services. Hymns to the Trinity in the tone of the week. Usual Kathismas. Kathisma Hymns: Triodion. **Canons:** Feast – 6; Cross – 4; [On odes 3, 8, & 9: Feast – 4; Cross – 2; Triodion (both) – 8. Irmos: Feast. Katavasia: Triodion.] After the 3<sup>rd</sup> Ode: Kontakion (“O Victorious Leader...”) and Ikos – Feast. Kathisma Hymns: Triodion; Glory..., now and ever... Feast. After the 6<sup>th</sup> Ode: Kontakion and Ikos – Cross **Aposticha:** All Triodion. And the rest of Matins as usual.

**At Liturgy of Presanctified Gifts (Served on Wednesday):** Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 4: Triodion—6; Martyr—4 (the 1st is repeated). Glory..., now and ever... Theotokion (Tone 8). Entrance, Prokeimena and 2 Readings. And the rest of the Presanctified according to the established order.

*NOTE: At this time of the Great Fast, the Litany for those Preparing for Holy Illumination is once again included.*

### **Thursday, March 27**

*Fast day*

Martyr Matrona of Thessalonica (3rd-4th c.). Martyrs Manuel and Theodosius (304). Ven. John the Clairvoyant, Anchorite, of Egypt (394– 395).

*NO LITURGY*

*6th Hour:*

Isaiah 28:14–22

*Vespers:*

Genesis 10:32–11:9

Proverbs 13:19–14:6

### **Friday, March 28**

*Fast day*

Ven. Ilarion the New, Abbot of Pelecete (ca. 754). Ven. Stephen the Wonderworker, Abbot of Tryglia (9th c.). Monk Martyr Eustratius of the Kyiv Caves (Near Caves—1097). Martyrs Jonah and Barachisius, and those with them, in Persia: Zanitas, Lazarus, Maruthas (Marotas), Narses, Elias, Marinus (Mares), Abibus, Sembeeth (Sivsithina), and Sabbas (4th c.).

*LITURGY OF PRESANCTIFIED GIFTS*

*6th Hour:*

Isaiah 29:13–23

*Vespers:*

Genesis 12:1–7

**At the Liturgy of Presanctified Gifts** (Served on Friday Evening):

Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 7: Triodion—6; Saint—4 (the 1st is repeated); Glory..., Now and ever... Dogmatic (Tone 6). Entrance, Prokeimena and 2 Readings. And the rest of the Presanctified according to the established order.

**At Small Compline:** The troparia for Saturday are sung.

**Saturday, March 29**

*Wine & Oil*

FOURTH SATURDAY OF GREAT LENT. – MEMORIAL SATURDAY. Hieromartyr Mark, Bishop of Arethusa, Martyr Cyril the Deacon, of Heliopolis, and others who suffered under Julian the Apostate (ca. 364). St. Eustathius the Confessor, Bishop of Bithynia (9th c.). Ven. John of the Desert (4th c.).

*DIVINE LITURGY OF ST. JOHN CHRYSOSTOM:*

Heb. 10:32–38

Mark 2: 7–14

1 Cor. 15:47–57 (Departed)

John 5:24–30 (Departed)

**At Matins:** We sing Matins as on the previous Saturday.

**At the Hours:** Troparia: “Apostles, martyrs...” Kontakion: “With the saints...”

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance: “Apostles, martyrs...; Remember, O Lord...; Glory... With the Saints...; Now and ever... We have you as a wall and a refuge...” Prokeimenon, Tone 8:

Rejoice in the Lord and be glad, O ye righteous. (31:11)

*Verse:* Blessed are they whose transgressions are forgiven, whose sins are covered. (31:1)

Another, Tone 6 (Departed):

Their souls shall dwell in blessedness. (24:13)

**Epistles:** Heb. 10:32–38 and 1 Cor. 15:47–57 (Departed). Alleluia, Tone 4:

The righteous cried and the Lord heard them, and He delivered them from all their troubles. (33:18)

*Verse:* Many are the afflictions of the righteous, and the Lord will deliver them out of them all. (33:20)

Another, Tone 6 (Departed):

Blessed are they whom You have received, O Lord. Their memory is from generation to generation. (64:5; 101:13)

**Gospels:** Mark 2:71–14 and John 5:24–30 (Departed). **Koinonikon:**

Rejoice in the Lord, O you righteous! Praise befits the upright! Blessed are they whom You have received, O Lord. Their memory is from generation to generation. Alleluia....

**Sunday, March 30**

*Wine & Oil*

FOURTH SUNDAY OF GREAT LENT — TONE 7. Ven. John Climacus of Sinai, author of *The Ladder* (6th c.). Prophet Joad (1 Kings 13:11—10th c. B.C.). Apostles Sosthenes, Apollos, Cephas, Cæsar, and Epaphroditus, of the Seventy (1st c.). St. Eubula, mother of St. Panteleimon (ca. 303). Ven. John the Silent of St. Sabbas' Monastery (6th c.). St. Zosimas, Bishop of Syracuse (ca. 662). St. Sophronius, Bishop of Irkutsk (1771).

*ALL-NIGHT VIGIL*

*7<sup>th</sup> Matins Gospel:*

John 20:1-10

*Liturgy of St. Basil the Great:*

Heb. 6:13–20

Eph. 5:9–19 (St. John)

Mark 9: 17–31

Matt. 4:25–5:12 (St. John)

**At Great Vespers (All-night Vigil):** “Blessed is the man...” (1st Kathisma). At “**Lord, I have cried...**” Stykhry on 10, Tone 7: Resurrection—7; St. John—3; Glory... St. John; Now and ever... Dogmatic, Tone 7. Entrance and Prokeimenon of the Day. **Litya:** Stykhry of the church or monastery. **Aposticha:** All Resurrection. Glory... St. John; Now and ever... Resurrectional Theotokion (Tone 2). **Troparion:** “Rejoice, O Virgin Theotokos...” (thrice).

**At Matins:** After “God is the Lord...” (Tone 7), **Troparia:** Resurrection (twice); Glory... St. John; Now and ever... Resurrectional Theotokion (Tone 1). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelai: is not sung. “Blessed are You, O Lord...,” and the rest, as on the previous Sunday. Hypakoe and Antiphons: Resurrection. Prokeimenon, Tone 7:

Arise, O Lord my God, lift up Your Hand! Do not forget Your poor forever. (9:33).

*Verse:* I will confess You, O Lord, with my whole heart. I will tell of all Your Miracles. (9:1)

“Let every breath....” **Gospel:** Matt. 28:16–20. “Having beheld the Resurrection of Christ...” Psalm 50, the Hymns of Repentance, and the rest, as on the previous Sunday. “O God, save Your people...” **Canons:** Resurrection—4; Theotokos—2; Triodion—4; St. John—4. **Irmos:** Resurrection. **Katavasia:** “I shall open my mouth....” After the 3rd Ode: Kontakion and Ikos - St. John. **Kathisma Hymns:** Triodion. After the 6th Ode: Kontakion and Ikos—Resurrection. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 7). **Exapostilaria:** Resurrection—7; Glory... St. John; Now and ever... Theotokion. **Praises:** Tone 7, on 9: Resurrection—8; Triodion (with its verse)—1; Glory... (repeat); Now and ever... “You are most-Blessed, O Theotokos...” (as usual). **Great Doxology. Troparion:** “Today Salvation....” Usual Litanies and Dismissal. Glory..., now and ever... Gospel Stikheron—7.

**At the Hours:** Troparia: Resurrection; Glory... St. John. Kontakia: St. John and Resurrection (to be read alternately).

**At the Divine Liturgy of St. Basil the Great:** After the Entrance: **Troparia:** Resurrection, Church (if of the Theotokos or Saint(s)), and St. John; **Kontakia:** Resurrection, Church (if of Saint(s)); Glory... St. John; Now and ever... Church (if of Theotokos). If not, then “O Protection of Christians....” Prokeimenon, Tone 7:

The Lord shall give strength to His people! The Lord shall bless His people with peace! (28:11).

*Verse:* Offer to the Lord, O you sons of God! Offer young rams to the Lord! (28:1).

Another, Tone 7: (St. John):

Let the saints be exalted in glory; let them sing for joy on their couches (149:5)

**Epistles:** Heb. 6:13-20 and Eph. 5:9-19 (Saint). Alleluia, Tone 7:

It is good to give thanks to the Lord, to sing praises to Your Name, O Most High! (91:2)

*Verse:* To declare Your mercy in the morning and Your truth by night (91:3)

Another, Tone 4 (St. John):

They that are planted in the house of the Lord shall flourish in the courts of our God. (91:13)

**Gospels:** Mark 9:17-31 and Matt. 4:25-5:12. Instead of “It is truly worthy...,” we sing, “All creation rejoices in you...” Koinonikon:

Praise the Lord from the heavens.... The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

### FIFTH WEEK OF GREAT LENT

**Monday, March 31**

*Fast day*

St. Hypatius the Wonderworker, Bishop of Gangra (ca. 336). Ven. Hypatius the Healer, of the Kyiv Caves (Far Caves—14th c.). Ven. Apollonius, Ascetic, of Egypt (4th c.). Hieromartyr Abdas, Bishop of Persia, and Martyr Benjamin the Deacon (418–424). Ven. Hypatius, Abbot of Rufinus in Chalcedon (ca. 446). St. Jonah, Metropolitan of Kyiv and all Rus’, the Wonder worker. (1461). Synaxis of the Venerable Fathers of the Kyiv Caves Monastery. Ven. Maria of Paris (1945).

*NO LITURGY*

*6th Hour:*

Isaiah 37:33–38:6

*Vespers:*

Genesis 13:12–18

Proverbs 14:27–15:4

**At Vespers (Sunday Evening):** Usual Beginning. No Kathisma. At “**Lord, I have cried...**,” Stykhry on 10, Tone 3: 4 Penitential Stykhry (found in the Triodion); Triodion—3; Saints—3; Glory..., Now and ever... Theotokion (Tone 1). Entrance and Great Prokeimenon,

**Great Prokeimenon Tone 8:**

Turn not away Your face from Your servant, for I am afflicted; / hear me speedily, draw near to my soul and deliver it. (68:18–19)

*Verse:* Let Your salvation, O God, uphold me. (68:30) V. Let the poor see and be glad. (68:33)

*Verse:* Seek God, and your soul shall live. (68:33)

“Vouchsafe, O Lord....” Evening Litany. Aposticha: All Triodion. And the rest, as on the previous Sunday.

## APRIL

### Tuesday, April 1

*Fast day*

Ven. Mary of Egypt (522). Ven. Gerontius, Canonarch, of the Kyiv Caves (Far Caves—14th c.). Ven. Macarius, Abbot of Pelecete (ca. 830). Martyrs Gerontius and Basilides. Righteous Achaza. (2nd c.)

*NO LITURGY*

*6th Hour:*

Isaiah 40: 18–31

*Vespers:*

Genesis 15: 1–15

Proverbs 15: 7–19

### Wednesday, April 2

*Fast day*

Ven. Titus the Wonderworker (9th c.). Martyrs Amphianus and Edesiusth of Lycia (306). Martyr Polycarp of Alexandria (4th c.).

*LITURGY OF PRESANCTIFIED GIFTS*

*6th Hour:*

Isaiah 41:4–14

*Vespers:*

Genesis 17:1–9

Proverbs 15: 20–16:9

*NOTE: Due to the reading of the Great Canon at Matins (served in the evening on the 5<sup>th</sup> Wednesday of the Great Fast), the Liturgy of Presanctified Gifts for practical reasons may served in the morning on Wednesday, or may also be served the following day at its usual hour.*

**At Liturgy of Presanctified Gifts:** Usual beginning. 7th Kathisma. At “**Lord, I have cried...**,” Stykhry on 29, Tone 8: All Triodion. Glory... Triodion; Now and ever... Theotokion (Tone 4): *NOTE: In the original Greek the initial letters of 24 of the Stykhry by Simeon form an acrostic of the Greek alphabet. The Faithful begin sinning the Stykhry after the verse, “Sinners will fall into their own nets...” Entrance, Prokeimena and Readings. And the rest of the Presanctified in according to the established order.*

**At Compline:** On this day, Compline is not served in the church, it can be said privately without bows After the Trisagion, the Kontakion: “O my soul, arise...” (From the Great Canon) is said.

## Thursday, April 3

*Fast day*

GREAT CANON OF ST. ANDREW OF CRETE. Ven. Nicetas the Confessor, Abbot of Medikion (824). Virgin Martyr Theodosia of Tyre and Martyr Irene (307–308). St. Illyricus of Mt. Myrsinon in the Peloponnesus. Martyrs Elpidephorus, Dius, Bithonius and Galycus.

### *LITURGY OF PRESANCTIFIED GIFTS*

*6th Hour:* Isaiah 42:5–16  
*Vespers:* Genesis 18:20–33  
Proverbs 16:17–17:17

**At Midnight Office:** Midnight Office is not served in the Church, rather, it is said privately and without bows.

**Matins (on Wednesday Evening):** On Wednesday Evening, about the 4th Hour of the night (that is, about 10:00 pm, although for practical reasons this service in parishes is served in the early evening), Matins begins: **Priest: “Blessed is our God...”** Reader: “Amen. O Heavenly King...,” etc., and then Psalms 19 and 20, with the usual Troparia and the abbreviated Litany. Following this, the Hexapslams are read from the middle of the church. This is followed by the Great Litany, as usual, the “Alleluia” and the Hymns to the Trinity are sung by the faithful, in the Tone of the Week. These are followed by the 8th Kathisma and then the Kathisma Hymns to the Apostles in the Tone of the Week (taken from the Triodion).

At this time, the first part of the Life of St. Mary of Egypt: Reader: “The Reading of the life of our venerable Mother Mary of Egypt. Bless, father, to read!” **Priest: “Through the prayers of our venerable Mother Mary, Lord Jesus Christ our God, have mercy on us!”** Reader: “Amen,” and begins reading. He reads to the sentence: “May I find mercy on the day of judgement...” Followed by Psalm 50. “O God, save Your people...” is not said, but immediately rather, the Great Canon, is piously sung by the faithful. [The Biblical Canticles are not sung.] After the 3rd Ode: Kathisma Hymns—Triodion.

The second part of the Life of St. Mary of Egypt is now read beginning at: “The elder wept and the woman began her story...” After the second section is finished, the 4th Ode begins with the two 3-canticle Canons from the Triodion (to the Apostles), which are read without prostrations. After the 6th Ode: Kontakion and Ikos—Triodion. Then the Beatitudes with Troparia are sung, while making one bow is made at each. The

Magnificat is sung. After the 9th Ode, the Exapostilaria: (In the Tone of the Week).

**Praises: (which are read)** Small Doxology. Morning Litany. **Aposticha:** All Triodion. “It is good to give thanks...” and the Trisagion. After “Our Father...,” Troparion: “Standing in the Temple.... Lord, have mercy” (40 times). Glory... Now and ever... More honourable... In the Name of the Lord, father, bless.” Priest: “Blessed is the One-Who-Is...” Reader: “Amen. O heavenly King, establish...” Priest: Prayer of St. Ephraim (once with 3 prostrations). Then the First Hour. (If First Hour is not served, the Priest continues with “Glory to You...” and the dismissal)

**At the Hours:** Matins is followed immediately by the First Hour, without the reading of a Kathisma. (At the other Hours, the assigned Kathisma are to be read. At all the Hours on this day, the troparion of the Hour and verses are not sung, rather, they are to be read quickly by the reader, accompanied by bows and not by full prostrations. After the Trisagion, at all the Hours, the Kontakion: “O my soul, my soul arise...” ( taken from the Great Canon) is read. The Prayer of St. Ephraim with 3 prostrations.

**At the Typika** The Beatitudes are not sung, but read, without prostrations. The Prayer of St. Ephraim with 3 prostrations.

**At the Liturgy of Presanctified Gifts:** Usual Beginning. At “Lord, I call...,” Stykhry on 10, Tone 8: Triodion—6; Saint—4 (the 1st is repeated); Glory..., Now and ever... Cross-Theotokion (Tone 5). Entrance, Prokeimena and 2 Readings (cf. Lectionary and Triodion). And the rest of the Presanctified in order.

## **Friday, April 4**

### *Fast Day*

Ven. Joseph the Hymnographer (883). Ven. George of Mt. Maleon. Ven. Joseph the Much-suffering, of the Kyiv Caves (Far Caves—14th c.). Ven. Zosimas, of Palestine (4th c.). Virgin Martyr Pherbutha of Persia, her sister and servants (341–343). Ven. Theonas, Archbishop of Thessalonica (1545).

### *LITURGY OF PRESANCTIFIED GIFTS*

*6th Hour:* Isaiah 45:11–17

*Vespers:* Genesis 22: 1–18

Proverbs 17:17–18:5

**At Liturgy of Presanctified Gifts (on Friday):** Usual Beginning. 18th Kathisma. At “**Lord, I have cried...**,” Stykhry on 10, Tone 6: Triodion—3; Theotokos—7; Glory..., now and ever... Theotokion (Tone 2— from the Triodion). Entrance, Prokeimena and 2 Readings. And the rest of the Presanctified according to the established order.



**At Compline:** On this day, Compline is not served in the Church, rather, it is said privately. The Canon for the Departed in the Tone of the Week, and the Canon to the Saint of the Day taken from the Menaion.

## **Saturday, April 5**

*Wine & Oil*

FIFTH SATURDAY OF GREAT LENT – SATURDAY OF THE AKATHIST TO THE MOST HOLY THEOTOKOS. Martyrs Agathopodes the Deacon, Theodulus the Reader, and those with them, at Thessalonica (ca. 303). Ven. Publius of Egypt (4th c.). Sts. Theonas, Simeon and Phorbinus, of Egypt (4th c.). Ven. Mark the Anchorite, of Athens (400). St. Plato the Confessor, of Studion (814). Ven. Theodora of Thessalonica (892).

*Liturgy of St. John Chrysostom:*

Heb. 9:24–28

Heb. 9:1–7 (Theotokos)

Mark 8:27–31

Luke 10:38–42; 11:27–28  
(Theotokos)

**Midnight Office:** Not served in the church, rather, it is said privately.

**At Matins (on Friday Evening):** Matins begins in the usual way on Friday Evening, about the 4th Hour of the night (10:00 pm). However, In a parish setting, ( just as with Matins on Wednesday of the 5<sup>th</sup> Week), Matins may be served earlier, (at around 6pm or 7pm on Friday Evening). After the Hexapsalms and the Great Litany, “God is the Lord...” (Tone 8) is sung, with the Troparion (Tone 8) to the Theotokos, piously, three times. 16th Kathisma, Small Litany and Kontakion (Tone 8): “O Champion Leader...” is sung piously. As this is taking place, the deacon censens the Iconostasis and the people. Then the priest, standing in the centre of the church, reads the first section of the Akathist Hymn; it is important to note that all remain standing while it is read. From the Akathist Hymn: Ikos 1 through Kontakion 4. Then, once again, the Kontakion, “O Champion Leader...” is sung by the faithful.

17th Kathisma, Small Litany, and again the Kontakion: “O Champion Leader...” The priest then reads the second section of the Akathist Hymn. [From the Akathist: Ikos 4 through Kontakion 7.] Then again the Kontakion: “O Champion Leader...” Psalm 50.

**Canons:** Up to the end of Ode 5, we use the Canon of the patron Saint(s) of the church or monastery, including the Irmos, on 6, and then the Canon of the Theotokos, including the **Irmos**, on 6. [If the church or monastery be dedicated to the Theotokos, we use only the Canon of the Theotokos (from the Triodion), singing the Irmos of each Ode twice, and then repeating the troparia, so as to make up the number 10.] the Irmos of the Canon of the Theotokos is repeated at the end as Katavasia. between the troparia we say, “Most-holy Theotokos, save us!” After the 3rd Ode: Small Litany and again the

Kontakion: “O Champion Leader...” The priest then reads the third section of the Akathist Hymn. [From the Akathist: Ikos 7 through Kontakion 10.] Then again the Kontakion: “O Champion Leader...”

Kathisma Hymn—Theotokos (from the Triodion). After the 5th Ode: We now begin to use the two 4-canticle Canons from the Triodion and the Canon of the patron Saint of the church or monastery is omitted. We first read the Canon of the Theotokos, on 6, and the two Canons from the Triodion: 1st, on 4; 2nd, on 4. Katavasia: “You who delivered the Prophet from the whale...” (Triodion). After the 6th Ode: Small Litany and again the Kontakion: “O Champion Leader...” The priest reads the fourth and final section of the Akathist Hymn. [From the Akathist: Ikos 10 to the end.] And again the Kontakion, “O Champion Leader...” The Magnificat is sung. After the 9th Ode, the Exapostilarion: Theotokos (from the Triodion). **Praises:** Tone 4, on 4: All Triodion. Glory..., now and ever... Theotokos (from the Triodion). Great Doxology. **Troparion:** Theotokos. Usual Litanies and Dismissal.

**At the Hours:** Troparion: Theotokos. Kontakion: Theotokos.

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance: Troparion—Theotokos; Glory..., Now and ever... Kontakion—Theotokos. Prokeimenon, Tone 3 (Song of the Theotokos):

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

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

**Epistle:** Heb. 9:24–28 and Heb. 9:1–7 (Theotokos). Alleluia, Tone 8:

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

*Verse:* The Lord has sworn to David an oath and will not annul. (131:11)

**Gospels:** Mark 8:27–31 and Luke 10:38–42; 11:27–28 (Theotokos). Koinonikon:

I will receive the cup of salvation and call on the Name of the Lord. Alleluia....

## **Sunday, April 6**

*Wine & Oil*

FIFTH SUNDAY OF GREAT LENT — TONE 8. ST. MARY OF EGYPT. St. Eutychius, Archbishop of Constantinople (582). St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs (885). St. Platonis of Nisibis (Syria— 308). 120 Martyrs of Persia (344–347).

*All-night Vigil*

*8th Matins Gospel:*

John 20:11-18

*Liturgy of St. Basil the Great:*

Heb. 9:11–14

Gal. 3:23–29 (St. Mary)

Mark 10:32–45

Luke 7:36–50 (St. Mary)

**At Great Vespers (All-night Vigil):** “Blessed is the man...” (1st Kathisma). At “**Lord, I have cried...**” Stykhry on 10, Tone 8: Resurrection—6; St. Mary 4: Glory... Triodion; Now and ever... Dogmatic, Tone 8. Entrance and Prokeimenon of the Day. **Litya:** Stykhry of the church or monastery. **Aposticha:** All Resurrection Glory... Triodion; Now and ever... Theotokion (Tone 2). **Troparion:** “Rejorice, O Virgin Theotokos...” (thrice).

**At Matins:** After “God is the Lord...” (Tone 8), **Troparia:** Resurrection (twice); Glory... St. Mary; Now and ever... Resurrectional Theotokion (Tone 8). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: is not sung. “Blessed are You, O Lord...,” and the rest, as on the previous Sunday. Hypakoe and Antiphons: Resurrection. Prokeimenon, Tone 8:

The Lord shall reign forever, Your God, O Zion, unto generation and generation  
(145:10)

*Verse:* Praise the Lord, O my soul. I will praise the Lord for as long as I live.  
(145:1)

“Let every breath....” **Gospel:** John 20:11-18 “Having beheld the Resurrection of Christ...” Psalm 50. Hymns of Repentance (Tone 8): Glory... “Open unto me the gates of repentance...” (And the rest). “O God, save Your people....” **Canons:** Resurrection—4; Theotokos—2; Triodion—4; St. Mary—4. Irmos: Resurrection. Katavasia: “I shall open my mouth....” After the 3rd Ode: Kontakion, Ikos and Kathisma Hymns: St. Mary. After the 6th Ode: Kontakion and Ikos—Resurrection. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 8). Exapostilaria: Resurrection—8; Glory... St. Mary; now and ever... Theotokion. **Praises:** Tone 8, on 9: Resurrection— 8; Triodion (with its verse)—1; Glory... (repeat); Now and ever... “You are most-Blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:** “Today salvation....” Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron—8.

**At the Hours:** Troparia: Resurrection; Glory... St. Mary. Kontakia: St. Mary and Resurrection (to be read alternately).

**At the Divine Liturgy of St. Basil the Great:** After the Entrance: **Troparia:** Resurrection, Church (if of the Theotokos or Saint(s)), and St. Mary; **Kontakia:** Resurrection, Church (if of Saint(s)); **Glory...** St. Mary; **Now and ever...** Church (if of Theotokos). If not, then “O Protection of Christians....” **Prokeimenon, Tone 8:**

Pray and give glory to the Lord our God! (75:12)

*Verse:* In Judah God is known; His Name is great in Israel. (75:2)

Another, Tone 4 (St. Mary):

God is wondrous in His saints, the God of Israel. (67:35)

**Epistles:** Heb. 9:11–14 and Gal. 3:23–29 (Saint). **Alleluia, Tone 8:**

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

*Verse:* Let us come before His place with thanksgiving: let us make a joyful noise to Him with songs of praise! (94:2)

Another, Tone 1 (St. Mary):

I waited patiently for the Lord; He inclined to me and heard my prayer. (39:1)

**Gospels:** Mark 10:32–45 and Luke 7:36–50 (Saint).

**Instead of “It is truly worthy...,”** we sing, “All of creation rejoices in you... **Koinonikon:**

Praise the Lord from the heavens... The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

## SIXTH WEEK OF GREAT LENT

**Monday, April 7**

*Fast day*

St. George, Bp. of Mitylene (after 820) Martyr Calliopos at Pompeiopolis in Cilicia (304). Martyrs Rufinus the Deacon, Aquilina, and 200 soldiers with them at Sinope (ca. 310). Ven. Serapion of Egypt. The Right Believing Hetman Petro (Konashevych-Sahaydachny) (1622).

*NO LITURGY*

*6th Hour:*

Isaiah 48:17–49:4

*Vespers:*

Genesis 27:1–41

Proverbs 19:16–25

**At Vespers (Sunday Evening):** Usual Beginning. No Kathisma. At “**Lord, I have cried...**,” Stykhry on 10, Tone 1: 4 Penitential Stykhry (found in the Triodion); Triodion—3; Saint—3 Glory..., Now and ever... Theotokion (Tone 5). Entrance and Great Prokeimenon Tone 8:

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

*Verse:* I have called upon You from the ends of the earth. (60:2)

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

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

“Vouchsafe, O Lord...” Evening Litany. Aposticha: All Triodion. And the rest, as on the previous Sunday.

## **Tuesday, April 8**

*Fast Day*

Holy Apostles of the Seventy: Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes, and those with them (1st c.). Ven. Rufus the Obedient, of the Kyiv Caves (Far Caves—14th c.). Martyr Pausilippus of Heraclea in Thrace (2nd c.). St. Celestine, Pope of Rome (432). St. Niphon Bishop Novhorod (1156).

*NO LITURGY*

*6<sup>th</sup> Hour:* Isaiah 49:6–10

*Vespers:* Genesis 31:3–16

Proverbs 21:3–21

## **Wednesday, April 9**

*Fast Day*

Martyr Euppsychius of Cæsarea in Cappadocia (362). Martyrs Desan— Bishop, Mariabus—Presbyter, Abdiesus, and 270 others in Persia (362). Monk Martyr Bademus of Persia (376).

*LITURGY OF PRESANCTIFIED GIFTS*

*6<sup>th</sup> Hour:* Isaiah 58:1–11

*Vespers:* Genesis 43:26–31, 45:1–16

Proverbs 21:23–22:4

**At the Liturgy of Presanctified Gifts (on Wednesday Evening):** Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 5: Triodion—6; Saint—4 (the 1st is repeated); Glory..., now and ever... Theotokion (Tone 4). Entrance,

Prokeimena and 2 Readings. And the rest of the Presanctified in accordance with the established order.

### **Thursday, April 10**

*Fast day*

Martyrs Terence, Pompeius, Africanus, Maximus, Zeno, Alexander, Theodore, Macarius, and 33 others, beheaded at Carthage (3rd c.). Martyrs James the Presbyter, and Azadanes and Abdicius—Deacons, of Persia (ca. 380). New Hieromartyr Gregory V, Patriarch of Constantinople (1821).

*NO LITURGY*

*6th Hour:*

Isaiah 65:8–16

*Liturgy of Presanctified Gifts:*

Genesis 46:1–7

Proverbs 23:15–24:5

### **Friday, April 11**

*Fast day*

Hieromartyr Antipas, Bishop of Pergamum, disciple of St. John the Theologian (92 A.D.). Martyrs Processus and Martinian of Rome (c.67). St. Pharmuthius of Egypt (IV). St. John, disciple of St. Gregory of Decapolis (820).

*LITURGY OF PRESANCTIFIED GIFTS*

*6th Hour:*

Isaiah 66:10–24

*Vespers:*

Genesis 49:33–50:26

Proverbs 31:8–32

**At the Liturgy of Presanctified Gifts (on Friday):** Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 8: All Triodion. Glory... Triodion; Now and ever... Triodion (Tone 8). Entrance, Prokemena and 2 Readings. And the rest of the Presanctified in accordance with the established order.

*Note: This Liturgy of Presanctified Gifts brings to completion, the forty days of Lent. As a result, we now cease using the Menaion until the Monday after St. Thomas Sunday. The only exception to this practice is found in the case where a patronal feast, or a Saint is celebrated for whom a Vigil is prescribed. It should also be noted that we also cease using the Octoechos until St. Thomas Sunday.*

**At Compline:** The Canon to St. Lazarus that is found in the Triodion, is sung.

## Saturday, April 12

### *Wine & Oil*

LAZARUS SATURDAY. St. Basil the Confessor, Bishop of Parium (8th c.). Hieromartyr Zeno, Bishop of Verona (ca. 260). Ven. Isaac the Syrian, Abbot of Spoleto (550). Monk Martyrs Menas, David, and John, of Palestine (7th c.). Ven. Anthusa the Virgin, of Constantinople (801). Ven. Athanasia, Abbess, of Aegina (860).

*LITURGY OF ST. JOHN CHRYSOSTOM:* Heb. 12:28–13:8

John 11:1–45

**At Midnight Office:** Instead of the troparion, “Behold, the Bridegroom...,” we sing “By raising Lazarus...” After the 2nd Trisagion, the kontakion, “Christ the Joy...” The, “Lord, have mercy...” (12 times) and the Dismissal. The Prayer, “Remember, O Lord...” and those immediately following, are omitted.

**At Matins:** After “God is the Lord...” (Tone 1), **Troparion:** “By raising Lazarus...” (thrice). Usual Kathismas. Kathisma Hymns: After the 16th Kathisma— Triodion; after the 17th Kathisma— “Blessed are You, O Lord...” and the rest, as on Sundays. Little Litany. Kathisma Hymn: Triodion. **There is no reading from the Gospel**, but immediately, “Having beheld the Resurrection of Christ...,” as on Sundays. Psalm 50. **Canons:** We sing two Canons from the Triodion: 1st, on 6; 2nd, on 6. Irmos: “Let us sing to the Lord...” (1st Canon). Katavasia: “Having crossed the water...” (Triodion). After the 3rd Ode: Kathisma Hymns—Triodion. Beginning with the 6th Ode, we use the two 4-canticle Canons from the Triodion, on 12. After the 6th Ode: Kontakion and Ikos—Triodion. **The Magnificat is not sung**, but rather we immediately sing the Irmos of the 1st Canon (Ode 9) and then the rest, as usual. *NOTE: From this day to the Monday after St. Thomas Sunday, on weekdays, the Magnificat is not sung, and is not sung until on Sunday’s until the Sunday of All Saints.* After the 9th Ode: “Holy is the Lord...” (Tone 1). Exapostilaria: Triodion. **Praises:** Tone 1, on 8: All Triodion. Glory... Triodion; Now and ever... “You are most- Blessed, O Theotokos...” (as on Sundays). Great Doxology. **Troparion:** Feast. Usual Litanies and Dismissal. *NOTE: According to the Typikon and the Pentecostarion, only “Dismissal” is mentioned. At the end of Matins and the Divine Liturgy the Daily Dismissal (and not the Resurrectional Dismissal) is intoned by the Priest. However, St. Lazarus is commemorated.*

**At the Hours:** Troparion: “By raising Lazarus...” Kontakion: “Christ the Joy...”

**At the Divine Liturgy of St. John Chrysostom:** After the Entrance: ... O Son of God, (Who art wondrous in the Saints... or Who art risen from the dead...), save us who sing to Thee: Alleluia! **Troparion:** “By raising Lazarus...”; Glory..., Now and ever... Kontakion— “Christ the Joy...” **The Trisagion is not sung, but rather, “As many as have been baptized...”** Prokeimenon, Tone 3:

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

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

**Epistle:** Heb. 12:28–13:8. Alleluia, Tone 5:

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

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

**Gospel:** John 11:1–45. **Instead of “It is truly worthy...,”** we sing, “Let us honor the pure Theotokos...” (Irmos from Ode 9 of the Canon). Koinonikon:

From the mouths of babes and infants Thou hast founded praise. Alleluia....

## **Sunday, April 13**

*Fish, wine & oil*

ENTRY OF OUR LORD INTO JERUSALEM (PALM SUNDAY) Hieromartyr Artemon, Presbyter, of Laodicea in Syria (303). Martyr Crescens, of Myra in Lycia. Woman Martyr Thomais, of Alexandria (5th c.).

*All-Night Vigil*

*Vespers:*

Genesis 49:1–2, 8–12

Zephaniah 3:14–19

Zechariah 9: 9–15

*Matins Gospel:*

Matt. 21:1–11, 15–17

*Liturgy of St. John Chrysostom:*

Phil. 4:4-9

John 12:1-18

**At Great Vespers (All-night Vigil):** “Blessed is the man...” (1st Kathisma). At “**Lord, I have cried...**” Stykhry on 10, Tone 6: All Feast. Glory... Feast; Now and ever... Feast. Entrance, Prokeimenon of the Day and 3 Readings. **Litya:** All Feast. **Aposticha:** All Feast. At the Blessing of the Loaves, **Troparia:** “By raising Lazarus...” (twice) and “When we were buried with Thee...” (once).

**At Matins:** After “God is the Lord...” (Tone 1), **Troparia:** “By raising Lazarus...” (twice); Glory..., Now and ever... “When we were buried with You...” Usual Kathismas. Kathisma Hymns: Feast. Polyelei: and Magnification:

We magnify You, O Christ the Giver of Life: Hosannah in the highest! And ...we cry to You: Blessed is He that comes in the Name of the Lord!



*Verse:* O Lord, our Lord, how wonderful is Your Name in all the earth! (8:2) For Thy magnificence is exalted above the heavens. (8:2)

After the Polyelei: Kathisma Hymn: Feast. 1st Antiphon of the 4th Tone, “From my youth...” Prokeimenon, Tone 4:

From the mouths of babes and infants You have appointed praise. (8:3)

*Verse:* O Lord, our Lord, how wonderful is Your Name in all the earth! (8:2)

“Let every breath...” **Gospel:** Matt. 21:1–11, 15–17. “Having beheld the Resurrection of Christ...” is not sung, but immediately we read Psalm 50. *NOTE: While Psalm 50 is being read, the priest censes the palms (and/or willows) cross-wise and, at the conclusion of Psalm 50, says the Prayer of Blessing, “O Lord our God, Who sits...” Then, sprinkling the branches with Holy Water, he says, “These palms are blessed...” (thrice).* After-Gospel Stykhry: “Glory... Today Christ enters the Holy City... Now and ever... (repeat)... Have mercy on me...,” and then the Stikheron of the Feast, “Today the grace of the Holy Spirit...” “O God, save Your people...” *Note: The faithful now kiss the Gospel, and the priest distributes to them the branches, which they hold in their hands, along with lighted candles, until the end of the Vigil.* **Canon:** Feast. Irmos: Feast. Katavasia: (repeat Irmos). After the 3rd Ode: Hypakoe—Feast... After the 6th Ode: Kontakion and Ikos—Feast. The Magnificat is not sung, but immediately the Irmos, “God is the Lord...” and the rest of Ode 9. After the 9th Ode: “Holy is the Lord...” (Tone 4). No Exapostilarion. **Praises:** Tone 4, on 8: All Feast. Glory..., Now and ever... Feast. Great Doxology. **Troparion:** “By raising Lazarus...” Usual Litanies and the Festal Dismissal:

May He Who deigned to sit on the foal of a donkey for our salvation, Christ our true God...

**At the Hours:** Troparia: “By raising Lazarus...”; Glory... “When we were buried with You...” Kontakia: Feast.

**At the Divine Liturgy of St. John Chrysostom:** Festal Antiphons. **Entrance Verse:**

Blessed is He that comes in the Name of the Lord! We have blessed you from the house of the Lord! God is the Lord and has revealed Himself to us!

After the Entrance: **Troparia:** “By raising Lazarus...”; Glory... “When we were buried with You...”; Now and ever... Kontakion—Feast. Prokeimenon, Tone 4:

Blessed is He that comes in the Name of the Lord. / God is the Lord and has revealed Himself to us. (117:26–7)

*Verse:* O give thanks unto the Lord for He is good, for His mercy endures for ever. (117:1)

**Epistle:** Phil. 4:4–9. Alleluia, Tone 1:

O sing to the Lord a new song, for the Lord has done marvellous things. (97:1)

*Verse:* All the ends of the earth have seen the salvation of our God. (97:3)

**Gospel:** John 12:1–18. **Instead of “It is truly worthy...,”** we sing the Irmos, “God is the Lord...” from the 9th Ode of the Canon. Koinonikon:

Blessed is He that comes in the Name of the Lord. God is the Lord and has revealed Himself to us. Alleluia....

*Note: On this day, fish, wine and oil are permitted.*

## HOLY WEEK

**Monday, April 14**

*Fast day*

GREAT AND HOLY MONDAY. St. Martin the Confessor, Pope of Rome (655). Martyrs Anthony, John and Eustathius of Vilnius (Lithuania—1347). Martyr Ardalion the Actor (4th c.). Martyr Azat the Eunuch and 1,000 Martyrs of Persia (ca. 341).

*Matins Gospel:* Matt. 21: 18–43

*6th Hour:* Ezekiel 1:1–20

*Vespers:* Exodus 1:1–20

Job 1:1–12

**Liturgy of Presanctified Gifts Gospel:** Matt. 24:3–35

*Note: Since the custom of serving the services of Holy Week “in anticipation” With Matins being served in the evening throughout Holy Week, it is acceptable to serve Vespers and the Liturgy of Presanctified Gifts in the morning through Holy Week.*

**At Vespers:** Usual Beginning. No Kathisma. At “**Lord, I have cried...**” Stykhry on 6, Tone 8: All Feast. Glory... Feast; Now and ever... Feast. Entrance and Prokeimenon of the Day. **Aposticha:** All Triodion. And the rest of Vespers as on the other Sundays of Great Lent. Dismissal:

May the Lord Who is going to His voluntary Passion for our salvation, Christ our True God.... [This is said at the end of all the Services until Compline on Great Wednesday.]

*NOTE: If the Feast of a patronal Saint of a church or monastery coincides with Great Monday, Tuesday, Wednesday, or Thursday, its Service is sung on Palm Sunday. If it coincides with Great Friday, Saturday, or Holy Pascha, its Service is sung on Bright Monday or Tuesday. **During Holy Week until Tuesday of Bright Week, Memorial Services (Divine Liturgy and/or Panikhida) are NOT to be served.***

**At Compline:** The 3-canticle Canon from the Triodion is sung.

**At Matins:** Instead of “God is the Lord...,” “Alleluia” (Tone 8) is sung together with its verses. Troparion: “Behold the Bridegroom...” (thrice). Kathismas (cf. Tables). Kathisma Hymns: Triodion. After the 3rd Kathisma Reading and Kathisma Hymn, the priest says, “And that we may be deemed worthy...” and the rest, in order. **Gospel:** Matt. 21:18–43. Psalm 50. “O Lord, save Your people...” **Canon:** From the Triodion, on 12. Before each troparion we say, “Glory to You, O our God, glory to You!” Irmos: “Let us sing to the Lord...” (Triodion). Katavasia: (repeat Irmos). After the 1st Ode: Little Litany; Kontakion and Ikos—Triodion. **The Magnificat is not sung**, but immediately the Irmos of Ode 9. After the 9th Ode, the Exapostilarion: Triodion (thrice). **Praises: (read)** Tone 1, on 4: All Triodion. Glory..., Now and ever... Triodion. Small Doxology. Litany of Supplication. Aposticha: All Triodion. And the rest of Matins according to the Lenten order, with the usual prostrations. Dismissal of Holy Week.

**Hours** On the first three days of Holy Week, the Psalter is read at the Third and Sixth Hours, but not at the First and Ninth. On these three days the 4 Gospels are read, as follows. At the Third Hour, after the usual Psalms and the assigned Kathisma, the troparion of the Hour with 3 prostrations, is sung, as usual. Then, “O Theotokos, you are the True Vine...” is sung. As this takes place, the priest, (who is has vested in his phelonion), opens the Royal Doors, takes up the Holy Gospel from the Holy Table, and lead by two candlebearers, goes to the middle of the church, and places the Gospel Book on an analogion that has been prepared in advance; the processional candles are placed on either side of the analogion. The priest then censes the Book of the Gospels, and continues to carry out the full censing of the church and the people. The Gospel reading follows. Once the Gospel reading has concluded, the Third Hour continues, according to the Lenten order, except that the Kontakion for Holy Monday is said. At the conclusion of the Third Hour, the Sixth Hour is begun immediately, with “Come, let us worship...” and the usual Psalms, followed by the appointed Kathisma, Troparion of the Hour and Theotokion, “As there is no boldness...” Then the Troparion of the Prophecy, Prokeimena and Old Testament Reading. During the Reading, the priest censes the Book of the Gospels, but not the church and people. After the 2nd Prokeimenon, the

reading of the Gospel take place, and then the rest of the Sixth Hour according to the Lenten order, except that the Kontakion for Holy Monday is said. At the Ninth Hour, there is no appointed reading from the Psalter, rather the usual 3 Psalms are read, and the troparion of the Hour is sung, followed by “O Lord...,” as usual. Before the Gospel reading, the priest once again censes the Book of the Gospels, the church and the faithful, as he did during the Third Hour. Once the Gospel Reading has concluded, the rest of the Ninth Hour according to the Lenten order, continues, except that the Kontakion for Holy Monday is said.

**At the Typika:** Typika is read as usual, with the Dismissal taking place before the closed Royal Doors.

**At the Liturgy of Presanctified Gifts:** 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. “Let my prayer arise...”

**Gospel:** Matt. 24:3–35. And the rest of the Presanctified in order.

**At Great Compline:** The 3-canticle Canon from the Triodion is sung.

## **Tuesday, April 15**

*Fast day*

GREAT AND HOLY TUESDAY. Apostles of the Seventy: Aristarchus, Pudens and Trophimus (ca. 67 A.D.). St. Mystaslav-Theodore Prince of Kyiv (1132) Martyrs Basilissa and Anastasia of Rome, disciples of Apostles Peter and Paul (1st c.). Martyr Sukia and his company in Georgia (2nd c.).

*Matins Gospel:* Matt. 22:15–23:39

*6th Hour:* Ezekiel 1:21–29

*Vespers:* Exodus 2:5–10

Job 1: 13–22

**Liturgy of Presanctified Gifts:** **Gospel:** Matt. 24:36–26:2

**Matins** Matins is carried out in the same manner as it was on Monday. Kathismas (see Appendix). Kathisma Hymns: Triodion. **Gospel:** Matt. 22:15–23:39. Psalm 50 and “O God, save Your people...” Then immediately: Small Litany. Kontakion and Ikos—Triodion. Canon: From the Triodion, on 12 (Odes 8 and 9). Irmos: “The Three Holy Youths...” (Triodion). Katavasia: (repeat Irmos). **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..., Now and ever... Triodion. Small

Doxology. Morning Litany. **Aposticha:** All Triodion. And the rest of Matins, as on Monday.

**Hours and Typika:** As on Monday.

**At Liturgy of Presanctified Gifts (on Tuesday):** Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 1: All Triodion. Glory..., Now and ever... Triodion. Entrance with the Gospel, Prokeimena and 2 Readings. “Let my prayer arise...”

**Gospel:** Matt. 24:36–26:2. And the rest of the Presanctified in order.

**At Great Compline** The 3-canticle Canon from the Triodion is sung.

### Wednesday, April 16

*Fast day*

GREAT AND HOLY WEDNESDAY. Virgin Martyrs Agape, Irene and Chionia, in Illyria (304). Martyrs Leonidas, Chariessa, Nice, Galina, Calista, Nunechia, Basilissa, Theodora, and Irene, of Corinth (258).

*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.

**At the Liturgy of Presanctified Gifts (on Wednesday):** Usual Beginning. At “**Lord, I have cried...**,” Stykhry on 10, Tone 1: All Triodion. Glory..., Now and ever... Triodion. Entrance with the Gospel, Prokeimena and 2 Readings. “Let my prayer arise...” **Gospel:** Matt. 26:6–16. And the rest of the Presanctified in accordance with the established 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.

**At Compline:** The 3-canticle Canon from the Triodion.

### Thursday, April 17

*Wine & oil*

GREAT AND HOLY THURSDAY. Hieromartyr Simeon, Bishop in Persia, and those with him: Martyrs Abdechalas and Ananias—Presbyters, Usthazanes, Fusicus, Ascitrea, Azat the Eunuch, and many others (341). St. Acacius, Bishop of Melitene (ca. 433). Martyr Adrian of Corinth (251). St. Agapitus, Pope of Rome (536).

<i>Matins Gospel:</i>	Luke 22:1–39
<i>1st Hour:</i>	Jeremiah 11:18–12:5, 9–11, 14–15
<i>Vespers:</i>	Exodus 19:10–19 Job 38:1–23; 42:1–5 Isaiah 50:4–11
<i>Liturgy of St. Basil the Great:</i>	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, rather it is read privately.*

**Matins:** At the 7th Hour of the night (or about 1 am) Matins begins in the usual way. (However, For practical reasons, in Parishes this Matins is usually served on Wednesday Evening.) After the Hexapsalms and the Great Litany, the “Alleluia” (Tone 8), is piously sung, 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, the Canon begins. **Canon:** Triodion, on 12. Irmos: “With 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. Litany of Supplication. 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. The Troparion of the Hour with its prostrations, us not sung, rather we use the Troparion: “When the glorious disciples...” After the Theotokion, “What shall we call you?...” 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

**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, AND 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. The Troparion and Kontakion of Holy Thursday, as at the First Hour. After the Ninth Hour, the Beatitudes are read without Prostrations; and the rest of Typika, ending with the Dismissal.

**At the Vespers with the Liturgy of St. Basil the Great (on Thursday):** About the 8th Hour (2 pm — although in most places this service is now celebrated in the morning), the priest begins Vespers with the blessing, “**Blessed is the Kingdom....**” Faithful: “Amen.” Reader: “Glory... O Heavenly King...,” and the rest, as usual. Psalm 103 is read. Great Litany. No Kathisma. At “**Lord, I have cried...**,” Stykhry on 10, Tone 2: All Triodion. Glory..., Now and ever... Triodion. Entrance with the Gospel, Prokeimena and 3 Readings (cf. Triodion and Lectionary). Small Litany and Trisagion. **Prokeimenon, Tone 7:**

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

*Verse:* 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)

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

*Verse:* 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, “Of Your Mystical Supper...” is sung. Instead of “It is truly worthy...,” “Come, O faithful...” is sung. Koinonikon:

“Of Your Mystical Supper...” [This is repeated as many times as necessary, while the faithful receive the Holy Mysteries.]

Instead of “Let our mouths be filled...,” “Of Your Mystical Supper...” is sung.

**Dismissal:**

May He Who showed us the most excellent way of humility...

At **Compline:** The 3-canticle Canon from the Triodion is sung.

**Friday, April 18**

*Strict fast*

GREAT AND HOLY FRIDAY. Ven. John, disciple of Ven. Gregory of Decapolis (9th c.). Martyrs Victor, Zoticus, Zeno, Acindynus, and Severian, of Nicomedia (303). St. Cosmas, Bishop of Chalcedon, and his fellow ascetic, St. Auxentius (815–820).

*NO LITURGY*

*12 Passion Gospels:*

1) John 13:31–18:1 2) John. 18:1-28

3) Matthew 26:57–75 4) John 18:28–19:16

5) Matthew 27:3–32 6) Mark 15:16–32

7) Matthew 27:33-54 8) Luke 23:32–49.

9) John 19:25–37 10) Mark 15:43–47

11) John 19:38–42 12) 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

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

**Matins:** At the 2nd Hour of the night (8 pm on Thursday evening), Matins begins in the usual way. After the Hexapsalms and the Great Litany, “Alleluia” (Tone 8), is sung, 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 up 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 Small 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 lesser censuring: 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 censuring, as before. Then: 3rd Gospel; Antiphons 7–9; Small Litany; Kathisma Hymn. There is a lesser censuring, as before. Then: 4th Gospel; Antiphons 10–12; Small Litany and Kathisma Hymn. there is a small censuring, as before. Then: 5th Gospel; Antiphons 13–15; Small Litany; Kathisma Hymn. There is a small censuring, as before. then: 6th Gospel and the Beatitudes: 8 Stykhry. Small Litany. **Prokeimenon, Tone 4:***

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

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

There is a small censuring, as before. (From this point on, there are no more censurings before the Gospel Readings, nor is the Small 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, **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 censuring 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...” (At this time, the priest takes up the Book of the Gospels and carries it into the Altar and placed on the Holy Table.) The rest of Matins, is served 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, rather it is said as an agrigate 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), Royal Hours begin. The priest, vested in Riassa, Epitrachilion, Cuffs and Phelonion: says, “**Blessed is our God...**” and then the Reader continues with the rest of usual beginning. The Priest carries the Gospel and places it on an analogion in the centre of the church. As the the Psalms of the First Hour are read, 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 Your Passion, O Lord.” After the Gospel Reading, “Glory to You longsuffering, O Lord.”] 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.

**At the 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 give to them after sunset.*

**At 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 have cried...,” 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)

*Verse:* 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)

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

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

**Gospel:** Matt. 27:1–38 (and the rest).

Litany Fervent Supplication. “Vouchsafe, O Lord....” Litany Supplication. **Aposticha:** All Triodion. Troparia: “The noble Joseph...; Glory..., Now and ever... The Angel came....” *NOTE: During the singing of the Aposticha, the senior priest vests in full vestments, while the other priests vest in their epitrachelion and phelonion, and cuffs. When the faithful sing, “Joseph together with Nicodemus...,” the senior priest goes three times around the Holy Table, censing the Epitaphion from the four sides. When the faithful sing the Troparion, “The Noble Joseph...,” the senior priest takes up the Book of the Gospels and the other clergy take up the Epitaphion, which they hold above his head. (If there is only one priest is serving, 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. The Epitaphion is then placed on this table, and on top of it the Gospel Book. (The Head of the Our Lord is to the north.) The senior priest once again censes around the Epitaphios in the same manner as he did when it was on the Holy Table (three times, censing it from the four sides.)*

When the faithful have finished the Troparion, “The Angel came...,” there follows the conclusion of Vespers. Great Dismissal. At the end the priest says:

**Priest:** 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. The veneration takes place in the following manner. As each person approaches the Epitaphion, they making 3 prostrations to the ground— two prostrations before they kiss the Epitaphion and one after (slightly off to the side). While the faithful are venerating the Epitaphion, it is customary to sing, “Come, let us bless Joseph....”*

*FURTHER NOTE: The above instruction outline the practice for when all of the services of Holy Friday are served. However, 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 intones 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: When Compline is served, the priest often will read the Troparia of the Canon, standing before the Epitaphion (in the middle of the Church), however, if the number of*

*faithful venerating the Epitaphion makes that positioning impractical, the priest may stand off to the side to read the Troparia of the Canon.*

Instead of “It is truly worthy...,” the Irmos, “It is not possible for men to see God...” is sung. 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, April 19**

*Wine*

GREAT AND HOLY SATURDAY. Ven. John of the Ancient Caves in Palestine (8th c.). Martyrs Christopher, Theonas, and Anthony, at Rome (303). Hieromartyr Paphnutius of Jerusalem. St. George the Confessor, Bishop of Antioch in Pisidia (9th c.). St. Tryphon, Patriarch of Constantinople (933).

*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: Matins is served about the 7th Hour of the night (according to Church Rendering, 1 am) However, for practical reasons, in Parishes the Matins of Holy Saturday is ordinarily served on the evening of Great and Holy Friday.*

Matins begins in the usual way. The priest (in dark epitachelion) begins, “Blessed is our God...” and the rest. Then, “Glory to the Holy Consubstantial...” and the Hexapsalms (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, now vested 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 censes the Epitaphion from the four sides, the Altar, and the whole church.

**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: Small Litany and small censuring, as before. After the 3rd Stasis: Small Litany and small censuring, as before. After the 3rd Stasis: Immediately the Resurrectional Troparia, “Blessed are You, O Lord...,” is sung. As this is being sung, the senior priest, with the deacon, censes the entire church, beginning with the Epitaphion. Small Litany. The clergy enter the Altar, the Royal Doors are closed and the candles are extinguished. the priest removes his phelonion, as do the other celebrants (if any other priests serve). Kathisma Hymns: From the Triodion. “Having beheld the Resurrection of Christ...,” is not sung on this day, but immediately Psalm 50 is read 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 vests in full vestments, and as the faithful sing, “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 faithful sing the concluding “Holy God...” in the funeral melody, the senior priest takes up 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 faithful, meanwhile, continues to sing “Holy God...” to the funeral melody as often as is necessary. The Cross with the Processional Candles are carried at the head of the Procession; then comes those leading the singing; then the deacon with the censer, the clergy and the Epitaphion, and after them all the rest of the faithful, 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. REMINDER: It is NOT NECESSARY for the face of Our Lord to be covered with a veil.*

After the singing of “The Noble Joseph...” is finished, the Troparion of the Prophecy and the Prokeimenon Tone 4:

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

*Verse:* 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)

*Verse:* 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)

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

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

**Gospel:** Matt. 27:62–66.

Following the Gospel reading (read by the priest) 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, “Come, let us bless Joseph...” is sung. Following this the 1st Hour is read.

**At the Hours:** The First Hour is read. The other Hours and also the Typika are likewise said at their appointed time. They are simply read 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: 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 Vespers Divine Liturgy is to begin about the 10th Hour of the day (4 pm however, for practical reasons, this service begins at about 11 am — and is the latest Divine Liturgy of the entire liturgical year.) For the first part of the Service, the clergy*

*are vested in dark vestments. (although it is customary for the priest(s) to vest in white Sticharion, Zone, and cuffs, with a black phelonion on top to begin).*

The Service begins with the usual Beginning. No Kathisma is read. At “**Lord, I have cried...**” Stykhry on 8, Tone 1: Resurrection—4; Triodion—4; Glory... Triodion; Now and ever... Dogmatic, Tone 1. Entrance with the Gospel (around the Epitaphion). “O gladsome light...” there is no Prokeimenon, but immediately, “Wisdom!” [The Royal Doors are closed.] Immediately the 15 Old Testament Readings begin. When the Reader intones 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 Faithful 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. [As this is being sung, the Royal Doors are opened. Once the Song of Moses is completed, the Royal Doors are once 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 are You in the firmament of heaven, and to be sung and glorified forever,” all of the Faithful stand up and sing, “Praise the Lord, sing and exalt Him throughout all ages!” The Reader intones the rest of the verses, with the refrain sung by the Faithful after each verse. [During this singing the royal doors are open.]

Then immediately the Small Litany with the exclamation: “**For Holy are You O our God...**”. And **Instead of the Trisagion**, “As many as have been baptized....” is sung by the faithful. Prokeimenon, Tone 5:

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

*Verse:* 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)

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

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

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



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

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

*Verse:* 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)

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

*NOTE:* While the Faithful sing these verses, the Royal Doors are closed by the deacon,  
and the curtain is drawn. **The clergy change from dark to White vestments,**  
and the Vestments of the Holy Table and the rest of the church coverings are likewise  
changed from dark to white.

**Gospel:** Matt. 28:1–20.

The rest of the Liturgy of St. Basil follows in the usual order.

**Instead of the Cherubic Hymn**, “Let all mortal flesh...” is sung by the faithful.  
**Instead of “It is truly worthy...,”** the faithful sing “Do not lament Me, O Mother...”  
Koinonikon:

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

*NOTE:* Towards the end of the Divine Liturgy a table is placed in the middle of the  
church and on it is set the Litya Tray, containing the 5 loaves and wine (however,  
since Oil is not permitted on Holy Saturday, no oil, is in the Litya Tray. This is because  
this Saturday, is the only Saturday of the entire Liturgical year, on which oil is not  
permitted).

*FURTHER NOTE:* There has arisen a custom in some parishes, for the Litya Tray to be  
placed directly on the Epitaphion. This practice is incorrect, the Litya Tray is to be  
placed on a small table in front of the Epitaphion.

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 blessing of the  
loaves, “O Lord Jesus Christ our God...” (however the reference to oil is not said during  
this prayer).

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

## Dismissal

**Priest:** 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; rather, after receiving the blessed bread and wine, together with a small amount of dates or figs, they remained in the Church until the beginning of Midnight Office.*

In some parishes, the Acts of the Apostles is read in the time between the Vespers Divine Liturgy and the beginning of the Midnight Office. When this takes place, the reader begins by saying: **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 the reader starts the reading.

**Midnight Office** *NOTE: The celebration of the Midnight office should begin in enough time before Midnight, that it is not celebrated in a hurried manner (about 30 minutes time should be sufficient). Before the beginning of Midnight Office, the priest (and any priest who are to concelebrate) reads the Entrance Prayers and completely vests in full white vestments.*

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 censes around it three times, censing all four sides. Then the senior priest takes up the book of the Gospels and the two other priests take up the Epitaphion, and hold it over the head of the senior priest, and they enter the Altar through the Royal Doors. They process around the Holy Table and then lay the Epitaphion upon it; once more the senior priest censes the Epitaphion thrice, on all four sides, as before. During this time the Katavasia of Ode 9 is sung, “Do not lament Me, O Mother...” **NOTE: The Epitaphion remains on the Holy Table from this time until the Eve of Ascension.**

The then Reader continues and says the Trisagion. After “Our Father...,” Troparion: “When You didst descend to death...” Then the Litany of Fervent Supplication and the priest says the Small Dismissal, **Priest: “May Christ our True God....”** All lights in the Church are then extinguished, except for the one central lamp on the Holy Table. This marks the end of the Lenten Triodion. Matins of the Resurrection begins immediately after.

## BEGINNING OF THE PENTECOSTARION

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

**Sunday, April 20**

*No Fast*

HOLY PASCHA – THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST. (BEGINNING OF THE PENTECOSTARION). Ven. Theodore Trichinas (“the Hair-shirt Wearer”), Hermit, near Constantinople. Sts. Gregory (593) and Anastasius the Sinaite (599), Patriarchs of Antioch. Ven. Anastasius, Abbot of Sinai (695).

*Divine Liturgy of St. John Chrysostom:*

Acts 1:1–8

John 1:1–17

Near the end of the 4<sup>th</sup> watch of the night, (that is at the 12<sup>th</sup> Hour of the night), the priest, having arrived in advance, and vesting in his full liturgical vestments (white in colour), takes up in his left hand the Precious Cross and the Paschal Triple candlestick and the censer in his right hand, censuring, while he sings, “Your Resurrection, O Christ our Savior....” At this singing, the curtain is drawn and, standing at the Holy Table, in a louder voice, the priest again sings, “Your Resurrection....”

The Royal Doors are opened and festively, in a great voice, is sung, “To Your Resurrection...” (thrice). The Holy Table is censured by the priest, who then gives up the censer to a server. Instantly the faithful begin 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. It must be noted that rubrically, the beginning of the service at the “12th hour” is considered the liturgical norm. However, in some cases, for practical reasons, the Paschal celebration may begin in the early morning “before dawn”.*

*FURTHER NOTE: Typically, the Cross-Procession that forms at the beginning of Paschal Matins is constituted as follows: At the front is carried the Cross (if there is a lamp, or a processional candle, it is carried before it), then come the banners and icons. After this follow the faithful who lead the singing, servers with candles, and whomever the Priest has appointed to bear, the Gospel and Icon of the Resurrection (if several Priests are concelebrating, naturally, they are the ones to carry the Gospel and Icon); then follows the deacon with the censer (if no deacon is serving, the censer is then 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.*

Once the Cross-Procession exits the Church, the remaining servers light all the lampadas and candles. The Cross-Procession, with the singing of the Stikheron, “To Your Resurrection...” (repeated continually), proceeds around the church thrice, and after the final orbit stops before the entrance doors of the church. The singing ceases. 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 censers 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.

**Matins:** Once the censuring has been completed, the Priest, making the Sign of the Cross with the censer, before the closed doors of the temple ( as he does before the Holy Table at the beginning of Matins), exclaims, **Priest: Glory to the Holy Consubstantial.... Faithful: “Amen.”** The priest now sings, “Christ is Risen...” (thrice) and the faithful also sing the same (thrice). Priest: “Let God arise...” and the rest of the verses. The faithful sing, “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 faithful complete the singing with: “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) censers 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 Small 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: “You fell asleep in the flesh...” (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 You, 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:**

**Priest:** 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 has granted eternal life; Let us glorify 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 Apodosi of Pascha.*

**Paschal Hours:** *NOTE: For all of Bright Week, the Paschal Hours replace the First Hour after Matins, likewise, the Third and Sixth Hours before the Divine Liturgy, as well as the Ninth Hour before Vespers, Compline and the Midnight Office.*

**Priest: “Blessed is our God...”** Faithful: “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....”** Faithful: “Amen. Christ is Risen... (thrice); Glory..., Now and ever... Lord, have mercy (thrice); Father, Bless!” Priest: (Dismissal).

**Divine Liturgy of St. John Chrysostom:** Once the Priest exclaims: “Blessed is the Kingdom... Amen,” holding in his left hand the Precious Cross and the Paschal Trikerion and taking censer in his right hand, stands before the Holy Table (while the deacon stands opposite the priest, at the High Place with his candle in hand). The Priest sings, “Christ is Risen...” (thrice) repeated by the Faithful (thrice), and the rest, as at the beginning of Matins. Great Litany and the Paschal Antiphons. At the Entrance: In the Churches bless God in the churches, the Lord, from the fountain of Israel. (67:26) After the Entrance: “Christ is Risen...”; Hypakoe—“Anticipating the dawn...”; Glory..., Now and ever... Kontakion—“You did 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)

*Verse:* 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)

*Verse:* 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...**,” “Christ is Risen...” is sung (once). Instead of “**We have seen the True Light...**” and “Let our mouth be filled...,” “Christ is Risen...” is sung (once). Instead of “**Blessed be the Name of the Lord...**,” “Christ is Risen...” is sung (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 pronounces the Dismissal as he did at the end of Matins. And after the singing of “Christ is Risen...” the faithful conclude with: ... And unto us He has given eternal life; Let us glorify His third-day Resurrection!

*NOTE: After the Prayer Before the Amvon, the Blessing of the Artos takes place. This is done on the Solea before the Icon of the Christ. The Royal Doors are open and remain so until Bright Saturday.*

At the conclusion of the Divine Liturgy, there is the Blessing of the Paschal foods (i.e. the Baskets) which is taken from the Book of Needs.

## **BRIGHT WEEK**

(Fast-Free)

*NOTE: For all of Bright Week the Entrance Prayers said by the clergy before serving the Divine Liturgy take on 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, April 21

*No fast*

BRIGHT MONDAY. Hieromartyr Januarius, Bishop of Benevento, and his companions: Festus, Proculus, and Sosius—Deacons, Desiderius—Reader, and Euty chius and Acutius—laymen, at Pozzuoli (ca. 305). Hieromartyr Theodore of Perge in Pamphylia, his mother, Philippa, and Martyrs Dioscorus, Socrates, and Dionysius (2nd c.). Martyrs Isaac, Apollos, and Quadratus, of Nicomedia (303). St. Maximian, Patriarch of Constantinople (434).

*Vespers Gospel:*

John 20:19–25

*Matins Gospel:*

Luke 12:2–12

*Liturgy of St. John Chrysostom:*

Acts 1:12–17, 21–26

John 1:18–28

*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 full Liturgical Vestments takes his place before the Holy Table, and intones, **Priest: Blessed is our God...** **Faithful: “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 have cried...,”** Stykhry on 6, Tone 2: Resurrectional Stykhry from the Octoechos (may be found in The Pentecostarion)—6; Glory... 7<sup>th</sup> Resurrectional Stykhron from the Octoechos; 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)

*Verse:* You have made Your power known among the people! (76:15)

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

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

“And that we may be deemed worthy...” **Gospel:** John 20:19–25.

Litany of Fervent Supplication. “Vouchsafe, O Lord...” is sung. Litany Supplication.

**Aposticha:** 1 Stikheron to the Resurrection (Tone 2—from the Octoechos) and then the Paschal Stykhry, “Let God arise...,” with their verses. Priest: “Wisdom!” and the Paschal Dismissal with the Cross and Paschal Trikerion (as at Paschal Matins).

**At Matins:** The Priest stands before the Holy Table and exclaims, “Glory to the Holy Consubstantial...” Faithful: “Amen.” Priest: “Christ is Risen...” and the rest of the verses as at the beginning of Vespers. Great Litany. Paschal Canon on 12, with its Theotokia (sung after “Glory...” and “...now and ever...”). Katavasia: “This is the day of Resurrection...” and “Christ is Risen” (thrice). After the 3<sup>rd</sup> Ode: Hypakoe. After the 6<sup>th</sup> Ode: Kontakion and Ikos – Pascha; “Having beheld the Resurrection of Christ...” (thrice), and “Jesus having risen from the tomb...” (thrice). The Magnificat is not sung, rather, immediately the refrain, “My soul magnifies...” and the rest of the Matins as on Pascha (however, the above mentioned Theotokia is included).

After the 9<sup>th</sup> Ode, the Exapostilarion: Pascha (thrice). **Praises:** Tone 2, on 4: Resurrectional Stykhry, “Let God arise...” (with verses). Next the usual Litanies and the Paschal Dismissal with the Cross and Paschal Trikerion.

**At Hours:** The Paschal Hours are served for all of Bright Week.

**At Divine Liturgy of St. John Chrysostom:** The Beginning is as on Pascha. Paschal Antiphons and the rest. Prokeimenon, Tone 8:

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

*Verse:* The heavens are telling the Glory of God, and the firmament proclaims the work of His hands! (18:2)

**Epistles:** Acts 1:12–17, 21–26 Alleluia, Tone 1:

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

*Verse:* God is glorified in the council of the saints! (88:8)

**Gospel:** John 1:18–28 **Instead of “It is truly worthy...,” we sing, “The Angel cried...” and “Shine, shine....” Koinonikon:** Receive the Body of Christ...

And the rest, as on Pascha. After the Prayer Before the Amvon, there is a Cross-Procession around the church (thrice). 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 after the Divine Liturgy. At the final*



*pass around the church, the appointed Gospel Readings are taken at each of the four corners of the church. At the 1st: Matt. 28:1–20. At the 2nd: Mark 16:1–8. At the 3rd: Luke 24:1–12. At the 4th: John 20:1–10.*

*FURTHER NOTE: According to the Typikon, it is also possible to read just one Gospel, 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 faithful: “... and upon those in the tombs...” Paschal Dismissal, and the rest, as on Pascha.*

*NOTE: According to some traditions, 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, April 22**

*NO FAST*

BRIGHT TUESDAY. - St. Theodore the Sykeote, Bishop of Anastasiopolis (613). Apostles Nathaniel, Luke and Clement (1st c.). Ven. Vitalis of Gaza (6th–7th c.). Transfer of the relics of the right-believing kniaz Vsevolod, in Holy Baptism Gabriel (1834).

Acts 2:14–21

Luke 24:12–35

**Vespers (Served Monday Evening):** Vespers begins as it did on Bright Monday. At “**Lord, I have cried...**,” Stykhry on 6, Tone 3: Resurrectional Stykhry from the Octoechos; Glory... 7<sup>th</sup> Resurrectional Stykhry from the Octoechos: Now and ever... Dogmatic (Tone 3). Entrance and Great Prokeimenon,

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

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

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

*Verse:* What ails You, O sea, that you have fled; and you, O Jordan, that you have been turned back? (113:5)

Litany of Fervent Supplication. Vouchsafe, O Lord. (sung). Litany of Supplication. At the **Aposticha:** The first Resurrectional sticheron in Tone 3 – O Christ, who by Your passion. (from the Octoechos). Then the Paschal stichera with their refrains. The Dismissal of Pascha with the Cross and the Tripple Paschal Candle.

**Matins:** As served during the rest of Bright Week.

**Hours:** 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)

*Verse:* 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 Alleluia, Tone 8:

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

*Verse:* The Lord has sworn to David a sure oath and will not annul it. (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, April 23**

*No Fast*

BRIGHT WEDNESDAY. - Holy Glorious Greatmartyr, Victory-bearer and Wonderworker George (303). Martyr Alexandra the Empress, wife of Diocletian (303). Martyrs Anatolius and Protleon, soldiers converted by witnessing the martyrdom of St. George (303).

<i>Vespers:</i>	Isaiah 43:9-14
	Wisdom of Solomon 3:1-9
	Wisdom of Solomon 4:7-15
<i>Matins Gospel:</i>	Luke 12:2-12
<i>Divine Liturgy of St. John Chrysostom:</i>	Acts 2:22-36
	John 1:35-51
	Acts 12:1-11 (Saint)
	John 15:17-16:2 (Saint)

**Great Vespers (Tuesday Evening):** Great Vespers begins as on Bright Monday. At “**Lord, I have cried...**” Stykhry on 6, Tone 4: Resurrectional Stykhry from the

Octoechos – 3; Saint – 3; Glory... Saint; 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)

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

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

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

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

**Matins: Priest:** “Christ is Risen...” and the rest of the verses as at the beginning of Vespers. St. John; Glory... St. George; “Now and ever...” Resurrectional Theotokion (Tone 4). **Priest: “Christ is risen from the dead, trampling down death by death,”** Faithful: “And upon those in the tombs bestowing life.” Great Litany. Polyelei and **Magnification:**

We magnify you, O Holy, Passion-Bearer George and we venerate the honourable sufferings which you endured for Christ.

*Verse:* He is my refuge and my fortress.

*Verse:* The righteous cried, and the Lord heard them; and He delivered them from all their afflictions.

*Verse:* The righteous shall be glad in the Lord, and shall hope in him.

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

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

*Verse:* 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 - through all of Paschaltide). **Psalm 50 is not read,** rather

immediately is read the After-Gospel Stykhry: “Glory... Through the prayers of Holy Greatmartyr...”; 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—8; Saint—6; Irmos: Pascha. Katavasia: Pascha. After the 3rd Ode: Kontakion and Ikos of Pascha. After the 6th Ode: Kontakion of the Saint; “Jesus having risen from the tomb...” (thrice). The Magnificat is not sung, however, the refrain, “My soul magnifies...” follows immediately and the rest, as on Pascha. Before the Troparia to St. George, the refrain, “Holy Greatmartyr George pray to God for us.” Is sung. 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 the appointed verses). Glory... Saint; Now and ever...” The Day of Resurrection... Christ is Risen...” (thrice); Glory... **Troparia:** Saint; Glory... Now and ever... Resurrectional Theotokion (Tone 4). Usual Litanies and the Paschal Dismissal.

**Hours:** Paschal Hours.

**Divine Liturgy of St. John Chrysostom:** The Same order of service as on Bright Monday. After the Entrance: **Troparia:** “Christ is Risen...” (thrice); Saint; Glory... 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)

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

**Another Prokeimenon, Tone 7 (Saint):**

The righteous shall rejoice in the Lord and hope in Him. (63:11)

**Epistle:** Acts 2:22-36 and Acts 12:1-11 (St. George) Alleluia, Tone 2. (Song of the Theotokos)

My Soul Magnifies the Lord, and my spirit has rejoiced in God my Saviour. (Luke 1:46-47).

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

Another Alleluia, Tone 4 (Saint):

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

**Gospel:** John 1:35-51 and John 15:17-16:2 (St. George). Instead of: “It is truly worthy...” “The Angel cried... Shine, forth...” is sung as at Liturgy as for all of Paschaltide).

**Koinikon:**

Receive the Body of Christ... the righteous shall be in everlasting remembrance.  
He shall not fear evil tidings. Alleluia, alleluia, alleluia.

And the order of service as on Pascha.

**Thursday, April 24**

*No Fast*

BRIGHT THURSDAY - Martyr Sabbas Stratelates (“the General”) of Rome, and 70 soldiers with him (272). Ven. Sabbas and Alexius the Recluse, of the Kyiv Caves (Near Caves—13th c.). Martyrs Eusebius, Neon, Leontius, Longinus, and others, at Nicomedia (303). Ven. Thomas the Fool, of Syria (6th c.). St. Elizabeth the Wonderworker of Constantinople (6th–8th c.).

Acts 2:38-43

John 3:1-15

**Great Vespers (All-night Vigil — Wednesday Evening)** Vespers begins as on Bright Monday. At “**Lord, I have cried...**” 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 do not hide Yourself from my supplication. (54:2)

*Verse:* Attend unto me and hear me (54:3)

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

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

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

**Hours:** Paschal Hours.

**Divine Liturgy of St. John Chrysostom:** The same order of service is followed as on Bright Wednesday. Paschal Antiphons are sung, and the rest of the order for Bright Week. 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)

*Verse:* Clap your hands, all you nations, shout to God with a joyful voice! (46:1)

**Epistle:** Acts 2:38–43. Alleluia, Tone 4:

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

*Verse:* 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...  
Shine, shine....” **Koinonikon:**

Receive the Body of Christ... Alleluia

And the rest of the order of service, as on Pascha.

**Friday, April 25**

*No Fast*

BRIGHT FRIDAY – Icon of the “Lifegiving Spring” of the Theotokos. Holy Apostle and  
Evangelist Mark (1st c).

*Vespers:* James 1:1-12

James 1:13-27

James 2:1-13

*Matins Gospel:* Luke 10:1-15

*Divine Liturgy of St. John Chrysostom:* Acts 3:1-8 (Friday)

John 2:12-22 (Friday)

Phil. 2:5-11 (Theotokos)

Luke 10:38-42; 11:27-28 (Theotokos)

1 Pet. 5:6-14 (Saint)

Mark 6:7-13 (Saint)

*NOTE: The Readings and the Koinikon for St. Mark may be omitted for practical reasons.*

**Vespers (Served Thursday Evening):** Vespers begins as on Bright Monday. At  
“**Lord I have cried...**” Stykhry on 10, Tone 6: Resurrection – 4; Theotokos – 3; St.

Mark – 3; Glory... St. Mark; Now and ever... Dogmatic, Tone 6. Entrance and the Great Prokeimenon, Tone 7:

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

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

*Verse:* With praises, I call upon the Lord and He shall save me from my enemies. (17:4)

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

The 3 Readings (from the New Testament). The usual Litanies are taken and “Vouchsafe, O, Lord...” (is sung). **Aposticha:** 1 Sticheron to the Resurrection from the Octoechos (Tone 6) and 3 to the Theotokos (with the appointed verses). Glory... St. Mark; Now and ever... “The Day of Resurrection...” and “Christ is Risen...” (thrice). Glory... **Troparion:** St. Mark; Now and ever... Resurrectional Theotokion (Tone 6). **Priest: Wisdom!** And the priest pronounces the Dismissal.

**Matins:** Matins begins with “Christ is Risen...” along with its appointed verses sung by the priest (as is done at the beginning of Vespers). “Glory...” **Troparion:** St. Mark; “Now and ever...” Resurrectional Theotokion (Tone 6). **Priest: “Christ is Risen from the dead, trampling down death by death,”** Faithful: And upon those in the tombs bestowing life.” Followed by the Great Litany, the Polyeiei and the **Magnification:**

We Magnify you, O Apostle of Christ and Evangelist Mark, and we honour your labours and your sufferings which you endured in the proclamation of Christ.

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

*Verse:* The heavens shall confess Your wonders, O Lord, and You truth in the assembly of Your saints. (88:6)

After the Polyeiei: Kathisma Hymns: St. Mark. 1<sup>st</sup> Antiphon of the 4<sup>th</sup> Tone, “From my youth...” Prokeimenon, Tone 4:

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

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

“Let every breath” **Gospel: Luke 10:1-15.** “Having beheld the Resurrection of Christ...” (thrice). **Psalm 50 is not read,** rather the After-Gospel Sticheron: “Glory... Through the prayers of the Holy Apostle... Now and ever... Through the prayers of the Theotokos...” is taken. This is followed by the Sticheron to St. Mark and “O Lord, save

Your People...” **Canons:** Pascha— 8; Theotokos—4; Saint—4. Irmos: Pascha. Katavasia: Pascha. After the 3rd Ode: Kontakion and Ikos—Pascha. After the 6th Ode: Kontakion and Ikos—Saint; “Jesus having risen from the tomb...” (thrice). **The Magnificat is not sung**, rather the refrain, “My soul magnifies...” is immediately sung. The rest of the order of service, as on Pascha follows. Before the Troparia to St. Mark, the refrain, “Holy Apostle and Evangelist Mark pray to God for us.” Is sung by the faithful. After the 9th Ode, the Exapostilaria: Pascha; Glory... Saint; Now and ever... Pascha. **Praises:** Tone 3, on 6: Resurrectional Stykhry from the Octoechos—2; Saint—2. Then the Paschal Stykhry, “Let God arise...” (with the appointed verses). Glory... Saint; Now and ever...”The Day of Resurrection... Christ is Risen...” (thrice); Glory... **Troparion:** Saint; Now and ever... Resurrectional Theotokion (Tone 6). Litanies and the Paschal Dismissal.

**Hours:** Paschal Hours.

**Divine Liturgy of St. John Chrysostom** Everything according to order as on Bright Monday. Prokeimenon, Tone 8:

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

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

And 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 Pet. 5:6-14 (St. Mark) Alleluia, Tone 1:

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

*Verse:* God is glorified in the council of the saints! (88:8)

Another Alleluia, Tone 8 (Theotokos):

Hear, O daughter, and see, and incline your ear (44:10)

**Gospels:** John 2:12–22 and Luke 10:38–42; 11:27–28 (Theotokos); Mark 6:7-13 (St. Mark). **Koinikon:**

Receive the body of Christ... I will take the cup of salvation and call upon the Name of the Lord. Their proclamation has gone out into all the earth, and their words to the ends of the universe! Alleluia, alleluia, alleluia!



*REMINDER: The Scripture readings and Koinikon to the Saint may be omitted for practical considerations.*

And the rest of the order of service as on Pascha.

### **Saturday, April 26**

*No fast.*

BRIGHT SATURDAY. Hieromartyr Basil, Bishop of Amasea (ca. 322). Righteous Virgin Glaphyra (322).

Acts 3:11–16

John 3:22–33

**Vespers (Served Friday Evening):** Vespers is served according to the same order as on Bright Monday. Great Prokeimenon, Tone 8:

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

*Verse:* From the ends of the earth I have called upon You (60:2).

*Verse:* I will be safe under the shelter of Your wings (60:5)

*Verse:* I will sing praises to Your Name forever (60:9)

**Divine Liturgy of St. John Chrysostom:** Everything is served according to the same order as Bright Monday. Prokeimenon in Tone 3:

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

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

**Epistle:** Acts 3:11–16 Alleluia, Tone 5:

The Lord is King; He has clothed Himself in majesty. (92:1)

*Verse:* For He as established the world so that it shall never be shaken. (92:1)

**Gospel:** John 3:22-33. The rest of the Liturgy according to the order as on Pascha.

*NOTE: Immediately after the Prayer beyond the Amvon, the prayer for the dividing of the Artos is read by the priest. Following the Dismissal of the Divine Liturgy, the Artos is distributed to all who are in the Church.*

### **Sunday, April 27**

ANTIPASCHA - THE SECOND SUNDAY OF PASCHA, ST. THOMAS SUNDAY Tone 1. Hieromartyr Simeon, the kinsman of the Lord (107). Ven. Stephen, Abbot of the Kyiv Caves and Bishop of Vladimir in Volyn ' (1094). St. Eulogius the Hospitable, of Constantinople (4th c.).

## *All-Night Vigil*

*1<sup>st</sup> Matins Gospel:*

Matt. 28:16-20

*Divine Liturgy of St. John Chrysostom:*

Acts 5:12-20

John 20:19-31

*Before the beginning of the 9<sup>th</sup> Hour, the Royal Doors as well as the North and South Doors of the Iconostasis are closed.*

### **Great Vespers (All-Night Vigil):**

Priest: Glory to the Holy Consubstantial...

Faithful: Amen.

Priest: Christ is Risen... (2 1/2 times).

Faithful: ... and upon those in the tombs bestowing life.”

Psalm 103 follows. Great Litany and “Blessed is the man...” (1<sup>st</sup> Kathisma). At “**Lord, I have cried...**” Stykhry on 10, Tone 1: All taken from the Pentecostarion. Glory..., now and ever... taken from the Pentecostarion. Entrance and the Prokeimenon of the Day. <sup>1</sup>

**Litya:** All verses taken from the Pentecostarion. **Aposticha:** All taken from the Pentecostarion. At the Arotklasia (blessing of the loaves); **Troparion:** “Though the tomb was sealed...” (thrice)/ And the rest of Vespers as usual.

**Matins:** The Reader says: “Christ is Risen...” (thrice), then “Glory to God in the Highest...” and the Hexapsalms followed by the Great Litany. After “The Lord is God...” (Tone 7), **Troparion:** “Though the Tomb was sealed...” (thrice). Usual Kathismas are read. Kathisma Hymns: taken from the Pentecostarion. Polyelei and the

### **Magnification:**

We magnify You, O Chris, Giver-of-life, who for our sake descended to hades, and raise all with You.

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<sup>1</sup> *NOTE: On Antipascha through to the Apodosi of Pascha, the Paschaltide beginning is prescribed. Anytime the Usual beginning is to be said, (such as at the 3<sup>rd</sup> Hour, the 9<sup>th</sup> Hour, and any other of the daily services requiring the Usual Beginning prayers, after Amen is said, “Christ is Risen...” is said (thrice). Then follows the Trisagion. Glory to You... and O Heavenly Kings...” is not said at this time. Then follows: “O Come, let us worship...”. However, when services are served in aggregate (such as the 1<sup>st</sup> Hour following Matins, or the 6<sup>th</sup> Hour when served along with the 3<sup>rd</sup> Hour prior to the Divine Liturgy), these services usually begin with “O Come, let us worship...”, however, in Paschaltide, these services begins with “Christ is Risen...” (thrice), instead of “O Come, let us worship...”*

*Verse:* The Lord reigns, he is clothed with majesty.

*Verse:* For he has broken the gates of bronze, and cut the bars of iron in two.

*Verse:* He brought them out of darkness and the shadow of death

After the Polyelai: Kathisma Hymns: Pentecostarion. 1<sup>st</sup> Antiphon of the 4<sup>th</sup> Tone, “From my youth...” Prokeimenon. Tone 4:

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

*Verse:* For He has 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. “O Lord, Save Your People...”

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

*NOTE: The Magnificat is sung on all weekdays, until the feast of Holy Pentecost. The exception of this rule, however is the Midfeast of Pascha and Holy Ascension, the Magnificat is sung.*

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

**Praises:** Tone 1, on 4: From the Pentecostarion. Glory... Pentecostarion; Now and ever... “You are most-Blessed, O Theotokos...” (as usual). Great Doxology. **Troparion:** “Though the tomb was sealed...” Usual Litanies and Dismissal. “Glory..., Now and ever...” Gospel Stikheron—1.

*NOTE: From now until the Sunday of All Saints, when “Feast” appears, it is in reference to the Feast celebrated on the Sunday of the given week. The “Feast” (as it were) continues to be celebrated in the week that follows. Any of the hymns or verses that are taken from the Pascha Service will be noted to as “Pascha,” and anything taken from the Midfeast of Pascha, 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), etc.*

**Hours:** Troparion: Pentecostarion. Kontakion: Pentecostarion.

**Divine Liturgy of St. John Chrysostom:** From Antipascha until the Apodosis of Pascha, the Divine Liturgy begins according to the following order:

Priest: “Blessed is the Kingdom.... Christ is Risen...” (2½ times).

Faithful: “... and upon those in the tombs....”

After the Entrance: Troparion—Pentecostarion; Glory..., Now and ever... Kontakion—Pentecostarion. The Trisagion, Once again “Holy God...” is sung. Prokeimenon, Tone 3:

Great is our Lord and great is His power. His understanding is beyond measure.

*Verse:* Praise the Lord, for a psalm is good: Let praise be sweet unto our God.

**Epistle:** Acts 5:12-20. Alleluia, Tone 8:

Come let us rejoice in the Lord. Let us shout with joy to God our Saviour. (94:1)

*Verse:* Let us come before His face with thanksgiving; and with psalms let us shout with joy to Him. (94:2)

**Gospel:** John 20:19-31. Instead of “It is truly worthy...” “The Angel cried... Shine, shine...” is sung. **Koinikon:**

Praise the Lord, Jerusalem, praise you God, O Zion, Alleluia, alleluia, alleluia.

**At the communion of the Faithful:** The priest says: “With the fear of God...” and the Faithful respond: “Blessed is He who comes in the Name of the Lord...” Priest: “O Lord, save Your people...” Faithful: “Christ is Risen...” (once), instead of “We have seen the True Light...” (Likewise until the Apodosis [leavetaking] of Pascha). **At the transfer of the Holy Gifts to the table of Oblation:** The priest says quietly: “Blessed is our God...” and turning from the Holy Table toward the faithful, he says in a loud voice: “Always, now and ever...” and the Faithful respond: “Let our mouths be filled...”. **At the Dismissal:** The priest says: “Glory to You, O Christ...” and the Faithful: “Christ is Risen...” (thrice). The priest pronounces the Resurrection Dismissal.

### **Monday, April 28**

Apostles Jason and Sosipater of the Seventy, the Virgin Cercyra, and those with them (1st c.). Martyrs Dada, Maximus, and Quinctilian, at Dorostolum (286). Martyrs Saturninus, Jakischolus, Faustianus, Janarius, Marsalius, Zeno, Eusebius, Mammius, Neon, and Vitalis, who were converted by Apostles Jason and Sosipater (1st c.).

Acts 3:19-26

John 2:1-11

**Vespers (Served Sunday Evening):** Priest: Blessed is our God... Reader: Amen. Christ is Risen... (thrice), and the rest of the usual beginning. No Kathisma is read. At “**Lord, I have cried...**” Stykhry on 6, Tone 1: Feast – 3; Saint – 3; Glory Saint; Now and ever... Feast. Entrance and Great Prokeimenon, Tone 7:

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

*Verse:* You have made Your power known among the people! (76:15)

*Verse:* And I said, Now I have begun; this is change of the Right Hand of the Most-High! (76:11)

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

Litany of Fervent Supplication. “Vouchsafe, O Lord...” is read. Littany of Supplication. **Aposticha:** All verses of the Feast. Glory..., now and ever... Feast. **Troparion:** Feast; Glory... Saint; Now and ever... Feast. Resurrectional Dismissal.

## **Tuesday, April 29**

DAY OF REJOICING (ANCESTRAL TUESDAY - PROVODY) Nine Martyrs at Cyzicus: Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius, and Philemon (286-299). St. Memnon the Wonderworker (2nd c.). Martyrs Diodorus and Rhodianus (284-305).

Acts 4:1-10

John 3:16-21

*NOTE: The Order for Vesper, Matins, and the Divine Liturgy for this day are taken from the Pentecostarion and the Menaion. Following the Divine Liturgy on this day it is customary for the faithful to visit the graves and for the Proclamation of the Resurrection to those who lie in the grave to take place on this day. Additionally, this is also a day on which it is also the established practice to give alms to those in need.*

## **Wednesday, April 30**

*Wine & Oil*

Holy Apostle James, the brother of St. John the Theologian (44 A.D.). Uncovering of the Relics of St. Nikita, Bishop of Novgorod (1558). St. Donatus, Bishop of Euroea in Epirus (ca. 387). Uncovering of the Relics of Hieromartyr Basil Bishop of Amasea (4th c.) St. Clement the Hymnographer, of the Studion (9th c.). Martyr Maximus of Ephesus.

*Vespers:*

James 1:1-12

James 1:13-27

James 2:1-13

*Matins Gospel:*

John 21:15:25

*Divine Liturgy of St. John Chrysostom*

Acts 4:13-22

John 5:17-24

Acts 12:1-11 (Saint)

Luke 5:1-11 (Saint)