

APRIL

THIRD WEEK OF LENT

Monday, April 1

Fast day

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

NO LITURGY

6th Hour:

Isaiah 8:13–9:7

Vespers:

Genesis 6:9–22

Proverbs 8:1–21

Vespers (Sunday Evening)

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

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 hear and be glad. (68:33)

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

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

Tuesday, April 2
Fast day

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

NO LITURGY

6th Hour:
Isaiah 9:9–10:4

Vespers:
Genesis 7:1–5
Proverbs 8:32–9:11

Wednesday, April 3
Fast day

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

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:
Isaiah 10:12–20

Vespers:
Genesis 7:6–9
Proverbs 9:12–18

Liturgy of Presanctified Gifts (on Wednesday)

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

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

Thursday, April 4
Fast Day

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

NO LITURGY

6th Hour:
Isaiah 11:10–12:2

Vespers:
Genesis 7:11–8:3
Proverbs 10:1–22

Friday, April 5
Fast day

Martyrs Agathopodes the Deacon, Theodulus the Reader, and those with them, at Thessalonica (ca. 303). Ven. Publius of Egypt (4th c.). Sts. Theonas, Simeon and Phorbinus, of Egypt (4th c.). Ven. Mark the Anchorite, of Athens (400). St. Plato the Confessor, of Studion (814). Ven. Theodora of Thessalonica (892).

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:
Isaiah 13:2–13

Vespers:
Genesis 8:4–21
Proverbs 10:31–11:12

Liturgy of Presanctified Gifts (on Friday)

Usual Beginning. At “Lord, I call...,” Stykhry on 10, Tone 7: Triodion–6; Saint–4. Glory... Departed (Tone 2); Now and ever... Dogmatic (Tone 2).

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, April 6

Wine & Oil

Third Saturday of Lent — Memorial Saturday. St. Eutychius, Archbishop of Constantinople (582). St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs (885). St. Platonis of Nisibis (Syria—308). 120 Martyrs of Persia (344–347).

Heb.10:32–38

Mark 2:14–17

1 Thess. 4:13–17 (Departed)

John 5:24–30 (Departed)

Matins

We sing Matins as on the previous Saturday.

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 in blessedness. (24:13)

Epistles:

Heb. 10:32–38

and
1 Thess. 4:13–17 (Departed).

Alleluia, Tone 4:

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

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

Gospels:

Mark 2:14–17

and

John 5:24–30 (Departed).

Koinonikon:

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

Sunday, April 7

Wine & Oil

Third Sunday of Lent — Tone 3. Veneration of the Precious Cross. St. George, Bp. of Mitylene (after 820) Martyr Calliopos at Pompeiopolis in Cilicia (304). Martyrs Rufinus the Deacon, Aquilina, and 200 soldiers with them at Sinope (ca. 310). Ven. Serapion of Egypt. The Right Believing Hetman Petro (Konashevych-Sahaydachny) (1622).

All-night Vigil

Vespers

Wisdom of Solomon 3:1-9

Wisdom of Solomon 5:15-6:3

Wisdom of Solomon 4:7-15

11th Matins Gospel:
John 21:15–25

Liturgy of St. Basil:
Heb. 4:14–5:6
Mark 8:34–9:1

Note: Before the beginning of the All-night Vigil, the priest, with phelonion, transfers the Precious Cross from the Table of Preparation to the Holy Table in the following manner (the royal doors and curtain being closed): Priest: “Blessed is our God....” The deacon (or reader) in the Altar: “Amen.” Trisagion. After “Our Father...,” the priest censens the Cross and gives up the censer. After the Exclamation, having made a prostration, he takes up the Cross over his head. In the Altar “Amen” is sung and the troparion, “O Lord, save Thy people...; Glory..., Now and ever... the kontakion of the Cross.” At this time, the priest, preceded by two candlebearers, bears the Cross from the Table of Preparation and places it in the place where the Gospel usually lays, after which he censens three times around the Holy Table. (The Gospel is placed upright as during the Divine Liturgy.) Then the priest draws the curtain, opens the royal doors and begins the Vigil.

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “**Lord, I call...**,” Stykhry on 10, Tone 3: Resurrection—6; Triodion—4; Glory... Triodion; Now and ever...; Dogmatic, Tone 3. Entrance and Prokeimenon of the Day. Litya: Stykhry of the church or monastery. Glory... Resurrection; Now and ever... Triodion. Aposticha: All Resurrection; Glory... Resurrection; Now and ever... Triodion. Troparia: “Rejoice, O Virgin Theotokos...” (twice), Cross (once).

Matins

After “God is the Lord...” (Tone 3), Troparia: Resurrection (twice) Glory, Now and ever... Cross. Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei:

Selected Psalm Verses:

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

“Blessed are You, O Lord...,” and the rest, as usual. After Hypakoe: Kathisma Hymns: Resurrection (from after the Kathismas); Glory... (from after the Polyelei:); Now and ever... Theotokion. Antiphons: Resurrection.

Prokeimenon, Tone 3:

Say among the nations that the Lord reigns! / For He hath established the world so that it shall never be moved. (95:10)

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

“Let every breath....”

Gospel:

John 21:15–25.

“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—4; Saint—6. Irmos: Resurrection. Katavasia: “Moses, the servant of God...” (Triodion). After the 3rd Ode: Kontakion and Ikos—Saint. Kathisma Hymns: Cross. After the 6th Ode: Kontakion and Ikos—Cross. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 3). Exapostilaria: Resurrection—11; Glory... Saint; Now and ever... Triodion.

Praises:

Tone 3, on 8: Resurrection—4; Cross—3; (with verses); Glory... Triodion; Now and ever... “You are most-Blessed, O Theotokos...” (as usual). Great Doxology.

Note: During the singing of the Stykhry of the Praises, the officiating priest puts on all his vestments. While the choir sings the Doxology, he

takes incense and goes three times around the Holy Table, on which lies the Precious Cross upon a tray with branches of basil or flowers; and he censures the Cross from the four sides. Then, while the choir sings the concluding "Holy God..." to a slow and solemn melody, he makes three prostrations before the Holy Table, takes the Cross with the tray and, placing it upon his head, he proceeds around the Holy Table and out of the Altar through the north door, preceded by candles and the deacon with the censer. The priest stops in front of the royal doors, facing to the East, and when the final "Holy God" has been sung, he says: "Wisdom! Let us attend!" Then we sing the troparion of the Cross, "O Lord, save Your people..." (thrice). The priest proceeds to the centre of the church and places the Cross on a table or analogion specially prepared for it; and he censures the Cross from the four sides of the table, going around it three times. Then the priest sings (Tone 6), "Before Your Cross..." this is repeated three times by the choir and people. Meanwhile, the priest makes 2 prostrations in front of the Cross and kisses it, after which he makes another prostration. the Cross is then venerated by the other clergy in order of rank and by all the faithful, in the same manner. during the veneration of the Cross, the choir sings the Stykhry, "Come, O you faithful..." and the rest. Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron—11.

Hours

Troparia: Resurrection; Glory... Cross
Kontakion: Resurrection and Cross(to be read alternately).

Divine Liturgy of St. Basil the Great

After the Entrance: Troparia: Resurrection, Cross and Saint; Kontakion: Glory... Saint; Now and ever... Cross. Instead of the Trisagion we sing, "Before Your Cross..."

Prokeimenon, Tone 6 (Cross):

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

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

Epistle:

Heb. 4:14–5:6

Alleluia, Tone 8 (Cross - see Typikon):

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

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

Gospel:

Mark 8:34–9:1

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

Koinonikon:

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

Note: On Friday, after the Dismissal of the Hours we venerate the Precious Cross during the singing of the Stykhry as when the Cross was first brought out. Then, taking up the Precious Cross on his head, the priest bears it into the Holy Altar.

FOURTH WEEK OF GREAT LENT

Monday, April 8

Fast Day

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

NO LITURGY

6th Hour:

Isaiah 14:24–32

Vespers:

Genesis 8:21–9:7

Proverbs 11:19–12:6

Vespers (on Sunday)

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

Great Prokeimenon, Tone 8:

You have given an inheritance / to those who fear Your Name, O Lord.
(60:6) V. From the ends of the earth I have called to You. (60:2)

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

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

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

Tuesday, April 9

Fast Day

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

NO LITURGY

6th Hour:

Isaiah 25:1–9

Vespers:

Genesis 9:8–17

Proverbs 12:8–22

Wednesday, April 10

Fast day

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

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:

Isaiah 26:21–27:9

Vespers:

Genesis 9:18–10:1

Proverbs 12:23–13:9

Vespers (on Wednesday)

Note: At this time of the Great Fast, begin saying the Litany for those preparing for Holy Illumination.

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

Thursday, April 11

Fast day

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

NO LITURGY

6th Hour:

Isaiah 28:14–22

Vespers:

Genesis 10:32–11:9

Proverbs 13:19–14:6

Friday, April 12

Fast day

St. Basil the Confessor, Bishop of Parium (8th c.). Hieromartyr Zeno, Bishop of Verona (ca. 260). Ven. Isaac the Syrian, Abbot of Spoleto (550). Monk Martyrs Menas, David, and John, of Palestine (7th c.). Ven. Anthusa

the Virgin, of Constantinople (801). Ven. Athanasia, Abbess, of Aegina (860).

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:
Isaiah 29:13–23

Vespers:
Genesis 12:1–7
Proverbs 14:15–26

Liturgy of Presanctified Gifts (on Friday)

Usual Beginning. At “Lord, I call...,” Stykhry on 10, Tone 7: Triodion—6; Hieromartyr—4 (the 1st is repeated); Glory... Departed (Tone 3) Now and ever... Dogmatic (Tone 3). Entrance, Prokeimena and 2 Readings (cf. Lectionary and Triodion). And the rest of the Presanctified in order.

Small Compline

We sing the troparia for Saturday.

Saturday, April 13

Wine & Oil

Fourth Saturday of Lent — Memorial Saturday. Hieromartyr Artemon, Presbyter, of Laodicea in Syria (303). Martyr Crescens, of Myra in Lycia. Woman Martyr Thomais, of Alexandria (5th c.).

Heb. 6:9–12

Mark 7: 31–37

1 Cor. 15:47–57 (Departed)

John 5:24–30 (Departed)

Matins

We sing Matins as on the previous Saturday.

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 ye 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 in blessedness. (24:13)

Epistles:

Heb. 6:9–12

and

1 Cor. 15:47–57 (Departed).

Alleluia, Tone 4:

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

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

Gospels:

Mark 7:31–37

and

John 5:24–30 (Departed).

Koinonikon:

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

Sunday, April 14

Wine & Oil

Fourth Sunday of Lent — Tone 4. St. John Climacus (of the Ladder). St. Martin the Confessor, Pope of Rome (655). Martyrs Anthony, John and Eustathius of Vilnius (Lithuania—1347). Martyr Ardalion the Actor (4th c.). Martyr Azat the Eunuch and 1,000 Martyrs of Persia (ca. 341).

All-night Vigil

1st Matins Gospel:

Matt. 28:16–20

Liturgy of St. Basil:

Heb. 6:13–20

Mark 9: 17–31

Eph. 5:9–19 (St. John)

Matt. 4:25–5:12 (St. John)

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “**Lord, I call...**” Stykhry on 10, Tone 4: Resurrection—7; St. John—3; Glory... St. John; Now and ever... Dogmatic, Tone 4. Entrance and Prokeimenon of the Day.

Litya:

Stykhry of the church or monastery. Glory... Triodion; Now and ever... Theotokion (Triodion). Aposticha: All Resurrection. Glory... St. John; Now and ever... Resurrectional Theotokion (Tone 2). Troparion: “Rejoice, O Virgin Theotokos...” (thrice).

Matins

After “God is the Lord...” (Tone 4), Troparia: Resurrection (twice); Glory...

St. John; Now and ever... Resurrectional Theotokion (Tone 1). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: is not sung. “Blessed are You, O Lord...,” and the rest, as on the previous Sunday. Hypakoe and Antiphons: Resurrection.

Prokeimenon, Tone 4:

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

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

“Let every breath....”

Gospel:

Matt. 28:16–20.

“Having beheld the Resurrection of Christ....” Psalm 50, the Hymns of Repentance, and the rest, as on the previous Sunday. “O God, save Thy people....”

Canons:

Resurrection—4; Theotokos—2; Triodion—4; St. John—4. Irmos: Resurrection. Katavasia: “I shall open my mouth....” After the 3rd Ode: Kontakion: St. John. Kathisma Hymns: Triodion; Glory..., Now and ever... Theotokion. After the 6th Ode: Kontakion and Ikos—Resurrection. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 4). Exapostilaria: Resurrection—1; Glory... St. John; Now and ever... Theotokion.

Praises:

Tone 4, on 9: Resurrection—8; Triodion (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—1.

Hours

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

Divine Liturgy of St. Basil the Great

After the Entrance: Troparia: Resurrection, Church (if of the Theotokos or Saint(s)), and St. John; Kontakia: Resurrection, Church (if of Saint(s)); Glory... St. John; Now and ever... Church (if of Theotokos). If not, then “Steadfast Protectress....”

Prokeimenon, Tone 4:

O Lord, how manifold are Thy works! In wisdom hast Thou made them all!
(103:24)

V. Bless the Lord, O my soul! O Lord my God, Thou art very great! (103:1)

Another, Tone 7 (St. John):

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

Epistles:

Heb. 6:13–20

and

Eph. 5:9–19 (Saint).

Alleluia, Tone 4:

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

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

Another, Tone 4 (St. John):

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

Gospels:

Mark 9:17–31

and

Matt. 4:25–5:12.

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

Koinonikon:

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

FIFTH WEEK OF GREAT LENT

Monday, April 15

Fast day

Apostles of the Seventy: Aristarchus, Pudens and Trophimus (ca. 67 A.D.).
St. Mystaslav-Theodore Prince of Kyiv (1132) Martyrs Basilissa and
Anastasia of Rome, disciples of Apostles Peter and Paul (1st c.). Martyr
Sukia and his company in Georgia (2nd c.).

NO LITURGY

6th Hour:

Isaiah 37:33–38:6

Vespers:

Genesis 13:12–18

Proverbs 14:27–15:4

Vespers (Sunday Evening)

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

Great Prokeimenon Tone 8:

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

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

Tuesday, April 16
Fast day

Virgin Martyrs Agape, Irene and Chionia, in Illyria (304). Martyrs Leonidas, Chariessa, Nice, Galina, Calista, Nunechia, Basilissa, Theodora, and Irene, of Corinth (258).

NO LITURGY

6th Hour:

Isaiah 40: 18–31

Vespers:

Genesis 15: 1–15

Proverbs 15: 7–19

Wednesday, April 17
Wine & Oil

Hieromartyr Simeon, Bishop in Persia, and those with him: Martyrs Abdechalias and Ananias—Presbyters, Usthazanes, Fusicus, Ascitrea, Azat the Eunuch, and many others (341). St. Acacius, Bishop of Melitene (ca. 433). Martyr Adrian of Corinth (251). St. Agapitus, Pope of Rome (536).

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:

Isaiah 41:4–14

Vespers:

Genesis 17:1–9

Proverbs 15: 20–16:9

Liturgy of Presanctified Gifts (on Wednesday)

Usual beginning. 7th Kathisma. At “Lord, I call...,” Stykhry on 29, Tone 8: All Triodion. Glory... Triodion; Now and ever... Theotokion (Tone 4):

Note: In the original Greek the initial letters of 24 of the Stykhry by Simeon form an acrostic of the Greek alphabet. We begin singing the Stykhry after the verse, “Sinners will fall into their own nets....” Entrance, Prokeimena and Readings (cf. Triodion and Lectionary). And the rest of the Presanctified in order.

Compline

On this day, Compline is not served in the church, it can be said privately without bows After the Trisagion, the Kontakion is said.

Kontakion:

“My soul, my soul arise...” (from the Great Canon).

Thursday, April 18

Wine & Oil

GREAT CANON OF ST. ANDREW OF CRETE

Ven. John, disciple of Ven. Gregory of Decapolis (9th c.). Martyrs Victor, Zoticus, Zeno, Acindynus, and Severian, of Nicomedia (303). St. Cosmas, Bishop of Chalcedon, and his fellow ascetic, St. Auxentius (815–820).

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:

Isaiah 42:5–16

Vespers:

Genesis 18:20–33

Proverbs 16:17–17:17

Midnight Office

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

Matins (on Wednesday Evening)

On Wednesday Evening, about the 4th Hour of the night (that is, about 10:00 pm, although in many places it is the custom to begin earlier), we assemble in church and the priest says, “Blessed is our God....” Reader: “Amen. O Heavenly King...,” etc., and then Psalms 19 and 20, with the usual Troparia and the short Litany. After that we read the Six Psalms and then, after the Great Litany, we sing, as usual, “Alleluia” and the Trinity (Triadica) Hymns in the Tone of the Week, followed by the 8th Kathisma and then the Kathisma Hymns to the Apostles in the Tone of the Week (from the Triodion).

Next we read the first part of the Life of St. Mary of Egypt: Reader: “The Reading of the life of our venerable Mother Mary of Egypt. Bless, father, to read!” Priest: “Through the prayers of our venerable Mother Mary, Lord Jesus Christ our God, have mercy on us!” Reader: “Amen,” and begins reading.

He reads to the sentence: “May I find mercy on the day of judgement...” Psalm 50. “O God, save Your people...” is not said, but immediately we begin to sing the Great Canon, slowly, with compunction. [The Biblical Canticles are not sung.] After the 3rd Ode: Kathisma Hymns—Triodion.

The second part of the Life of St. Mary of Egypt is now read beginning at: “The elder wept and the woman began her story...” After finishing, the 4th Ode begins with the two 3-cantiled Canons from the Triodion (to the Apostles), which are read without reverences or prostrations. After the 6th Ode: Kontakion and Ikos—Triodion. Then we sing the Beatitudes with Troparia, making one reverence at each. The Magnificat is sung. After the 9th Ode, the Exapostilaria: (In the Tone of the Week).

Praises: (which are read)

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

Hours

Matins is followed immediately by the First Hour, without the reading of a Kathisma. (At the other Hours, the appropriate Kathisma is read (cf. Tables). At all the Hours the troparion of the Hour and verses are not sung but read quickly by the reader, accompanied by reverences and not prostrations. After the Trisagion, at all the Hours, we read the Kontakion: “My soul, my soul arise...” (from the Great Canon). The Prayer of St. Ephraim with 3 prostrations.

Typika

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

Liturgy of Presanctified Gifts (on Thursday)

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

Friday, April 19

Wine & Oil

Ven. John of the Ancient Caves in Palestine (8th c.). Martyrs Christopher, Theonas, and Anthony, at Rome (303). Hieromartyr Paphnutius of Jerusalem. St. George the Confessor, Bishop of Antioch in Pisidia (9th c.). St. Tryphon, Patriarch of Constantinople (933).

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:

Isaiah 45:11–17

Vespers:

Genesis 22: 1–18

Proverbs 17:17–18:5

Liturgy of Presanctified Gifts (on Friday)

Usual Beginning. 18th Kathisma. At “Lord, I call...,” Stykhry on 10, Tone 6: Triodion—3; Theotokos—7; Glory..., Now and ever... Theotokion (Tone 2— from the Triodion). Entrance, Prokeimena and 2 Readings (cf. Triodion and Lectionary). And the rest of the Presanctified in order.

Compline

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

Saturday, April 20

Fifth Saturday of Great Lent — Saturday of the Akathist to the Most-Holy Theotokos. Ven. Theodore Trichinas (“the Hair-shirt Wearer”), Hermit, near Constantinople. Sts. Gregory (593) and Anastasius the Sinaite (599), Patriarchs of Antioch. Ven. Anastasius, Abbot of Sinai (695).

Heb. 9:24–28

Mark 8:27–31

Heb. 9:1–7 (Theotokos)

Luke 10:38–42; 11:27–28 (Theotokos)

Midnight Office

Not served in the church, rather said privately.

Matins (on Friday Evening)

Matins begins in the usual way on Friday Evening, about the 4th Hour of the night (10:00 pm). [However, In a parish setting, Matins normally begins earlier, about 6 or 7 o'clock on Friday Evening.] After the Six Psalms and the Great Litany, we sing “God is the Lord...” (Tone 8), with the Troparion (Tone 8) to the Theotokos, slowly and solemnly, three times.

16th Kathisma, Little Litany and Kontakion (Tone 8): “O Champion Leader...” slowly and solemnly. While this is being sung, the deacon censures the Iconostasis and the people. Then the priest, standing in the centre of the church, reads the first section of the Akathist Hymn; it is important to note that all remain standing while it is read. From the Akathist Hymn:

Ikos 1 through Kontakion 4.

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

Canons:

Up to the end of Ode 5, we use the Canon of the patron Saint(s) of the church or monastery, including the Irmos, on 6, and then the Canon of the Theotokos, including the Irmos, on 6. [If the church or monastery be dedicated to the Theotokos, we use only the Canon of the Theotokos (from

the Triodion), singing the Irmos of each Ode twice, and then repeating the troparia, so as to make up the number 10.] the Irmos of the Canon of the Theotokos is repeated at the end as Katavasia. between the troparia we say,
“Most-holy Theotokos, save us!”

After the 3rd Ode: Little Litany and again the Kontakion: “O victorious Leader...” The priest then reads the third section of the Akathist Hymn. [From the Akathist: Ikos 7 through Kontakion 10.] Then again the Kontakion: “O champion Leader...” Kathisma Hymn—Theotokos (from the Triodion).

After the 5th Ode: We now begin to use the two 4-canticle Canons from the Triodion and the Canon of the patron Saint of the church or monastery is omitted. We first read the Canon of the Theotokos, on 6, and the two Canons from the Triodion: 1st, on 4; 2nd, on 4. Katavasia: “Thou hast delivered the Prophet from the whale...” (Triodion).

After the 6th Ode: Little Litany and again the Kontakion: “O Champion Leader...” The priest reads the fourth and final section of the Akathist Hymn. [From the Akathist: Ikos 10 to the end.] And again the Kontakion, “O Champion Leader...” The Magnificat is sung. After the 9th Ode, the Exapostilarion: Theotokos (from the Triodion).

Praises:

Tone 4, on 4: All Triodion. Glory..., Now and ever... Theotokos (from the Triodion). Great Doxology. Troparion: Theotokos. Usual Litanies and Dismissal.

Hours

Troparion: Theotokos.
Kontakion: Theotokos.

Divine Liturgy of St. John Chrysostom

After the Entrance: Troparion—Theotokos; Glory..., Now and ever...
Kontakion—Theotokos.

Prokeimenon, Tone 3 (Song of the Theotokos):

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

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

Epistle:

Heb. 9:24–28
and
Heb. 9:1–7 (Theotokos).

Alleluia, Tone 8:

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

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

Gospels:

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

Koinonikon:

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

Sunday, April 21

Wine & Oil

Fifth Sunday of Great Lent — Tone 5. St. Mary of Egypt. Hieromartyr Januarius, Bishop of Benevento, and his companions: Festus, Proculus, and Sosius—Deacons, Desiderius—Reader, and Euty chius and Acutius—laymen, at Pozzuoli (ca. 305). Hieromartyr Theodore of Perge in Pamphylia, his mother, Philippa, and Martyrs Dioscorus, Socrates, and Dionysius (2nd c.). Martyrs Isaac, Apollos, and Quadratus, of Nicomedia (303). St. Maximian, Patriarch of Constantinople (434).

All-night Vigil

2nd Matins Gospel:
Mark 16:1–8

Liturgy of St. Basil:
Heb. 9:11–14
Mark 10:32–45
Gal. 3:23–29 (St. Mary)
Luke 7:36–50 (St. Mary)

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “Lord, I call...,” Stykhry on 10, Tone 5: Resurrection—6; St. Mary 4: Glory... Triodion; Now and ever... Dogmatic, Tone 5. Entrance and Prokeimenon of the Day.

Litya:

Stykhry of the church or monastery. Glory... Triodion; Now and ever... Theotokion (Triodion).

Aposticha:

All Resurrection. Glory... Triodion; Now and ever... Resurrectional Theotokion (Tone 2). Troparion: “Rejoice, O Virgin Theotokos...” (thrice).

Matins

After “God is the Lord...” (Tone 5), Troparia: Resurrection (twice); Glory... St. Mary; Now and ever... Resurrectional Theotokion (Tone 8). Usual Kathismas. Kathisma Hymns: Resurrection. Polyelei: is not sung. “Blessed art Thou, O Lord...,” and the rest, as on the previous Sunday. Hypakoe and Antiphons: Resurrection.

Prokeimenon, Tone 5:

Arise, O Lord my God, lift up Your hand! / For You reign for ever. (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:

Mark 16:1–8.

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

Canons:

Resurrection—4; Theotokos—2; Triodion—4; St. Mary—4. Irmos: Resurrection. Katavasia: “I shall open my mouth...” After the 3rd Ode: Kontakion, Ikos and Kathisma Hymns: St. Mary. After the 6th Ode: Kontakion and Ikos—Resurrection. The Magnificat is sung. After the 9th Ode: “Holy is the Lord...” (Tone 5). Exapostilaria: Resurrection—2; Glory... St. Mary; Now and ever... Theotokion. Praises: Tone 5, on 9: Resurrection—8; Triodion (with its verse)—1; Glory... (repeat); Now and ever... “You are most-Blessed, O Theotokos...” (as usual). Great Doxology. Troparion: “Today salvation...” Usual Litanies and Dismissal. Glory..., Now and ever... Gospel Stikheron—2. Hours Troparia: Resurrection; Glory... St. Mary. Kontakia: St. Mary and Resurrection (to be read alternately).

Divine Liturgy of St. Basil the Great

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

Prokeimenon, Tone 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)

Another, Tone 4 (St. Mary):

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

Epistles:

Heb. 9:11–14
and
Gal. 3:23–29 (Saint).

Alleluia, Tone 5:

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

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

Another, Tone 1 (St. Mary):

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

Gospels:

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

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

Koinonikon:

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

SIXTH WEEK OF GREAT LENT

Monday, April 22

Fast day

St. Theodore the Sykeote, Bishop of Anastasiopolis (613). Apostles
Nathaniel, Luke and Clement (1st c.). Ven. Vitalis of Gaza (6th–7th c.).
Transfer of the relics of the right-believing kniaz Vsevolod, in Holy Baptism
Gabriel (1834).

NO LITURGY

6th Hour:

Isaiah 48:17–49:4

Vespers:

Genesis 27:1–41

Proverbs 19:16–25

Vespers (Sunday Evening)

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

Great Prokeimenon Tone 8:

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

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

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

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

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

Tuesday, April 23

Fast day

Holy Glorious Greatmartyr, Victorybearer and Wonderworker George (303). Martyr Alexandra the Empress, wife of Diocletian (303). Martyrs Anatolius and Protleon, soldiers converted by witnessing the martyrdom of St. George (303).

ALL NIGHT VIGIL

Matins

Luke 12:2-12

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:

Isaiah 49:6-10

Liturgy of Presanctified Gifts:

Genesis 31:3-16

Proverbs 21:3-21

Acts 12:1-11

John 15:17-16:2

Wednesday, April 24

Fast day

Martyr Sabbas Stratelates (“the General”) of Rome, and 70 soldiers with him (272). Ven. Sabbas and Alexius the Recluse, of the Kyiv Caves (Near Caves—13th c.). Martyrs Eusebius, Neon, Leontius, Longinus, and others, at Nicomedia (303). Ven. Thomas the Fool, of Syria (6th c.). St. Elizabeth the Wonderworker of Constantinople (6th–8th c.).

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:

Isaiah 58:1–11

Vespers:

Genesis 43:26–31, 45:1–16

Proverbs 21:23–22:4

Liturgy of Presanctified Gifts (on Wednesday):

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

Thursday, April 25

Fast day

Holy Apostle and Evangelist Mark (1st c).

ALL-NIGHT VIGIL

Matins

Luke 10:1-15

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:

Isaiah 65:8–16

Liturgy of Presanctified Gifts:

Genesis 46:1–7

Proverbs 23:15–24:5
1 Peter 5:6-14
Mark 6:7-13

Friday, April 26
Fast day

Hieromartyr Basil, Bishop of Amasea (ca. 322). Righteous Virgin Glaphyra (322).

LITURGY OF PRESANCTIFIED GIFTS

6th Hour:
Isaiah 66:10–24

Vespers:
Genesis 49:33–50:26
Proverbs 31:8–32

Liturgy of Presanctified Gifts (on Friday)

Usual Beginning. At “Lord, I call...,” Stykhry on 10, Tone 8: All Triodion. Glory... Triodion; Now and ever... Triodion (Tone 8). Entrance, Prokemea and 2 Readings (cf. Triodion and Lectionary). And the rest of the Presanctified in order.

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

Compline

At Compline, we sing the Canon to St. Lazarus that is found in the Triodion. St. John the Confessor of Constantinople (832).

Saturday, April 27

Wine & Oil

Lazarus Saturday. Hieromartyr Simeon, the kinsman of the Lord (107). Ven. Stephen, Abbot of the Kyiv Caves and Bishop of Vladimir in Volyn' (1094). St. Eulogius the Hospitable, of Constantinople (4th c.).

Heb. 12:28–13:8

John 11:1–45

Midnight Office

Instead of the troparion, “Behold, the Bridegroom...,” we sing “By raising Lazarus...” After the 2nd Trisagion, the kontakion, “Christ the Joy...” The, “Lord, have mercy...” (12 times) and the Dismissal. The Prayer, “Remember, O Lord...” and those immediately following, are omitted.

Matins

After “God is the Lord...” (Tone 1), Troparion: “By raising Lazarus...” (thrice). Usual Kathismas. Kathisma Hymns: After the 16th Kathisma—Triodion; after the 17th Kathisma— “Blessed are You, O Lord...” and the rest, as on Sundays. Little Litany. Kathisma Hymn: Triodion.

There is no reading from the Gospel, but immediately, “Having beheld the Resurrection of Christ...” as on Sundays. Psalm 50.

Canons:

We sing two Canons from the Triodion: 1st, on 8; 2nd, on 1. Irmos: “Let us sing to the Lord...” (1st Canon). Katavasia: “Having crossed the water...” (Triodion). After the 3rd Ode: Kathisma Hymns—Triodion. Beginning with the 6th Ode, we use the two 4-canticle Canons from the Triodion, on 12. After the 6th Ode: Kontakion and Ikos—Triodion. **The Magnificat is not sung**, but rather we immediately sing the Irmos of the 1st Canon (Ode 9) and then the rest, as usual.

Note: From this day to the Monday after St. Thomas Sunday, on weekdays, we do not sing the Magnificat. We do not resume singing the Magnificat on Sunday's until the Sunday of All Saints.

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

Praises:

Tone 1, on 8: All Triodion. Glory... Triodion; Now and ever... “You are most-Blessed, O Theotokos...” (as on Sundays). Great Doxology. Troparion: Feast. Usual Litanies and Dismissal.

Hours

Troparion: “By raising Lazarus....”

Kontakion: “Christ the Joy....”

Divine Liturgy of St. John Chrysostom

After the Entrance: ... O Son of God, (Who art wondrous in the Saints... or Who art risen from the dead...), save us who sing to Thee: Alleluia!

Troparion: “By raising Lazarus...”; Glory..., Now and ever... Kontakion—
“Christ the Joy....” **The Trisagion is not sung, but rather, “As many as have been baptized....”**

Prokeimenon, Tone 3:

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

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

Epistle:

Heb. 12:28–13:8.

Alleluia, Tone 5:

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

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

Gospel:

John 11:1–45.

Instead of “It is truly worthy...,” we sing, “Let us honor the pure Theotokos...” (Irmos from Ode 9 of the Canon).

Koinonikon:

From the mouths of babes and infants Thou hast founded praise. Alleluia....

Sunday, April 28

Fish, Wine & Oil

Entry of Our Lord Into Jerusalem (Palm Sunday). Apostles Jason and Sosipater of the Seventy, the Virgin Cercyra, and those with them (1st c.). Martyrs Dada, Maximus, and Quinctilian, at Dorostolum (286). Martyrs Saturninus, Jakischolus, Faustianus, Janarius, Marsalius, Zeno, Eusebius, Mammius, Neon, and Vitalis, who were converted by Apostles Jason and Sosipater (1st c.).

All-night Vigil

Vespers:

Genesis 49:1–2, 8–12

Zephaniah 3:14–19

Zechariah 9: 9–15

Matins Gospel:

Matt. 21:1–11, 15–17

Liturgy of St. John:

Phil. 4:4–9

John 12:1–18

Great Vespers (All-night Vigil)

“Blessed is the man...” (1st Kathisma). At “Lord, I call...,” Stykhry on 10, Tone 6: All Feast. Glory... Feast; Now and ever... Feast. Entrance, Prokeimenon of the Day and 3 Readings ..

Litya:

All Feast. Aposticha: All Feast. At the Blessing of the Loaves, Troparia: “By raising Lazarus...” (twice) and “When we were buried with Thee...” (once). Matins After “God is the Lord...” (Tone 1), Troparia: “By raising Lazarus...” (twice); Glory..., Now and ever... “When we were buried with Thee....” Usual Kathismas. Kathisma Hymns: Feast. Polyelei: and Magnification:

Magnification

We magnify You, O Christ the Giver of Life: Hosannah in the highest!
And ...we cry to You: Blessed is He that comes in the Name of the Lord!

Selected Psalm Verses:

O Lord, our Lord, how wonderful is Thy Name in all the earth! (8:2) For Thy magnificence is exalted above the heavens. (8:2) After the Polyelei: Kathisma Hymn: Feast. 1st Antiphon of the 4th Tone, “From my youth....”

Prokeimenon, Tone 4:

From the mouths of babes and infants / You have appointed praise. (8:3)

V. O Lord, our Lord, how wonderful is Your Name in all the earth! (8:2)

“Let every breath....”

Gospel:

Matt. 21:1–11, 15–17.

“Having beheld the Resurrection of Christ...” is not sung, but immediately we read Psalm 50.

Note: While Psalm 50 is being read, the priest censes the palms (and/or willows) cross-wise and, at the conclusion of Psalm 50, says the Prayer of Blessing, “O Lord our God, Who sits....” Then, sprinkling the branches with Holy Water, he says, “These palms are blessed...” (thrice).

After-Gospel Stykhry: “Glory... Today Christ enters the Holy City... Now and ever... (repeat)... Have mercy on me...,” and then the Stikheron of the Feast, “Today the grace of the Holy Spirit...” “O God, save Your people....”

Note: The faithful now kiss the Gospel, and the priest distributes to them the branches, which they hold in their hands, along with lighted candles, until the end of the Vigil.

Canon:

Feast. Irmos: Feast. Katavasia: (repeat Irmos). After the 3rd Ode: Hypakoe—Feast... After the 6th Ode: Kontakion and Ikos—Feast. The Magnificat is not sung (see note above), but immediately the Irmos, “God is the Lord...” and the rest of Ode 9. After the 9th Ode: “Holy is the Lord...” (Tone 4). No Exapostilarion.

Praises:

Tone 4, on 8: All Feast. Glory..., Now and ever... Feast. Great Doxology.
Troparion: “By raising Lazarus....” Usual Litanies and the Festal Dismissal:
May He Who deigned to sit on the foal of a donkey for our salvation, Christ
our true God....

Hours

Troparia: “By raising Lazarus...”; Glory... “When we were buried with
You....”
Kontakia: Feast.

Divine Liturgy of St. John Chrysostom

Festal Antiphons.

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

After the Entrance: Troparia: “By raising Lazarus...”; Glory... “When we
were buried with Thee...”; Now and ever... Kontakion—Feast.

Prokeimenon, Tone 4:

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

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

Epistle:

Phil. 4:4–9.

Alleluia, Tone 1:

O sing to the Lord a new song, for the Lord has done marvellous things.
(97:1)

V. All the ends of the earth have seen the salvation of our God. (97:3)

Gospel:

John 12:1–18.

Instead of “It is truly worthy...,” we sing the Irmos, “God is the Lord...” from the 9th Ode of the Canon. Koinonikon: Blessed is He that comes in the Name of the Lord. God is the Lord and has revealed Himself to us.
Alleluia....

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

HOLY WEEK

Monday, April 29

Fast day

Great and Holy Monday. Nine Martyrs at Cyzicus: Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius, and Philemon (286-299). St. Memnon the Wonderworker (2nd c.). Martyrs Diodorus and Rhodopianus (284-305).

Matins Gospel:
Matt. 21: 18–43

6th Hour:
Ezekiel 1:1–20

Vespers:
Exodus 1:1–20
Job 1:1–12

Liturgy of Presanctified Gifts

Gospel:
Matt. 24:3–35

Note: Since the custom of serving many of the services of Holy Week “in anticipation” With Matins being served in the evening through out Holy Week, it is acceptable to serve Vespers and the Liturgy of Presanctified Gifts in the morning through Holy Week.

Vespers

Usual Beginning. No Kathisma. At “Lord, I call...,” Stykhry on 6, Tone 8: All Feast. Glory... Feast; Now and ever... Feast. Entrance and Prokeimenon of the Day.

Aposticha:

All Triodion. And the rest of Vespers as on the Sundays of Great Lent. Dismissal: May the Lord Who is going to His voluntary Passion for our salvation, Christ our True God... [This is said at the end of all the Services until Compline on Great Wednesday.]

*Note: If the Feast of a patronal Saint of a church or monastery coincides with Great Monday, Tuesday, Wednesday, or Thursday, its Service is sung on Palm Sunday. If it coincides with Great Friday, Saturday, or Holy Pascha, its Service is sung on Bright Monday or Tuesday. **During Holy Week until Tuesday of Bright Week (Ancestral Tuesday-Provody), Memorial Services (Divine Liturgy and/or Panikhida) are NOT to be served.***

Compline

We sing the 3-canticle Canon from the Triodion.

Matins

Instead of “God is the Lord...,” we sing, “Alleluia” (Tone 8), with its verses.

Troparion: “Behold the Bridegroom...” (thrice). Kathismas (cf. Tables). Kathisma Hymns: Triodion. After the 3rd Kathisma Reading and Kathisma Hymn, the priest says, “And that we may be accounted worthy...” and the rest, in order. Gospel: Matt. 21:18–43. Psalm 50. “O Lord, save Thy people....”

Canon:

From the Triodion, on 12. Before each troparion we say, “Glory to Thee, O our God, glory to Thee!” Irmos: “Let us sing to the Lord...” (Triodion).

Katavasia: (repeat Irmos). After the 1st Ode: Little Litany; Kontakion and Ikos—Triodion. **The Magnificat is not sung**, but immediately the Irmos of Ode 9. After the 9th Ode, the Exapostilarion: Triodion (thrice).

Praises: (read)

Tone 1, on 4: All Triodion. Glory..., Now and ever... Triodion. Small Doxology. Morning Litany. Aposticha: All Triodion. And the rest of Matins according to the Lenten order, with the usual prostrations. Dismissal of Holy Week.

Hours

On the first three days of Holy Week, the Psalter is read at the Third and Sixth Hours, but not at the First and Ninth. On these three days we read the 4 Gospels, as follows. At the Third Hour, after the usual Psalms and the appointed Kathisma, we sing the troparion of the Hour with 3 prostrations, as usual. Then we say, "O Theotokos, you are the True Vine...."

Meanwhile, the priest, wearing his phelonion, opens the royal doors and brings the Book of the Gospels to the centre of the church, placing it on an analogion; and one or more processional candlesticks with lighted candles are set beside it. The priest then censes the Book of the Gospels, and the whole church and people; and the Gospel reading follows. At the end of the Gospel reading, we continue with the Third Hour, according to the Lenten order, except that the Kontakion for Holy Monday is said. At the conclusion of the Third Hour, the Sixth Hour is begun immediately, with "Come, let us worship..." and the usual Psalms, followed by the appointed Kathisma, Troparion of the Hour and Theotokion, "As there is no boldness...." Then the Troparion of the Prophecy, Prokeimena and Old Testament Reading.

During the Reading, the priest censes the Book of the Gospels, but not the church and people. After the 2nd Prokeimenon, there comes the reading of the Gospel, and then the rest of the Sixth Hour according to the Lenten order, except that the Kontakion for Holy Monday is said. At the Ninth Hour, there is no appointed reading from the Psalter, but after the usual 3 Psalms, we sing the troparion of the Hour, followed by "O Lord...", as usual.

Before the Gospel reading, the priest censes the Book of the Gospels, the church and the faithful, as at the Third Hour. After the Gospel Reading, we continue with the rest of the Ninth Hour according to the Lenten order, except that the Kontakion for Holy Monday is said.

Note: The four Gospels are read in various ways, but the following is the most common practice: St. Matthew in two portions, on Monday, at the Third and Sixth Hours; St. Mark in two portions, on Monday, at the Ninth Hour and on Tuesday, at the Third Hour; St. Luke in three portions, on

Tuesday, at the Sixth and Ninth Hours, and on Wednesday, at the Third Hour; St. John (up to 13:32) in two portions, on Wednesday, at the Sixth and Ninth Hours. Sometimes, however, two or three Gospels are read during the Sixth Week of Lent and the remainder at the appointed times during Holy Week.

Typika

We read Typika as usual, with the Dismissal before the closed royal doors.

Liturgy of Presanctified Gifts

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

Gospel:

Matt. 24:3–35.

And the rest of the Presanctified in order.

Great Compline

The 3-canticle Canon from the Triodion is sung.

Tuesday, April 30

Fast day

Great and Holy Tuesday. Holy Apostle James, the brother of St. John the Theologian (44 A.D.). Uncovering of the Relics of St. Nikíta, Bishop of Novgorod (1558). St. Donatus, Bishop of Euroea in Epirus (ca. 387). Uncovering of the Relics of Hieromartyr Basil Bishop of Amasea (4th c.) St. Clement the Hymnographer, of the Studion (9th c.). Martyr Maximus of Ephesus.

Note: the service to St. James is transferred to Bright Thursday, or another day as directed by the rector.

Matins Gospel:

Matt. 22:15–23:39

6th Hour:

Ezekiel 1:21–29

Vespers:
Exodus 2:5–10
Job 1: 13–22

Liturgy of Presanctified Gifts

Gospel:
Matt. 24:36–26:2

Matins

Matins is sung as on Monday. Kathismas (see Appendix). Kathisma Hymns: Triodion.

Gospel:
Matt. 22:15–23:39.

Psalm 50 and “O God, save Your people...” Then immediately: Little Litany. Kontakion and Ikos—Triodion. Canon: From the Triodion, on 12 (Odes 8 and 9). Irmos: “The Three Holy Youths...” (Triodion). Katavasia: (repeat Irmos). **The Magnificat is not sung**, but immediately the Irmos of Ode 9. After the 9th Ode, the Exapostilarion: Triodion.

Praises: (read)

Tone 1, on 4: All Triodion. Glory..., Now and ever... Triodion. Small Doxology. Morning Litany. Aposticha: All Triodion. And the rest of Matins, as on Monday.

Hours and Typika

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

Gospel:
Matt. 24:36–26:2.
And the rest of the Presanctified in order.

Great Compline

The 3-canticle Canon from the Triodion is sung.