

Rubrics for civil calendar month of April, 2017.¹ These rubrics are indebted to the work of Fr Paul Mercurief,² of blessed memory. Memory eternal!

PLEASE NOTE: This Typicon is provided for the benefit of our parishes, NOT as a directive that every service or instruction is to be served in every parish. Each parish has its own situation and the priest should act accordingly.

March 19 / April 1 Saturday in the 5th week ~ Saturday of the Akathist Hymn to the Theotokos. Liturgy of the Presanctified (sung Friday). At Saturday matins, the Akathist Hymn to the All-Holy Theotokos. On Saturday, divine liturgy. The services are all found in the *lenten triodion*.

LITURGY OF THE PRESANCTIFIED³ (sung on Friday). 18th kathisma. **Lord, I Call** on 10 – all triodion: T-6, “Departing from your divine commandments ...” + 1 stanza to the martyrs and 7 to the Theotokos. **GNE:** theotokion in triodion. Entrance. O Gladsome light. 2 prokeimena and 2 readings (triodion). And the rest of the Liturgy of the Presanctified.

MATINS (Friday evening, about 10 p.m.; in parish churches, typically at 6 or 7 p.m.) Regular beginning. Six Psalms. Great litany. “God is the Lord ...” in T-8. **Troparion**, T-8: “Taking knowledge of the secret command ...” **Glory: (repeat); NE: (repeat). Kathisma #16.** Little litany. **Akathist to Theotokos:** (The royal doors are open during the akathist, and everyone remains standing, with the priest standing in the center of the church, before the icon of the Theotokos. The priest chants each kontakion and ikos, and we sing the “Rejoices.”) We sing the 1st **Kontakion**, T-8: “O victorious leader of triumphant hosts ...”⁴ During the singing, the priest makes a full censuring of the church, beginning at the icon.⁵ Then we read the first section of the akathist: ikos 1 through kontakion 4. Then we again sing the 1st kontakion, “O victorious leader ...” **Kathisma #17.** Little litany. **Akathist to Theotokos:** 1st kontakion is sung, and the priest makes a half censuring (icon, iconostasis, and people). We read the second section of the akathist: ikos 4 through kontakion 7. Again 1st kontakion is sung. Clergy return to the sanctuary. Psalm 50. **Canon to the Theotokos** on 6.⁶ **Irmoi**, T-4 and **katavasias**, T-4: “I will open my mouth ...” Before the troparia of the canon, we say “Most holy Theotokos, save us.” **After ode 3:** Little litany. **Akathist to Theotokos:** 1st kontakion is sung, and priest makes a half censuring. We read the third section: ikos 7 through kontakion 10. Then 1st kontakion is sung. **Sessional hymn**, T-1: “Coming to the city of Nazareth ...” We continue the canon, odes 4 through 6. **After ode 6:** Little litany. **Akathist to Theotokos:** 1st kontakion is sung, and the priest makes a full censuring of the church, beginning at the icon. We read the fourth section: ikos 10 through kontakion 13, and also ikos 1. 1st kontakion is sung. Clergy return to the sanctuary. We continue the canon, odes 7 through 9. **Magnificat** is sung as usual. **Exapostilarion:** Triodion. “Let every breath praise the Lord” and the psalms of the praises. **Praises**, on 4: T-4: “The mystery hidden ...” **GNE:** T-4: “The Theotokos heard a voice ...” **Great Doxology. Troparion**, T-8: “Taking knowledge of the secret command ...” Litanies. Dismissal of the day.

HOURS **Troparion** and **kontakion:** Theotokos (triodion).

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- 1 If any mistakes are found, please send email to: juven_29@yahoo.com.
 - 2 The Moscow typicon, St. Tikhon's Calendar and Rubrics, the Slavonic menaion, *Orthodox Daily Services*, and rubrics at the Moscow Patriarchate website were also used.
 - 3 If for some reason there is no presanctified, **vespers alone** is celebrated – see Appendix Two from March, for the general order. **Note, however**, the following: **Lord, I Call** is sung on 8: **all triodion** (of the 10 stanzas sung at presanctified, the first 3 are omitted, and one of the remaining 7 to the Theotokos, is repeated to make 8). **GNE:** theotokion in triodion. O gladsome light. 2 prokeimena and 2 readings (triodion). **Aposticha:** The three stanzas omitted at **Lord, I Call** are sung here, with the usual verses. **GNE:** T-4 (from matins praises in triodion: p. 445): “The Theotokos heard a voice ...” **Troparion:** Triodion: “Taking knowledge of the secret command ...” Litany: Have mercy on us, O God ... Prayer of St Ephrem once, with 3 prostrations. Prayer: “O All-holy Trinity, might one in essence ...” “Blessed be the Name” (3x, each with a metania); Psalm 33; and dismissal.
 - 4 Another translation reads: “To you, our leader in battle and defender...”
 - 5 But if the normal full censuring of the church was done at the **beginning** of matins, then at this point the deacon censures the iconostasis and the people only.
 - 6 On odes 1-5, the canon of the patron saint of the temple is also used, followed by the triodion canon of the Theotokos. (But if the temple is of the Theotokos, the canon of the temple is omitted.) On odes 6-9, the three-cantled canons in the triodion follow the canon of the Theotokos. See the Lenten Triodion, p. 427.

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM. Regular antiphons. Beatitudes on 8, from the canon of the Akathist, in the Triodion: odes 3 & 6. At entrance: "... through the prayers of the Theotokos ..."
Troparion: Theotokos, T-8: "Taking knowledge of the secret command ..."; **GNE: Kontakion:** Theotokos, T-8: "O victorious leader ..." Trisagion. Prokeimenon, T-3: "My soul magnifies the Lord, and my spirit rejoices in God my Savior." v. "For He has regarded the low estate of his handmaiden; for behold henceforth all generations will call me blessed." **Epistles:** Hebrews 9:24-28 (Sat.) Hebrews 9:1-7 (Theot.) Alleluia, T-8: "Arise, O Lord, into your rest; you, and the ark of your holiness." v. "Remember, O Lord, David and all his meekness." **Gospels:** Mark 8:27-31 (Sat.) Luke 10:38-42; 11:27-28 (Theot.) "It is truly meet ..." Communion hymn: "I will receive the cup of salvation and call on the Name of the Lord." Dismissal.

March 20 / April 2 Fifth Sunday in Great Lent. Tone 8. St Mary of Egypt. The service of the resurrection is found in the *octoechos*. The lenten hymns and prayers including those of St Mary are in the *lenten triodion*.

GREAT VESPERS 1st kathisma (Blessed is the man). **Lord, I Call** on 10: 6 resurrection T-8, "We offer you, O Christ, our evening song ..." + 4 triodion T-6 "The pollution of past sins prevented you ..." (1st is repeated); **Glory:** triod. T-4: "The power of your Cross, O Christ ..." **NE:** dogmaticon T-8, "The King of heaven, because of his love for man ..." Entrance, prokeimenon of the day. **Litya:**⁷ 1 temple; **Glory:** triodion, T-1: "O you choirs of the righteous ..." **NE,** theotokion T-1: "Behold, Isaiah's prophecy ..." **Aposticha:** resurrection T-8: "You ascended the Cross, O Jesus ..." **Glory,** T-2 "The desires of your soul and the passions ..." **NE:** theotokion T-2 "A new wonder, greater than all ..." **Troparia: At vespers alone:** resurrection T-8: "You descended from on high, O Merciful one ..." **Glory,** T-8: "In you, O Mother, was carefully preserved ..." **NE:** resurr theot. T-8 "For our sakes, you were born of a Virgin ..." **At vigil:** "Rejoice, Virgin" (3x).

SUNDAY MATINS At **God is the Lord: Troparia:** resurrection T-8: "You descended from on high ..." (*twice*); **Glory,** T-8: "In you, O Mother ..." **NE:** resurr theot. T-8 "For our sakes, you were born ..." Kathismas 2, 3. Small litya. Sessional hymns: octoechos. Polyeleos.⁸ **Evlogitaria of the resurrection:** "The assembly of angels." Hypakoe, hymns of ascents, prokeimenon in tone of the week (T-8). **8th resurr. gospel:** John 20:11-18 #64. "Having beheld the resurrection." Psalm 50, then the **special penitential troparia** from triodion: **Glory:** T-8, "Open to me the gates of repentance ..." **NE:** theotokion, T-8, "Lead me on the paths of salvation ..." T-6: "Have mercy on me, O God ..." T-6: "When I think of the many evil ..." Litya: "O God, save ..."

Canons (4: 2 from octoechos + 2 from triodion):⁹ resurrection T-8, with irmos on 4 (irmos sung 1x); theotokos on 2; 1st triodion canon (about Rich Man and Lazarus) on 4, and 2nd triodion canon (about St Mary of Egypt) on 4. **Irmos,** T-8: "The staff of Moses ..." **Katavasias:** "I will open my mouth." **After ode 3: kontakion from triodion** (St Mary of Egypt), T-3: "Having at first been a sinful woman ..." & icos. Sessional hymns: triodion. **After ode 6: kontakion of resurrection,** T-8: "By rising from the tomb ..." & icos "After despoiling the kingdom of hell ..." **Magnificat. After ode 9:** Holy is the Lord our God. Little litya. **Exapostilaria:** resurrection #8 "Seeing two angels within the tomb, Mary ..." **Glory:** triodion: "We have you as a pattern ..." **NE:** theotokion in triod. "O sweetness of the angels ..." "Let every breath praise the Lord" and the psalms of the praises. **Praises on 9:** 8 stanzas of resurrection (octoechos), T-8 "Though you have stood ..." then the verse "Arise, O Lord my God ..." & stanza from triodion, T-1: "The Kingdom of God is not food and drink ..." **Glory:** triodion (*repeat*); **NE:** "You are most blessed ..." **Great doxology.** Troparion of resurrection: "By rising ..." **Litanies & resurrectional dismissal.** Then, before the 1st hour: **GNE:** gospel sticheron #8, T-8, "Mary's tears are flowing warmly ..."

HOURS **Troparia:** resurrection, **Glory:** St Mary (triodion).
Kontakion: (1st & 6th) St Mary (triodion). (3rd & 9th) resurrection.

DIVINE LITURGY OF SAINT BASIL *An extra Lamb(s) is prepared for the presanctified on Wednesday (because of Annunciation, there is no presanctified on Friday).* **Beatitudes** on 8: resurrection T-8 (octoechos). **After entrance:** In temple of the Lord: **troparia:** resurrection, triodion (St Mary of Egypt); **kontakia: Glory:** triodion (St Mary of Egypt), **NE:** resurrection. In temple of the Theotokos: **troparia:** resurrection, temple, triodion (St Mary); **kontakia:** resurrection; **Glory:** triodion (St Mary), **NE:** temple. In temple of a saint:

⁷ As found in Mother Mary & Bishop Kallistos' *Lenten Triodion*.

⁸ In parish use. Or per the typicon: Psalm 118 (Kathisma 17: "The blameless")

⁹ Biblical canticles: "Let us sing to the Lord ..." (usually omitted except on the weekdays of lent).

troparia: resurrection, temple, triodion (St Mary); **kontakia:** resurrection, temple; **Gloria:** triodion (St Mary), **NE:** “Steadfast protectress ...” **Prokeimenon:** T-8: “Pray and make your vows before the Lord, our God!” v. “In Judah God is known; His name is great in Israel.” (*and, T-4:*) “God is wonderful in his saints, the God of Israel.” **Epistle:** Hebrews 9:11-14 (Sun.) Galatians 3:23-29 (saint). **Alleluia,** resurrection T-8: “Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!” v. “Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!” (*and, T-1:*) “I waited patiently for the Lord, and he attended to me and heard my supplication.”¹⁰ **Gospel:** Mark 10:32-45 (Sun.) Luke 7:36-50 (saint). **Hymn to the Theotokos:** “All of creation rejoices ...” **Communion hymn:** “Praise the Lord from the heavens; praise him in the highest. The righteous shall be in everlasting remembrance.” Sunday dismissal.

March 21 / April 3 Monday in the 6th week. St James the Confessor. Texts are found in the lenten triodion¹¹ and menaion (March 21).

SUNDAY LENTEN VESPERS Regular beginning. Read Psalm 103. Great Litany. No kathisma. **Lord, I Call** on 10: 4 stanzas of repentance, from the octoechos in the tone of the week (T-8):¹² “The Angels ceaselessly sing praises to you, the King and Master ...” + 3 triodion, T-1, “You who are rich, O Christ, have become poor ...” + 3 saint, T-4 “Desiring that which is eternal ...” **GNE** theotokion T-4, “Wash away the filth of my passionate heart ...” Entrance with censer. “O Gladsome light ...” in plain chant, or lenten tone. **Great prokeimenon,** T-8: “You have given an inheritance, O Lord, to those who fear your name ...” with 4 verses. “Vouchsafe, O Lord.” (Priest removes his phelon and changes his epitrichil and cuffs to a dark color, and comes out and stands before the doors for the supplication litany.) At this time the colors in the church are also changed to a dark color. Supplication Litany (“Let us complete ...”) in lenten melody. **Aposticha,** T-1 (triodyon): “Marvellous is the Savior’s loving providence ...” (with usual vespers verses); **GNE** theotokion (triodyon), T-1: “O joy of the heavenly ranks ...” **READ: Prayer of St Simeon.** Trisagion. After “Our Father”: the choir sings “Amen” and then the **Lenten troparia** (in lenten melody, T-4) as on the previous Sunday evenings: “Rejoice, O Virgin ...” etc. (*Reader:*) Lord, have mercy (40). **GNE,** More honorable ... In the Name ... (*Priest:*) Christ our God, the existing ... (*Reader:*) O King of heaven ... **Prayer of St Ephraim: (once, with 3 prostrations)** then: (*Priest:*) “Glory to thee, O Christ our God and our hope ...” (*Choir:*) “Glory ... Now and ever ... Lord, have mercy (3). Father, bless.” Daily dismissal for Monday.

March 24 / April 6 Thursday in the 6th week. Forefeast of the Annunciation. The service is found in the *lenten triodion: supplementary texts*, beginning on page 289; the forefeast texts are in the *menaion* (March 24).

PRESANCTIFIED LITURGY (sung on Wednesday)¹³ Kathisma 18 is chanted, as usual. At **Lord, I Call:** 10 stanzas: first the 6 provided in the triodyon, beginning with T-5, “I am rich in passions ...” then the 4 forefeast hymns from the menaion: T-4, “The Archangel Gabriel is entrusted with the mystery ...” (1st is repeated); then **GNE,** T-2 (menaion): “Today Gabriel proclaims the glad tidings ...” Entrance, 2 prokeimena + 2 readings (triodyon), and the rest of the presanctified.

LENTEN MATINS Alleluia and Trinity hymns, as usual. Kathismas 6, 7, 8. Canon of forefeast (menaion), with irmos on 6, and the canons from the triodyon appointed for this day. Biblical canticles 4, 8, and 9 are chanted in full. (See Thursday in the 1st week for the general pattern). After **ode 3**, sessional hymns, menaion (forefeast). After **ode 6**, kontakion of forefeast. After **ode 9**, hymns of light (triodyon) in the tone of the week. At **Aposticha:** triodyon; **GNE** forefeast (menaion). The rest of lenten matins as usual. At HOURS, lenten troparia as usual.

10 The 2nd alleluia (for the saint) is not mentioned in the Slavonic typicon or triodyon. Several sources mention it; the Moscow Patriarchate website cites it as an option, based on the “general rule” (that a 2nd gospel requires a 2nd alleluia).

11 The triodyon texts for Sunday evenings in Lent are contained in the *Lenten Triodyon*, while those for Monday mornings (beginning with the 2nd week of the fast) are found in the *Lenten Triodyon: Supplementary Texts*.

12 See Mother Mary, *Lenten Triodyon*, pages 184-188, or Father Paul’s Pre-Lenten, or Lenten *Chasoslov*, for texts.

13 If presanctified is not served, **vespers** (without presanctified) is served (see **Appendix One** in the March typicon for the general outline, including how to rearrange the hymns sung at presanctified in order to use them at a vespers service). At the **Aposticha**, after **GNE** we sing T-2 (menaion): “A mystery which is from eternity is revealed today ...”

March 25 / April 7 Friday in the 6th week. **ANNUNCIATION TO OUR MOST HOLY LADY THEOTOKOS.** St Tikhon of Moscow, Enlightener of North America. The lenten texts are found in *lenten triodion: supplementary texts*¹⁴ and the festal texts in the *menaion* (March 25). On **Thursday, great vespers**; later, **all-night vigil** with great compline and matins. On **Friday**, hours, typical psalms, and **vesperal divine liturgy of St John Chrysostom** (combining the hymns of vespers for Lazarus Saturday with the hymns and divine liturgy for the Annunciation).

GREAT VESPERS (*Thursday afternoon or morning*) Psalm 103. Great litany. **No kathisma.**¹⁵ Lord, I Call: 8 stanzas: 3 from the triodion, T-4 “A sacred pair of apostles ...” and T-8. Then 5 from the feast, T-6 “Revealing to you the pre-eternal counsel ...” (the 1st 2 are repeated to make 5). **GNE**, feast T-6 “Gabriel the Archangel was sent ...” **Entrance** with censer, Gladsome light, 2 prokeimena and 2 readings (triodyon) then **3 readings of the feast** (menaion). (No litany.) Vouchsafe. Supplication litany. **Aposticha:** triodyon T-8 “Deliver me from likeness to the rich man’s ...” **GNE** feast T-4 “Today is proclaimed the gospel of joy ...” Song of St Symeon. Holy God ... etc. Troparion of feast, T-4 “Today is the beginning of our salvation ...” Litany: “Have mercy on us ...” Prayer of St Ephrem **once**, with 3 prostrations.

GREAT COMPLINE At about 7 p.m. the bells are pealed and the royal doors are opened. Priest, in phelon, censes the altar area, accompanied by deacon with a candle. Then the deacon, on the solea, intones “Father, bless.” Priest, standing before the throne (prestol, holy table): “Blessed is our God ...” Choir: “Amen” and the usual opening of great compline follows. As the opening psalms are read, priest (and deacon with candle) continue the full censuring of the temple. At end of the censuring the royal doors are closed; the curtain remains open; phelon removed. **“God is with us”** and its verses are intoned by the priest in epitrahkil standing before the royal doors, and the choir sings sweetly and softly the refrain: **“For God is with us.”**¹⁶ Following the Creed, the “All-Holy” is likewise intoned before the royal doors: the priest intoning the verse, and the choir singing the same. After the 1st “Holy God ... Our Father ...”: **troparion** of feast in T-4, “Today is the beginning of our salvation ...” **Royal Doors are opened during the singing of the troparion and the kontakion, and closed at the end of each. Priest wears his phelon and kamilavka during the troparion and kontakion.** After 2nd “Holy God ... Our Father ...”: **kontakion** of feast, T-8 “O victorious leader ...” After the reading of the **lesser doxology** (“Glory to God in the highest ...”), the choir sings the hymns of the litya, while the priest and deacon exit the altar and go to the back of the church. **Litya**, T-1, “In the sixth month ...” **GNE**, T-2, “Today Gabriel announces the glad tidings ...” **Prayers of the litya. Aposticha:** feast, T-4, “In the sixth month, the Archangel was sent ...” with special festal verses (menaion); **GNE**, T-4, “Today there come glad tidings ...” Song of St. Symeon. Holy God ... Our Father ... **Troparion** of feast, T-4, “Today is the beginning ...” is sung thrice, while the deacon censes thrice around the table holding the litya loaves, ending with the censuring of the festal icon. **Blessing of the loaves, wheat, wine, and oil.** “Blessed be the Name ...” (*thrice*), and Psalm 33, “I will bless the Lord at all times ...”

MATINS “Glory to the holy, consubstantial ...” At **God is the Lord: troparion of feast**, T-4 “Today is the beginning of our salvation ...” (twice), **GNE**, (repeat). Kathismas 13, 14, 15. After 1st kathisma: no litany. Sessional hymns from triodyon for both kathismas are read. After 2nd kathisma: small litany and sessional hymns in menaion from 1st kathisma. After 3rd kathisma: sessional hymns in menaion from 2nd kathisma. **Polyeleos. Magnification:** “With the voice of the Archangel, we cry aloud to you, O pure Virgin: Rejoice, you who are full of grace, the Lord is with you.” **Selected psalm verses: a.** “O God, give your judgment to the king.” **b.** “And your righteousness to the son of the king.” Small litany, with exclamation: “For blessed is your name ...” Sessional hymn of feast, T-4 “Gabriel from heaven cries out ...” **GNE**, T-4 “Gabriel was sent to the Virgin ...” Hymn of ascents: 1st antiphon in T-4: **“From my youth ...”** Prokeimenon, T-4: “Tell forth from day to day the salvation of our God.” v. “Sing to the Lord a new song, sing to the Lord all the earth.” “Let every breath ...” etc. **Gospel:** Luke 1:39-49, 56 #44. Psalm 50. **Glory:** “Through the prayers of the Theotokos ...” **NE:** (*repeat*). “Have mercy on me ...” **Festal stanza**, T-2 “Today Gabriel proclaims the glad tidings ...” **Litany:** “O God save ...” As the canon begins, the people venerate the festal icon and are anointed with blessed oil from the litya. After the anointing, royal doors are closed and priest removes phelon.

14 See Thursday in the 6th week, at vespers (pp 298-300), and Friday in the 6th week, at matins (pp 301-307).

15 No “Blessed is the man”

16 According to rubrics of the Moscow Patriarchate, during “God is With Us” the royal doors are opened; the priest stands wearing phelon before the throne (altar); the verses are intoned by the reader or a chanter and the refrain by the singers.

Canon: At **Odes 1,3,4,6,7:** canon of Annunciation, on 14 (irmos twice + 12 troparia). **Irmos,** T-4: “I will open my mouth ...” **Katavasia:** feast (same as irmos). **Odes 5,8,9:** canon of feast, with irmos, on 6, + the 2 triodion canons on 8. **Katavasia:** irmos of 2nd triodion canon. The biblical canticles are not read between the canon troparia; instead, before troparia of the feast we say “Most Holy Theotokos, save us,” and before the troparia of the triodion we say “Glory to you, our God, glory to you.”¹⁷ **After ode 3,** sessional hymns, feast. **After ode 6, kontakion** of feast, T-8 “O victorious leader ...” & icos “A prince of the angels ...” **No Magnificat.** **At ode 9** we sing the refrains & irmos of feast, starting with: **[Refrain]** T-4 “O earth, announce good tidings ...” **[Irmos]** “As you are a living temple ...” Then the troparia from the triodion, with the refrain before each, “Glory to you ...” **After ode 9:** “It is truly ...” is not sung. **Exapostilaria:** feast, “The captain of the angelic hosts ...” (twice), **GNE:** feast, “Rejoice, O Theotokos, deliverance ...”

The **psalms of the praises** are read: we begin “Praise the Lord from the heavens ...” Praises on 4: feast, T-1, “Gabriel flew down ...” **GNE:** feast, T-2: “Today is revealed the mystery ...” “To you is due glory ...” is not said, but immediately, “Glory to you who have shown us the light.” Reader then reads the **lesser doxology:** “Glory to God in the highest ...” Supplication litany, “Let us complete ...” **Aposticha:** triodion,¹⁸ with usual matins verses (see *book of hours*); **GNE:** feast, T-8: “Let the heavens rejoice ...” Reader: “It is good to give thanks ...” (*once*). Holy God ... Our Father ... **Troparion** of feast, T-4, “Today is the beginning ...” (*once*). Litany, “Have mercy on us, O God ...” **Prayer of St Ephrem** – *once* with 3 prostrations. **Reader:** “Amen” and we at once begin 1st hour with the words “Come let us worship.”¹⁹

HOURS Troparion and kontakion of feast. Kathismas: 1st: #9. 3rd: #10. 6th: #11. 9th: #12. At each hour, Prayer of St Ephrem *once* with three prostrations. At **1st hour:** the Prayer of St Ephrem is followed by prayer “O Christ the true light ...” and then the singing of **kontakion** “O Victorious Leader ...” and **dismissal.** At 6th hour: **Troparion of the prophecy,** and 2 **prokeimena** with 1 **reading** between them (triodion).

TYPICAL PSALMS Beatitudes are read quickly, without singing or bows. The Creed is omitted. After “Our Father ...,” **kontakion** of feast. Lord, have mercy (40). **GNE.** More honorable ... In the Name ... Bless. Prayer of St Ephrem *once* with 3 prostrations. Prayer: “O all-holy Trinity ...” Dismissal.

VESPERAL LITURGY OF ST JOHN CHRYSOSTOM^{20 21 22} As the divine liturgy of the Annunciation, this service is the peak of the festal celebration, and it counts liturgically with March 25 / April 7, though it also includes the vespers of the following day, Lazarus Saturday. The texts of the Annunciation are found in the *menaion* (also in the *festal menaion*); those of Lazarus are found in the *lenten triodion*. The service is without bows and without kathisma. During “Lord, I Call” **the priest performs the proskomedia.** If more time is

17 We say (as always) “**Glory** ...” before 2nd-to-last troparion of each ode; “**Now and ever** ...” before the last. At ode 8, instead of “Glory ...” we say “We bless the Lord, Father, Son, and Holy Spirit ...”

18 See *lenten triodion, supplementary texts*, Friday in the 6th week, at matins.

19 If 1st hour will not be done at this time, then after Prayer of St Ephrem and “Amen,” priest says “Glory to thee, O Christ ...” Choir: “Glory to the Father ...” (etc.) and dismissal.

20 “Vespereal divine liturgy”: vespers with divine liturgy. Often the service is performed in the morning but the service books assume that it follows the 9th hour (3 p.m.).

21 This year, the leave-taking of Annunciation and the Synaxis of the Archangel Gabriel (March 26 / April 8) coincide with Lazarus Saturday. When this happens, there is no leave-taking; the texts of the leave-taking and the Synaxis of the Archangel are sung at small compline on one of the evenings earlier in the 6th week.

22 **Vespers alone** (without divine liturgy) is as follows. (This is useful for a reader service, or if a priest is present but “for some great reason” the divine liturgy is not celebrated, per the *Moscow typicon*.) “Blessed is our God ...” No kathisma. **Lord, I Call** is sung on 10: first, we sing 5 stanzas sung at vespereal divine liturgy *beginning from* T-6 “O Lord, wishing to see ...” Then 5 stanzas of the Annunciation, T-4 “In the sixth month ...” (repeating the 1st 2). **Glory:** T-8 “Standing before the tomb ...” **NE** T-6 “Gabriel the Archangel was sent ...” **Entrance** with gospel. Gladsome Light. Then the 2 prokeimena, 2 readings (triodion), and the prokeimenon, epistle, alleluia, & gospel (Annunciation). Vouchsafe, O Lord. Supplication litany. **Aposticha:** we begin with the 3 stanzas printed in triodion at the beginning of **Lord I Call:** T-8 “Having completed the 40 days ...” (2x), and “O martyrs of the Lord ...” (with usual vespers verses). Then: **Glory:** T-8 “Having completed the 40 days ...” (sung at **Glory** at divine liturgy); **NE:** feast T-4: “Today is proclaimed the Gospel of joy ...” (from aposticha of feast of Annunciation: see *Festal Menaion*, p. 445). St Symeon’s prayer, Holy God ... etc. **Troparia:** T-1 (triad): “By raising Lazarus ...” **GNE** (Annunciation), T-4: “Today is the beginning of our salvation ...” Litany: Have mercy on us ... **Prayer of St Ephrem,** *once*, with 3 prostrations. Psalm 33 “I will bless the Lord ...” and dismissal.

required, he may need to begin the proskomedia earlier.

Priest intones “Blessed is the kingdom ...” while making the sign of the Cross with gospel book over the holy table (throne). Choir: “Amen.” The reader continues: “Glory to you ... O heavenly King ... Holy God ...” etc. After “Come let us worship ...” the introductory psalm (103) is read, during which priest reads the prayers of light before the royal doors. Great litany. **No kathisma.** **Lord, I Call** is sung on 10: we begin with 6 stanzas from triodion (there are no repetitions and we omit the stanza to the martyrs), thus: T-8, “Having completed the 40 days ...” then T-6, “O Lord, wishing to see the tomb of Lazarus ...” and the rest. Next, 4 stanzas of the feast of Annunciation, T-4: “In the sixth month, the Archangel was sent ...” (repeating the 1st and omitting the hymns of Archangel Gabriel). Then **Glory:** triodion, T-8 “Standing before the tomb of Lazarus ...” **NE:** feast, T-6 “Gabriel the Archangel was sent from heaven ...”²³ O Gladsome Light. **Entrance with gospel.** 2 prokeimena + 2 readings (triodion). Small litany, with exclamation: “For holy are you, our God ...” then the Trisagion is sung, and the rest of the rest of the **Divine Liturgy of St. John Chrysostom. Prokeimenon,** T-4: “From day to day proclaim the salvation of our God!” v. “Sing to the Lord a new song; sing to the Lord, all the earth!” **Epistle:** Hebrews 2:11-18. **Alleluia,** T-1: “He descends like rain upon the fleece, like raindrops that water the earth.” v. “May his name be blessed forever; may his name continue as long as the sun.” **Gospel:** Luke 1:24-38 **Hymn to the Theotokos: (refrain):** “O earth, announce the good tidings of great joy; O heavens, praise the glory of God” (**irmos:**) “As she is a living Ark of God ...” **Communion:** “The Lord has chosen Zion; he has desired her for his habitation.”

March 26 / April 8 LAZARUS SATURDAY Great compline on Friday, and matins, hours, and divine liturgy on Saturday are celebrated as set forth in the triodion (the leavetaking of Annunciation and the Synaxis of the Archangel are transferred to an earlier day). The service, and all services from today through Holy Saturday, are found in the lenten triodion. Friday marks the end of the 40 days. Lazarus Saturday matins includes some features normally found in Sunday (resurrection) matins. From now until Monday after St. Thomas Sunday, we set aside the use of the menaion.²⁴ The saints of the church and of the day are not commemorated at dismissals during this time. On most days there is an appointed dismissal to be used.

GREAT COMPLINE²⁵ without bows. **Canon of Lazarus.** In place of “It is truly ...”: irmos of the 9th ode. After 1st trisagion: **Troparion** of feast: “By raising Lazarus ...” After 2nd trisagion: usual troparia: “Have mercy on us ...” After 3rd trisagion: **Kontakion** of feast: “Christ, the joy ...”

MATINS At **God is the Lord:** Troparion of feast: “By raising Lazarus ...” T-1, twice; **GNE** repeat. **Kathisma 16.** Small litany. Sessional hymns: triodion. **Kathisma 17:** “Blessed are the blameless ...” **Evlogitaria of the resurrection:** “The assembly of angels.” Small litany. Sessional hymns: triodion. (No gospel.) Having beheld the resurrection of Christ. Psalm 50. (No litany, “O God save ...”) **Canons:** 2 (in triodion).²⁶ **Irmos:** triodion, T-8: “Let us sing to the Lord ...” **Katavasias:** triodion: “Having crossed the water ...” **After ode 3,** sessional hymns (triody.) **After ode 6: kontakion,** triody, T-2 “Christ the Joy, the Truth ...” **& icos.** (No magnificat.) **After ode 9: Holy is the Lord our God.** (“It is truly ...” is not sung). **Exapostilarion:** triodion “By your word, O Word ...” (*twice*); **GNE** another (triody). “Let every breath praise the Lord” and the psalms of the praises. **Praises on 8:** all triody, T-1: “O long-suffering Lord ...” (before the last two stanzas we use special verses, see triody); **Glory:** triody, T-2 “A great and strange wonder ...” **NE,** T-2: “You are most blessed ...” **Great doxology.** Troparion of feast, “By raising Lazarus ...” Litanies & dismissal, “May Christ our true God ...” making mention of the righteous Lazarus, who was dead four days.²⁷

HOURS: troparion and **kontakion:** from triody.

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM Regular antiphons. **Beatitudes** on 8, from canon in triody: 4 from ode 3, + 4 from ode 6. At entrance: “... who are wonderful in your saints ...” **Troparion:** T-1,

23 This is the same as the “**Glory**” from **Lord I call** at vespers of the feast, sung the day before.

24 Exceptions: major saints in Holy Week are transferred to Bright Week. Patronal feasts and saints occurring in Holy Week before Holy Friday, are transferred to Palm Sunday; those falling on Holy Friday or Saturday are transferred to Bright Monday or Tuesday. The feast of the Annunciation is never transferred.

25 In some places small compline is substituted.

26 Biblical canticles: “Let us sing to the Lord ...” (usually omitted).

27 According to the Moscow Patriarchate website, at matins and divine liturgy the daily (not resurrectional) dismissal is used; St Lazarus is mentioned.

“By raising Lazarus ...” **GNE: kontakion**, T-2 “Christ, the Joy ...” **Instead of trisagion**: “As many as have been baptized into Christ ...” **Prokeimenon**, T-3 “The Lord is my light ...” **Epistle**: Hebrews 12:28-13:8. **Alleluia**, T-5 “The Lord reigns, he is robed in majesty ...” **Gospel**: John 11:1-45. **Hymn to the Theotokos**: irmos from ode 9 of the 1st canon: “Let us honor the pure Theotokos ...” **Communion**: “From the mouths of babes ...” Dismissal as at matins.

March 27 / April 9 THE SUNDAY OF PALMS (PALM SUNDAY) ~ ENTRANCE OF OUR LORD INTO JERUSALEM. The entire service is from the *lenten triodion*. (The usual Sunday service is set aside; the octoechos is not used.)

GREAT VESPERS At vigil, we begin with “Glory to the holy consubstantial ...” or, if great vespers is served alone, “Blessed is our God ...”²⁸ Psalm 103 (“Bless the Lord, O my soul”) is sung. Great litany. 1st kathisma (Blessed is the man) and little litany. **Lord, I Call** on 10: all feast, T-6 “Today the grace of the Holy Spirit ...” (each stanza - twice); **Glory**: (repeat:) “Today the grace ...” **NE**: (repeat again:) “Today the grace ...” Entrance with censer, O Gladsome Light, prokeimenon of the day. **3 readings**: feast: **a**. Genesis 49:1-2, 8-12. **b**. Zephaniah 3:14-19. **c**. Zechariah 9:9-15. Augmented litany “Let us all say ...” Vouchsafe (sung), Supplication litany. **Litya**: feast, T-1: “The all-holy Spirit ...” & T-2. **GNE**, T-3 “Six days before the Passover ...” Prayers of the litya. **Aposticha**: feast, T-8: “Rejoice and be glad, O city ...” **Glory**, T-6: “Today the grace of the Holy Spirit ...” **NE**: (repeat again:) “Today the grace ...” **Prayer of St Simeon** (sung). Trisagion. After “Our Father”: choir sings “Amen,” then: **Dismissal troparia: At vespers alone**: feast, T-1 “By raising Lazarus ...” **GNE**: feast, T-4 “Buried with you in baptism ...” **At vigil**: feast T-1, “By raising ...” (twice); feast T-4, “Buried with you ...” During the singing of the troparia, the priest censens around the litya tray three times, and finishes by censening the icon. Blessing of loaves. “Blessed be the name ...” (3x); Psalm 33 “I will bless the Lord at all times ...” (At **vespers alone**, festal dismissal is said (see end of matins).

FESTAL MATINS At **God is the Lord: Troparia**: feast, T-1 “By raising Lazarus ...” (twice), **GNE**: feast, T-4 “Buried with you in baptism ...” Kathismas 2 & 3. Small litany. Sessional hymns, feast: “With our souls cleansed ...” **Polyeleos. Magnification**: “We magnify you, O Christ the giver of life. Hosanna in the highest! And we cry to you: Blessed is he who comes in the name of the Lord.” **Selected psalm verses**: **a**. “O Lord our Lord, how wonderful is your Name in all the earth!” **b**. “For your magnificence is exalted above the heavens.” Sessional hymns, feast, T-8: “He who sits upon the throne ...” **GNE**: repeat. Little litany. **Hymn of ascents**: 1st antiphon, T-4 “From my youth.” Let every breath ... etc. **Prokeimenon**, T-4: “From the mouths of babes and infants you have founded praise.” v. “O Lord our Lord, how wonderful is your Name in all the earth!” **Gospel**: Matthew 21:1-11, 15-17. (“Having beheld ...” is not used.) **Psalm 50**. During the psalm the palms and pussy willows are censened cross-wise. After the psalm, deacon (or priest) says “Let us pray to the Lord”; choir: “Lord have mercy.” The prayer²⁹ for the blessing of the palms is then read, and the palms/willows are then blessed three times with holy water using the words: “**These palms (willows) are blessed by the grace of the all-holy Spirit through the sprinkling with this holy water: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.**” **Choir: Glory**, T-2: “Today Christ enters the holy city ...” T-2; **NE**: (repeat). “Have mercy on me ...” Then **festal stanza**, T-6: “Today the grace of the Holy Spirit ...” Litany: “O God save your people ...” According to common practice, the gospel rests on an analogy for veneration together with the icon of the feast. **During the veneration, the priest anoints the faithful with blessed oil, and blesses each with a palm (willow)**. The palms/willows are held until the end of the service, which originally would continue through to the end of the divine liturgy.

Canon: feast, T-4, with irmos on 14 (irmos sung twice).³⁰ **Irmos & katavasia**.³¹ feast, T-4: “The springs of the deep ...” **After ode 3**: hypakoe of feast, “First they sang ...” **After ode 6: kontakion**, T-6 “Seated on your throne in heaven ...” & **icos** “Since you bound hades ...” (No Magnificat.) Instead, **ode 9 is sung**, with refrain preceding each troparion. There is a full censening as usual. **After ode 9**: Little litany, then: **Holy is the Lord our God** (thrice, in T-4). No **Exapostilarion**.

28 These openings are always used, respectively, at the vigil service and at great vespers not at a vigil.

29 *Book of Needs*, vol 2, p. 308. Or the prayer may be read during the censening.

30 Biblical canticles: “Let us sing to the Lord ...” (omitted in most places)

31 On Sundays and major feasts, every ode ends with a katavasia, but at daily matins, only odes 3, 6, 8, and 9. On weekdays of lent, there are special rules concerning the katavasia. At some feasts, double katavasias are used.

“Let every breath praise the Lord” and the psalms of the praises. **Praises on 6:** feast, T-4 “A very great multitude spread ...” (1st two stanzas are repeated); **GNE**, feast T-6: “Six days before the Passover ...” **Great doxology.** Troparion T-1: “By raising Lazarus ...” (once). Litanies & festal dismissal: “**May he who deigned to sit on a colt, the foal of a donkey for our salvation, Christ our true God ...**”³²

HOURS. Troparia: “By raising Lazarus ...” **Glory:** “When we were buried ...” **Kontakion:** “Sitting on your throne ...”

DIVINE LITURGY OF ST JOHN CHRYSOSTOM *Extra Lambs are prepared for the presanctified liturgies of Monday, Tuesday, and Wednesday.* **Festal antiphons**, T-2: “I love the Lord because he has heard the voice of my supplication ...” At the entrance, after “Wisdom!” the deacon (or priest, if no deacon) reads the entrance verse: “Blessed is he that comes in the Name of the Lord! We bless you from the house of the Lord! God is the Lord and has revealed himself to us!” **Troparia:** “By raising Lazarus ...” **Glory:** “When we were buried ...” **Kontakion:** “Sitting on your throne ...” Trisagion is sung. **Prokeimenon**, T-4: “Blessed is he that comes in the Name of the Lord. God is the Lord and has revealed himself to us.” v. “O give thanks to the Lord, for he is good, for his mercy endures forever.” **Epistle:** Philippians 4:4-9. **Alleluia**, T-1: “O sing to the Lord a new song, for the Lord has done marvelous things.” v. “All the ends of the earth have seen the salvation of our God.” **Gospel:** John 12:1-18. **Hymn to the Theotokos:** irmos of the 9th ode of the festal canon: “God is the Lord and has revealed Himself to us! ...” **Communion:** “Blessed is he that comes in the Name of the Lord. God is the Lord and has revealed himself to us.” **Festal dismissal** (see above, vespers).

PALM SUNDAY VESPERS Daily vespers beginning. Read Psalm 103. Great Litany. No kathisma. **Lord, I call on 6:** all triodion, from the aposticha of the previous evening, each being sung twice: T-8 “Rejoice and be glad, O city of Zion ...” **Glory:** feast, T-8 “Rejoice and be glad, O city of Zion ...” **NE** feast, T-8 “O gracious Lord ...” **Entrance with censer.** “O Gladsome light ...” **Prokeimenon of the day:** T-8: “Behold now, bless the Lord ...” “Vouchsafe, O Lord.” (Priest removes his phelon and changes his epitrichil and cuffs to a dark color. At this time the bright coverings used for Lazarus Saturday and Palm Sunday are likewise changed to dark ones, and the lights are extinguished.) **Supplication Litany** (“Let us complete ...”) **in lenten melody. Aposticha:** triodion, T-2 “From the palms and branches ...” and T-3, T-7 (with special verses) **Glory**, T-2: “From the palms and branches ...” **NE**, T-3 “It is a fearful thing ...” **READ: Prayer of St Simeon.** Trisagion. After “Our Father”: the choir sings “Amen” and then the **Lenten troparia** (in lenten melody, T-4) as on the preceding Sundays: “Rejoice, O Virgin ...” etc. (*Reader:*) Lord, have mercy (40). **GNE**, More honorable ... In the Name ... (*Priest:*) Christ our God, the existing ... (*Reader:*) “O King of heaven ...” **Prayer of St Ephraim: (once, with 3 prostrations)**, then: “Glory to thee, O Christ our God and our hope ...” (*Choir:*) “GNE. Lord, have mercy (3). Father, bless.” **Dismissal:** “May the Lord who is going to his voluntary Passion for our salvation, Christ our true God ...” (This dismissal is used until Compline on Holy Wednesday.)

SMALL COMPLINE Three-canticle canon from the triodion. Irmoi are sung twice; troparia without repetition. At the end of each ode, irmos again as katavasia. After ode 1, “Lord, have mercy” (3x), **GNE**, sessional hymn. Before the katavasia at ode 8: “We praise, bless, and worship the Lord, singing and exalting ...” After canon, no “It is truly ...” After trisagion: **Kontakion** from triodion, T-8, “Jacob lamented ...” (see matins of Great Monday). Lord, have mercy (40); Prayer of the hours. Prayer of St Ephrem (twice, with 16 bows). Small dismissal: “May Christ our true God ...”³³ Priest & people ask mutual forgiveness as usual. Litany: “Let us pray ...”

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## GREAT AND HOLY WEEK

**March 28 / April 10 GREAT AND HOLY MONDAY.**

**BRIDEGROOM MATINS** Regular beginning for daily matins. Six Psalms. Great Litany. Instead of "God is the Lord" we sing: **Alleluia:** T-8: with its 4 verses. **Troparion:** "Behold, the Bridegroom comes at midnight ..." **Glory:** repeat. **NE:** repeat. **The troparion is sung with great solemnity.** In many places, during the singing

32 If 1<sup>st</sup> hour is read immediately after matins, there is no dismissal of matins; festal dismissal is read at end of 1<sup>st</sup> hour.

33 Not “May the Lord who is going to his voluntary ...”



of the troparion (and also later during the singing of the exapostilarion) at matins of Holy Monday through Holy Thursday, the priest puts on phelon, opens the royal doors, and kneels before the holy altar, with the people kneeling as well. Kathisma #4. (No small litanies after the kathismas.) Sessional hymns: "Today Christ's holy passion ..." Kathisma #5. Sessional hymns: "O invisible Judge ..." Kathisma #6. Sessional hymn: "Today shines as the first-fruits..." Priest puts on the phelon and opens the royal doors, and deacon (or priest) exclaims: "And that we may be accounted worthy of hearing the holy Gospel ..." etc. **Gospel:** Matthew 21:18-43 is read on the altar.<sup>34</sup> Close royal doors. Phelon removed. **Psalm 50.** Prayer: "O God, save your people..." is read in front of closed royal doors. **Canon:** from triodion, odes 1, 8, 9. **Irmoi,** T-2: "Let us sing to the Lord..." **Katavasia:** (same). Refrain before each troparion: "Glory to thee, our God, glory to thee." After ode 1: little litany with exclamation: "For thou art the King of peace..." **Kontakion,** T-8: "Jacob lamented the loss of Joseph..." Icos: "Today, let us add ..." **No Magnificat.** At the 9th ode there is the usual full censuring of the church (as during Magnificat). Little litany with exclamation: "For all the powers of heaven..." **Exapostilarion** (solemnly and with sweet melody): "Thy bridal chamber I see adorned, O my Savior..." **Glory:** repeat; **NE:** repeat. **Psalms of the praises:** Psalms 148 & 149 are read (we begin with "Praise the Lord from the heavens ...") Praises on 4, T-1: "As the Lord was going to his voluntary passion..."; **GNE:** T-5: "Going to your passion, O Lord..." Then immediately "Glory to you who have shown us the Light." ("To you is due glory, and to you we ..." is not read.) **Lesser Doxology** is read. Supplication litany. **Aposticha,** T-5: "The mother of Zebedee's children..."; **GNE,** T-8: "The serpent found a second Eve..." "It is good to give thanks..." (twice). Trisagion – Our Father. "Standing in the temple of your glory..." Lord, have mercy (40). **GNE:** "More honorable than the cherubim ..." (Priest, before the royal doors:) "Christ our God, the existing..." (Reader) "O King of Heaven..." Prayer of St. Ephraim, twice with 16 reverences. Immediately we begin the first hour.

**FIRST HOUR** No kathisma. Troparion, T-6: "In the morning hearken to my voice, O my King and my God," and 2 verses. 3 prostrations. **NE:** "what shall we call you..." Choir in T-6: "Order my steps..." And also "Let my mouth be filled..." After Our Father, **Kontakion,** T-8: "Jacob lamented the loss of Joseph..." After "More honorable ... In the Name ...": "God be compassionate..." (this final exclamation is used at all the hours this week). **Prayer of St. Ephraim,** twice with 16 reverences. Priest reads the prayer: "O Christ the true Light..." And the choir sings (*in the stichera Tone 8*): "O victorious leader of triumphant hosts..." Small dismissal: "Glory to thee ..." etc. "**May the Lord who is going to his voluntary passion for our salvation, Christ our true God...**"<sup>35</sup>

**THIRD HOUR** (Monday morning). Priest in epitrichilion stands before the closed and curtained royal doors, and begins: "Blessed is our God..." Regular beginning. After "O come, let us worship..." He returns to the sanctuary, puts on phelon, opens the curtain and royal doors, then carries the gospel (accompanied by candles) to the center of the church and places it on a decorated anagly with a lit candle.<sup>36</sup> He now makes a full censuring, beginning around the gospel, sanctuary, iconostasis, people,<sup>37</sup> and the nave. The priest stands before the gospel during the time it is in the center. Kathisma #7. Troparion, T-6: "O Lord, who at the third ..." and 2 verses. 3 prostrations. **NE:** "O Theotokos, you are the true vine..." Deacon (or priest): "And that we may be accounted worthy ..." **Gospel:**<sup>39</sup> 1<sup>st</sup> half of Matthew. Reader continues: "Blessed be the Lord God ..." **Kontakion:** "Jacob

34 Candles are held during the gospel reading, as always. In some places the Holy Week matins gospels are read facing the people, as at divine liturgy.

35 Saint of the temple and of the day are not commemorated.

36 According to the rubrics of the Moscow Patriarchate, the gospel is brought out to the anagly in the center of the church as described, but in advance of the 3<sup>rd</sup> hour. Having placed the gospel, the priest then intones the opening blessing of the 3<sup>rd</sup> hour. Then, with the deacon, he begins the censuring. This procedure offers more time for the censuring to be completed.

37 Bishop (if present), then choir, then people.

38 Singers respond: "Lord have mercy" (3). Deacon: "Wisdom! Let us attend! Let us listen to the holy gospel." Priest: "Peace be to all." "And to your spirit." "The reading ..." "Glory to thee ..." "Let us attend ..." Priest reads the gospel, and at the end we sing "Glory to thee ..." **For additional readings from the same evangelist, the dialogue is shortened:** "And that we may be accounted ..." is not said, but only: "Wisdom! Let us attend! Let us listen to the holy gospel ..." and the rest as before. But for each new evangelist, we again use the full dialogue at the 1<sup>st</sup> reading and the shorter one for subsequent readings.

39 One of several plans for dividing the readings is: **Matthew:** Mon. 3<sup>rd</sup> hour: #1-66. 6<sup>th</sup>: #67-116. **Mark:** Mon. 9<sup>th</sup>: 1-39. Tues: 3<sup>rd</sup>: #40-71. **Luke:** Tues. 6<sup>th</sup>: #1-38. 9<sup>th</sup>: #39-82. Wed.: 3<sup>rd</sup>: #83-114. **John:** Wed. 6<sup>th</sup>: #1-26. 9<sup>th</sup>: 27-46. (John is not read to the end.)

lamented the loss of Joseph ..." After "More honorable ..." "God be compassionate ..." **Prayer of St. Ephraim**, twice with 16 reverences. Prayer: "O God, the Master, Father Almighty..." (end 3rd hour).

SIXTH HOUR "O come, let us worship..." Kathisma #8. Troparion, T-2: "O thou who on the 6th day and hour..." and 2 verses. 3 prostrations. **NE**: "As there is no boldness..." **Troparion of prophecy**, T-6: "With a contrite soul..." 1<sup>st</sup> prokeimenon, T-4: "When the Lord turned again..." **Ezekiel** 1:1-20. (During the reading, a half censuring is made, that is, gospel, iconostasis, and people.) 2<sup>nd</sup> prokeimenon, T-6:<sup>40</sup> "Except the Lord build the house ..." Deacon (or priest): "Wisdom! Let us attend! ..." etc. **Gospel**: 2<sup>nd</sup> half of Matthew. "Let your tender mercies, O Lord ..." Trisagion – Our Father. **Kontakion**: "Jacob lamented the loss of Joseph ..." After "More honorable ..." "God, be compassionate ..." **Prayer of St. Ephraim**, twice with 16 reverences. Prayer: "O God, the Lord of hosts ..." (end 6<sup>th</sup> hour).

NINTH HOUR "O come, let us worship ..." Priest makes a full censuring of the church, as at the 3rd hour. No kathisma. Troparion, T-8: "O thou who at the ninth hour ..." and 2 verses. 3 prostrations. **NE**: "You who for our sake..." Priest: "And that we may be accounted worthy of hearing the holy Gospel ..." etc. **Gospel**: 1<sup>st</sup> half of Mark. Reader: "Forsake us not utterly ..." The priest, carrying the gospel back to the sanctuary, blesses the people with it from the amvon, and then places it on the altar. He closes the royal doors, and draws the curtain, and removes the phelon. Trisagion – Our Father. **Kontakion**: "Jacob lamented the loss of Joseph ..." After "More honorable ..." "God be compassionate ..." **Prayer of St. Ephraim**, once with 3 prostrations. (Priest, & all clergy who will serve the Presanctified Liturgy, now read their entrance prayers accordingly for presanctified liturgy. They vest fully during the Typica. Prayer: "O Master Lord Jesus Christ our God ..." (end 9<sup>th</sup> hour)

TYPICAL PSALMS (TYPICA) Curtain is drawn open. At once we begin singing in lenten melody, the Beatitudes ("In your kingdom ..." etc.) with the refrain: "Remember us, O Lord, when you come in your kingdom ..." We continue Typica. After "Our Father," **Kontakion**: "Jacob lamented the loss of Joseph ..." Dismissal: "**May the Lord who is going to his voluntary Passion ...**"

PRESANCTIFIED LITURGY (*vespers for Tuesday; sung Monday*)<sup>41</sup> Kathisma 18. **Lord, I call** on 10: T-1 "As the Lord was going to his voluntary Passion..." (*stichera are from matins praises & aposticha*); **GNE**: T-8: "The serpent found a second Eve..." Entrance with gospel. 1st prokeimenon, T-6: "The Lord bless you from Zion..." **Exodus** 1:1-20. 2nd prokeimenon, T-6: "We bless you in the name..." **Job** 1:1-12. "Let my prayer arise..." etc. **Prayer of St. Ephraim** with 3 prostrations. Priest: "**Wisdom! Arise! Let us hear the holy Gospel. Peace be unto all ...**" etc. **Gospel**: Matthew 24:3-35. Continue the liturgy as usual. Dismissal: "May the Lord who is going to his voluntary Passion ..."

## March 29 / April 11 GREAT AND HOLY TUESDAY

BRIDEGROOM MATINS. Same as Holy Monday. Kathismata #9, #10, #11. Sessional hymns: (read after each kathisma reading), #9: "Let us love the Bridegroom..."; #10: "In envy the priests..."; #11: "Judas loves money..." **Gospel**: Matthew 22:15-23:39. **Canon**: 2 Canticles, #8 & #9. Irmoi and katavasias, T-2: "The three holy youths..." **Kontakion** T-2: "You know this is the last hour..." **Praises**, T-1: "How shall I, the unworthy..." **GNE**: T-4: "You have heard ..." **Aposticha**, T-6: "Come, O faithful..." **GNE**: T-7: "Behold, the Master..."

HOURS. Same as Holy Monday. Kathismas: 1<sup>st</sup> hour - none; 3<sup>rd</sup> hour - #12; 6<sup>th</sup> hour - #13; 9<sup>th</sup> hour - none. **Kontakion**, T-2: "You know this is the last hour..." **Gospels**: **3<sup>rd</sup> hour** – second half of Mark; **6<sup>th</sup> hour** – 1st

40 When announcing the 1<sup>st</sup> prokeimenon, the reader says, "The prokeimenon in tone ..." But for the 2<sup>nd</sup> prokeimenon he does not say, "The second prokeimeon in tone six, ..." but simply, "In tone six, ..."

41 If for some reason there is no presanctified, at **vespers** alone the 18<sup>th</sup> kathisma is read (litany only at end). Some of the hymns from **Lord, I Call** (at presanctified) are used at the aposticha (see service posted at [sites.google.com/site/ocaaktexts](http://sites.google.com/site/ocaaktexts)). Entrance with gospel book; O Gladsome Light, then: 2 prokeimena and 2 readings (triodion); **gospel**: Matthew 24:3-35. Vouchsafe. Litany: "Let us complete ..." After the **Aposticha**: St. Simeon's Prayer ... Trisagion prayers ... Our Father. **Lenten troparia**, T-4: "Rejoice, O Virgin ..." (etc. as sung at lenten vespers). Then: "Lord, have mercy" (40), **GNE**, More honorable ... In the name ... (**Priest**): "Blessed is he who is, Christ our God ..." (**Reader**): "O King of Heaven ..." **Prayer of St. Ephraim**, twice with 4 prostrations and 12 bows. Trisagion – Our Father. "Lord, have mercy" (12). "All-holy Trinity, might one in essence ..." "Blessed be the name ..." (*thrice*). Psalm 33 "I will bless the Lord at all times ..." Then: (**Priest**): "Wisdom!" (**Choir**): "It is truly ..." (1<sup>st</sup> half only). (**Priest**): "Most Holy Theotokos ..." (**Choir**): "More honorable ..." (**Priest**): "Glory to you ..." (**Choir**): "GNE ... Lord, have mercy (3). Father, bless." Dismissal.

third of Luke; **9<sup>th</sup> hour** – 2nd third of Luke. At 6<sup>th</sup> hour: **Troparion of the prophecy** T-1: "To those who sin beyond..." 1<sup>st</sup> prokeimenon, T-6: "For with the Lord..." **Ezekiel** 1:21-28. 2<sup>nd</sup> prokeimenon, T-4: "Let Israel hope..." (Then **Gospel**.)

TYPICA. Same as Holy Monday. **Kontakion**, T-2: "You know that this is the last hour ..."

PRESANCTIFIED LITURGY (*vespers of Wednesday, sung Tuesday*)<sup>42</sup> Same pattern as Holy Monday. Kathisma 18. **Lord, I Call on 10**: T-1: "How shall I, the unworthy ..." (hymns are from matins praises & aposticha); **GNE**: T-7: "Behold, the Master has entrusted you ..." Entrance with gospel. 1<sup>st</sup> prokeimenon, T-6: "Arise, O Lord, and go ..." Exodus 2:5-10. 2<sup>nd</sup> prokeimenon, T-4: "Behold, how good and pleasant ..." Job 1:13-22. **Gospel**: Matthew 24:36-26:2. And the rest, as on Monday.

### March 30 / April 12 GREAT AND HOLY WEDNESDAY

BRIDEGROOM MATINS Same as Holy Monday. Kathismata #14, #15, #16. **Sessional hymns** (read after each kathisma reading): #14: "The harlot came to you ..."; #15: "Deceitful Judas, burning with ..."; #16: "In tears the harlot cried ..." **Gospel**: John 12:17-50. **Canon**: 3 Odes: #3, #8, #9. **Irmoi & katavasias**, T-2: "You have established me ..." **Kontakion**, T-4: "Though I have transgressed ..." **Praises**, T-1: "A harlot recognized you ..." **Glory**, T-2: "The sinful woman ran ..." **NE**, T-6: "The woman who was engulfed ..." **Aposticha**, T-6: "Today Christ comes..." **GNE**: T-8: "The woman who had fallen ..."

HOURS Same as Holy Monday. Kathismas: 1<sup>st</sup>-none; 3<sup>rd</sup>-#19; 6<sup>th</sup>-#20; 9<sup>th</sup>-none. **Kontakion**, T-4: "I have transgressed..." **Gospels**: 3<sup>rd</sup> hour: 3<sup>rd</sup> third of Luke; 6<sup>th</sup> Hour – 1<sup>st</sup> 6 chapters of John; 9<sup>th</sup> Hour: 7<sup>th</sup> chapter to 13:32. 6<sup>th</sup> Hour: **Troparion of prophecy**, T-2: "Today the evil Sanhedrin ..." 1<sup>st</sup> prokeimenon, T-8: "The Lord who made heaven ..." **Ezekiel** 2:3-3:3. 2<sup>nd</sup> prokeimenon, T-2: "You, who fear the Lord ..."

TYPICA Same as Holy Monday. **Kontakion**, T-4: "Though I have transgressed ..." Instead of the usual dismissal, we read the prayer: "**O Master great in mercy, Lord Jesus Christ ...**" (found at end of great compline), and all the people kneel with their heads to the floor during the prayer. Then the priest and the faithful make a prostration before one another and ask each other's forgiveness.

PRESANCTIFIED LITURGY (sung Wednesday).<sup>43</sup> Same pattern as Holy Monday. This service includes the vespers for Great & Holy Thursday. Kathisma #18. **Lord, I Call on 10**, T-1: "A harlot recognized ..." (hymns from the matins praises & aposticha); **GNE**: T-8: "The woman who had fallen into ..." Entrance with gospel. 1<sup>st</sup> prokeimenon, T-4: "O give thanks to the God ..." **Exodus** 2:11-22. 2<sup>nd</sup> prokeimenon, T-4: "Your steadfast love, O Lord ..." **Job** 2:1-10. **Gospel**: Matthew 26:6-16. And the rest of the Liturgy of the Presanctified as usual. After "Blessed be the name ..." and "The blessing of the Lord be upon you ...": **Prayer of St. Ephraim**, once with 3 prostrations, is said on the amvon before the royal doors, for the last time. Dismissal: "**May the Lord who is going to his voluntary passion ...**"

**MARCH 31 / APRIL 13 – GREAT AND HOLY THURSDAY** We commemorate the enlightenment of the holy disciples when their feet were washed by the Lord at the holy supper at which the Lord also instituted the holy eucharist.

BRIDEGROOM MATINS. Regular beginning for daily matins. Six Psalms. Great Litany. Instead of "God is the Lord...": "**Alleluia**" with 4 verses in Tone 8. **Troparion**, T-8: "When the glorious disciples..." **Glory**: repeat; **NE**: repeat. **No** kathisma. Priest puts on phelon and opens the royal doors, and exclaims: "That we may

42 If for some reason there is no presanctified: **vespers alone** is done the same way as the previous evening. See the note.

43 VESPERS without presanctified, for reader service (sung Wednesday). Kathisma #18. The hymns sung at presanctified are rearranged to provide an aposticha. **Lord, I Call on 6** (1<sup>st</sup> 6 stanzas sung at presanctified): T-1: "A harlot recognized..." **GNE**: T-6 (7<sup>th</sup> stanza at presanctified): "Today Christ comes to the house ..." Gladsome light, Entrance with gospel, 2 prokeimena + 2 readings, as above. Gospel, as above. Vouchsafe, Supplication litany: "Let us complete ..." **Aposticha**: last 3 stanzas from **Lord, I Call** at presanctified: "The harlot spread out her hair ..." (with usual vespers verses); **GNE**, T-8 (from **Lord, I Call**): "The woman who had fallen into many sins ..." St. Simeon's Prayer. Trisagion – Our Father. **Lenten troparia**: "Rejoice, O Virgin Theotokos ..." etc. as on lenten Sundays and weekdays. Then: (*Reader*:) Lord have mercy (40). **GNE**. More honorable ... In the name ... (*Priest*:) "Blessed is he who is, Christ our God ..." (*Reader*:) "O King of heaven, uphold our rulers ..." **Prayer of St. Ephraim**, once with 3 prostrations, is said on the amvon before the royal doors, for the last time. Then: Blessed be the Name ... (3x), Psalm 33: "I will bless the Lord ..." Dismissal: "**May the Lord who is going to his voluntary passion...**"

be accounted worthy of hearing the holy gospel..." etc. **Gospel:** Luke 22:1-39. Close royal doors, remove phelon. Psalm 50. **No** prayer. Canon (all 9 odes). **Irmoi** and **katavasias**, T-6: "At a stroke the Red Sea was parted..." Refrain before each troparion: "**Glory to thee, our God, glory to thee.**" **After ode 3:** sessional hymn, "The Lord, who alone loves ..." **Glory:** "In your goodness..." **NE:** "Eating with your disciples..." **After ode 6:** kontakion, T-2: "With his hands the betrayer ..." ikos: "Let us all approach..." **No Magnificat.** **At ode 9:** there is the usual full censuring of the church. Little Litany as usual after 9<sup>th</sup> ode. **Exapostilarion:** "Your bridal chamber I see adorned, O my Savior..." **Glory:** repeat; **NE:** repeat. **Praises:** Psalms 148 & 149 are read. 4 verses and stichera, T-2: "The assembly of the Jews..."; **GNE:** T-2: "The Lamb whom Isaiah proclaimed ..." **Lesser Doxology** is read. Supplication Litany. **Aposticha**, T-8: "Today the evil assembly gathers..." **GNE:** T-5: "Instructing your disciples..." "It is good to give thanks..." Trisagion – Our Father. **Troparion**, T-8: "When the glorious disciples..." Augmented Litany: "Have mercy on us ..." **Priest:** "Wisdom!" **Choir:** "Father, bless!" **Priest:** "Christ our God, the Existing..." **Choir:** "Preserve, O God, the holy Orthodox Faith and Orthodox Christians, unto ages of ages." **Immediately** we begin the First Hour.

FIRST HOUR. "O come, let us worship..." Psalm 101. **No** kathisma. Troparion: "When the glorious disciples..." **NE:** "What shall we call you..." **Troparion of Prophecy:** T-3: "O Lord, who for the sake of mankind..." 1<sup>st</sup> prokeimenon, T-1: "Let the nations understand..." **Jeremiah** 11:18-12:5, 9-11, 14-15. 2<sup>nd</sup> prokeimenon, T-8: "Pray and make your vows..." 1<sup>st</sup> hour continues: "Order my steps..." etc. Trisagion – Our Father. **Kontakion**, T-2: "With his hands the betrayer..." After "More honorable...": "God be compassionate..." Priest reads the prayer: "**O Christ the true light...**" And the choir sings (in sticheron tone 8): "O victorious leader of triumphant hosts..." Small dismissal: "**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...**"

HOURS. 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup>: All read in the usual way. No kathisma. **Troparion:** "When the glorious disciples..." **Kontakion:** "With his hands the betrayer..." *Curtain remains closed during the reading of the hours.*

TYPICA. Open curtain. We read quickly Psalms 102 "Bless the Lord..." and 145: "Praise the Lord..." and the Beatitudes **without** refrain. The Creed is not read. After "Our Father," **Kontakion**, T-2: "With his hands the betrayer..." Lord, have mercy (40). "All-holy Trinity, might one in essence..." Small dismissal: "**May the Lord who is going to his voluntary Passion...**"

VESPERAL DIVINE LITURGY OF ST. BASIL (*vespers of Friday, sung Thursday*)<sup>44</sup> (*Priest:*) "Blessed is the Kingdom ..." "O come, let us worship ..." <sup>45</sup> **Psalm 103** is read. Great Litany. No kathisma. **Lord, I Call** on 10: T-2: "The assembly of the Jews ..." **GNE:** T-6: "Truly Judas is descended from those vipers ..." Entrance with gospel. "O gladsome light." 1<sup>st</sup> prokeimenon, T-1: "Deliver me, O Lord ..." a) **Exodus** 19:10-19. 2<sup>nd</sup> prokeimenon, T-7: "Deliver me from my enemies ..." b) **Job** 38:1-23; 42:1-5. c) **Isaiah** 50:4-11. Little Litany with exclamation: "**For holy are you, O our God...**" Trisagion is sung. **Prokeimenon**, T-7: "The rulers of the people ..." **Epistle:** 1 Corinthians 11:23-32. **Alleluia**, T-6: "Blessed is he who considers ..." **Gospel:** (combination of) Matthew 26:2-20; John 13:3-17; Matthew 26:21-39; Luke 22:43-45; Matthew 26:40-27:2. **Instead of** the Cherubic Hymn, we sing: "**Of your mystical supper, O Son of God...**" Instead of "It is truly ...": T-6: "Come, O faithful, let us enjoy the Master's hospitality ..." "**Of your mystical supper ...**" is sung: a) as the Communion hymn; b) in place of "Receive the Body of Christ ..." during communion of laity; c) in place of "Let our mouths be filled..." Dismissal: "**May he who showed us the most excellent way of humility when he**

44 **Vespers** alone (for reader service): (*Priest:*) "Blessed is our God ..." "O come, let us worship..." (This opening is used only if another service was performed immediately before this one. If not, then after the opening blessing we use the usual full beginning: "Amen. Glory to thee ... O Heavenly King ..." etc.) **Psalm 103** is read. Great Litany. No kathisma. **Lord, I Call** on 6, T-2: "The assembly of the Jews..." **GNE:** T-6: "Truly Judas is descended ..." Entrance with gospel. "O gladsome light." 1<sup>st</sup> prokeimenon, T-1: "Deliver me, O Lord..." a) **Exodus** 19:10-19. 2<sup>nd</sup> prokeimenon, T-7: "Deliver me from my enemies..." b) **Job** 38:1-23; 42:1-5. c) **Isaiah** 50:4-11. **Prokeimenon**, T-7: "The rulers of the people..." **Epistle:** 1 Corinthians 11:23-32. **Alleluia**, T-6: "Blessed is he who considers..." **Gospel:** (combination of) Matthew 26:1-20; John 13:13-17; Matthew 26:21-39; Luke 22:43-45; Matthew 26:40-27:2. **Aposticha**, T-2 "Servant and deceiver ..." & T-8 (with special verses). **GNE**, T-5: "Instructing your disciples ..." **Troparion**, T-8: "When the glorious disciples ..."]

45 This opening is used only if the service was immediately preceded by another service. If not, then after the opening blessing we use the usual full beginning: "Amen. Glory to thee ... O Heavenly King ..." etc.

washed ...”

## APRIL 1 / 14 – GREAT AND HOLY FRIDAY – STRICT FAST

**MATINS [Thursday evening]** Regular beginning of daily matins. Six Psalms. Great litany. "**Alleluia**" with 4 verses. **Troparion:** T-8: "When the glorious disciples ..."; **Glory:** repeat; **NE:** repeat. At Troparion, the priest puts on the phelon, opens the royal doors and carries the gospel to the center of the church, placing it on an elevated anoly. Then he makes a full censuring of the church, beginning with the gospel, the sanctuary, iconostasis, the nave, and faithful. The faithful hold lighted candles. Thereafter, the candles are lit only during the reading of the gospel. **Little litany** with exclamation: "For thine is the majesty..." Priest: "And that we may be accounted worthy of hearing the holy gospel..." etc. (this is intoned before each reading). Instead of "Glory to thee..." we sing before each reading: "**Glory to thy passion, O Lord.**" **GOSPEL #1:** John 13:31-18:1. And we sing after each reading: "**Glory to thy long-suffering, O Lord.**"

It is customary after each gospel reading to toll the large bell according to the number read. Upon completion of all 12 gospels, there is a brief pealing of all the bells.

**Antiphons**, #1, #2, #3, are sung or read. Usually the first antiphon sticheron is sung, rest are read, and GNE of last antiphon is sung. During the singing of the last antiphon, priest makes a small censuring: the gospel and the sanctuary. Customarily he censes the gospel during the last GNE: and intones the Little Litany before the altar table, and censes the sanctuary during the singing of the sessional hymn. **Little litany** with exclamation "For to you are due all glory, honor ..." Sessional hymn, T-7: "When you were feeding your disciples ..." (**censing**). "And that we may be accounted worthy..." etc. **GOSPEL #2:** John 18:1-28. **Antiphons:** #4, #5, #6. **Little Litany** with exclamation: "For blessed and glorified is your all honorable and majestic name: of the Father ..." Sessional hymn, T-7: "What you what caused you to betray..." (**censing**). **GOSPEL #3:** Matthew 26:57-75. **Antiphons:** #7, #8, #9. **Little Litany** with exclamation: "For you are our God..." Sessional hymn T-8: ", how could Judas..." (**censing**). **GOSPEL #4:** John 18:28-19:16. **Antiphons** #10, #11, #12. Little Litany with exclamation: "For blessed and most glorified be the majesty of your Kingdom..." Sessional hymn, T-8: "O God, you stood before Caiaphas..." (**censing**). **GOSPEL #5:** Matthew 27:3-32. **Antiphons:** #13, #14, #15. **Little litany** with exclamation: "For blessed is your name..." Sessional hymn, T-4: "By your precious blood..." (**censing**). **GOSPEL #6:** Mark 15:16-32.

The **Beatitudes** and their troparia are read (or sung). (**censing**) **Little Litany** with exclamation: "For all the powers of heaven praise you..." Prokeimenon, T-4: "They divided my garments..." **GOSPEL #7:** Matthew 27:33-54. (**There is no more censuring until before 12<sup>th</sup> gospel, except for the censuring at the 9<sup>th</sup> ode.**) Psalm 50. **GOSPEL #8:** Luke 23:32-49. **Canon:** triodion, Odes #5, #8, #9. Irmoi & katavasias, T-6: "Early will I seek the you, O Word of God..." After ode 5: Little Litany with exclamation: "For you are the King of peace..." **Kontakion**, T-8: "Come, let us all sing..." **Ikos:** "Beholding her own Lamb..." At the 9<sup>th</sup> ode there is the **usual censuring** of the whole church. Little Litany with exclamation: "For all the powers of heaven..." **Exapostilarion:** "The wise thief you made worthy of Paradise..." **Glory:** repeat; **NE:** repeat. ["Razboynika blagorazumnago..."] **GOSPEL #9:** John 19:25-37.

**Praises:** Read Psalms 148, 149. 4 verses & stichera, T-3: "Israel, my firstborn son..."; Glory, T-6: "They have stripped me ..."; NE, T-6: "I gave my back to scourging..." **GOSPEL #10:** Mark 15:43-47. **Reader:** "To you belongs all glory, O Lord our God ..." **Priest:** "Glory to you who have shown us the light." **Lesser Doxology** is read. Supplication Litany. **GOSPEL #11:** John 19:38-42. The priest **now makes a full censuring** of the church, as before Gospel #1. **Aposticha**, T-1: "All creation was changed by fear..."; **Glory**, T-8: "When you ascended the Cross ..."; **NE**, T-8: "Now the unjust judges ..." **GOSPEL #12:** Matthew 27:62-66. "It is good to give thanks ..." As the gospel is carried to the sanctuary, the priest blesses the faithful with the gospel from the amvon, the faithful make a prostration, and then the priest places the gospel back on the altar. Trisagion – Our Father. **Troparion**, T-4: "By your precious blood ..." (once). Augmented litany, "Have mercy on us ..." Great dismissal: "Wisdom!" etc. "**May he who endured spittings and scourgings, the Cross, and death, for the salvation of the whole world, Christ our true God ...**"

ROYAL HOURS. 1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, and 9<sup>th</sup> hours served as set forth in the triodion.

TYPICA. As set forth in the triodion. No Divine Liturgy.

## HOLY FRIDAY VESPERS

VESPERS. **2 or 3 PM Friday afternoon.** Priest in black epitrachilion. "Blessed is our God..." Regular beginning. Read Psalm 103. Great litany. No kathisma. **Lord, I call:** on 6, Tone 1: "All creation was changed by fear..." **Glory,** T-6: "How does the lawless assembly..." **NE,** T-6: "A fearful, awesome mystery is performed today..." Entrance with gospel. 1<sup>st</sup> prokeimenon, T-4: "They parted my garments..." a) **Exodus** 33:11-23. 2<sup>nd</sup> prokeimenon, T-4: "Contend, O Lord..." b) **Job** 42:12-16. c) **Isaiah** 52:13-54:1. **No Trisagion.** **Prokeimenon:** T-6: "You have put me in the depths..." **Epistle:** 1 Corinthians 1:18-2:2. **Gospel:** (combination of Matthew, Luke, & John). Before the gospel we sing: "**Glory to thy Passion, O Lord.**" After the gospel reading, we sing: "**Glory to thy Long-suffering, O Lord.**" Augmented litany: "Let us all say..." "Vouchsafe, O Lord..." Supplication litany. **Aposticha,** T-2: "Joseph of Arimathea took you down from the tree..." The Aposticha is sung in its entirety, with its verses. During this time, the priest vests fully as for Liturgy. **GNE:** T-5: "When Joseph, together with Nicodemus..." Royal doors are opened, and the priest censes crosswise the plashchanitsa on the altar table 3 times around, during the above GNE. Prayer of St. Simeon is **read.** Trisagion – Our Father. **Troparia,** T-2: "The noble Joseph..." **GNE:** T-2: "The angel came to the myrrhbearing women..."

As the singing of the Troparia begins, the priest (clergy) and the bearers make 3 full prostrations before the plashchanitsa. In parishes, 4 men are selected to carry the plashchanitsa. The priest lifts the plashchanitsa from the altar table and the bearers each take hold of a corner, with a cloth (napkin) in hand so as not to touch it with the hand. The priest walks under it, holding a small gospel, and the censer in hand. It is carried feet first around the right side of the altar table, around its back, and out through the left (north) deacon store, over the amvon, and down the center of the church (nave), and is laid on a sepulcher (table) which has been prepared and constructed to represent a tomb.

The exclamation: "Wisdom! Arise!" is not said, nor is a stop made before the royal doors during the procession to the center of the church. (It is only done at matins.) When there is a deacon, he walks before the plashchanitsa and after the candle-bearers, censing the plashchanitsa all the way. Candle-bearers lead the procession. After the plashchanitsa is laid on the tomb, a small gospel is laid thereon. The priest censes the plashchanitsa crosswise, three times around. When the Troparia are finished, priest delivers a sermon from the amvon. NOTE: In some churches, it is customary to make the procession of the plashchanitsa from the sanctuary to the center of the church during the singing of **GNE:** "When Joseph, together with Nicodemus..." (of the Aposticha). In this case, the plashchanitsa is censed in the sanctuary during the aposticha stichera, and is censed in the center of the church following the Trisagion, etc. during the troparia, as stated above.

The Great Dismissal: "Wisdom!" etc. "**May he who endured fearful sufferings, the life-giving Cross, and voluntary burial in the flesh, on behalf of us men and for our salvation, Christ our true God ...**" During the veneration of the plashchanitsa, the choir sings the **sticheron,** T-5: "Come, let us bless the ever-memorable Joseph ..." (found at end of matins). Then the **small compline** with canon of the lamentations of the Theotokos is served, if desired.

Since this day is **A VERY STRICT FAST,** according to the ustav (rule), only the very weak and the aged take bread and water before the service of vespers. Even our contemporaries try on this day not to eat until after vespers. We venerate the plashchanitsa (sacred shroud of the icon of Christ lying in the tomb) thus: we first make 2 prostrations before it, then reverently kiss the most pure Wounds on his Hands and Feet, and also the gospel which contains in itself the New Testament of our life with God, which has been left by the Savior for all people and for all times. After venerating, then we make one more prostration.

## APRIL 2 / 15 – GREAT AND HOLY SATURDAY

MATINS (Friday evening or early Saturday morning). Priest vested in dark (purple or black) epitrachilion begins: "**Blessed is our God...**" Regular beginning for daily matins. Six Psalms are read in front, right side of the plashchanitsa. The priest reads the "morning prayers" before the plashchanitsa, and there also intones the Great Litany and "God is the Lord..." in Tone 2, or in same melody as the Troparion. **Troparion:** "The noble Joseph..." **Glory:** "When you descended..." **NE:** "The angel came to the myrrhbearing women..." At this time, the faithful light the candles and hold them throughout matins. The priest returns to the sanctuary, puts on his



phelon, opens the royal doors, comes down to the center of the church, and begins the full censuring, starting around the plashchanitsa, then the sanctuary, iconostasis, people, and rest of the nave, during the singing of the Troparia. At conclusion of the Troparia, the Eulogies (Praises) are read alternating with verses of the 17<sup>th</sup> Kathisma ("Blessed are the blameless..."). The Eulogies are usually read by the priest, and the verses of the 17<sup>th</sup> Kathisma are sung by the choir or read by the Psalmreader. When the **first stasis** is completed, **Little Litany** with exclamation: "**For blessed is your name, and glorified is your Kingdom, of the Father ...**" As the **second stasis** begins, the priest (or deacon) makes a **small censuring** around the plashchanitsa, iconostasis, and people, then reads the second part of the Eulogies. Upon its completion, **Little Litany** with exclamation: "**For holy are you, O our God, who rests upon the glorious throne of the Cherubim, and to you we send up glory: together with your Father who has no beginning, and your all holy, good, and life-creating Spirit, now and ever ...**" As we begin the **third stasis**, again there is a **small censuring**. When the stasis is completed, we **at once begin singing the resurrectional evlogitaria**: ("Blessed are you, O Lord ... The assembly of Angels...") The priest makes a **full censuring** of the church beginning at the plashchanitsa. **Little Litany** with exclamation: "**For you are the King of peace, the Savior of our souls, O Christ our God, and to you we send up glory, together with your Father, who has no beginning and your all-holy, good, and life-creating Spirit, now and ever...**" Sessional hymns: "Joseph begged your holy Body..." GNE: "The angelic choirs are filled with awe..." Psalm 50. **No Prayer.**

**Canon: Irmoi & Katavasias**, T-6: "Of old, you buried ..." Refrain: "**Glory to thee, our God, glory to thee!**" After **ode 3**, sessional hymn: "The soldiers guarding your tomb ..." After **ode 6, kontakion**, T-6: "He who shut the depths is beheld is dead..." **No Magnificat**. At **ode 9**: "Do not lament me, O Mother..." There is the usual full censuring of the church. During the canon, the *priest* reads the troparia before the plashchanitsa. When finished, he returns to the sanctuary, and *vests during the Praises, fully as for Divine Liturgy*. No exapostilarion; instead we say: "**Holy is the Lord our God**" (3 times).

**Praises:** We sing the first two verses, "Let every breath praise the Lord. Praise the Lord from the heavens; praise him in the highest. To you O God is due a song. Praise him all you angels of his, praise him all his hosts. To you O God is due a song."<sup>46</sup> Then we sing the last four verses of the psalms of the praises, inserting a stanza after each. We sing "Praise him for his mighty deeds; praise him according to his exceeding greatness" and then the first stanza, T-2: "Today a tomb holds him ..." **Glory**, T-6: "The great Moses mystically foreshadowed..." **NE**: "You are most blessed..." (At **NE**, priest opens royal doors and goes to the center of the church and intones "Glory to you who have shown us the light ..." before the plashchanitsa.) **Great Doxology**. During the doxology, he censes 3 times around the plashchanitsa crosswise.

Then as the choir sings the concluding "**Holy God ...**" to a slow and solemn dirge melody, as at a burial service, the priest & bearers make two prostrations before the plashchanitsa. Then he lifts it up and the bearers each take hold of a corner with cloths (napkins) and the procession out the church and around it begins. The processional lanterns, Cross, banners, candle-bearers, choir, deacon, plashchanitsa held over the priest carrying the small gospel, and the people holding lit candles: all in this order, go in procession outside around the church as a choir continually sings "**Holy God ...**" (Trisagion). Three circuits around the church are usually made, but in most of Alaska, because of inclement weather, winds, and cold, usually only one circuit is made. The procession returns inside the church, and the plashchanitsa is taken up the amvon, stopping before the royal doors while the priest exclaims: "Wisdom! Let us attend!" Then the plashchanitsa is carried back to the tomb and once again placed there. Priest and bearers make one prostration before it.

The choir sings the **Troparion**: "The noble Joseph..." The priest, after placing the plashchanitsa on the tomb, and the gospel thereon, **censes** around crosswise, **only once**. **Troparion of Prophecy**, T-2: "O Christ who hold fast the ends of the earth ..." 1<sup>st</sup> prokeimenon, T-4: "Arise, O Lord, and help us ..." **Ezekiel** 37:1-14. 2<sup>nd</sup> prokeimenon, T-7: "Arise, O Lord my God, and lift up your hand ..." **Epistle**: 1 Corinthians 5:6-8, Galatians 3:13-14 (**read as one**). Alleluia, T-5: "Let God arise, and let his enemies be scattered ..." (& two verses). **Gospel**: Matthew 27:62-66. Augmented litany: "Let us all say ..." Supplication litany: "Let us complete our morning prayer ..." Great Dismissal: "Wisdom!" etc. "**May he who endured fearful sufferings ...**" (See end of

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46 Whenever there is a great doxology, the praises are begun with these two verses. In parish use, whenever there is a great doxology (and there always is on Sunday, with rare exceptions) the rest of the psalms of the praises (psalms 148-150) are generally omitted, except for the last few verses, each of which is followed by a stanza.

vespers). The choir sings the sticheron in Tone 5: "Come, let us bless the ever-memorable Joseph ..." The faithful venerate the plashchanitsa.

FIRST HOUR is read as at Sunday matins. Troparion, T-2: "The noble Joseph..." Kontakion, T-6: "He who shut the depths..." At the end, priest says the prayer: "O Christ the true light..." And the choir sings, in stichera Tone 8, the kontakion: "O victorious leader..." Small dismissal: "**May Christ our true God...**"

**NOTE:** At Great Saturday matins, hours, and vesperal liturgy: **all prayers** that are usually said on the amvon, including entrance prayers, litanies, the six psalms, parameyas, epistles, and gospels, **are read in front of the plashchanitsa**. At vesperal liturgy, when a priest serves alone, he takes only the Great Litany before the plashchanitsa. The Little Entrance is made around it. The gospel is read in front of it. The Great Entrance with the holy gifts is also made around it, and at this time, the usual commemorations are said from the amvon. **Or as is customary, there are no commemorations, the Entrance being made in silence.** Holy Communion is administered to the faithful on the amvon.

**CENSING:** The censuring is in the usual manner, **EXCEPT** that after the sanctuary is censed, before the iconostasis is censed, the plashchanitsa is first censed once around, then the iconostasis, the church, and the faithful. When censuring begins in center of church, of course the plashchanitsa is censed first, then sanctuary and the rest.

HOURS. 3<sup>rd</sup>, 6<sup>th</sup>, & 9<sup>th</sup> are all read in the regular way. Troparion: "The noble Joseph..." Kontakion: "He who shut the depths..." At end of **9<sup>th</sup> hour**, the priest reads the entrance prayers and vests for Liturgy during typica.

TYPICA. The first two Psalms 102 and 145 are read. The Beatitudes are read without the refrain. The creed is omitted. After "Our Father..." Kontakion: "He who shut the depths..." Lord, have mercy (12). Prayer: "O all-holy Trinity, might one in essence..." Small dismissal: "**May Christ our true God...**"

## **HOLY SATURDAY – VESPERS WITH DIVINE LITURGY OF ST. BASIL<sup>47</sup>**

At the vesperal liturgy we sing the vespers of Pascha itself; therefore, along with hymns of Christ lying in the tomb and despoiling hades, hymns of the Resurrection are also sung, and the gospel is read proclaiming it. This service is the first part of the liturgical observance of the Resurrection, with the second coming at midnight. In earlier times catechumens were baptized in the intervening time. The vesperal liturgy is vespers of Pascha, the first day of the week (the "eighth day") yet it is also the culmination of the blessed Sabbath, when Christ rested in the tomb. Therefore it is the latest divine liturgy of the year, starting at about the tenth hour of the day (4 p.m.) according to the service books, though in modern practice it usually begins earlier.

Priest vests in white sticharion, and white vestments (except phelon); then he puts a black epitrachilion and belt over the white ones, and also puts on the black phelon. He will remove the black phelon, belt, and epitrachilion before the gospel reading, and put on the white phelon.

"Blessed is the Kingdom..." "O come, let us worship..."<sup>48</sup> Read Psalm 103. The priest reads the "Prayers of Light" before the plashchanitsa. He also intones the Great Litany there. **No kathisma. Lord, I call** on 8: 4 resurrection; 4 triodion: resurrection T-1: "Accept our evening prayer..."; triodion, T-8: "Today hell cries out groaning..." **Glory**, T-6: "The great Moses..." **NE**, dogmaticon T-1: "Let us praise the Virgin Mary..." Entrance with gospel around the plashchanitsa. "O Gladsome Light..." No prokeimenon. There are **15** readings (see below). After the **6<sup>th</sup>** reading, the reader chants the **troparion**, T-5: "**Let us sing to the Lord; for gloriously has**

<sup>47</sup> **Vespers** alone (for reader service): We begin the same as at the vesperal liturgy. **Lord, I call** – same as at vesperal liturgy. Continue as above. After the 15 Old Testament readings, immediately: **Prokeimenon**, T-8 as above. Then: **Epistle**: Romans 6:3-11. **Alleluia**, T-7: "**Arise, O God ...**" while the colors are changed, as described above. **Gospel**: Matthew 28:1-20. Augmented Litany. Vouchsafe, O Lord. Evening litany. **Aposticha**: the Sunday aposticha for T-1: "We have been freed from sufferings ..." and the rest of the stanzas, with the usual Sunday verses. **GNE**, T-1: "Behold, Isaiah's prophecy is fulfilled ..." St Symeon's Prayer. Holy God ... (etc.) Our Father ... Amen. **Resurrectional troparion**, T-2 "When you descended to hell ..." (as above). Conclusion of vespers. Then choir sings the **sticheron**, T-5: "Come, let us bless the ever-memorable Joseph..." and the Troparia of this day, "The noble Joseph ..." etc. as above.

<sup>48</sup> This beginning assumes that the 9th hour and typica were read immediately before the Liturgy; if they were not, then the opening blessing is followed with "Glory to thee, our God, glory to thee. O heavenly King..." etc.

**he been glorified!"** Then the choir and people sing after each verse the same refrain: "***For gloriously has he been glorified!***" Royal doors are opened at the beginning of the troparion, and closed after last refrain. The last refrain is always sung by the reader himself in the same melody. Readings 7 through 15. After the 15th reading, the reader chants the troparion, T-6: "**Praise the Lord, sing and exalt him throughout all ages!**" The royal doors are opened. The choir and people sing after each verse the same refrain: "***Praise the Lord, sing and exalt him throughout all the ages!***"

- 1) Genesis 1:1-13
- 2) Isaiah 60:1-16
- 3) Exodus 12:1-11
- 4) Jonah 1:1-4:11
- 5) Joshua 5:10-15
- 6) Exodus 13:20-14:31
- 7) Zephaniah 3:8-15
- 8) 1 Kings 17:8-23

- 9) Isaiah 6s1:10-62:5
- 10) Genesis 22:1-18
- 11) Isaiah 61:1-9.
- 12) 2 Kings 4:8-37
- 13) Isaiah 63:11-64:5
- 14) Jeremiah 31:31-34.
- 15) Daniel 3:1-56

Little Litany with the exclamation: "**For holy are you, O our God ...**" **Instead** of the Trisagion, we sing: "As many as have been baptized into Christ ..." **Prokeimenon**, T-8: "Let all the earth worship you and praise you..." **Epistle**: Romans 6:3-11. After the priest censes, he closes the royal doors. **Instead** of Alleluia, we sing in T-7: "**Arise, O God, and judge the earth: for to you belong all the nations!**" The choir sings this refrain while the reader reads its verses. *During the singing of this, all the dark covers in the church are removed, exposing the white ones previously placed beneath the dark ones. The altar servers all remove their black vestments and put on the white ones. Priest removes the black phelon and dons the white one. The reader removes his black sticharion during the reading of the gospel and puts on the white one.* **Open** royal doors. The gospel is brought before the plashchanitsa and read there. **Gospel**: Matthew 28:1-20. Augmented Litany and the rest of the Liturgy of St. Basil. **In place of** the Cherubimic hymn, we sing in T-6: "**Let all mortal flesh keep silence ...**" Great Entrance around the plashchanitsa in silence. **Instead of** "It is truly...": T-6: "Do not lament me, O Mother ..." Communion Hymn: "The Lord awoke as one asleep, and arose saving us!" **After Amvon Prayer**, priest goes to the middle of the church where a table with loaves and wine have been placed in front of the plashchanitsa about 6 feet from it. He censes around the table, while the choir sings the Troparion, T-2: "When you descended to death, O Life Immortal..." Priest reads the prayer of blessing (the same one that is read at vespers litya, but omitting the words "wheat" and "oil.") Then is sung: "Blessed be the name of the Lord..." (3 times). Dismissal: "**May he who rose from the dead, Christ our true God ...**" The faithful partake of the bread and wine after they venerate the plashchanitsa. During this time, the choir sings the **sticheron**, T-5: "Come, let us bless the ever-memorable Joseph ..." and the Troparia of this day, "The noble Joseph ..." "When you descended..." "The angel came to the myrrhbearing women ..."

**VIGIL AND EPISTLE READING.** Between 6 and 8 p.m. we begin reading of **The Acts of the Apostles**, until the start of nocturn. **Reader**: "The reading is from the Acts of the Holy Apostles: Father, bless!" **Priest**: "Through the prayers of the Holy Apostles, O Lord Jesus Christ our God, have mercy on us." **Reader**: "Amen." Then he begins reading the first chapter, etc. The faithful come and take turns reading the *Acts*. At this time it is practical to give confession to those prepared to receive Holy Communion at the Pascha Liturgy.

**NOCTURN - MIDNIGHT OFFICE (about 11:30 p.m.)** Before Nocturn, the priest reads the entrance prayers for Divine Liturgy as usual. He then fully vests in white vestments. Open curtain. "**Blessed is our God...**" Reader: "Glory to thee, O our God..." ("O heavenly King..." **IS NOT READ**.) Trisagion – Our Father. "O come, let us worship..." Psalm 50. Then we begin singing the **Canon** in T-6: "Of old, you buried the pursuing tyrant..." (*from Saturday matins*). The refrain and troparia are read. After the kontakion, or at the **8th ode**, the priest opens the royal doors and comes before the plashchanitsa, and censes around it crosswise, 3 times. At the **9th ode**: "Do not lament me, O Mother..." the priest gets ready to carry it over his head, and at the words "**For I shall arise and be glorified...**" he lifts the plashchanitsa and carries it into the sanctuary, and places it on the altar. (In some parishes, the priest blesses the faithful with the plashchanitsa from on the amvon, and then place it on the altar.) Royal doors are closed and curtain drawn shut. Upon completion of the canon, the Trisagion – Our Father... are read. **Troparion**, T-2: "When you descended to death, O Life Immortal..." Short Augmented Litany (as at the beginning of daily matins) is intoned before the closed and curtained royal doors.

Here also is the small dismissal "Glory to thee, O Christ..." etc. "**May Christ our true God...**" Then all wait silently for 12 midnight.

**AND SO, THE PERIOD OF THE LENTEN TRIODION DRAWS  
TO A CLOSE, AND WE BEGIN THE PENTECOSTARION**

|                           |                            |              |
|---------------------------|----------------------------|--------------|
| Christ is risen!          | Indeed he is risen!        | (English)    |
| Xris-tusax Agla-gikux!    | Agangu-lakan Agla-gikux!   | (Aleut)      |
| Xris-tusaq Ung-uixtuq!    | Pijii-nuq Ung-uixtuq!      | (Alutiiq)    |
| Xris-tosi Banuytashch'ey! | Ghe-li Ba-nuy-tash-tch'ey! | (Athabascan) |
| *Xris-tos Kuxwoo-digoot!  | Xegaa-kux Kuxwoo-digoot!   | (Tlingit)    |
| Xris-tusaq Ung-uixtuq!    | Iluumun Ung-uixtuq!        | (Yupik)      |
| Xris-tos Anes-ti!         | Ali-thos Anes-ti!          | (Greek)      |
| Xris-tos Vosk-rese!       | Vo Isti-nu Vosk-rese!      | (Russian)    |

**SUNDAY, APRIL 3 / 16 – THE GLORIOUS RESURRECTION OF OUR LORD JESUS CHRIST**

PASCHAL MATINS. The priest, having already fully vested in white vestments before nocturn, takes in his left hand the Cross, and the triple candles; and in his right hand the censer. He censens the altar and the sanctuary. At midnight, all in the sanctuary begin singing softly in T-6: "**Thy resurrection, O Christ our Savior,\* the Angels in heaven sing. \* Enable us on earth,\*\*\* to glorify thee in purity of heart.**" The second time it is sung a little louder, and the curtain is drawn open. The third time, it is sung loudly and joyously, and the royal doors are opened, and the lights brightened. The clergy and faithful exit for the cross-procession outside, around the church. **THE PROCESSION** is in this order: Lanterns, Cross, Icon of Resurrection and Saint of the church, Gospel, Banners, Candle-bearers, Choir, Clergy, and the Faithful who carry lighted candles which are held throughout the Paschal matins. The bells are rung joyously (*trezvon*). All sing repeatedly "Thy Resurrection, O Christ our Savior..." until they come before the doors of the church. The bells cease ringing. All who preceded the clergy turn and face the clergy and faithful (face west), the icon of Resurrection in the center, and the rest on its right and on its left.

The priest facing them and the church (facing east), makes the sign of the cross with the censer, and exclaims: "Glory to the Holy Consubstantial..." The clergy sing three times: "**Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.**" Then the choir sings the same three times also. Then the priest chants the paschal verses: "**Let God arise...**" etc., and the choir sings quickly once, the Troparion: "**Christ is risen...**" When the when the Verses are completed, the clergy sings the first half of the Troparion, and the choir sings the last half. Then the priest blessing the faithful with the Cross thrice, exclaims: "**CHRIST IS RISEN!**" In the faithful reply fervently, each time: "**INDEED, HE IS RISEN!**" The church doors are opened, the bells around, during the entrance. The whole procession enters the church singing the Troparion.

At once, we begin the Great Litany. Then the singing of the **Canon of Pascha, Tone 1: "This is the day of Resurrection..."** and its troparia, according to the order set forth in the Pentecostarion for Paschal Matins. The **Refrain** before each Canon troparion is: "Christ is risen from the dead!" At the end of each ode, we sing again the **irmos** as *katavasia*, and the troparion in quick tempo, 3 times, then the **Little Litany**. It is customary for the clergy to sing the **irmos** of each ode. At the beginning of each ode, the priest with the Cross and Triple candles, makes a half censening, that is, the altar, sanctuary, iconostasis, and faithful. He greets the faithful saying: "**Christ is risen!**" And they reply: "**Indeed, he is risen!**" After ode 3: **hypakoe**, T-4: "Before the dawn..." After ode 6: **Kontakion**, T-8: "You descended..." **Ikos**: "Before the dawn, the myrrhbearing women..." T-6: "Having beheld the Resurrection of Christ..." (thrice) and "Jesus has risen from the tomb..." (thrice). Canon continues. **At the 9th ode: there is the usual censening of the entire church** (by the deacon, holding his candle).

The **Exapostilarion**, T-3: "In the flesh, thou didst fall asleep..." (**thrice**). Praises, T-1: "Let every breath praise the Lord..." 4 verses and stichera: "We praise your saving suffering, O Christ..." Then we sing the Paschals, in T-5: "**Let God arise...**" "**Today, a sacred Pascha is revealed to us...**" During this time, the priest brings out the Cross for veneration, and greets each faithful with "Christ is risen!" and the faithful respond

"Indeed, he is risen!" The gospel and icon of the Resurrection and Saint of the church are held for veneration after the cross.

**NOTE: As a rule, this above veneration is postponed until after Divine Liturgy.** When the Paschals are completed, the priest from on the amvon reads the **Catechetical Address** of St. John Chrysostom. Upon completion of the Address, we sing the **Troparion**, T-8: "Grace shining forth from your lips..." **Augmented Litany**, "Have mercy on us..." And **Supplication Litany**, "Let us complete our morning prayer..."

Great Dismissal: "**Wisdom!**" etc., the choir sings: "**Preserve, O God, the Holy Orthodox Faith and...**" Then priest sings first half of Troparion: "**Christ is risen from the dead...**" And choir sings last half: "**And upon those in the tombs bestowing life.**" Priest: "**May Christ who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, our true God...**" The priest then, raising the Cross, makes the sign of the Cross on three sides, each time exclaiming: "**Christ is risen!**" And the faithful, each time reply: "Indeed, he is risen!" The choir sings the Troparion in a fast tempo three times in T-8: "And unto us he has given eternal life. Let us worship his Resurrection on the third day."

**PASCHAL HOURS** are sung all during Bright Week. We sing the **1st Hour** after Paschal matins. The **3rd and 6th Hours** are sung before Divine Liturgy. The **9th hour** is sung before paschal vespers. ALL THE HOURS ARE IDENTICAL. "Blessed is our God..." Troparion is sung 3 times. Then we sing "Having beheld the Resurrection of Christ..." (thrice); **Hypakoe**: "Before the dawn, Mary and the women..." **Kontakion**: "Thou didst descend into the tomb..." **Other troparia**: "In the tomb with a body..." **Gloria**: "Bearing life and more fruitful than Paradise..." **NE**: "Rejoice, O holy and divine abode..." Lord, have mercy (40 times). **GNE**: "More honorable than the Cherubim..." "In the name of the Lord, Father bless!" Priest: "Through the prayers of our holy fathers..." Choir: Amen. "Christ is risen, trampling down death..." three times in a fast tempo. **GNE**: Lord, have mercy. (3). Father, bless." **Dismissal**: "**May Christ who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, our true God...**" and he blesses with Cross, as at the end of matins.

**PASCHAL DIVINE LITURGY OF ST. JOHN.** In place of "O heavenly King..." usually said before the beginning of Liturgy, we say the Troparion: "Christ is risen..." three times, then "Glory to God in the highest..." (twice); and "O Lord, open thou my lips..." (once). "Blessed is the Kingdom..." Clergy sings Troparion three times, and the choir also sings the same three times. The paschal verses "Let God arise..." etc. are chanted by the priest, and after each the choir sings the Troparion in a selected melody (see beginning of matins). The priest makes a full censuring of the church during this time. Great Litany. **Festal Antiphons**, T-2: "Make a joyful noise to God, all the earth!" etc. **Introit**: "Bless God in the churches, the Lord, from the fountains of Israel." **Troparion**: "Christ is risen..."; **Hypakoe**: "Before dawn, Mary and the women..."; **GNE Kontakion**: "You descended into the tomb..." **Instead** of Trisagion, we sing: "As many as have been baptized..." **Prokeimenon**, T-8: "This is the day which the Lord has made..." **Epistle**: Acts 1:1-8. **Alleluia**, T-4: "Thou didst arise..." **Gospel**: John 1:1-17 is read in as many languages as possible. It is **read in three parts**: a) verses 1-5; b) verses 6-13; c). Verses 14-17. During the reading, at end of each part, there is the ringing of the bells in a special local manner, and at the conclusion of gospel readings, there is a short ringing of all bells (trezvon). Instead of "It is truly...": "**The Angel cried to the Lady, full of grace...**" and the 9th irmos: "**Shine, shine! O New Jerusalem...**" **Communion hymn**: "Receive the Body of Christ..."

**NOTE:** The Troparion: "Christ is risen from the dead..." Is sung in place of: a) "Blessed is he that comes in the name of the Lord..."; b) "We have seen the true light..."; c) "Let our mouth be filled..."; d) "Blessed be the name of the Lord..." (In a fast tempo). While the clergy communes, it is customary to sing the paschal stichera: "**Let God arise... Today a sacred Pascha is revealed to us...**"

After amvon prayer, the **BLESSING OF THE ARTOS** takes place. It is placed on the amvon before the royal doors, so that there is room enough to cense around it. The priest censes around it. The prayer: "**O God omnipotent...**" Is read, then he sprinkles it with holy water, saying: "This artos is blessed and hallowed..." At this time also are blessed the kulich and eggs. Priest censes them while the choir sings the first of the **paschal stichera**: "Today a sacred Pascha is revealed to us..." He then reads a prayer, and sprinkles them with holy water. In place of "Blessed be the name..." we sing: "**Christ is risen...**" 3 times in a fast tempo. Also, instead of the usual dismissal, the priest intones the first half of the Troparion: "**Christ is risen from the dead, trampling**

**down death by death.**" And the choir sings the last half: "**And upon those in the tombs bestowing life.**" The priest gives the paschal dismissal: "**May Christ who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, our true God...**" and blesses with the Cross (see end of matins). Veneration of Cross and the Gospel with Icons of Resurrection and Saint of Church. At conclusion, we sing: "And unto us, he has given eternal life..."

*The royal doors, curtain, and deacon doors remain open throughout Bright Week. They are closed on Bright Saturday, before vespers of Thomas Sunday.*

## **BRIGHT MONDAY, APRIL 4 / 17 – TONE 2**

PASCHAL VESPERS. (Sunday afternoon about 4 p.m.) Before Vespers, we sing the 9th hour (see Paschal Hours). Priest fully vests as for Divine Liturgy. The priest, holding the Cross and triple candles in his left hand, and the censer in his right hand, stands before the altar and makes the sign of the cross with the censer, exclaiming: "Blessed is our God..." Then "**Christ is risen...**" is sung by the clergy thrice, and then by the choir thrice also. Priest intones the paschal verses: "**Let God arise...**" etc. and after each one, the choir sings the Troparion in a special melody. During this time, the priest makes a half censuring. Great Litany is said before the altar. **No kathisma. Lord, I Call** on 6: Resurrection T-2: "Come, let us worship the Word of God..." **Glory**, T-2: "Let us come and worship in the house of the Lord..."; **NE**, T-2, dogmaticon: "The shadow of the law passed when grace came..." Entrance with gospel. "O Gladsome Light..." **Great Prokeimenon**, T-7: "Who is so great a God as our God..." with 3 verses. Priest: "And that we may be accounted worthy of hearing the holy gospel..." etc. Priest, facing the people, reads the gospel: **John 20:19-25. Augmented Litany**: "Let us all say..." "Vouchsafe, O Lord..." (**is sung in troparion tone 8**). **Supplication Litany**: "Let us complete our evening prayer..." is said before the altar. **Aposticha**, T-2: "Your Resurrection, O Christ our Savior..." (**only this one sticheron**); then we at once begin singing the **Paschals**: "Let God arise..." and its verses, etc. "**Today a sacred Pascha is revealed to us...**" Great dismissal: "Wisdom!" etc. Same procedure as at end of paschal matins at midnight. Veneration of the Cross. At conclusion, we sing: "**And unto us, he has given eternal life...**"

In some parishes, there is a cross-procession around the church. During the procession, the **paschal canon irmoi** are sung. The gospel is read on each side of the church. **Gospels**: a) **Matthew 28:1-15**; b) **Mark 16:1-8**; c) **Luke 24:1-11**; d) **John 20:1-10**. (If there is to be only one gospel, then **Luke 24:36-53** is read.) Then the priest sprinkles with holy water the church and faithful after each reading. After the procession we enter the church. **Augmented Litany**: "Have mercy on us, O God..." with exclamation: "Hear us, O God our Savior..." Then the paschal dismissal with Cross, as at end of matins.

PASCHAL MATINS. Same beginning as vespers, except we say the exclamation: "**Glory to the Holy Consubstantial...**" Rest the same – clergy sings Troparion, "**Christ is risen...**" thrice, and the choir the same. Verses: "Let God arise..." etc.; half censuring of church. Great Litany before altar. **Paschal canon**, T-1: "This is the day of resurrection..." is sung by the choir (only). After the troparia of the paschal canon, **we add** the canon of the Theotokos on **Glory**: and on **NE**. There is a Little Litany **only** after odes **3, 6, & 9**. Rest of canon is same. **Exapostilarion** is sung thrice. **Praises**, on 4: verses & stichera, T-2: "Everything that has breath and all creation..." (from Sunday octoechos, T-2). At once we sing the **Paschals. Augmented Litany. Supplication Litany**. Paschal dismissal with Cross, and same ending as Easter Sunday. Then we sing the **1st hour**.

PASCHAL HOURS. 3rd & 6th hours – same as on Pascha Sunday.

PASCHAL DIVINE LITURGY. Liturgy is the same as Pascha Sunday, same festal antiphons, etc. **Prokeimenon**, T-8: "Their proclamation has gone out into all the earth..." **Epistle**: Acts 1:12-17, 21-26. **Alleluia**, T-1: "Let the heavens praise..." **Gospel**: John 1:18-28. Rest of liturgy same as Pascha Sunday.

The cross-procession is made this day (see Sunday vespers). And in some places, after the cross-procession, during the veneration of the Cross, the faithful are anointed with oil previously blessed.

## **BRIGHT TUESDAY, APRIL 5 / 18 – TONE 3**

PASCHAL VESPERS. (**Ninth hour** is the same as on **Pascha Sunday** and is sung prior to vespers.) Priest in epitrichilion, cuffs, and phelon. **Same beginning as Monday (Sunday afternoon vespers)**. **Lord, I Call** on 6: Resurrection T-3: "By your Cross, O Christ our Savior..."; **Glory**, T-3: "We who stand unworthily..."; **NE**,



dogmaticon T-3: "How shall we but marvel..." Entrance with censer. **Great Prokeimenon**, Tone 7: "Our God has done in heaven and on earth..." With 3 verses. Augmented Litany. In T-8: "Vouchsafe, O Lord..." Supplication Litany. **Aposticha**: Resurrection T-3: "The sun was darkened by your Passion..." And the **Paschals**: "Let God arise..." etc. **Paschal dismissal** with the Cross.

PASCHAL MATINS. Same beginning as Monday. **One canon** (only for Pascha). **Praises**: Resurrection, 4 stichera, T-3: "O come, all you nations ..." Then the **Paschals**. Augmented and Supplication Litanies. **Paschal dismissal** with Cross. Then we sing the **1st hour**.

PASCHAL HOURS. 3rd & 6th hours – same as on Pascha Monday.

PASCHAL DIVINE LITURGY. Same beginning and Liturgy as Pascha Sunday. **Prokeimenon**, T-3 (song of Theotokos): "My soul magnifies the Lord ..." **Epistle**: Acts 2:14-21. **Alleluia**, T-8: "Arise, O Lord, and go to your resting place ..." **Gospel**: Luke 24:12-35. Rest same as Sunday.

#### **BRIGHT WEDNESDAY, APRIL 6 / 19 – TONE 4**

PASCHAL VESPERS. (**Ninth hour** is sung prior to vespers.) Priest in phelon. Same beginning as Monday. **Lord, I Call** on 6: Resurrection T-4: "We always honor your life-giving Cross..."; **Glory**: "Your begetting from the Father ..."; **NE**, dogmaticon T-4: "The prophet David, the ancestor of God..." Entrance with censer. **Great Prokeimenon**, Tone 7: "With my voice I cried to the Lord ..." with 3 verses. Augmented Litany. In T-8: "Vouchsafe, O Lord..." Supplication Litany. **Aposticha**: Resurrection T-4: "By ascending the Cross, O Lord ..." Then the **Paschals**: "Let God arise..." etc. **Paschal dismissal** with the Cross.

PASCHAL MATINS. Same beginning as Monday. **One canon** (only for Pascha). **Praises**: Resurrection, 4 stichera, T-4: "We glorify your Resurrection, O all-powerful Lord ..." then the **Paschals**: "Let God arise ..." etc. Augmented & Supplication Litanies. **Paschal dismissal** with Cross. Then we sing the **1st hour**.

PASCHAL HOURS. 3rd & 6th hours – same as Monday.

PASCHAL DIVINE LITURGY. Same beginning and Liturgy as Pascha Sunday. **Prokeimenon**, T-6: "I will remember your name in all generations." **Epistle**: Acts 2:22-36. **Alleluia**, T-2: "My soul magnifies the Lord ..." **Gospel**: John 1:35-51. Rest same as Sunday.

#### **BRIGHT THURSDAY, APRIL 7 / 20 – TONE 5**

PASCHAL VESPERS. (**Ninth hour** is sung prior to vespers.) Priest in phelon. Same beginning as Monday. **Lord, I Call** on 6: Resurrection T-5: "By your precious Cross, O Christ..."; **Glory**: "O Lord, you have despoiled hell ..."; **NE**, dogmaticon T-5: "In the Red Sea of old..." Entrance with censer. **Great Prokeimenon**, Tone 7: "Give heed to my prayer, O God ..." with 3 verses. Augmented Litany. In T-8: "Vouchsafe, O Lord..." Supplication Litany. **Aposticha**: Resurrection T-5: "We magnify you in songs of praise..." then the **Paschals**: "Let God arise..." etc. **Paschal dismissal** with the Cross.

PASCHAL MATINS. Same beginning as Monday. **One canon** (only for Pascha). **Praises**: Resurrection, 4 stichera, T-5: "After the tomb was sealed ..." then the **Paschals**: "Let God arise ..." etc. Augmented & Supplication Litanies. **Paschal dismissal** with Cross. Then we sing the **1st hour**.

PASCHAL HOURS. 3rd & 6th hours – same as Monday.

PASCHAL DIVINE LITURGY. Same beginning and Liturgy as Pascha Sunday. **Prokeimenon**, T-3: "Sing praises to our God, sing praises..." **Epistle**: Acts 2:38-43. **Alleluia**, T-4: "Go forth, and prosper, and reign ..." **Gospel**: John 3:1-15. Rest same as Sunday.

#### **BRIGHT FRIDAY, APRIL 8/21 – TONE 6** The Life-Giving Spring of the Theotokos.

PASCHAL VESPERS. (**Ninth hour** is sung before vespers.) Priest in phelon. Same beginning as Monday. **Lord, I Call** on 10: 6 Resurrection T-6: "Winning the victory over hell..."; & 4 Theotokos, T-6: "Marvelous and most strange things ..." **Glory**, T-8: "Who can tell of your mighty deeds ..."; **NE**, dogmaticon T-6: "Who will not call you blessed..." Entrance with censer. **Great Prokeimenon**, Tone 7: "I will love you, O Lord ..." with 3

verses. Augmented Litany. In T-8: "Vouchsafe, O Lord..." Supplication Litany. **Aposticha**: Resurrection T-6: "Your Resurrection, O Christ our Savior..." and 3 stichera to the Theotokos, T-5: "Rejoice, O Life-giving Spring ..." **Glory**, T-5: "Let us sound the trumpet, O feast-lovers ..." **NE**, T-5: "This is the day of Resurrection..." **Paschal dismissal** with the Cross.

PASCHAL MATINS. Same beginning as Monday. **Two canons**: Pascha and Theotokos (spring). After **ode 3**: Kontakion and ikos of Pascha and sessional hymns of Theotokos. After **ode 6**: Kontakion of Theotokos, T-8: "O favored of God ..." and ikos. **Praises** on 8: 4 Resurrection, T-6: "Your Cross, O Lord, is the life..." and 4 Theotokos, T-2: "The fountain of water ..." then the **Paschals**: "Let God arise ..." etc. Augmented & Supplication Litanies. **Paschal dismissal** with Cross. Then we sing the **1st hour**.

PASCHAL HOURS. 3rd & 6th hours – same as Monday.

PASCHAL DIVINE LITURGY. Same beginning and Liturgy as Pascha Sunday. **Prokeimena**, a) T-8: "Their proclamation has gone out..." v. The heavens are telling the glory of God ... b) T-3 (Song of Theotokos): "My soul magnifies the Lord ..." **Epistles**: Acts 3:1-8. Philipp. 2:5-11. **Alleluia**, T-1: "Let the heavens praise your wonders ..." v. God is glorified in the council of his saints. And T-8: Hearken, O daughter, and see, and incline your ear. **Gospels**: John 2:12-22 Luke 10:38-42; 11:27-28. **Communion hymn**: Pascha, and Theotokos: "I will receive the cup of salvation and call on the Name of the Lord. Alleluia ..." Rest same as on Pascha.

### BRIGHT SATURDAY, APRIL 9 / 22 – TONE 8

PASCHAL VESPERS. (**Ninth hour** is sung prior to vespers.) Priest in phelon. Same beginning as Monday. **Lord, I Call** on 6: Resurrection T-8: "We offer you, O Christ, our evening song ..." ; **Glory**: "We offer you glory, O Christ ..."; **NE**, dogmaticon T-8: "The King of heaven, because of his love..." Entrance with censer. **Great Prokeimenon**, Tone 8: "You have given us an inheritance ..." with 3 verses. Augmented Litany. In T-8: "Vouchsafe, O Lord..." Supplication Litany. **Aposticha**: Resurrection T-8: "By descending from heaven ..." then the **Paschals**: "Let God arise..." etc. **Paschal dismissal** with the Cross.

PASCHAL MATINS. Same beginning as Monday. **One canon** (only for Pascha). **Praises**: Resurrection, 4 stichera, T-8: "Though you have stood for trial ..." then the **Paschals**: "Let God arise ..." etc. Augmented & Supplication Litanies. **Paschal dismissal** with Cross. Then we sing the **1st hour**.

PASCHAL HOURS. 3rd & 6th hours – same as Monday.

PASCHAL DIVINE LITURGY. Same beginning and Liturgy as Pascha Sunday. **Prokeimenon**, T-3: "The Lord is my light and my Savior ..." **Epistle**: Acts 3:11-16. **Alleluia**, T-5: "The Lord reigns, he is robed in majesty ..." **Gospel**: John 3:22-33. Rest same as Sunday.

**NOTE**. At conclusion of Liturgy, after amvon prayer: priest stands before the table on which the **artos** is set. Then the choir sings the Troparion: "Christ is risen from the dead..." 3 times; and "Our Father..." is read. Priest: "Let us pray to the Lord." Choir: "Lord, have mercy." **Prayer**: "O Lord Jesus Christ our God, the angelic bread, the bread of life eternal..." Choir: Amen. Then the **artos** is distributed.

### RUBRICS (USTAV) FOR EASTERTIDE

THE SPECIAL PASCHAL SERVICES OF BRIGHT WEEK have come to an end, and all services of vespers, matins, hours, and Divine Liturgy henceforth are as they have been throughout the year – that is, served in the regular manner as set forth in the book of hours and the priest's service book. During Eastertide – that is, from Thomas Sunday to the Leave-taking of Pascha – there are some additions and minor changes:

*a) At beginning of vigil and divine liturgy, after the opening blessing and "Amen": "Christ is risen..." is sung 2½ times by the clergy, and the choir completes the third time.\* At the beginning of vespers (not at vigil), after the priest gives the opening blessing, we sing "Amen" and then "Christ is risen ..." three times, and Psalm 103 ("Bless the Lord, O my soul ...") follows. \*Another way, practiced in Alaska, is that the clergy sings the Troparion the 1st time; the choir the 2nd time; and the 3rd time, the clergy sings the 1st half, and the choir the 2nd half. This is at all services, except great vespers.*

*b) At matins at a vigil, we begin by singing "Christ is risen ..." (thrice); then "Glory to God in the highest ..." etc. and the Six Psalms. At matins served alone (not at a vigil), the imperial opening is dropped: we begin with "Glory to the Holy,*

Consubstantial ..." and then "Amen," followed at once by the singing of "Christ is risen ..." thrice in a quiet voice, and then: "Glory to God in the highest ..." etc. and the Six Psalms.

c) "O heavenly King..." **is not read or sung until Pentecost.**

d) At services that ordinarily begin with a full beginning – for example, the 3<sup>rd</sup> hour – we omit "Glory to thee, our God ... O heavenly King ..." and instead say "Christ is risen ..." (thrice). But in services that ordinarily begin with "Come let us worship ..." (e.g. 6<sup>th</sup> hour) we replace this with "Christ is risen ..." (thrice).

e) **The Paschals** – "Let God arise..." etc: On the Sundays (Saturday evenings) of Paschaltide (except Thomas Sunday), at the aposticha of great vespers, one sticheron of the Resurrection in the tone of the week is sung, followed by "Let God arise ..." After "Glory," a sticheron special to the Sunday is sung; and after "NE" we sing "This is the day of Resurrection..." concluding with "Christ is risen..." being sung only **once**.

f) The Magnificat **is not sung** at Sunday matins, but only on weekdays. On Sundays we sing "Having beheld the Resurrection ..." three times, and "Jesus, having risen from the tomb ..." once. On weekdays, we sing "Having beheld ..." once, before Psalm 50.

g) At the end of the 1st hour – **instead of** "O victorious leader..." – it is customary to sing the Easter kontakion: T-8, "You descended from on high, O immortal One."

h) At Liturgy, **on all days of the week**, at the Little Entrance, we sing: "O come, let us worship and fall down before Christ, O Son of God, who rose from the dead: save us who sing to you..." through the leave-taking of Easter.

i) At Liturgy, after the consecration, **instead of** "It is truly..." we sing: "The Angel cried..." and the irmos "Shine, shine, O new Jerusalem..."

j) At Sunday Liturgy, **instead of** the usual communion hymn: "Praise the Lord from the heavens..." we sing: "Receive the Body of Christ..."

k) When priest says: **"In the fear of God and with..."** The choir sings: "Blessed is he that comes in the name of the Lord..." as usual.

l) At Liturgy, **instead of**: "We have seen the true light..." the paschal troparion: "Christ is risen..." is sung (once). But we sing "Let our mouths be filled with ..." as usual.

m) At the end of Divine Liturgy when the priest says: "Glory to thee, O Christ our God..." the choir sings: "Christ is risen..." (thrice). But at other services, the choir responds "Glory ... now ... Amen" as usual.

n) **The dismissal** at all services throughout Paschaltide: **"May he who rose from the dead, Christ our true God ..."**

**NOTE:** In the rubrics from now until the Sunday of All Saints, the term "**feast**" indicates texts **found in the pentecostarion** (for the particular Sunday or the preceding Sunday, or for the day of the week); "**resurrection**" indicates texts from the Sunday octoechos, **usually printed in the pentecostarion**; "**midfeast**" means the texts of the feast of midfeast/midpentecost (and not the "feast" of the previous Sunday); these are found in the pentecostarion. "**Pascha**" indicates texts from the service of Pascha; "**saint**" indicates texts from the menaion.

**SUNDAY of SAINT THOMAS, APRIL 10 / 23 – SECOND SUNDAY OF PASCHA. TONE 1, also called ANTIPASCHA.** The texts are all of the feast, found in the Pentecostarion. The usual Sunday service is set aside. At the dismissals, the saint of the temple and day are not commemorated (but beginning tomorrow they are again commemorated). From now until the Sunday of All Saints, in the rubrics, the term "feast" indicates texts found in the Pentecostarion, usually for a particular Sunday or day of the week; "pascha" indicates texts from the service of Pascha. **Royal doors, curtain, and deacon doors are closed before the 9th hour.**

**GREAT VESPERS.** Beginning: instead of "Come, let us us worship ..." the clergy sing "Christ is risen ..." 2½ times; and the last half by the choir. Then is sung: "Bless the Lord, O my soul ..." (Psalm 103) as usual. 1st kathisma (Blessed is the man). Little litany. **Lord, I Call** on 10: all feast, T-1, T-2: "Though the doors were

shut ...”; GNE: T-6: “The doors being shut ...” Entrance, prokeimenon of the day, T-6: “The Lord is King ...” Augmented litany. Vouchsafe. Supplication litany. **Litya**: feast, T-4: “O Lord, shining with the splendor ...” **Glory**, feast, T-8: “Touch my side with your hand ...” ; **NE** T-8: “The doors being closed ...” **Aposticha**: feast, T-4: “O glorious wonder ...” and its verses. **GNE**: T-5: “Great is the greatness of your ...” St Symone’s prayer. Trisagion, etc. **Troparion**: feast T-7: “From the sealed tomb ...” (*sung three times at vigil; once at vespers not at vigil, followed by dismissal*).

FESTAL MATINS. “Christ is risen ...” (3 times). Six Psalms. Great Litany. At **God is the Lord: Troparion of feast**: T-7: “From the sealed tomb ...” (twice); **GNE**: repeat. Kathismas 2 & 3. Little litany. Sessional hymns: feast. **Polyeleyos**. Magnification: “We magnify, we magnify you, O Christ the Giver of life, who for our sake descended into hell, and raised all things with yourself”: selected Psalm: “The Lord is King, he is robed in majesty.”<sup>49</sup> Sessional hymn: feast. Hymn of ascent: 1st antiphon in T-4: “From my youth ...” Prokeimenon T-4: “Praise the Lord, O Jerusalem; praise your God, O Zion!” **1<sup>st</sup> resurrection gospel**: Matthew 28:16-20 #116. “Having beheld the resurrection” (*thrice*). Psalm 50, and after-gospel stichera: “Glory: Through the prayers of the apostles ... **NE**: Through the prayers of the Theotokos ... Have mercy on me, O God ... “Jesus having risen ...” (*once*). **Prayer**: “O God, save your people ...”<sup>50</sup>

**Canon: feast. Irmoi**, T-1: “Let us sing, all you people ...” **Katavasias of Pascha**: “This is the day of Resurrection ...” **After ode 3: hypakoe of feast**, T-6: “As you came into the midst ...” **After ode 6, kontakion of feast**, T-8: “Thomas touched ...” and **ikos**. **At ode 9**: Usual censuring of entire church. (No magnificat.) **After ode 9**: (“It is truly ...” is not sung.) Little litany. “Holy is the Lord, our God” etc. **Exapostilarion**: feast: “Be not faithless ...” ; GNE feast: “Today the fragrance ...” “Let every breath praise the Lord ...” and the psalms of the praises. **Praises on 4**: T-1: “As you did not break the seals ...” (1st is sung twice). **Glory**, T-6 “Eight days after your resurrection ...” **NE**: T-2: You are most blessed ... **Great doxology**. Troparion: feast T-7: “From the sealed tomb ...” Litanies and resurrectional dismissal. Then: **GNE**, gospel sticheron #1. At HOURS: **troparion** and **kontakion** of feast.

DIVINE LITURGY. (*Note: see above, “Rubrics for Eastertide” regarding changes in the Divine Liturgy throughout the season.*) “Blessed is the Kingdom ...” “Amen.” Clergy: “Christ is risen ...” (2½ times). Choir: “... and upon those in the tombs bestowing life.” Great Litany. Regular antiphons. **Beatitudes on 8**: from the canon of the feast, odes 3 and 6. **Troparion: feast**, T-7: “From the sealed tomb ...” **GNE kontakion of feast**, T-8: “Thomas touched your life-giving side ...” Trisagion is sung. Prokeimenon, epistle, alleluia, gospel: all feast (pentecostarion). Acts 5:12-20 John 20:1-31. In place of: “It is truly ...” we sing: “The angel cried ...” and “Shine, shine ...” Communion hymn: “Praise the Lord, O Jerusalem; praise your God, O Zion!” Sunday dismissal.

**April 11 / 24 – 2<sup>nd</sup> Monday after Pascha**. St George the Confessor, bishop of Mitylene. Texts of the feast are found in the pentecostarion; those of the saint, in the menaion.

SUNDAY EVENING VESPERS. Begin daily vespers. In place of “Come, let us worship ...” the reader says “Christ is risen ...” (*thrice*). Read Psalm 103. Great Litany. No kathisma. **Lord, I call** on 6: 3 feast, T-1: “As you did not break the seals ...” & 3 saint: T-1 “O most wise Father George ...” **GNE**: feast T-1: “Though the doors were shut ...” Entrance with censer. **Great Prokeimenon**, T-7: “Who is so great a God as our God ...” with 3 verses. Augmented litany. Vouchsafe, O Lord. Supplication litany. **Aposticha**, T-1: “Accept our evening prayers ...” **GNE** T-1: “Eight days after your Resurrection ...” Song of St Symeon. Trisagion – Our Father. Troparion, T-7: “From the sealed tomb ...” **Resurrectional dismissal**.

**April 17 / 30 Third Sunday of Pascha. Tone 2. Holy Myrrhbearing Women**. The texts are found in the Pentecostarion.<sup>51</sup>

49 The Resurrection evlogitaria are not sung.

50 On this day, the reading of “Let us sing to the Lord” (the biblical canticles) resumes and continues during the remainder of the 50 days from Pascha to Pentecost. This, however, is only observed in certain monasteries.

51 According to the Moscow Typicon, on this day, if there is no vigil, the litya is omitted but most of the litya hymns are instead sung at **Lord, I Call**. That is the order followed here. But if there is a vigil, then at **Lord, I Call**, we sing 7 stanzas of the resurrection, T-2, + 3 of the feast in T-2; **Glory**, feast T-6, etc. **Litya** as set forth in Pentecostarion

GREAT VESPERS After the **Paschaltide beginning**<sup>52</sup> we sing: “Bless the Lord, O my soul ...” (Psalm 103) as usual. 1<sup>st</sup> kathisma (Blessed is the man). Little litany. **Lord, I Call** on 10: 4 verses of the resurr. T-2 “Come, let us worship the Word of God ...” + 6 of the feast: 3 in T-2, “The myrrhbearing women, at early dawn, took sweet-smelling spices ...” + 3 in T-1,<sup>53</sup> “O Myrrhbearing women, why have you come to the grave?” ... **Glory:** feast T-6 “The myrrhbearing women ...” **NE:** Dogmaticon T-2 “The shadow of the law ...” Entrance, prokeimenon of the day, T-6: “The Lord is King ...” Augmented litany. Vouchsafe. Supplication litany. **No Litya.**

**Aposticha:** the first verse of the Sunday aposticha, T-2: “Your Resurrection, O Christ our Savior ...” Then the **Paschals:** T-5 “Let God arise...” etc. up to the words “Proclaim the glad tidings to the Apostles.” Then **Glory:** feast T-5: “You, who wrap yourself in light ...” **NE:** Pascha: “This is the day of resurrection ...”<sup>54</sup> and “Christ is risen ...” (once). **Troparia: At vespers alone:** Resurr. T-2 “When you descended to death, O Life immortal ...” **Glory:** “The Noble Joseph ...” ; **NE:** “The Angel came to the myrrhbearing women ...” **At vigil:** “Rejoice, Virgin Theotokos ...” (thrice).

FESTAL MATINS **Paschaltide beginning.** Six Psalms. Great Litany. At **God is the Lord: Troparia** Resurr. T-2 When you descended ... (twice); **Glory:** Noble Joseph ... ; **NE:** The Angel came to the myrrhbearing women ... Kathismas 2 & 3. Little litany. Sessional hymns: resurr. **Polyeleos.**<sup>55</sup> Then we immediately sing: **Resurrectional evlogitaria:** “The assembly of angels.” Hypakoe, hymns of ascents, prokeimenon - tone of the week (tone 2). Let everything that has breath ... etc. **3<sup>rd</sup> resurrection gospel:** Mark 16:9-20 #71. “Having beheld the resurrection” (thrice). After psalm 50, **Glory:** Through the prayers of the apostles ... **NE:** Through the prayers of the Theotokos. Sticheron of the resurrection T-6: “Jesus having risen from the grave ...” Litany: “O God, save ...” Choir: Lord, have mercy (12). etc.

**Canons:**<sup>56</sup> 2: Pascha, with irmos (sung twice) and theotokia – 6; and feast – 8. **Katavasia:** Pascha. **After ode 3:** kontakion and ikos: Pascha. Sessional hymns: feast. **After ode 6,** kontakion and ikos: feast. **At ode 9:** (No magnificat. Usual censuring of entire church. **After ode 9:** No “It is truly ...” Little litany. “Holy is the Lord, our God.” **Exapostilarion:** Pascha; **Glory:** feast; **NE:** repeat.

“Let every breath praise the Lord ...” and the psalms of the praises. **Praises on 8:** Resurr. T-2. **Glory,** gospel sticheron #2, T-2 “The women who came with Mary bringing myrrh ...” **NE:** T-2: You are most blessed ... **Great doxology.** After Trisagion: Troparion: “By rising ...” Litanies (“Have mercy on us ...” and “Let us complete ...”) and resurrectional dismissal.

**HOURS: Troparia:** Resurrection: “When you descended to hell ...” **Glory:** feast, “The noble Joseph ...” **Kontakion:** feast: “You commanded the myrrh-bearing women to rejoice ...”

DIVINE LITURGY **Paschaltide beginning** – please see the “Rubrics – Ustav - for Paschaltide” given above. “Blessed is the Kingdom ...” “Amen.” Clergy: “Christ is risen ...” (2½ times). Choir: “... and upon those in the tombs bestowing life.” Great Litany. Regular antiphons. **Beatitudes** on 8: 4 resurr. T-2, + 4 from canon of feast (myrrhbearing women), Ode 6. **Troparia:** Resurr. T-2 When you descended ... Feast: T-2 Noble Joseph ... The angel came ... **Glory:** Kontakion: You commanded the myrrhbearers to rejoice ... **NE:** Kontakion of Pascha: You descended into the tomb ... **Prokeimenon,** T-6: “ O Lord, save Your people and bless Your inheritance!” v. “To You, O Lord, will I call. O my God, be not silent to me!” **Epistle:** Acts 6:1-7. **Alleluia** T-8: “O Lord, You have been gracious to Your land; You have turned back the captivity of Jacob.” v. “Mercy and truth have met, righteousness and peace have kissed each other.” **Gospel:** Mark 15:43-16:8. **Hymn to the Theotokos:** The angel cried ... and Shine, shine ... **Communion: Pascha:** “Receive the body of Christ ...” & **Sunday:** “Praise the Lord from the heavens ...” Alleluia ...

**Monday, April 18 / May 1 3<sup>rd</sup> Monday after Pascha.** Venerable Father John, disciples of St Gregory of Decapolis. Texts of the feast are found in the pentecostarion; those of the saint, in the menaion (April 18)

(without blessing of bread, because of the brevity of the night). At troparia: “Rejoice, Virgin Theotokos ...” (thrice).

52 Please see “Rubrics – Ustav - for Paschaltide” under Bright Saturday in the April, 2015 rubrics.

53 The T-1 stanzas are taken from the litya (see 2<sup>nd</sup> note previous).

54 This is the common practice. Per the *Moscow Typicon:* **GNE:** feast T-5: “You, who wrap yourself in light ...”

55 According to the rubrics, Kathisma 17 (“Blessed are the blameless”) is sung instead of the polyeleos until the leaving-taking of the Exaltation of the Cross (Sept 21 / Oct 4). But in parish practice the Polyeleos is sung.

56 Biblical canticles: “Let us sing to the Lord ...” (omitted in most places)

SUNDAY EVENING VESPERS. Begin daily vespers. In place of “Come, let us worship ...” the reader says “Christ is risen ...” (thrice). Read Psalm 103. Great Litany. No kathisma. **Lord, I call** on 6: 3 feast, T-5: “When you were nailed to the tree ...” + 3 saint: T-8 “O venerable Father John, furnishing your mind with wings ...” **GNE:** feast T-1: “O Myrrh-bearing women, why have you come ...” Entrance with censer. **Great Prokeimenon,** T-7: “Who is so great a God as our God ...” with 3 verses. Augmented litany. Vouchsafe, O Lord. Supplication litany. **Aposticha,** T-2: “Come let us worship God the Word ...” **GNE** T-1: “With fear the women came to the sepulcher ...” Song of St Symeon. Trisagion – Our Father. **Troparia,** T-2: “The noble Joseph ...” **Glory:** “When you descended to death ...” **NE:** “The angel came ...” **Resurrectional dismissal.**

**Note** on dismissal troparia during this week at vespers: If there is a troparion of the saint, then we sing as follows on **Sunday, Tuesday, and Thursday evening:** The Noble Joseph; **Glory:** [troparion of saint]; **NE:** The angel came ... But on **Monday, Wednesday, and Friday evening** we sing: T-2 “When you descended to death, O Life Immortal ...” **Glory:** [troparion of saint]; **NE:** The angel came ... But if there is no troparion of the saint, we sing, on all evenings: The noble Joseph ... ; **Glory:** When you descended to death ... **NE:** The angel came ....