

MARCH

Friday, March 1

No fast

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

1 John 2:7–17

Mark 14:3–9

Saturday, March 2

No fast

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

2 Tim. 3:1–9

Luke 20: 45–21:4

Sunday, March 3

39th Sunday After Pentecost — Tone 6. Sunday of the Prodigal Son. Martyr Eutropius of Amasea, and with him Martyrs Cleonicus and Basiliscus. Ven. Piamoun the Virgin of Egypt (337). Sts. Zenon and Zoilos.

All-night vigil

6th Matins Gospel:

Luke 24:36–53

Liturgy of St. John:

1 Cor. 6:12–20

Luke 15:11–32

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “**Lord, I call...**,” Stykhry on 10, Tone 6: Resurrection—6; Triodion—4; Glory... Triodion; Now and ever... Dogmatic, Tone 6. Entrance and Prokeimenon of the Day.

Litya:

Stykhry of the church or monastery. Glory... Triodion; Now and ever... Theotokion (Tone 4). Aposticha: All Resurrection; Glory... Triodion; Now and ever... Resurrectional Theotokion (Tone 6). Troparia: “Rejoice, O Virgin Theotokos...” (thrice)

Matins

After “God is the Lord...” (Tone 6), Troparia: Resurrection (twice); Glory..., Now and ever... Resurrectional Theotokion (Tone 6). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: “By the waters of Babylon...,” and the rest. After the Polyelei: Hypakoe and Antiphons: Resurrection.

Prokeimenon, Tone 6:

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

V. Give ear, O Shepherd of Israel, You Who leadest Joseph like a flock.
(79:2)

“Let every breath...”

Gospel:

Luke 24:36–53.

“Having beheld the Resurrection of Christ...” Psalm 50. Hymns of Repentance (Tone 8): “Glory... Open to me the gates of repentance...” (and the rest). “O God, save Your people...”

Canons:

Resurrection—4; Cross-Resurrection—2; Theotokos —2; Triodion—6. Irmos: Resurrection. Katavasia: “Take up the song of Moses...” (Triodion). After the 3rd Ode: Kathisma Hymns: Triodion. After the 6th Ode: Kontakion and Ikos—Triodion. The Magnificat is sung. After the 9th Ode:

“Holy is the Lord...” (Tone 6). Exapostilaria: Resurrection—6; Glory...
Triodion; Now and ever... Theotokion.

Praises:

Tone 6, on 8: Resurrection—5; Triodion (with verses)—3; Glory... Triodion;
Now and ever... “You are most-Blessed, O Theotokos...” (as usual). Great
Doxology. Troparion: “By rising...” Usual Litanies and Dismissal. Glory...,
Now and ever... Gospel Stikheron—6.

Hours

Troparion: Resurrection.
Kontakion: Triodion.

Divine Liturgy of St. John Chrysostom

After the Entrance: Troparia: Resurrection and Church (if of Theotokos
or Saint(s)); Glory... Kontakion—Triodion; Now and ever... Church (if of
Theotokos. If not, then Glory... Kontakion—Church (if of Saint(s)), Now
and ever... Kontakion—Triodion.

Prokeimenon, Tone 6:

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

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

Epistle:

1 Cor. 6:12–20

Alleluia, Tone 6:

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

V. He shall say to the Lord: You are my protector and my refuge, my God.
In Him will I trust! (90:2)

Gospel:

Luke 15:11–32.

Koinonikon:

Praise the Lord from the heavens....

Monday, March 4

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

1 John 2:18–3:10

Mark 11:1–11

Vespers (Sunday Evening)

Usual Beginning. No Kathisma. At “Lord, I call...,” Stykhry on 6, Tone 6: Octoechos—3; Saint—3; Glory..., Now and ever... Theotokion (Tone 8).

Aposticha: All Octoechos. Troparion: Saint; Glory..., Now and ever... Dismissal Theotokion (Tone 8—from the back of the Menaion). And the rest, as usual.

Tuesday, March 5

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

1 John 3:10–20

Mark 14:10–42

Wednesday, March 6

Fast day

The 42 Martyrs of Ammoria in Phrygia, including: Constantine, Aetitus, Theophilus, Theodore, Melissenus, Callistus, Basoos and others (ca. 845).

The Uncovering of the Precious Cross and the Precious Nails by Empress St. Helen in Jerusalem (326). Monk Martyrs Conon and his son, Conon, of Iconium (270–275). Arcadius of Cyprus (ca.361).

1 John 3:21–4:6

Mark 14:43–15:1

Thursday, March 7

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

1 John 4:20–5:21

Mark 15:1–15

Friday, March 8

Fast day

St. Theophylactus, Bishop of Nicomedia (ca. 842–845). Apostle Hermas of the Seventy (1st c.). Hieromartyr Theodoretus of Antioch (4th c.). Ven. Dometius (363).

Note: The service to the Holy Forty Martyrs of Sebaste is transferred to today.

All-night Vigil Vespers:

Isaiah 43:9–14

Wisdom of Solomon 3:1–9

Wisdom of Solomon 5:15–6:3

Matins Gospel:

Luke 21:12–19

Liturgy of St. John:

Heb. 12:1–10 (40 Martyrs)

Matt. 20:1–16 (40 Martyrs)

2 John 1:1–13 (The Day)

Mark 15: 22, 25, 33–41 (The Day)

Note: Because the feast of the 40 Martyrs falls outside of Great Lent the Triodion hymnography called for in the Menaion is not used at this time, since there is no Divine Liturgy of Presanctified Gifts.

Great Vespers (Thursday Evening)

“Blessed is the man...” (1st Kathisma). At **“Lord, I call...,”** Stykhry on 6, Tone 2: All Martyrs; Glory... Martyrs (from the Vespers Aposticha); Now and ever... Dogmatic, (in the tone of the “Glory”). Entrance, Prokeimenon, and 3 Readings (see above).

Litya:

Stykhry of the Church or Monastery and Stykhry of the Martyrs (any may be selected).

Aposticha:

Martyrs (taken from the Matins Praises) with the Psalm verses:

“We went through fire and water, and You lead us to a place of rest.” and “Our God is refuge and strength; our help in the afflictions that come heavily upon us.” Glory... Martyrs (from the Praises); Now and ever... Theotokion, Tone 5. Troparia: **If Litya is served: Martyrs (twice); “Rejoice, O Virgin...” (once). If Litya is not served: Martyrs (once); Glory. Now and ever... Resurrectional Theotokion (Tone 1).**

Matins:

Magnification:

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

Selected Psalm Verses:

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

Prokeimenon, Tone 4:

We went through fire and water, / and You lead us to a place of rest. (65:12)

V. You have tried us with fire as silver is tried. (65:10)

Gospel:

Luke 21:12–19.

Note: We use the Canon to the Theotokos (Tone 8) with 6 troparia, and both canons to the Martyrs with 8 troparia.

Further Note: If the Praises Stykhry were sung as the Vespers Aposticha then the Stykhry given for March 9 at Presanctified (“The choir of forty-fold splendor...” etc., including the “Glory” and Theotokion) may be used as the Praises.

Divine Liturgy

After the Entrance: Troparia: Church (if of the Lord or Theotokos) and Martyrs; Kontakia: Glory... Martyrs; Now and ever... Church (if of the Lord or Theotokos. If not, then “O Protection of Christians...”).

Prokeimenon, Tone 5:

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

V. Save me, O Lord, for there is no longer any that is godly. (11:2)

Epistle:

Heb. 12:1–10 (Martyrs).

2 John 1:1–13 (The Day)

Alleluia, Tone 4 (Martyrs):

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

V. For You, O God, have tested us: You have tried us in the fire as silver is purified by fire. (65:10)

Gospel:

Matt. 20:1–16 (Martyrs.)

Mark 15: 22, 25, 33–41 (The Day)

Koinonikon:

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

Saturday, March 9

Memorial Saturday — Saturday of Meatfare. The Holy Forty Martyrs of Sebaste: Cyrion (Quirio), Candidus, Domnus, Hesyehus, Heraclus,

Smaragdus, Eunocius (or Eunicus), Valens, Vivianus, Claudius, Prescus, Theodulus, Euthychius, John, Xantheas, Helianus, Sisinius, Angius, Aetius, Flavius, Acacius, Ecditius, Lysimachus, Alexander, Elias, Gorgonius, Theophilus, Dometian, Gaius, Leontius, Athanasius, Cyril, Sacerdon, Nicholas, Valerius, Philoctimon, Severian, Chudion, Aglaius, and Meliton (ca. 320). Martyr Urpasianus, of Nicomedia (ca. 295). St. Cæsarius, brother of St. Gregory the Theologian (ca. 369). St. Tarasius of Lyconium.

Note: The Service to the Holy Forty Martyrs is transferred to Friday, March 8 due to today being Memorial Saturday.

1 Cor. 10:23–28

Luke 21:8–9, 25–27, 33–36

1 Thess. 4:13–17 (Departed)

John 5:24–30 (Departed)

Vespers (Friday Evening)

Usual Beginning and Kathisma. At “Lord, I call...,” Stykhry on 6, Tone 6: Octoechos—3 (cf. The Lenten Triodion); Triodion—3; Glory... Triodion; Now and ever... Dogmatic, Tone 6.

Instead of the Prokeimenon of the Day we sing: “Alleluia,” (Tone 8), with prescribed verses for the departed. Aposticha: All Octoechos (may be found in The Lenten Triodion). Glory... Triodion; Now and ever... Triodion. Troparia: Departed — “You Who with profound wisdom...,” Glory..., Now and ever... Theotokion — “We have you as a wall and a refuge....”

Note: At the end of Vespers on this day, it is possible to serve a Memorial for the Departed, in the Narthex of the Church. If this is done, we sing the Canon of the Departed (in the Tone of the Week, Tone 6) from the Octoechos.

Matins

Instead of “God is the Lord...,” we sing “Alleluia,” (Tone 8), with the prescribed verses (as at Vespers). Troparia: same as at Vespers. Usual Kathismas.

Note: The 17th Kathismas is divided into two stanzas. The royal doors are now opened, according to the usual practice, and the priest and deacon go

to the centre of the church where there has been prepared a table with a vigil lamp for the Commemoration of the Departed. The reader begins reading the Kathisma, "Blessed are the blameless in the way...", while the choir sings continuously in a low voice, "Blessed are You, O Lord; teach me Your statutes." (In some places, it is customary for the priest to begin reading the first verses of the Kathisma.) the Triple-alleluia, and the rest., is not read at the end of each stasis (division) of the Kathisma, but rather the reader continues reading until verse 92, "If Your law had not been my delight...", which is sung by the choir, together with verse 93, each repeated three times. Then the Little Litany for the Departed. At its conclusion, the reader begins reading the second stasis of the Kathisma, beginning with verse 94, "I am Yours, save me...", and the rest of the Kathisma, while the choir sings, continuously in a quieter voice, "Save me, O Savior!" until verse 175, "Let me live that I may praise You...", which, along with verse 176 is sung three times by the choir. Then the choir sings, "Blessed are You, O Lord, teach me Your statutes..." and the prescribed Stykhry for the Departed. At the completion, the Little Litany, and then the Kathisma Hymns for the Departed (Tone 5), "Give rest with the righteous, O our Savior...." Psalm 50.

Canons:

Saint of the church or monastery—6; Triodion—8. Irmos: From the 1st Canon. Katavasia: "O you people, let us raise a song..." (from the Triodion). After the 3rd Ode: Little Litany and Kathisma Hymns from the Triodion. After the 6th Ode: Little Litany for the Departed; Kontakion and Ikos—Departed.

Note: At this time the deacon censens around the table prepared for the Commemoration of the Departed, the Iconostasis, the celebrant, and the faithful. Upon completion, the deacon re-enters the Altar and closes the royal doors. The Magnificat is sung. After the 9th Ode, the Exapostilaria: Triodion.

Praises: (Read)

Tone 8, on 4: All Triodion. Glory... Triodion. Glory... Triodion; Now and ever... Triodion. Small Doxology. Morning Litany. Aposticha: All Octoechos. Glory... Triodion; Now and ever... Triodion. "It is good to give thanks to the Lord..." (Ps. 91:2–3) and the Trisagion. After "Our Father..."

Troparia: Same as at Vespers. Augmented Litany and the First Hour. Hours
Troparion: Departed. Kontakion: Departed.

Divine Liturgy of St. John Chrysostom

After the Entrance: Troparia: Departed; Glory... Kontakion—Departed;
Now and ever... Theotokion—Departed (cf. Vespers).

Prokeimenon, Tone 6:

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

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

Epistles:

1 Cor. 10:23–28

and

1 Thess. 4:13–17 (Departed).

Alleluia, Tone 6:

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

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

Gospels:

(Luke 21:8–9, 25–27, 33–36

and

John 5:24–30 (Departed).

Koinonikon:

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

Sunday, March 10

Sunday of Meatfare. Sunday of the Last Judgment — Tone 7. Martyr
Quadratus and those with him: Cyprian, Dionysius, Anectus, Paul,
Crescens, Dionysius (another), Victorinus, Victor, Nicephorus, Claudius,
Diodorus, Serapion, Papias, Leonidas, Chariessa, Nunechia, Basilissa
(Vasilissa), Nice (Nika, Victoria), Galla, Galina, Theodora, and many others,

at Corinth (258, 267–268). Martyrs Quadratus, Saturninus, Rufinus, and the rest, of Nicomedia (3rd c.). Ven. Anastasia of Alexandria (567-568).

All-night Vigil

7th Matins Gospel:
(63) John 20:1–10

Liturgy of St. John:

1 Cor. 8:8–9:2
Matt. 25:31–46

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “Lord, I call...,” Stykhry on 10, Tone 7: Resurrection—6; Triodion—4; Glory... Triodion; Now and ever... Dogmatic, Tone 7. Entrance and Prokeimenon of the Day.

Litya:

Stykhry of the church or monastery. Glory... Triodion; Now and ever... Triodion. Aposticha: All Resurrection; Glory... Triodion; Now and ever... Resurrectional Theotokion (Tone 8). At the Blessing of the Loaves:
Troparion: “Rejoice, O Virgin Theotokos...” (thrice).

Matins

After “God is the Lord...” (Tone 7), Troparia: Resurrection (twice); Glory..., Now and ever... Resurrectional Theotokion (Tone 7). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei; “By the waters of Babylon...,” and the rest. Then: Hypakoe and Antiphons: Resurrection.

Prokeimenon, Tone 7:

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

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

Gospel:

John 20:1–10.

“Having beheld the Resurrection of Christ...” Psalm 50. Hymns of Repentance (Tone 8): “Glory... Open to me the gates of repentance...” (and the rest). “O God, save Your people...”

Canons:

Resurrection—4; Theotokos—2; Triodion— 8. Irmos: Resurrection. Katavasia: “A Helper and a Protector...” (Triodion). After the 3rd Ode: Kathisma Hymns—Triodion. After the 6th Ode: Kontakion and Ikos—Triodion. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 7). Exapostilaria: Resurrection—7; Triodion; Glory... Triodion; Now and ever... Triodion.

Praises:

Tone 7, on 9: Resurrection—5; Triodion—4 (with verses); Glory... Triodion; Now and ever... “You are most-Blessed, O Theotokos...” (as usual). Great Doxology. Troparion: “Today salvation...” Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron—7.

Hours

Troparion: Resurrection.
Kontakion: Triodion.

Divine Liturgy of St. John Chrysostom

After the Entrance: Troparia: Resurrection and Church (if of Theotokos or Saint(s)); Glory... Kontakion—Triodion; Now and ever... Church (if of Theotokos. If not, then Glory... Kontakion—Church (if of Saint(s)); Now and ever... Kontakion—Triodion).

Prokeimenon, Tone 3:

Great is our Lord and abundant in power; / His understanding is beyond measure! (146:5)
V. Praise the Lord! For it is good to sing praises to our God! (146:2)

Epistle:

1 Cor. 8:8–9:2.

Alleluia, Tone 8:

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

V. Let us come before His face with thanksgiving: let us make a joyful noise to Him with songs of praise. (94:2)

Gospel:

Matt. 25:31–46.

Koinonikon:

Praise the Lord from the heavens....

Note: Today is the last day before Lent for eating meat. It is permitted to eat milk and eggs on every day of this week including Wednesdays and Fridays.

Monday, March 11

Meat fast

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

3 John 1:1–15

Luke 19:29–40, 22:7–39

Vespers (Sunday Evening)

Usual Beginning. No Kathisma. At “Lord, I call...,” Stykhry on 6, Tone 7: Octoechos—3; Saint—3; Glory..., Now and ever... Theotokion (Tone 4). Aposticha: All Triodion. Troparion: (as none given in the Menaion: Daily for Monday [the Angels], or the common troparion for a hierarch (Tone 4, “You appeared to your flock...”); Glory..., Now and ever.... Dismissal Theotokion (Tone 4—from the back of the Menaion)). And the rest, as usual.

Tuesday, March 12

Meat fast

Ven. Theophanes the Confessor, of Sigriane (818). The Righteous Aaron the Highpriest (ca. 1500 B.C.). Righteous Phineas, grandson of Aaron (ca. 1500

B.C.). St. Gregory Dialogus, Pope of Rome (604). Ven. Simeon the New Theologian (1021).

Jude 1:1–10
Luke 22:39–42, 45–23:1

Vespers (Tuesday Evening)

Usual Beginning. Usual Kathisma. At “Lord, I call...,” Stykhry on 6, Tone 7: Octoechos—3; Saint—3; Glory..., Now and ever... Theotokion (Tone 1). Prokeimenon of the Day. “Vouchsafe, O Lord...” Evening Litany. Aposticha: All Octoechos. After the Trisagion, we sing the Lenten Troparia: “Rejoice, O Virgin Theotokos... O Baptizer of Christ... Supplicate for us, O Holy Apostles... Beneath Your tenderness of heart...” Reader: “Lord, have mercy...” (40 times). “Glory..., Now and ever... More honourable... In the Name of the Lord, Father bless!” Priest: “Blessed is He Who Is, Christ our God...” Reader: “Amen. O Heavenly King, establish...” Priest: Prayer of St. Ephraim (twice, with bows and prostrations). Reader: Trisagion. Priest: “For Thine is the Kingdom...” Reader: Amen. “Lord, have mercy...” (12 times). Priest: “Glory to Thee...” Choir: “Glory..., Now and ever... Lord, have mercy (thrice). Father, bless!” Priest: (Dismissal).

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

Wednesday, March 13

Meat fast

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

NO LITURGY

6th Hour:
Joel 2:12–26

Vespers:
Joel 3: 12–21

Vespers (Wednesday Evening)

“Come, let us worship...” and Psalm 103. Great Litany. Usual Kathisma. At “Lord, I call...,” Stykhry on 6, Tone 7: Octoechos—3; Saint—3. Glory..., Now and ever... Theotokion (Tone 2). Prokeimena and Reading (cf. Triodion and Lectionary). “Vouchsafe, O Lord...” Evening Litany. Aposticha: All Octoechos. St. Simeon’s Prayer. After the Trisagion, Troparion: Saints; Glory..., Now and ever... Dismissal Theotokion (Tone 4) Augmented Litany. Priest: “Wisdom.” Choir: “Father, bless.” Priest: “Blessed is He Who Is, Christ our God...” Choir: “Amen.” Reader: “O heavenly King, establish...” Priest: Prayer of St. Ephraim (once). If Typika was read before Vespers: Reader: “O most holy Trinity... Blessed be the Name of the Lord... (thrice). Psalm 33: I will bless the Lord at all times... Priest: “Wisdom.” Choir: “It is truly worthy... and the Mother of our God.” Priest: “Most holy Theotokos, save us.” Choir: “More honourable...” Priest: “Glory to Thee...” Choir: “Glory... Now and ever... Lord, have mercy (thrice). Father, bless.” Priest: Dismissal. If Typika was not read before Vespers: Priest: “Glory to Thee...” Choir: “Glory... Now and ever... Lord, have mercy (thrice). Father, bless.” Priest: Dismissal.

Thursday, March 14

Meat fast

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

Jude 1:11–25

Luke 23:1–34, 44–56

Vespers (Thursday Evening)

Usual Beginning. Usual Kathisma. At “**Lord, I call...**,” Stykhry on 6, Tone 7: Octoechos—3; Martyrs—3; Glory..., Now and ever... Theotokion (Tone 8). Prokeimenon of the Day. “Vouchsafe, O Lord...” Evening Litany. Aposticha: All Octoechos. After the Trisagion, we sing the Lenten Troparia: “Rejoice, O Virgin Theotokos.... O Baptizer of Christ.... Supplicate for us, O

Holy Apostles Beneath your tenderness of heart....” Reader: “Lord, have mercy...” (40 times). “Glory..., Now and ever.... More honourable.... In the Name of the Lord, Father bless!” Priest: “Blessed is He Who Is, Christ our God...” Reader: “Amen. O Heavenly King, establish....” Priest: Prayer of St. Ephraim (twice, with bows and prostrations). Reader: Trisagion. Priest: “For Thine is the Kingdom...” Reader: Amen. “Lord, have mercy...” (12 times). Priest: “Glory to Thee....” Choir: “Glory..., Now and ever.... Lord, have mercy (thrice). Father, bless!” Priest: (Dismissal).

Friday, March 15
Friday of Cheese-fare.

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

NO LITURGY

6th Hour:
Zechariah 8:7–17

Vespers:
Zechariah 8:19–23

Vespers (Friday Evening)

“Come, let us worship...” and Psalm 103. Great Litany. Usual Kathisma. At “**Lord, I call...**” Stykhry on 6, Tone 8: All Triodion. Glory... Triodion; Now and ever... Dogmatic, Tone 7. Prokeimena and Reading (cf. Triodion and Lectionary). “Vouchsafe, O Lord...” Evening Litany. Aposticha: All Triodion. St. Simeon’s Prayer. After the Trisagion, Troparion: Triodion “O God of our fathers...” Glory..., Now and ever.... Resurrection Theotokion (Tone 4). Augmented Litany. Priest: “Wisdom.” Choir: “Father, bless.” Priest: “Blessed is He Who Is, Christ our God...” Choir: “Amen.” Reader: “O heavenly King, establish...” Priest: Prayer of St. Ephraim (once). If Typika was read before Vespers: Reader: “O most holy Trinity... Blessed be the Name of the Lord... (thrice). Psalm 33: I will bless the Lord at all times... Priest: “Wisdom.” Choir: “It is truly worthy... and the Mother of our God.” Priest: “Most holy Theotokos, save us.” Choir: “More honourable...” Priest:

“Glory to Thee...” Choir: “Glory... Now and ever... Lord, have mercy (thrice).
Father, bless.” Priest: Dismissal. If Typika was not read before Vespers:
Priest: “Glory to Thee...” Choir: “Glory... Now and ever... Lord, have mercy
(thrice). Father, bless.” Priest: Dismissal.

Saturday, March 16
Meat fast

Saturday of Cheesefare — Commemoration of All of our God-bearing
Fathers and Mothers who shone forth in Asceticism. Martyr Sabinas of
Egypt. Martyr Sabinas of Egypt. Martyr Papas of Lyconia (305–311).
Apostle Aristobulus of the Seventy, Bishop of Britain (1st c.). Hieromartyr
Alexander, Pope of Rome (119). Martyr Julian of Anazarbus (3rd c.).
Hieromartyrs Trophimus and Thalys, of Laodicea (ca. 300).

Rom. 14:19–26
Matt. 6:1–13
Gal. 5:22:6:2 (Departed)
Matt. 11:27–30 (Departed)

Divine Liturgy of St. John Chrysostom

Prokeimenon, Tone 7: (cf. Triodion).

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

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

Epistles:

Rom. 14:19–26
and
Gal. 5:22–6:2 (Departed).

Alleluia, Tone 2:

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

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

Gospels:

Matt. 6:1–13

and

Matt. 11:27–30 (Departed).

Koinonikon:

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

Sunday, March 17

Meat fast

Sunday of Cheesefare — Tone 8. The Expulsion of Adam from Paradise. Ven. Alexius the Man of God (411). Martyr Marinus Soldier of Palestine (260). St. Patrick Bishop of Armagh, Enlightener of Ireland (ca. 461).

All-night Vigil

8th Matins Gospel:

John 20:11–18

Liturgy of St. John:

Rom 13:11–14:4

Matt. 6:14–21

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “**Lord, I call...**” Stykhry on 10, Tone 8: Resurrection—6; Tridion—4; Glory... Tridion; Now and ever... Dogmatic, Tone 8. Entrance and Prokeimenon of the Day.

Litya:

Stykhry of the church or monastery. Glory... Tridion; Now and ever... Theotokion (Tridion). Aposticha: All Resurrection; Glory... Tridion; Now and ever... Resurrectional Theotokion (Tone 6). Troparion: “Rejoice, O Virgin Theotokos...” (thrice).

Matins

After “God is the Lord...” (Tone 8), Troparia: Resurrection (twice); Glory..., Now and ever... Resurrectional Theotokion (Tone 8). Usual Kathismas.

Kathisma Hymns: Resurrection. Polyelei: and the rest, as on the previous Sunday. Then: Hypakoe and Antiphons: Resurrection.

Prokeimenon, Tone 8:

The Lord will reign forever, / your God, O Zion, from generation to generation. (145:10)

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

“Let every breath....”

Gospel:

John 20:11–18.

“Having beheld the Resurrection of Christ...” Psalm 50. Hymns of Repentance (Tone 8): “Glory... Open to me the gates of repentance...” (and the rest). “O God, save Your people....”

Canons:

Resurrection—4; Cross-Resurrection—2; Theotokos—2; Triodion—6.

Irmos: Resurrection. Katavasia: “When Israel crossed on foot over the deep...” (Triodion). After the 3rd Ode: Kathisma Hymns: Triodion. After the 6th Ode: Kontakion and Ikos—Triodion. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 8). Exapostilaria: Resurrection—8; Glory... Triodion; Now and ever... Triodion.

Praises:

Tone 8 on 9: Resurrection—5; Triodion—4 (with verses); Glory... Triodion; Now and ever... “Thou art most-Blessed, O Theotokos...” (as usual). Great Doxology. Troparion: “By rising....” Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron 8.

Hours

Troparion: Resurrection.
Kontakion: Triodion.

Divine Liturgy of St. John Chrysostom

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

After the Entrance: Troparia: Resurrection and Church (if of Theotokos or Saints); Kontakia: Glory... Triodion; Now and ever... Church (if of Theotokos). If not, then Glory... Kontakion—Church (if of Saint(s); Now and ever... Triodion).

Prokeimenon, Tone 8:

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

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

Epistle:

Rom. 13:11–14:4.

Alleluia, Tone 6:

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

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

Gospel:

Matt. 6:14–21.

Koinonikon:

Praise the Lord from the heavens....

Note: From the Sunday of Cheesefare up until the Apodosis. of the Feast of the Elevation of the Cross, the Polyelei: is not sung on Sunday unless there occur a Feast requiring it.

Vespers (Sunday Evening)

Usual Beginning. No Kathisma. At “Lord, I call...,” Stykhry on 10, Tone 8: Four Penitential Stykhry (found in the Triodion); Triodion—3; Saint—3;

Glory..., Now and ever... Theotokion (Tone 8). Entrance with the censer.
[This is done on all Sunday Evenings of Great Lent.]

Great Prokeimenon, Tone 8:

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

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

V. Let the poor see and be glad. (68:33)

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

“Vouchsafe, O Lord....”

BEGINNING OF GREAT LENT (STRICT FAST)

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

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

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

Further Note: In Parish Churches, instead of the Dismissal, the priest often reads the Prayer, “O Master, great in mercy...” (taken from the end of Great Compline) while on bended knees. (The faithful, too, are on bended knees.)

At this time, the Rite of Mutual Forgiveness (it has also become customary that a homily is preached before the exchange of forgiveness). The priest then stands beside the analogion, and the faithful come up one by one and venerate the Icon, after which each makes a prostration before the priest, saying, “Forgive me, a sinner.” The priest, also, makes a prostration before each, saying the same words; and then the other receives his blessing and kisses his hand. Meanwhile, the choir sings quietly the Irmosi of the Pascha Canon or else the Paschal Stykhry. (In some places it is customary for the choir to sing, “Open unto me the gates of repentance...” and “By the waters of Babylon....”) After receiving the priest’s blessing, the faithful also ask forgiveness of one another. When all have asked forgiveness, the priest says, “Through the prayers of our Holy fathers...,” and so the service ends.

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

Monday, March 18

Fast day

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

NO LITURGY

Great Canon of St. Andrew of Crete

6th Hour:

Isaiah 1:1–20

Vespers:

Genesis 1:1–13

Proverbs 1:1–20

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

Midnight Office

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

Matins

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

Canons:

We use the Canon(s) to the Saint(s) of the Day from the Menaion and the two 3-canticle Canons from the Triodion. We sing in their entirety the 1st, 8th and 9th Biblical Canticles.

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

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

Praises:

** The Praises are to be read rather than sung.*

Small Doxology. Morning Litany. Aposticha: All from the Triodion. “It is good to give thanks to the Lord...” and the Trisagion. After “Our Father...,” Troparion: “Standing in the temple...” (read), “Lord, have mercy (40 times), More honourable....” Priest: “Blessed is He Who Is, Christ our God....” Reader: “O Heavenly King, uphold our rulers....” The Prayer of St. Ephraim with Prostrations and Bows, and then immediately the First Hour.

First Hour

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

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

At this time, the choir sings, “Order my steps.... Deliver me.... Make Your face to shine...” (each twice) and “Let my mouth be filled...” (thrice). After “Our Father...,” instead of the Kontakion of the Day, we read special Lenten Troparia (or Kontakia) appointed for each Hour. “Lord, have mercy...” (40 times). “You Who at every season and hour....” Priest: “O God be

bountiful....” Prayer of St. Ephraim. Trisagion. After “Our Father..., Lord, have mercy (12 times).” Priest: “O Christ the True Light....” Choir: (Kontakion to the Mother of God from the Feast of the Annunciation, “O Victorious Leader...”). Dismissal.

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

Third, Sixth and Ninth Hours

Kathisma: (See Table in the Appendix).

The Troparion of the Hour is sung as at the First Hour. At the Sixth Hour, there is a Troparion of the Prophecy, Prokeimenon and Old Testament Reading (found in the Triodion; cf. Lectionary). At the end of each Hour we read the Prayer of St. Ephraim. At the end of the 9th Hour, the Prayer of St. Ephraim is read Only ONCE only, with 3 Prostrations.

Typika

After the Prayer of the Ninth Hour, we begin to sing the Beatitudes, “In Your Kingdom...” with the three closing refrains, “Remember us, O Lord.... Remember us, O Master.... Remember us, O Holy One...” with a Prostration after the final refrain. Reader: “The Heavenly choirs...” and the rest. After “Our Father...,”

Kontakia:

Church (if of the Lord or Saints), Day of the Week, Saint(s) of the Day from the Menaion (if any), “Glory... With the Saints give rest... Now and ever...”
Church (if of Theotokos). If not, then “O Protection of Christians....”

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

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

Note: On days in which the Liturgy of Presanctified Gifts is to follow, Typika continues with the Trisagion, “Lord, have mercy... (12 times), O

*Most-Holy Trinity....” Priest: “Wisdom!” Choir: “It is truly worthy....”
Priest: “Most-holy Theotokos, save us!” Choir: “More honourable....”
Priest: “Glory to You, O Christ our God....” Choir: “Glory..., Now and
ever... Lord, have mercy (thrice), Father, bless!” And the priest says the
Dismissal.*

Vespers (on Monday)

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

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

Great Compline

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

Note: This service should begin about 3 or 4 o’clock in the Afternoon (according to the Church rendering of Time—the 9th Hour), However, in practical parish usage, according to the Typikon this service is served in the evening.

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

Note: In many places it is the custom to make the Sign of the Cross and bow once only.

After the singing and reading of the 9th Ode of the Great Canon, we again sing the Irmos, “Ineffable is the childbearing...” and the reader continues with Psalm 4 and the rest of Great Compline in order. At the conclusion of Great Compline, after “Lord, have mercy...” (40 times) and the prayer, “You Who at all times, and at every hour...,” the Prayer of St. Ephraim is said.

Trisagion. After “Our Father.... Lord, have mercy...(12 times)” and the prayers, “O Virgin, pure, spotless, incorrupt, undefiled, all-pure... And grant, O Master as we lay down to sleep.... Exceedingly glorious, Ever-Virgin.... The Father is my hope.... Glory..., Now and ever... Lord, have mercy (thrice), Father, bless!” Priest: (Instead of the Dismissal) the prayer, “O Master, great in mercy...” while he and the faithful face each other on bended knees. Upon completion of the prayer, the priest and the faithful ask each other for forgiveness. Litany: “Let us pray for our most-holy...” The faithful now venerate the Icons, receive the blessing from the priest, and depart in peace.

Tuesday, March 19

Fast day

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

NO LITURGY

Great Canon of St. Andrew of Crete

6th Hour:

Isaiah 1:19–2:3

Vespers:

Genesis 1:14–23

Proverbs 1:20–33

Midnight Office

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

Matins

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

Hours & Typika

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

Vespers (on Tuesday)

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

Great Compline

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

Wednesday, March 20

Fast day

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

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

Liturgy of Presanctified Gifts

Great Canon

6th Hour:
Isaiah 2:3–11

Vespers:
Genesis 1:24–2:3
Proverbs 2:1–22

Midnight Office

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

Hours

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

Vespers and Liturgy of Presanctified Gifts (on Wednesday)

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

Great Compline

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

Thursday, March 21

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

NO LITURGY

Great Canon of St. Andrew of Crete

6th Hour:
Isaiah 2:11–21

Vespers:
Genesis 2:4–19
Proverbs 3:1–18

Midnight Office
Same as Monday.

Matins
Same as Monday, except for the change of the text for the Trinity Hymns and the Exapostilarion. Kathismas: (cf. Tables). The 3-canticle Canon consists of Odes 4, 8 and 9.

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

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

Great Compline
Great Compline with the Canon of St. Andrew of Crete (on Thursday) Same as Monday; the 4th part of the Great Canon is sung.

Friday, March 22

Fast day First Friday of Lent. Hieromartyr Basil of Ancyra (362–363). Martyr Drosida, daughter of Emperor Trajan (1st-2nd c.). Ven. Isaac, Founder of the Dalmatian Monastery at Constantinople (4th c.).

Liturgy of Presanctified Gifts

6th Hour:
Isaiah 3:1–14

Vespers:
Genesis 2:20–3:20
Proverbs 3:19–34

Midnight Office (Nocturn)

Same as Monday.

Matins

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

Hours and Typika

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

Vespers and Liturgy of Presanctified Gifts (on Friday)

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

Note: If the Rector desires, a Moleben to St. Theodore may be served. If this is to be done, the following is prescribed.

Kolyva is placed beside an analogion on which rests the Icon of the Saint of the Day—the Greatmartyr Theodore. After the prayer behind the amvon, Priest: “Blessed is our God...” Reader: “Amen. Come, let us worship...” and Psalm 142. “God is the Lord...” (Tone 2) and the Troparion: St. Theodore; Glory..., Now and ever... Theotokion. Psalm 50. The priest censens the Kolyva. Next we begin the Canon to St. Theodore, written by St. John of Damascus. Before the first two troparia in each Ode we sing, “Holy Greatmartyr Theodore, pray to God for us!” After the 6th Ode: Kontakion—St. Theodore. After the 9th Ode: We repeat the Irmos,

“Mother of God and Virgin....” Trisagion. After “Our Father...,” Troparion: St. Theodore; Glory... Kontakion—St. Theodore; Now and ever... Theotokion. Priest: “Let us pray to the Lord.” He then reads the Prayer at the Blessing of the Kolyva (may be found in the Book of Needs, the Lenten Triodion, or the Hieratikon vol. 2). “Blessed be the Name of the Lord...” (thrice). Psalm 33, and the Dismissal. Great Compline (on Friday Evening) Note: In modern practice, Small Compline is sung instead of Great Compline on the Friday Evenings of Lent. We sing the Canon for the Departed in the Tone of the Week from the Octoechos.

Saturday, March 23

Wine & Oil

First Saturday of Lent — Commemoration of St. Theodore the Recruit. Martyr Nikon and 199 disciples with him in Sicily (251). Ven. Nikon, Abbot of the Kyiv Caves (1088). Martyrs Philetas the Senator, his wife, Lydia, their sons Macedon and Theoprepus, Chronides the Notary, and Amphilochius the Captain, in Illyria (117–138).

Heb. 1:1–12

Mark 2:23–3:5

2 Tim. 2:1–10 (St. Theodore)

John 15:17–16:2 (St. Theodore)

Matins

After “God is the Lord...” (Tone 2), Troparion: St. Theodore (twice); Glory..., Now and ever... Theotokion. Usual Kathismas. Kathisma Hymns: After the 1st Kathisma—Martyrs (Tone of the Week—may be found in the Triodion); After the 2nd Kathisma—St. Theodore. Psalm 50.

Canons:

Saint of the church or monastery on 6 and two Canons to St. Theodore: 1st on 4; 2nd on 4. [The appropriate verses of the Biblical Canticles are inserted between each troparion.] Irmos: From the Canon of the church or monastery. Katavasia: “I shall open my mouth....” After the 3rd Ode: Kathisma Hymns: St. Theodore (from the Triodion). After the 6th Ode: Kontakion and Ikos—St. Theodore. The Magnificat is sung. After the 9th Ode, the Exapostilarion: St. Theodore; Glory..., Now and ever... Theotokion.

Praises: (read), with Stykhry on 4: All St. Theodore. Glory... St. Theodore; Now and ever... Theotokion (Tone 6). Small Doxology. Morning Litany. Aposticha: All to St. Theodore, with special verses; Glory... St. Theodore; Now and ever... Theotokion. "It is good to give thanks...." Trisagion. After "Our Father..." Troparion: St. Theodore; Glory..., Now and ever... Theotokion. Augmented Litany and Dismissal. Hours Troparion: St. Theodore. Kontakion: St. Theodore.

Divine Liturgy of St. John Chrysostom

After the Entrance: Troparia: St. Theodore; Glory... Kontakion—St. Theodore; Now and ever... Theotokion (as at the Moleben). Note: The troparia may be sung as follows: Church and St. Theodore; Kontakia: Church (if of Saint(s)); Glory... St. Theodore; Now and ever... Church (if of the Lord or Theotokos; if not, then "Steadfast Protectress...."

Prokeimenon, Tone 7 (Saint):

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

V. Hear my voice, O God, when I pray unto Thee! (63:1)

Epistles:

Heb. 1:1–12

and

2 Tim. 2:1–10 (Saint).

Alleluia, Tone 4 (Saint):

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

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

Gospels:

Mark 2:23–3:5

and

John 15:17–16:2 (Saint).

Koinonikon:

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

Sunday, March 24

Wine & Oil

First Sunday of Great Lent — Tone 1. Sunday of Orthodoxy. Forefeast of the Annunciation. Ven. Zachariah the Recluse. St. Artemius, Bishop of Seleucia (1st- 2nd c.). Ven. James the Confessor (8th-9th c.).

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

All-night Vigil

9th Matins Gospel:

John 20:19-31

Liturgy of St. Basil:

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

John 1:43-51

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “Lord, I call...,” Stykhry on 10, Tone 1: Resurrection—3; Triodion—4; Forefeast 3; Glory... Triodion; Now and ever... Dogmatic, Tone 1. Entrance and Prokeimenon of the Day.

Litya: Stykhry of the church or monastery. Glory... Triodion; Now and ever... Forefeast (from the Matins Aposticha). Aposticha: All Resurrection; Glory... Triodion; Now and ever... Forefeast. Troparia: “Rejoice, O Virgin Theotokos...” (twice) and Triodion (once). Matins After “God is the Lord...” (Tone 1), Troparia: Resurrection (twice); Glory... Triodion; Now and ever... Forefeast. Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: is not sung. “Blessed are You, O Lord...,” and the rest, as usual. Then: Hypakoe and Antiphons: Resurrection.

Prokeimenon, Tone 1:

“Now will I arise,” says the Lord, / “I will set Myself to salvation and not turn away.” (11:6)

V. The words of the Lord are pure words. (11:7) “Let every breath....”

Gospel:
John 20:19–31.

“Having beheld the Resurrection of Christ...” Psalm 50. Hymns of Repentance (Tone 8): “Glory... Open to me the gates of repentance...” (and the rest). “O God, save Your people...”

Canons:
Resurrection—4; Triodion—6; Forefeast—4. Irmos: Resurrection. Katavasia: “When of old, Israel...” (Triodion). After the 3rd Ode: Kontakion—Forefeast; Kathisma Hymns: Triodion. Glory.. now and ever.. Forefeast After the 6th Ode: Kontakion and Ikos—Triodion. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 1). Exapostilaria: Resurrection—9; Glory... Triodion; Now and ever... Forefeast.

Praises:
Tone 1, on 9: Resurrection—5; Triodion (with verses)—4; Glory... Triodion; Now and ever... “Thou art most-Blessed, O Theotokos...” (as usual). Great Doxology. Troparion: “Today salvation...” Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron—9. Hours Troparia: Resurrection; Glory... Triodion and Forefeast (to be said alternately). Kontakion: Triodion and Forefeast (to be said alternately).

Divine Liturgy of St. Basil the Great
After the Entrance: Troparia: Resurrection, Triodion and Forefeast; Kontakion: Glory... Triodion; now and ever Forefeast.

Prokeimenon, Tone 4 (Song of the Fathers):
Blessed are You, O Lord God of our Fathers / and praised and glorified is Your Name forever! (Song of the Three,)

V. 3) V. For You are just in all that You hast done for us! (V. 4)

Epistle:
Heb. 11:24–26, 32–12:2.

Alleluia, Tone 4:

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

V. They called to the Lord and He answered them. (98:6)

Gospel:

John 1:43–51.

Instead of “It is truly worthy...,” we sing, “In thee rejoiceth all creation....”

Koinonikon:

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

Note: After the Dismissal, at the end of Liturgy (alternately, in some places, after the Dismissal at the end of Matins), it is the custom in cathedrals, monasteries and many parish churches, to go in procession with the Holy Icons around the church, and then to read the special Office celebrating the Triumph of Orthodoxy. However, in most parish cities there is a Sobornal celebration of the Sunday of Orthodoxy in the evening.

SECOND WEEK OF GREAT LENT

Monday, March 25

Fish, Wine & Oil

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

All-night Vigil (Sunday Evening)

Vespers:

Genesis 28:10–17 (Theotokos)

Ezekiel 43:27–44:4 (Theotokos)

Proverbs 9:1–11 (Theotokos)

Matins Gospel:

Luke 1:39–49, 56

6th Hour:

Isaiah 4:2–5:7

Vespers (Monday):

Genesis 3:21–4:7

Proverbs 3:34–4:22

Exodus 3:1–8 (Theotokos)

Proverbs 8:22–30 (Theotokos)

Liturgy of St. John:

Heb. 2:11–18 (Theotokos)

Luke 1:24–38 (Theotokos)

Great Vespers (All-night Vigil — Sunday Evening)

Usual Beginning. “Blessed is the man...” (1st Antiphon). At “Lord, I call...,”

Stykhry on 10, Tone 4: Triodion—3; Feast—7; Glory..., Now and ever...

Feast. Entrance and Prokeimenon

Prokeimenon of the Day, Tone 8:

Behold now, bless the Lord / all you servants of the Lord. (133:1)

V. You that stand in the house of the Lord, even in the courts of the house of
our God. (133:2)

3 Readings: Augmented Litany. “Vouchsafe, O Lord...” Evening Litany.

Litya:

Stykhry of the Feast. Aposticha: All Feast. At the Blessing of the Loaves,

Troparion: Feast (thrice).

Matins

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

Magnification:

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

Selected Psalm Verses:

Give the King Your justice, O God, (71:1)
And Your truth, grant to His Son (71:1)

After the Polyelei: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone,
"From my youth...."

Prokeimenon, Tone 4:

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

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

"Let every breath...."

Gospel:

Luke 1:39–49, 56.

Psalm 50, and the After-Gospel Stykhry: "Glory... Through the prayers of the Theotokos... Now and ever... (repeat)... Have mercy on me..." and the Stikheron to the Feast (Tone 2). "O God, save Thy people...."

Canons:

Feast—14. The Biblical Canticles are not sung. Irmos: Both from the Feast. Katavasia: Feast. [On Odes 1, 8 & 9: Feast—6; Triodion (both)—8. Irmos: From the 1st Canon of the Feast; Katavasia: Triodion.] After the 3rd Ode: Kathisma Hymns—Feast. After the 6th Ode: Kontakion and Ikos—Feast. The Magnificat is not sung, but rather the refrain, "O earth, announce good tidings....," and the rest, of the Feast. Before the troparia of the Canons from the Triodion, we sing "Glory to Thee, O our God, glory to Thee!" [Before the Theotokia of the 3-Canticle Canons, we use the refrain of the Feast.] After the 9th Ode, the Exapostilaria: Feast. Praises: (read); Stykhry—Tone 1 on 4: All Feast. Glory..., Now and ever... Feast. Small Doxology. Morning Litany. Aposticha: Triodion. Glory..., Now and ever... Feast. "It is good to give thanks..." and the Trisagion. After "Our Father..." Troparion: Feast.

Augmented Litany. Priest: “Wisdom;” Choir: “Father, bless;” Priest: “Blessed is He Who is...”; Reader: “Amen. O heavenly King, establish...” Priest: Prayer of St. Ephraim (once, with 3 Prostrations). Then the First Hour.

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

First Hour

The 1st Hour is read with the usual Kathisma (cf. appendix), but without bows. The Troparion and Kontakion are taken to the Feast. The Prayer of St. Ephraim with 3 Prostrations. Dismissal.

Third, Sixth and Ninth Hours

The 3rd, 6th, and 9th Hours are read with Kathismas (cf. Tables), but without bows. At the 6th Hour, Prokeimenon and Old Testament Reading (cf. Triodion and Lectionary).

Typika

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

Vespers (on Monday, without bows or Kathisma)

At “**Lord, I call...**,” Stykhry on 11, Tone 8: Triodion—2 (from the Aposticha; the verse to the Martyrs is omitted); Triodion—3 (from “Lord, I call...”); Feast—3; Archangel—3, with the verse “He maketh His Angels spirits...”; Glory..., Now and ever... Feast.

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

Entrance with the Gospel, Prokeimenon and 4 Readings (cf. Triodion and Lectionary). Little Litany and Trisagion, and the rest of the Liturgy of St. John Chrysostom in order.

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

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

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

Epistle:

Heb. 2:11–18.

Alleluia, Tone 1:

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

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

Gospel:

Luke 1:24–38.

Instead of “It is truly worthy...,” we sing, “As thou art a living Temple of God...” (Irmos of Ode 9 of the Festal Canon).

Koinonikon:

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

Note: On this day fish, wine and oil are permitted. Compline is sung joyously and without bows or Canon. The Prayer of St. Ephraim is said in its usual place with 4 Prostrations and 12 Bows. And the rest of Compline as usual.

Tuesday, March 26

Wine & Oil

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

the New, Anchorite, near Constantinople (10th c.). Martyr Montanus, Presbyter, of Singidunum, and his wife, Maxima (235).

NO LITURGY

6th Hour:
Isaiah 5:7–16

Vespers:
Genesis 4:8–15;
Proverbs 5:1–15

Wednesday, March 27

Fast day

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

Liturgy of Presanctified Gifts

6th Hour:
Isaiah 5:16–25

Vespers:
Genesis 4: 16–26
Proverbs 5:15–6:3

Liturgy of Presanctified Gifts (on Wednesday)

Usual beginning. At “**Lord, I call...**,” Stykhry on 10, Tone 1: Triodion—6; Saint Ilarion—4. Glory... Triodion; Now and ever... Theotokion (Tone 4).

Note: The verses on “Lord, I call...” to St. Stephen are sung at the Praises of Matins. Entrance, Prokeimena and Readings (cf. Triodion and Lectionary). And the rest of the Presanctified in order.

Thursday, March 28

Fast day

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

NO LITURGY

6th Hour:

Isaiah 6:1–12

Vespers:

Genesis 5:1–24

Proverbs 6:3–20

Friday, March 29

Fast day

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

Liturgy of Presanctified Gifts

6th Hour:

Isaiah 7:1–14

Vespers:

Genesis 5:32–6:8

Proverbs 6:20–7:1

Liturgy of Presanctified Gifts (on Friday)

Usual Beginning. At “**Lord, I call...**,” Stykhry on 10, Tone 4: Triodion—6; Saint—4 (the 1st is repeated); Glory..., Now and ever... Dogmatic, Tone 1.

Entrance, Prokeimena and 2 Readings (cf. Triodion and Lectionary). And the rest of the Presanctified in order.

Small Compline

We sing the Troparia for Saturday.

Saturday, March 30

Wine & Oil

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

Heb. 3:12–16

Mark 1:35–44

1 Thess. 4:13–17 (Departed)

John 5:24–30 (Departed)

Matins

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

Canons:

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

Note: We do not read the Biblical Canticles in full (as on the other weekdays), but with the Troparia of the 4-canticle Canons, we use the last six verses of the appropriate Canticle.

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

Divine Liturgy of St. John Chrysostom

After the Entrance: “Apostles, martyrs... Remember, O Lord...; Glory... With the saints...; Now and ever... We have thee as a wall and a haven...”

Prokeimenon, Tone 8:

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

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

Another, Tone 6 (Departed):

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

Epistles:

Heb. 3:12–16

and

1 Thess. 4:13–17 (Departed).

Alleluia, Tone 4:

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

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

Another, Tone 6 (Departed):

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

Gospels:

Mark 1:35–44

and

John 5:24–30 (Departed).

Koinonikon:

Rejoice in the Lord, O ye righteous! Praise befits the just! Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Their memory is from generation to generation. Alleluia....

Sunday, March 31

Wine & Oil

Second Sunday of Great Lent — Tone 2. St. Gregory Palamas. St. Hypatius the Wonderworker, Bishop of Gangra (ca. 336). Ven. Hypatius the Healer, of the Kyiv Caves (Far Caves—14th c.). Ven. Apollonius, Ascetic, of Egypt (4th c.). Hieromartyr Abdas, Bishop of Persia, and Martyr Benjamin the Deacon (418–424). Ven. Hypatius, Abbot of Rufinus in Chalcedon (ca. 446). St. Jonah, Metropolitan of Kyiv and all Rus', the Wonder worker. (1461). Synaxis of the Venerable Fathers of the Kyiv Caves Monastery. Ven. Maria of Paris (1945).

All-night Vigil

10th Matins Gospel:

John 21:1–14

Liturgy of St. Basil:

Heb. 1:10–2:3

Heb. 7:26-8:2 (St. Gregory)

Gal. 5:22-6:2 (Ven. Fathers)

Mark 2:1–12

John 10:9-16 (St. Gregory)

Luke:6:17-23 (Ven. Fathers)

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “**Lord, I call...**,” Stykhry on 10, Tone 2: Resurrection—6; St. Gregory—4; Glory... St. Gregory; Now and ever... Dogmatic, Tone 2. Entrance, Prokeimenon of the Day.

Litya (if desired):

Stykhry of the church or monastery and to St. Innocent. Glory... St. Gregory; Now and ever... Theotokion. Aposticha: All Resurrection. Glory... St. Gregory; Now and ever... Resurrectional Theotokion. Troparia: “Rejoice, O Virgin Theotokos...” (thrice).

Matins

After “God is the Lord...” (Tone 2), Troparia: Resurrection (twice); Glory... St. Gregory; Now and ever... Resurrectional Theotokion (Tone 4). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: the Magnification is not sung Resurrection—4; St. Gregory—6; Glory... St. Gregory; Now and ever... Dogmatic, Tone 2. Then “Blessed are You, O Lord...,” and the rest, as on the previous Sunday. Kathisma Hymns: From the Octoechos (from after the Kathismas); Glory... (from after the Polyelei:); Now and ever... Theotokion. Antiphons: Resurrection.

Prokeimenon, Tone 2:

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

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

“ Let every breath...”

Gospel:
John 21:1–14.

“Having beheld the Resurrection of Christ...” Psalm 50. Hymns of Repentance (Tone 8): “Glory... Open to me the gates of repentance...” (and the rest). “O God, save Your people....”

Canons:

Resurrection—4; Triodion—4; St. Gregory—6. Irmos: Resurrection. Katavasia: “I shall open my mouth....” After the 3rd Ode: Kontakion—Triodion; Kontakion, Ikos and Kathisma Hymns—St. Gregory (from the Triodion). After the 6th Ode: Kontakion and Ikos—Resurrection. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 2). Exapostilaria: Resurrection—10; Glory... St. Gregory; Now and ever... Theotokion.

Praises:

Tone 2, on 9: Resurrection—4 and St. Gregory—4 (including “Glory” and verses); Triodion (the last stikheron with its verse)—1; Glory... (repeat); Now and ever... “Thou art most-Blessed, O Theotokos...” (as usual). Great Doxology. Troparion: “By rising....” Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron—10.

Hours

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

Divine Liturgy of St. Basil the Great

After the Entrance: Troparia: Resurrection, Church (if of Theotokos), and Saint; Kontakia: Resurrection, Triodion, Glory... Saint; Now and ever... Church (if of Theotokos) If not, then Resurrection, Glory... Saint; Now and ever... Triodion.

Prokeimenon, Tone 5:

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

V. Save me, O Lord, for there is no longer any that is godly. (11:2)

Another, Tone 1 (Saint):

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

Epistles:

Heb. 1:10–2:3

Heb. 7:26-8:2 (St. Gregory)

Gal. 5:22-6:2 (Ven. Fathers)

Alleluia, Tone 2:

May the Lord hear thee in the day of trouble! May the Name of the God of Jacob protect thee! (19:2)

V. Save the King, O Lord, and hear us on the day we call upon Thee! (19:10)

Another, Tone 2 (Saint):

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

Gospels:

Mark 2:1–12

John 10:9-16 (St. Gregory)

Luke:6:17-23 (Ven. Fathers)

Instead of “It is truly worthy...,” we sing, “All of creation rejoices in you of full of grace....”

Koinonikon:

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