

Sundays after Pascha

There are seven Sundays after Pascha. They are called Sundays after Pascha not only because they follow it but also because of the sacred commemorations in them about the glorification of the Risen Lord (see page 560). Remembering on these Sundays the Resurrection of Christ, the Holy Church at the same time remembers special events on them also, each Sunday is unique. Each of the Sundays after Pascha has its own name for these special commemorations.

B. FROM AP. THOMAS UP TO THE LEAVE-TAKING OF PASCHA

The divine services from the Sunday of the Ap. Thomas up to the Leave-taking of Pascha have the following features: Every **divine service begins** ("after the blessing by the Priest") with singing the Troparion "Christ is Risen!" three times¹. **In Matins**² "Having beheld the Resurrection of Christ" is sung before Psalm 50 three times on Sundays, once on weekdays. On all the days of the week "Shine, shine" is sung after the Canon. **In the Liturgy** after the exclamation, the Priest sings "Christ is Risen!" once and then the choir sings this Troparion twice. During this singing the Royal Doors are usually open. Within the "Beatitudes" 6 Troparia with the Irmos from the usual Ode of the Canon of the feast is read. At the Entrance, the Paschal Troparion "Christ is Risen" is sung. In place of "We have seen the true Light" sing "Christ is Risen" once. For the Dismissal of the Liturgy after: "Glory to Thee, O Christ God", sing: "Christ is Risen" three times.³

On the days of Resurrection from the Sunday of Holy Pascha to its Leave-taking one should say the Resurrection **dismissal**: "May He who rose from the dead, Christ our true God". On weekdays from the Sunday of Holy Pascha to its Leave-taking it does not follow that one should say the daily dismissals: "May Christ our true God" (with the additions appropriate for each day of the week), and in its place one should say the Resurrection dismissal: "May He who rose from the dead, Christ our true God". So one should act according to the following principles: 1) the Church services of the Twelve Feasts of the Lord up to their Leave-taking differs from ordinary days with special celebratory dismissals. But one would not agree to end Church services up to the Leave-taking of the greatest feast of Holy Pascha with weekday dismissals of the Church services according to these directions of the Church. 2) Church services from the Sunday of Holy Pascha to its Leave-taking are penetrated by the spirit that are continued celebrations of Holy Pascha, therefore there would be no conformity with the reading and singing of these services if one would utter the weekday daily dismissals at their ending. On weekdays from the Sunday of Holy Pascha to its Leave-taking services are served without the Octoechos and consequently without those commemorations, which according to the Octoechos are appointed for each day of the week. Therefore in weekday services from the Sunday of Holy Pascha to its Leave-taking the commemorations for the dismissal, for example, on Monday for the Bodiless

Powers or on Tuesday for John the Forerunner, etc. it would be inappropriate (when there are no words present in the church services church about them). It is possible to see exactly what Resurrection Dismissal should be said on ordinary weekdays from the Sunday of Holy Pascha up to its Leave-taking from the following instructions of the Typikon: on Tuesday evening of the Leave-taking of Holy Pascha it says at the end: "the Litany: Have mercy on us O God, and the Priest says the usual dismissal without a cross: May He who rose from the dead, and commemorates the saint of the day". On Wednesday of the Leave-taking in Matins is the "dismissal without a cross". In the Liturgy "the Priest does the Dismissal of Holy Pascha with a cross". Here the Resurrection Dismissal refers to the usual and consequently supposed utterances in the previous days up to the Leave-taking of Holy Pascha, but the paschal Dismissal, being special, is only used in the Liturgy on the day of the Leave-taking of Holy Pascha (Rukovodstvo dlia Selskikh Pastyrei [Manual for Village Pastors] 1888, 10; 1894, 17; Tserkovnyi Vestnik [Church Messenger] 1895, 50).

In the Sunday of Antipascha Vespers and in the other Vespers after Pascha up to its Leave-taking, **in Compline** after the canon, one should sing "It is truly meet", and not "The angel cried" and "Shine, shine". Singing of the Irmos: "Shine, shine", is placed only in Matins after the Ninth Ode of the Canon from the weeks after Pascha until its Leave-taking, but the singing this same Irmos with the refrain "The angel cried" is done in the Liturgy instead of "It is truly meet" during the same weeks after Pascha up to its Leave-taking (Rukovodstvo dlia Selskikh Pastyrei [Manual for Village Pastors] 1889, 12).

Please Note: Let it be known that as **the Office of the Saints** on all the Sundays of Holy Pentecost is sung at Compline so likewise **the Canon for the Departed of the Octoechos** for all the Saturdays in Pentecost must be sung on Friday evenings in Compline.

¹According to the Ustav [Typikon], the singing of "Christ is Risen" by the priest is required from Thomas Sunday up to the Leave-taking of Pascha only before the Liturgy (see below). Before the other services, during the same period, at the beginning of the service after the exclamation of the priest "Christ is Risen is sung three times by the singers. The cross, the candle and the censer are used only for the beginning of the service at the Leave-taking of Pascha (Tserkovnyi Vestnik [Church Messenger] 1895, 50).

² In the Ustav [Typikon] (at the beginning of the Office of the Monday of Antipascha) it says: "After the Priest begins: 'Glory to the Holy, Consubstantial, Life-creating, and undivided Trinity', we say: 'Christ is Risen' three times, in a soft voice. In this way we say 'Christ is Risen' at the beginning of the Hours, Vespers and Compline, from this Matins of the Sunday of Antipascha until the Ascension of the Lord. (How therefore does one not get exhausted for the Midnight Office, for clearly this will be sung by me in the cells: inasmuch as this beginning exists even there). And then after 'Christ is Risen' comes 'Glory to God in the highest' and the usual Six Psalms".

Here he calls attention to himself: 1) in the parentheses he speaks about the Midnight Office and 2) he speaks about the beginning of Matins. 1) What is said in the given place about the Midnight Office is a translator's addition; in the Greek Typikon such a note on the Midnight Office is not present. It is not possible to agree with the opinion of the translator because the silence of the Ustav [Typikon] about the Midnight Office does not give one the right to conclude that on the Sundays after Pascha one should only perform it in the cells. The Ustav [Typikon] itself speaks about its fulfillment on the day of the Mid-feast and the Leave-taking of Pascha. In parish churches, the Midnight Office is usually served in the church on the Sundays after Pascha. 2) It says about the beginning of Matins, especially considering the word "when", they in this sense understand that during the given period of time Matins begins with the Six Psalms and its beginning (prayers for the Emperor) is dropped. In the Greek Typikon

(1615) the word "when" is not present. But, even having omitted the word "when", it does not follow to understand that the given place is in the sense of the omission of the first part of Matins: in the given place of the Typikon the exclamation is specified "Glory to the Holy, Consubstantial, Life-Creating and Undivided Trinity"; hence the talk is about that part of Matins, which begins with the Six Psalms, but not the first part of Matins, beginning with the exclamation: "Blessed is our God". It is known that in Petersburg the first part of Matins is not dropped. Thus, in view of what was said, some assert that the first part of Matins from Thomas Sunday up to the Leave-taking of Pascha should not be dropped. But, in the opinion of others, Matins during the specified period begins with the exclamation: "Glory to the Holy, Consubstantial, Life-Creating and Undivided Trinity" (and not "Blessed is our God"), the Choir sings "Amen" and sings slowly in a quiet voice "Christ is Risen!", three times; the reading of the Psalms, i.e. the first part of Matins is not necessary (Refer to Tserkovnyi Vestnik [Church Messenger] 1895, 33).

In the Ustav [Typikon] there are no instructions to read "Christ is Risen!" instead of "Glory to God in the highest" before the Six Psalms from Thomas Sunday up to Ascension (Tserkovnyi Vestnik [Church Messenger] 1892, 33).

³According to the paschal order at this dismissal one of the priests raises the Holy Cross with the exclamation: "Christ is Risen!", but another doesn't. Skilled priests say that after the dismissal if the cross is offered for kissing it would be followed with saying: "Christ is Risen". Therefore it is a living reminder for the faithful about the greatest happening of Jesus Christ and their invitation to the open recognition of it corresponding to the character of the days of Resurrection, especially from Pascha up to its Leave-taking. But, as is known, there are no instructions in the Ustav [Typikon] that at the dismissals of the liturgy from Thomas Sunday up to the Leave-taking of Pascha to cover the people with the holy cross three times proclaiming "Christ is Risen!", as this is prescribed for Bright Week (See Tserkovnyi Vestnik [Church Messenger] 1888, 15; 1892, 29).

*S.V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900) pp 0585-0586.
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