

12 / 25 February 2018

FIRST SUNDAY OF GREAT LENT: SUNDAY OF ORTHODOXY (*Tone 5*)

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103

(Selected Verses)

Chanters: Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

Then the First Kathisma of the Psalter (Psalms 1-8), 'Blessed is the man...' is read in three stases, with a little litany after each stasis. In current parish practice, only selected verses from the first stasis of the first kathisma are sung:

Blessed is the Man *(Selected Verses)*

Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the Fifth Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Chanters: Lord, I have cried unto Thee, hearken unto me. * Hearken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Hearken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Hearken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

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For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at ‘Lord I have cried...’

10 Stichera: 6 of the Resurrection in the Tone of the week from the Octoechos; and 4 from the Triodion,

The Resurrection Stichera, in Tone V —

Stichos 10: Bring my soul out of prison * that I may confess Thy name.

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

Stichos 9: The righteous shall wait patiently for me * until Thou shalt reward me.

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: ‘Come forth!’, and to those in darkness: ‘Show yourselves!’

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

We offer evening worship unto Thee, the never-waning Light, Who in the flesh shone forth upon the world as in a mirror, Who at the culmination of the ages descended even unto hades and destroyed the darkness there, and showed the nations the light of the resurrection. O Lord, Bestower of light, glory be to Thee!

Stichos 6: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Let us glorify Christ, the Author of our salvation; for when He rose from the dead, the world was saved from deception, the choir of the angels rejoiced, the beguilement of the demons was banished, fallen Adam arose, and the devil was set at nought.

Stichos 5: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

The guardsmen were instructed by the iniquitous: ‘Keep secret the rising of Christ; take the pieces of silver, and say that while we slept the dead man was stolen from the tomb.’ Who hath ever seen or heard of a corpse, and moreover one embalmed and naked, stolen, and the grave clothes left behind in the tomb? Be ye not deceived, O Jews! Learn the sayings of the prophets, and know that He is truly almighty, the Deliverer of the world!

The stichera from the Triodion, in Tone VI, Special Melody: ‘Having set all your hope...’ —

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

The prophets, inspired by Thy Spirit, O Lord, foretold that Thou, Whom nothing can contain or grasp, and Who hast shone forth in eternity before the morning star from the immaterial and bodiless womb of the Father, wast to become a child, taking flesh from the Virgin, being joined to men and seen by those on earth. At the prayers of these Thy prophets, in Thy compassion count us worthy of Thy light, for we sing the praises of Thine ineffable and holy Resurrection.

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Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

The divinely-inspired prophets preached Thee in word and honoured Thee in works, and they received as their reward life without end. For they steadfastly refused, O Master, to worship the creation instead of Thee, the Creator; they renounced the whole world for the Gospel's sake, and in their suffering they were conformed to Thy Passion which they had foretold. At their intercessions, count us worthy to pass through the period of the Fast without offense, for Thou alone art rich in mercy.

Psalm 116

Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Thou Who art uncircumscribed, O Master, in Thy divine nature, wast pleased in the last times to take flesh and be circumscribed; and in assuming flesh, Thou hast also taken on Thyself all its distinctive properties. Therefore we depict the likeness of Thine outward form, venerating it with an honour that is relative. So we are exalted to the love of Thee, and following the holy traditions handed down by the apostles, from Thine icon we receive the grace of healing.

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

As a precious adornment the Church of Christ has received the venerable and holy icons of the Saviour Christ, of God's Mother, and of all the saints. Celebrating now their triumphant restoration, she is made bright with grace and splendour, and drives away all heretics. With great rejoicing she gives glory unto God Who loves mankind, and Who for her sake has endured His voluntary Passion.

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon from the Triodion, in Tone II —

The grace of truth has shone forth upon us; the mysteries darkly prefigured in the times of old have now been openly fulfilled. For behold, the Church is clothed in a beauty that surpasses all things earthly, through the icon of the incarnate Christ that was foreshadowed by the ark of testimony. This is the safeguard of the Orthodox faith; for if we hold fast to the icon of the Saviour Whom we worship, we shall not go astray. Let all who do not share this faith be covered with shame; but we shall glory in the icon of

the Word made flesh, which we venerate but worship not as an idol. So let us kiss it, and with all the faithful cry aloud: O God, save Thy people and bless Thine inheritance.

Both now and ever, and unto the ages of ages. Amen.

Dogmatic Theotokion, Tone V —

Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassible after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

The Entrance

At the concluding sticheron (at 'Both now and ever, and unto the ages of ages. Amen.') the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

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And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O GENTLE LIGHT

Deacon: Wisdom! Aright!

At the Entrance, we chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be praised with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

The Lord is King, He is clothed with majesty.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* For He established the world which shall not be shaken.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

THE AUGMENTED ECTENIA

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarchy of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery: this holy monastery*).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and

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for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

VOUCHSAFE, O LORD

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

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THE LITYA

After the exclamation, the clergy go forth in procession to the narthex of the church as the Litya stichera are chanted by the chanters.

Stichera at the Litya

We chant the sticheron of the temple, and then —

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon from the Triodion, in Tone II —

Rejoice, O honoured prophets, who proclaimed aright the law of the Lord: ye are firm and unshakable pillars of the faith. Ye served as mediators of the New Covenant of Christ: and now that ye have gone to dwell in heaven, pray to Him for peace in the world and for the salvation of our souls.

Both now and ever, and unto the ages of ages. Amen.

Theotokion, in the Same Tone —

All my hope I set in thee, O Mother of God: keep me beneath thy protection.

After the usual prayers, we enter the church proper, chanting the Aposticha stichera.

THE APOSTICHA

Canonarch: In the Fifth Tone: ‘With sounds of hymnody do we magnify Thee, Christ the Saviour ...’

We chant the Resurrection stichera in Tone V —

Chanters: With sounds of hymnody do we magnify Thee, Christ the Saviour, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

Stichos: The Lord is King * He is clothed with majesty.

When Thy side was pierced, O Bestower of life, Thou didst pour forth torrents of remission, life and salvation upon all; and Thou didst accept death, granting us immortality. Making Thine abode in the tomb, Thou didst free us, gloriously raising us with

Thyself, in that Thou art God. Wherefore, we cry out: O Lord Who lovest mankind, glory be to Thee!

Stichos: For He established the world * which shall not be shaken.

Strange is Thy crucifixion and Thy descent into hades, O Thou Who lovest mankind; for, having made it captive and gloriously raised the ancient captives with Thyself, as God Thou didst open paradise and didst count them worthy to receive it. Wherefore, grant Thou remission of sins unto us who glorify Thine arising on the third day, vouchsafing us to become dwellers in paradise, in that Thou alone art compassionate.

Stichos: Holiness becometh Thy house, O Lord, * unto length of days.

O Thou Who lovest mankind, Who accepted suffering for our sake, and rose from the dead on the third day: Heal Thou the sufferings of our flesh, lift us up out of grievous transgressions, and save us!

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon from the Triodion, in Tone II —

Advancing from ungodliness to the true faith, and illumined with the light of knowledge, let us clap our hands and sing aloud, offering praise and thanksgiving to God; and with due honour let us venerate the holy icons of Christ, of the all-pure Virgin, and the saints, whether depicted on walls, on wooden panels, or on holy vessels, rejecting the impious teaching of the heretics. For, as Basil says, the honour shown to the icon passes to the prototype it represents. At the prayers of Thine undefiled Mother and of all the saints, we beseech Thee, Christ our God, to bestow upon us Thy great mercy.

Both now and ever, and unto the ages of ages. Amen.

Aposticha Theotokion, Tone II —

O new wonder, greater than all the wonders of old! For who has ever known a mother to give birth without a man, and to carry in her arms Him Who carries all creation? The Child conceived by thee, pure Virgin, is the Counsel and Will of God. Since thou hast held Him as a babe in thine arms and hast a mother’s boldness before Him, cease not to intercede for those who honour thee, that mercy and salvation may be granted to our souls.

THE PRAYER OF ST SYMEON

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Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparia

The troparion 'O Theotokos and Virgin, rejoice...' in Tone IV —

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Saviour of our souls. *Twice.*

Troparion for the Sunday of Orthodoxy, Tone II —

We venerate Thine immaculate Icon, O Good One, * asking the forgiveness of our failings, O Christ God; * for Thou of Thine Own will wast well-pleased to ascend the Cross in the flesh, * that Thou mightest deliver from slavery to the enemy those whom Thou hast fashioned. * Wherefore, we cry to Thee thankfully: * Thou didst fill all things with joy, O our Saviour, * when Thou camest to save the world. *Once.*

If there hath been a Litia, there follows the blessing of the loaves.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Here endeth Great Vespers

MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY — TONE FIVE

Psalm 3

O Lord, why are they multiplied that afflict me?
Many rise up against me.

Many say unto my soul: There is no salvation for him
in his God.

But Thou, O Lord, art my helper, my glory, and the
lifter up of my head.

I cried unto the Lord with my voice, and He heard me
out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will
help me.

I will not be afraid of ten thousands of people that set
themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast
smitten all who without cause are mine enemies; the
teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon
Thy people.

And again: I laid me down and slept; I awoke, for the
Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten
me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast
laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy
wrath; and there is no peace in my bones in the face of
my sins.

For mine iniquities are risen higher than my head; as
a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the
face of my folly.

I have been wretched and utterly bowed down until
the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no
healing in my flesh.

I am afflicted and humbled exceedingly, I have
roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my
groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and
the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over
against me and stood, and my nearest of kin stood afar
off.

And they that sought after my soul used violence; and
they that sought evils for me spake vain things, and
craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and
was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath
in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken
unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me;
yea, when my feet were shaken, those men spake
boastful words against me.

For I am ready for scourges, and my sorrow is
continually before me.

For I will declare mine iniquity, and I will take heed
concerning my sin.

But mine enemies live and are made stronger than I,
and they that hated me unjustly are multiplied.

They that render me evil for good slandered me,
because I pursued goodness.

Forsake me not, O Lord my God, depart not from me.
Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart
not from me. Be attentive unto my help, O Lord of my
salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My
soul hath thirsted for Thee; how often hath my flesh
longed after Thee in a land barren and untrodden and
unwatered.

So in the sanctuary have I appeared before Thee to
see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall
praise Thee.

So shall I bless Thee in my life, and in Thy name will
I lift up my hands.

As with marrow and fatness let my soul be filled, and
with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I
meditated on Thee.

For Thou art become my helper; in the shelter of Thy
wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath
been quick to help me.

But as for these, in vain have they sought after my
soul; they shall go into the nethermost parts of the
earth, they shall be surrendered unto the edge of the
sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be
praised that sweareth by Him; for the mouth of them is
stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For
Thou art become my helper; in the shelter of Thy
wings will I rejoice. My soul hath cleaved after Thee,
Thy right hand hath been quick to help me.

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY — TONE FIVE

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY — TONE FIVE

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY — TONE FIVE

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the Fifth Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner.

This is the Lord's doing, and it is marvellous in our eyes.

Troparia at 'God is the Lord...'

Troparion of the resurrection, twice; Glory... Troparion of the Triodion; Both now... Resurrectional Theotokion.

Troparion of the Resurrection, in Tone V —

Let us, O faithful, praise and worship the Word * Who is co-unoriginate with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, * and to raise the dead by His glorious Resurrection. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Troparion for the Sunday of Orthodoxy, Tone II —

We venerate Thine immaculate Icon, O Good One, * asking the forgiveness of our failings, O Christ God; * for Thou of Thine Own will wast well-pleased to ascend the Cross in the flesh, * that Thou mightest deliver from slavery to the enemy those whom Thou hast fashioned. * Wherefore, we cry to Thee thankfully: * Thou didst fill all things with joy, O our Saviour, * when Thou camest to save the world.

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Dismissal Theotokion, Tone II —

All of thy most glorious mysteries are beyond comprehension, O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, * having given birth unto God. * Him do thou entreat, that our souls be saved.

Then two readings from the Psalter are appointed for Sunday Matins, each being followed by its little litany and its sessional hymns.

READINGS OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY — TONE FIVE

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit

ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

After the Second Reading of the Psalter:

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, these sessional hymns of the Resurrection, in Tone V —

We praise the Cross of the Lord, we honour His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

Stichos: Arise, O Lord my God, let Thy hands be lifted on high; forget not Thy paupers to the end.

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who emptied the graves. Above, soldiers kept guard over Thy sepulchre, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Resurrectional Dismissal Theotokion, in Tone V —

Rejoice, impassible gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

After the second reading of the Psalter, these sessional hymns of the Resurrection, in Tone V —

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY — TONE FIVE

O Lord, after Thy resurrection on the third day and the worship of the apostles, Peter cried out to Thee: ‘The women showed courage, but I was afraid. The thief uttered theology, but I denied Thee. And dost Thou now call upon me to be Thine apostle still? Or wilt Thou show me again to be a fisher of the deep? Yet do Thou accept me, who repent, O God, and save me!’

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who broke down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and announced Thine arising to the apostles. O supremely exalted Saviour, Whom the angels hymn, O blessed Lord, glory be to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion —

O Theotokos, unwedded Bride, who hast transformed the grief of Eve into joy, we, the faithful, hymn and bow down before thee, for thou hast led us out of the ancient curse. And now, pray thou unceasingly, O most hymned and all-holy one, that we be saved.

‘THE BLAMELESS’

Psalm 118

(Selected Verses)

Blessed are the blameless in the way, who walk in the law of the Lord.

Blessed are they that search out His testimonies; with their whole heart shall they seek after Him.

For they that work iniquity have not walked in His ways.

Thou hast enjoined Thy commandments, that we should keep them most diligently.

Would that my ways were directed to keep Thy statutes.

Then shall I not be ashamed, when I look on all Thy commandments.

I will confess Thee with uprightness of heart, when I have learned the judgements of Thy righteousness.

I will keep thy statutes; do not utterly forsake me.

Wherewithal shall a young man correct his way? By keeping Thy words.

With my whole heart have I sought after Thee, cast me not away from Thy commandments.

In my heart have I hid Thy sayings that I might not sin against Thee.

The Evlogitaria of the Resurrection

Chanters: Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Saviour, * destroying the stronghold of death, * and with Thyself raising up Adam, * and freeing all from hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, * for the Saviour is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early the myrrh-bearing women * hastened unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, * weep not, but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Saviour, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy Spirit. *

Let us worship the Father, * and His Son, * and the Holy Spirit, * the Holy Trinity, one in essence, crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages. Amen. *

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve instead of sorrow; * and those fallen from life * have thereunto been restored, * by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY — TONE FIVE

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Hypakoë

The hypakoë of the resurrection, in Tone V—

Troubled in mind by the appearance of the angel, yet enlightened in soul by the divine resurrection, the myrrh-bearing women announced to the apostles: ‘Tell among the nations the resurrection of the Lord Who worketh miracles and granteth us great mercy!’

THE HYMNS OF ASCENT

Fifth Tone

Antiphon I

When I am filled with sorrow, I sing unto Thee like David, O my Saviour: Deliver my soul from a lying tongue.

Blessed is the life of those in the wilderness, who soar aloft on wings of love divine.

Glory to the Father and to the Son and to the Holy Spirit.

By the Holy Spirit are sustained all things, visible and invisible; for, Himself possessed of dominion, He is truly One of the Trinity.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon II

Let us ascend to the mountains, O my soul, and go thither, from whence cometh our hope.

Let Thy right hand, which toucheth me, O Christ, preserve me from all deception.

Glory to the Father and to the Son and to the Holy Spirit.

Theologizing concerning the Holy Spirit, let us say: Thou art God, life, love, light, and understanding! Thou art goodness, and Thou reignest forever!

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon III

Full of great joy, I send up supplications for those who have said to me: Let us enter into the courts of the Lord.

Awesome things are wrought in the house of David; for there is found the fire which burneth up every shameful thought.

Glory to the Father and to the Son and to the Holy Spirit.

To the Holy Spirit, by Whom every living thing is made animate, is due the dignity of the Bestower of life, as to the Father and the Word.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

THE MATINS PROKEIMENON

Sunday Matins Prokeimenon, Tone V

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Fifth Tone:

Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be King forever.

Chanters: Arise, O Lord my God, let Thy hand be lifted high; * for Thou shalt be King forever.

Deacon: *Stichos:* I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Chanters: Arise, O Lord my God, let Thy hand be lifted high; * for Thou shalt be King forever.

Deacon: Arise, O Lord my God, let Thy hand be lifted high:

Chanters: For Thou shalt be King forever.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY — TONE FIVE

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to Luke.

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the Resurrectional Matins Gospel of the week.

FIFTH RESURRECTIONAL GOSPEL

Holy Gospel according to Luke, § 113 [24:12-35]

At that time, Peter arose and ran unto the sepulchre; and stooping down, he beheld the linen cloths laid by themselves. And he departed, wondering to himself at that which had come to pass. And behold, two of them were going that same day to a village called Emmaus, which was from Jerusalem about seven miles. And they talked together of all these things which had happened. And it came to pass that while they communed and reasoned together, Jesus Himself drew near and went with them. But their eyes were held, that they should not know Him. And He said unto them, 'What manner of communications are these that ye

have one to another as ye walk and are sad?' And one of them, whose name was Cleopas, answering said unto Him, 'Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days?' And He said unto them, 'What things?' And they said unto Him, 'Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death and have crucified Him. But we trusted that it had been He who should have redeemed Israel. And besides all this, today is the third day since these things were done. Yea, and certain women also of our company, who were early at the sepulchre, made us astonished. And when they found not His body, they came saying that they had also seen a vision of angels, who said that He was alive. And certain of those who were with us went to the sepulchre and found it even so as the women had said, but Him they saw not.' Then He said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory?' And beginning with Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they were going, and He made as though He would have gone further. But they constrained Him, saying, 'Abide with us, for it is toward evening and the day is far spent.' And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread and blessed it, and broke and gave it to them. And their eyes were opened and they knew Him. And He vanished out of their sight. And they said to one another, 'Did not our hearts burn within us while He talked with us on the way and while He opened to us the Scriptures?' And they rose up that same hour and returned to Jerusalem, and found the eleven gathered together and those who were with them, saying, 'The Lord is risen indeed and hath appeared to Simon!' And they told what things were done on the way, and how He was known to them in the breaking of bread.

Chanters: Glory to Thee, O Lord, glory to Thee.

Having Beheld the Resurrection of Christ

And we sing this resurrectional hymn, in Tone VI —

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art

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our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death.

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

After Psalm 50, we chant in Tone VIII —

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit.

The doors of repentance do Thou open to me, O Giver of life, * for my spirit waketh at dawn toward Thy holy temple, * bearing a temple of the body all defiled. * But in Thy compassion cleanse it * by the loving-kindness of Thy mercy.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Guide me in the paths of salvation, O Theotokos, * for I have defiled my soul with shameful sins, * and have wasted all my life in slothfulness, * but by thine intercessions * deliver me from all uncleanness.

Tone VI: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

When I think of the multitude of evil things I have done, * I, a wretched one, * I tremble at the fearful day of judgement; * but trusting in the mercy of Thy loving-kindness, * like David do I cry unto Thee: * Have mercy on me, O God, * according to Thy great mercy.

SAVE, O GOD, THY PEOPLE

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles; (*if there be commemorated one of the twelve apostles or evangelists, there is said:* of the holy Apostles (and Evangelists) *N.*, and the other holy, glorious, and all-praised apostles); of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Great Prince

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Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of all Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitrim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosoph, and all the new hieromartyrs and confessors of the Russian Church; of the holy glorious, and victorious martyrs: the holy glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Four Canons: that of the Canon of the Resurrection, 4 troparia, including the Irmos; that of the Cross and the Resurrection, with 2 troparia; that of the Theotokos, with 2 troparia; and then the Canon of the Triodion, with 6 troparia. Katavasiae from the

Triodion.

THE CANONS

Ode I

Canon of the Resurrection, in Tone V

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Refrain: Glory to Thy holy resurrection, O Lord.

The thorny assembly of the Jews, devoid of maternal love for Thee, their Benefactor, O Christ, crowned Thee with thorns, Who lifted the thorny sentence of our first father.

Refrain: Glory to Thy holy resurrection, O Lord.

Bending down, O Bestower of life, Thou raised me up who had fallen into the pit; and having endured my foetid corruption without partaking thereof, O Christ, Thou hast made me fragrant with the myrrh of the divine Essence.

Refrain: Most Holy Theotokos save us.

Theotokion: The curse hath been annulled; grief hath ceased! For she who is blessed and full of grace hath shone joy forth upon the faithful, causing Christ to blossom forth as a blessing upon all the ends of the earth.

Canon of the Cross and Resurrection, in Tone V

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

To Him alone Who of His own will was nailed to the Cross in the flesh and freed him who through the tree fell under the ancient condemnation, let us chant, for He hath been glorified.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

To Christ alone, Who raised up the dead man from the tomb, Who resurrected the fallen one with Himself, and adorned him by sitting with the Father, let us chant, for He hath been glorified.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

O all-pure one, entreat Christ, the Light Who abode within thee and illumineth the world with the rays of His divinity, that He enlighten all who hymn thee, O Virgin Mother.

Refrain: Most Holy Theotokos save us.

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As one adorned with the beauty of the virtues, O most pure one who art full of grace, through the effulgence of the Spirit thou didst receive the majesty of Him Who adorneth all things, and which createth beauty.

Canon of the Triodion, in Tone IV

Refrain: Glory to Thee, our God, glory to Thee.

Leaping up with joy, let us and all the faithful cry aloud today: How marvelous are Thy works, O Christ! How great is Thy might! For Thou hast made us of one mind and brought about our agreement.

Refrain: Glory to Thee, our God, glory to Thee.

O people of God, come and let us celebrate a day of joy; the heavens now make glad, and earth with all the hosts of angels and the companies of mortal men, each in their different orders, keeps the feast.

Refrain: Glory to Thee, our God, glory to Thee.

Seeing this great blessing that we have received, how the divided members of Christ have been brought to unity, let us clap our hands for joy and praise God who has bestowed peace upon us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Today a festival of victory has been given to the Church, through the divinely-inspired intention and will of our rulers Michael and Theodora, who in piety uphold the true Faith.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The swords of impious heresies have failed: for in the deep reverence, pure and holy Virgin, we gaze now upon thy temple, adorned with icons, and we rejoice with holy joy.

Katavasia, Tone 4: Israel in ancient times walked dry-shod across the Red Sea; and Moses, with his hands lifted in the form of the Cross, put the power of Amalek to flight in the desert.

Ode III

Canon of the Resurrection, in Tone V

Irmos: O Christ Who by Thy command fixed the earth upon nought and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Refrain: Glory to Thy holy resurrection, O Lord.

They who sucked forth honey from a rock when Thou didst work a miracle in the desert, O Christ, gave Thee gall to eat; the ungrateful children of Israel gave

Thee vinegar in return for manna, repaying thus Thy benefactions.

Refrain: Glory to Thy holy resurrection, O Lord.

They who of old were covered by the cloud of light placed Christ, our Life, in the tomb; yet He hath arisen through His own power and from on high hath given to all the faithful the effulgence of the Spirit, which mystically overshadoweth them.

Refrain: Most Holy Theotokos save us.

Theotokion: Thou, O Mother of God, gavest birth without knowing union, and without the pangs of motherhood, unto Him Who shone forth from the incorrupt Father; wherefore, in Orthodox manner we proclaim thee the Theotokos, for thou gavest birth unto the incarnate Word.

Canon of the Cross and Resurrection, in Tone V

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Thou didst arise from the tomb, O Christ, delivering from the corruption of death those who hymn Thy voluntary crucifixion, O Bestower of life.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

The myrrh-bearing women strove to anoint Thy body with myrrh, O Christ; but not finding it, they turned back, hymning Thine arising.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

O pure one, thou art now manifestly seen by all to be the ladder whereby the Most High hath descended unto us to set aright our nature, which had become corrupt; for through thee was the All-good One well pleased to enter into fellowship with the world.

Refrain: Most Holy Theotokos save us.

The mystery which was ordained of old and foreseen before time began by God Who knoweth all things, hath now, in the latter days been made manifest, fulfilled in thy womb, O most immaculate one.

Canon of the Triodion, in Tone IV

Refrain: Glory to Thee, our God, glory to Thee.

No longer now are the impious heretics exalted in their pride: for the power of God has firmly established Orthodoxy.

Refrain: Glory to Thee, our God, glory to Thee.

Today, at the restoration of the faith, let the prophet

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sprinkle upon us life-giving dew from heaven.

Refrain: Glory to Thee, our God, glory to Thee.

Let the mystical trumpets of Christ's apostles sound in God-given harmony, proclaiming the re-establishment of the precious icons.

Glory to the Father, and to the Son, and to the Holy Spirit.

Let us sing in praise of Christ, who has appointed a devout and pious Empress to rule over us, together with her son crowned by God.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: We pray thee, most pure Lady, with the light of grace shine now upon the faithful, who have gathered in thy holy house.

Katavasia, Tone 4: Thy Church makes glad in Thee, O Christ, and cries aloud: Thou art my strength, O Lord, my refuge and my stronghold.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

Sessional hymns of the Triodion, in Tone I —

Depicting Thy divine form in icons, O Christ, we openly proclaim Thy Nativity, Thine ineffable miracles and Thy voluntary Crucifixion. So the devils are driven out in fear and the heretics, their fellow-workers, lament in shame and sorrow.

Glory to the Father, and to the Son, and to the Holy Spirit.

The heavenly Sion, our mother, is made beautiful with the holy icons of the prophets, the apostles and the martyrs, and of all the saints: and she is brightly adorned with the glory of the spiritual Bridegroom and the Bride.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: With love, O honoured Virgin, we venerate thy holy icon; with one accord we proclaim thee as true Mother of God, and in faith we bow before thee. Since thou hast power to do all things, be our guardian and our strong protection, and drive far from us every tribulation.

Ode IV

Canon of the Resurrection, in Tone V

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habakkuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Refrain: Glory to Thy holy resurrection, O Lord.

O Good One, with a tree Thou didst sweeten the bitter waters of Marah, prefiguring Thine all-precious Cross, which doeth away with the taste of sin.

Refrain: Glory to Thy holy resurrection, O Lord.

O my Saviour, Thou didst receive a Cross in exchange for the tree of knowledge and gall for sweet food, and Thou didst pour forth Thy divine blood for the corruption of death.

Refrain: Most Holy Theotokos save us.

Theotokion: Without physical joining thou didst incorruptibly conceive within thy womb, and gavest birth without pain; and having given birth unto God in the flesh, thou wast preserved a virgin even after birthing.

Canon of the Cross and Resurrection, in Tone V

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

When the Cross was planted in the ground on Golgotha, the everlasting bars were shattered; and the gatekeepers cried out: Glory to Thy power, O Lord!

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

When as One dead the Saviour descended unto those bound, he raised up with Himself those who had died in times past; and they cried aloud: Glory to Thy power, O Lord!

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Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

With heart and mind, with soul and mouth I most piously confess thee to be the true Theotokos, O pure one; and laying hold of the fruit of salvation, I am saved by thy supplications, O Virgin.

Refrain: Most Holy Theotokos save us.

He Who created all things out of nothingness was well-pleased, as our Benefactor, to be formed of thee, O pure one, for the salvation of those who with faith and love hymn thee, O most immaculate one.

Canon of the Triodion, in Tone IV

Refrain: Glory to Thee, our God, glory to Thee.

Through the divine descent of the Comforter sanctify Thy temple, and by His coming banish the error of heresy, O most merciful Word of God.

Refrain: Glory to Thee, our God, glory to Thee.

Deliver Thy people from the violence of impiety, and kindle them with zeal for Orthodoxy, as thy cry aloud to Thee in faith: Glory to Thy power, O Lord.

Refrain: Glory to Thee, our God, glory to Thee.

Seeing the churches of God bright with the sacred icons of Christ and the Theotokos, we rejoice with holy joy.

Glory to the Father, and to the Son, and to the Holy Spirit.

Adorned with her royal crown, the Empress, out of love for the true Kingdom of Christ, has restored in all the churches His most pure icon and the pictures of the saints.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O full of grace, who hast borne God the incarnate Word, thou wast sanctified as the holy temple of God: therefore we consecrate thy shrine, newly adorned with glory.

Katavasia, Tone 4: Seeing Thee lifted upon the Cross, O Sun of righteousness, the Church stood still and cried aloud: Glory to Thy power, O Lord.

Ode V

Canon of the Resurrection, in Tone V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Refrain: Glory to Thy holy resurrection, O Lord.

Of His own will the Lord of glory hangeth ignominiously upon the Tree in inglorious form, ineffably taking thought of divine glory for me.

Refrain: Glory to Thy holy resurrection, O Lord.

Having tasted of the corruption of death in the flesh without suffering corruption, O Christ, Thou didst clothe me in incorruption, having shone forth from the tomb on the third day.

Refrain: Most Holy Theotokos save us.

Theotokion: Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst rid the nature of our first father of the curse.

Canon of the Cross and Resurrection, in Tone V

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Thou didst stretch forth Thine arms upon the Tree, O our Saviour, calling all to Thyself, in that Thou lovest mankind.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

By Thy burial Thou didst capture hades, O my Saviour, and by Thy resurrection Thou hast filled all with joy.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

All the prophets manifestly proclaimed thee beforehand as the one to become the Mother of God, O pure Theotokos; for thou alone, O pure and immaculate one, wast found to be perfect.

Refrain: Most Holy Theotokos save us.

O pure one, we recognize thee as the radiant cloud of the Water of life, which raineth Christ, the Torrent of incorruption, upon us, the despairing.

Canon of the Triodion, in Tone IV

Refrain: Glory to Thee, our God, glory to Thee.

Firmly establish Thy Church, O Lord, that unto the ages of ages she may stand unshaken by the tempest of heresy.

Refrain: Glory to Thee, our God, glory to Thee.

The rejoicing granted to the faithful from on high and the help they have received from God has shone with glory over all the earth.

Refrain: Glory to Thee, our God, glory to Thee.

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O Thou who alone art good and the source of goodness, raise up the horn of the Orthodox rulers who honour Thine icon.

Glory to the Father, and to the Son, and to the Holy Spirit.

The light of the true Faith that knows no evening has shone forth upon us, at the divinely-inspired commandment of our faithful monarchs.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Renew for us the ancient splendors, O most pure Mother of God, and sanctify this thy dwelling with thy grace.

Katavasia, Tone 4: O Lord my light, Thou hast come into the world as a light of holiness, turning back from dark ignorance those who in faith sing Thy praises.

Ode VI

Canon of the Resurrection, in Tone V

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Refrain: Glory to Thy holy resurrection, O Lord.

The progenitor of our race stumbled headlong into corruption, having tasted of the forbidden food, O Christ our Master; but he hath been led up to life through Thy suffering.

Refrain: Glory to Thy holy resurrection, O Lord.

Thou, O our Life, didst go down into hades, and having become corruption for the corrupter, O Christ our Master, Thou didst pour forth resurrection through corruption.

Refrain: Most Holy Theotokos save us.

Theotokion: The Virgin gave birth, and having given birth hath remained pure. The Virgin Mother hath truly borne in her arms Him Who holdeth all things.

Canon of the Cross and Resurrection, in Tone V

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Thou didst stretch forth Thine arms, gathering together through Thy Life-bearing Cross the assemblies of Thy nations scattered afar, O Christ our God, in that Thou lovest mankind.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Thou madest death captive and didst break down the gates of hades; and bound Adam, released from his

bonds, cried out to Thee: Thy right hand hath saved me, O Lord!

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

When He Who is the cause of all, and Who hath brought all into being, became incarnate, He had thee as His human cause, O most immaculate Mother of God.

Refrain: Most Holy Theotokos save us.

O most immaculate Mistress, we know thee to be a soul-nurturing wellspring pouring forth healings upon those who with faith have recourse unto thy right glorious protection.

Canon of the Triodion, in Tone IV

Refrain: Glory to Thee, our God, glory to Thee.

Once more the Master's countenance is depicted, honoured with faith and venerated; once more the Church regains her boldness of approach to God, reverently glorifying the Saviour.

Refrain: Glory to Thee, our God, glory to Thee.

The Church of Christ is delivered from the dark despondency of heresy: she puts on a robe of gladness, and is clothed in the light of divine grace.

Glory to the Father, and to the Son, and to the Holy Spirit.

The Orthodox people have regained the light and glory which it had of old, through the decision of the Empress Theodora and her pious son the Emperor Michael.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: He Who of old commanded Moses to set up the ark of the testimony, came to dwell in thee, O Virgin, as in a spiritual ark: He alone is glorified, and He makes thy temple glorious with miracles.

Katavasia, Tone 4: 'I will sacrifice to Thee, O Lord, with the voice of thanksgiving', the Church cries out to Thee: for she has been cleansed from the defilement of the demons by the Blood which flowed in mercy from Thy side.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Sunday of Orthodoxy, in Tone VI —

The uncircumscribable Word of the Father was circumscribed, * when He took flesh of thee, O Theotokos; * and when He had restored the defiled image to its ancient state, * He suffused it with the divine beauty, * As for us, confessing our salvation, we record it in deed and word.

Ikos: Enlightened by this mystery of God's providence, the divinely-inspired prophets foretold it of old; and this they did for our sakes, who see the fulfillment of the ages. Receiving through this mystery divine knowledge, we know one Lord and God, glorified in three Persons, and Him alone we worship; we have one faith, one baptism, and we are clothed in Christ. This our salvation we confess in deed and word, and we depict it in the holy icons.

Ode VII

Canon of the Resurrection, in Tone V

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Refrain: Glory to Thy holy resurrection, O Lord.

Clad in flesh like bait on a hook, by Thy divine power thou didst draw the serpent down, leading up those who cry: Blessed art Thou, O God!

Refrain: Glory to Thy holy resurrection, O Lord.

The Infinite One, Who brought the immense structure of the earth into being, in the flesh is covered in the

tomb. Unto Him do we all sing: Blessed art Thou, O God!

Refrain: Most Holy Theotokos save us.

Theotokion: O most immaculate one, thou gavest birth to the incarnate God, one Hypostasis in two natures. Unto Him do we all sing: Blessed art Thou, O God!

Canon of the Cross and Resurrection, in Tone V

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Blessed is the God of our fathers, Who by the Tree of the Cross abolished the deception of the idols.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Blessed is the God of our fathers, Who rose from the dead and with Himself raised up those in hades.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

The Uncircumscribable One, Who alone is the blessed God of our fathers, remaining immutable, O all-holy one, within thee united flesh to His Hypostasis, in that He is full of loving-kindness.

Refrain: Most Holy Theotokos save us.

Together we glorify thee, the most immaculate Bride and throne of thy Creator, O Mistress Theotokos. And unto Him do we all chant: Blessed art Thou, O God!

Canon of the Triodion, in Tone IV

Refrain: Glory to Thee, our God, glory to Thee.

Let the hosts of angels share in the joy of the Church, and filled with the love of God let them cry aloud: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Refrain: Glory to Thee, our God, glory to Thee.

The triumphant assembly and Church of the firstborn rejoices as it now beholds the people of God cry aloud with one accord: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Glory to the Father, and to the Son, and to the Holy Spirit.

Delivered from the dark heresies of the past through the decision of the honoured Empress Theodora, we cry aloud: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O most pure Virgin, thou art exalted above the choirs on high, for alone among women thou

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hast become Mother of the Creator of all. And so in joy we shout aloud: ‘Blessed art thou among women, O Lady undefiled.’

Katavasia, Tone 4: The children of Abraham in the Persian furnace, burning with a love for the true Faith that was stronger than the flames, cried out from the midst of the fire: ‘Blessed art Thou, O Lord, in the temple of Thy glory.’

Ode VIII

Canon of the Resurrection, in Tone V

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst pray concerning Thy voluntary and saving passion as though it were a cup which Thou didst not desire; for Thou bearest two wills, according to each of Thy two natures, O Christ, forever.

Refrain: Glory to Thy holy resurrection, O Lord.

At Thine all-accomplishing descent, O Christ, hades, mocked, spewed forth all whom it had lured by deceit into death from of old, and they exalt Thee supremely for all ages.

Refrain: Most Holy Theotokos save us.

Theotokion: All of us, the works of the Lord, bless and supremely exalt thee for all ages, as her who, in manner past understanding, gave birth to the Lord as God and man at the word of the archangel, and doth remain a virgin.

Canon of the Cross and Resurrection, in Tone V

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Christ God, Who of His own will stretched forth His hands upon the Cross and destroyed the bonds of death, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Christ God, Who shone forth from the tomb like a bridegroom, and appeared to the myrrh-bearing women, and proclaimed joy unto them, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

The grief of our forefather ceased when thou didst receive joy, O Mother of God; wherefore, we unceasingly hymn thee, O Virgin, and exalt thee supremely for all ages.

Refrain: Most Holy Theotokos save us.

With us the assembly of the incorporeal beings, forming a single choir with love, hymneth thine unapproachable Offspring, exalting Him supremely for all ages.

Canon of the Triodion, in Tone IV

Refrain: Glory to Thee, our God, glory to Thee.

Keeping the laws of the Church that we have received from the Fathers, we paint icons of Christ and His saints, and with our lips and heart and will we venerate them as we cry aloud: O all ye works of the Lord, bless ye the Lord.

Refrain: Glory to Thee, our God, glory to Thee.

The honour and veneration that we show to the icon we ascribe to the prototype it represents, following the teaching of the saints inspired by God, and with faith we cry aloud to Christ: O all ye works of the Lord, bless ye the Lord.

Let us bless the Father, the Son, and Holy Spirit, the Lord.

Her mind enlightened by the illumination of the Holy Spirit and filled with wisdom of God, the honoured Empress has loved the beauty and splendor of Christ’s Church, and with all the faithful she blesses Jesus, the God-man.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Illumined by rays of spiritual light, Thy holy house overshadows all of us with the cloud of the Spirit, and sanctifies the faithful who sing with one accord: O all ye works of the Lord, bless ye the Lord.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia, Tone 4: Daniel in the lions’ den stretched out his hands in prayer and stopped their mouths; and girded with holiness, the Children, lovers of the true faith, quenched the power of the fire, as they cried aloud: O all ye works of the Lord, bless ye the Lord.

The Song of the Most Holy Theotokos

Deacon: The Theotokos and Mother of the Light let us magnify in song.

And we sing the Song of the Most Holy Theotokos (the Magnificat).

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Chanters: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For the Mighty One hath done great things to me, and holy is His name; * and His mercy is on them that fear Him unto generation and generation.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath put down the mighty from their seat, and exalted them of low degree; * He hath filled the hungry with good things, and the rich He hath sent empty away.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath holpen His servant Israel in remembrance of His mercy, * as He spake to our fathers, to Abraham and his seed forever.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Ode IX

Canon of the Resurrection, in Tone V

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God

and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst take up fallen man, O Christ, through the Virgin's womb uniting Thyself wholly unto him without partaking of the least sin; and by Thine all-pure sufferings Thou didst free him wholly from corruption.

Refrain: Glory to Thy holy resurrection, O Lord.

By the divinely flowing blood poured forth from Thine all-pure and life-creating side, O Christ our Master, the sacrifices of the idols were brought to an end, and the whole earth offereth Thee the sacrifice of praise.

Refrain: Most Holy Theotokos save us.

Theotokion: It is not the incorporeal God nor a simple man whom the pure and undefiled Maiden brought forth, but a perfect Man and the truly perfect God. Him do we magnify with the Father and the Spirit.

Canon of the Cross and Resurrection, in Tone V

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

In Orthodox manner we, the faithful, magnify Thee, Who didst undertake to suffer upon the Cross and broke the power of hades by Thy death.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

In oneness of mind we, the faithful, magnify Thee, Who arose from the tomb on the third day, made hades captive, and hast enlightened the world.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

By thy pure blood was flesh with mind and soul supernaturally formed for the Creator of all, the only-begotten Son of the Father, O Ever-virgin Theotokos, not by man, but seedlessly.

Refrain: Most Holy Theotokos save us.

In giving birth in the flesh truly unto Life eternal, in manner past understanding, thou didst cause the encircling and unrestrained siege of death to cease. And hades, striking against Him with its bitter maw, was abolished, O all-holy Virgin Mother.

Canon of the Triodion, in Tone IV

Refrain: Glory to Thee, our God, glory to Thee.

Seeing the Holy Church once more adorned with

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icons, let us make haste and with reverence cry aloud to Christ: We magnify Thee, O Thrice-Holy.

Refrain: Glory to Thee, our God, glory to Thee.

As a mark of glory and honour, the Church possesses Thy Cross and the holy icons of the saints, O Master, and with joy and gladness she magnifies Thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

Shine upon our rulers with Thy divine glory, O compassionate Master, and fence them about with the protection of the angelic hosts, subjecting the proud heathen beneath their feet.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The condemnation of our first mother Eve hath been abolished, since thou, pure Theotokos, in ways past all interpretation, hast given birth to the Master of all; and now we kiss His likeness in the icons.

Katavasia, Tone 4: Christ the corner-stone not cut by hand of man was taken from the unhewn mountain, from thee, O Virgin; and He has joined in one two different natures. Therefore with great rejoicing, O Theotokos, thee do we magnify.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

HOLY IS THE LORD

Deacon: Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* For holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* Above all peoples is our God.

Chanters: Holy is the Lord our God.

EXAPOSTILARIA

The Fifth Gospel Exapostilarion —

Christ, the Life and the Way, arose from the dead. He journeyed with Cleopas and Luke, and was recognized by them in Emmaus when He broke bread, whereat their souls and hearts burned within them when they remembered how He had spoken to them on the way and explained to them from the Scriptures that He had to suffer. With them let us cry out: He hath arisen, and hath appeared unto Peter!

Glory to the Father, and to the Son, and to the Holy Spirit.

Exapostilarion of the Triodion —

Leap for joy and clap your hands with gladness, sing and cry aloud: How strange and wonderful are Thy works, O Christ! And who can tell of all Thy mighty acts, O Saviour, Who hast united us in harmony and concord within one Church!

Both now and ever, and unto the ages of ages. Amen.

Theotokion from the Triodion —

The swords of hostile heresy now have failed, and every memory of it, with all its tumult, has vanished away. For we see thy temple, O most pure Virgin, in all its splendour, adorned by the grace of the precious icons, and we all are filled with joy.

NB: The theotokion of the exapostilarion of the resurrection is not recited, but rather that of the Triodion.

THE LAUDS (THE PRAISES)

Canonarch: In the Fifth Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150), in the tone of the week —

Psalm 148

Chanters: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

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Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

Praise Him, O sun and moon; praise Him all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word.

The mountains and all the hills, fruitful trees, and all cedars.

The beasts and all the cattle, creeping things and wingéd birds.

Kings of the earth, and all peoples, princes and all the judges of the earth.

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

Stichera at the Praises

9 Stichera: 5 stichera of the Resurrection in the Tone

of the week from the Octoechos, and 4 from the Triodion.

The Resurrection Stichera, in Tone V —

Stichos: To do among them the judgement that is written. * This glory shall be to all His saints.

O Lord, when the tomb had been sealed by the iniquitous, Thou didst issue forth from the grave, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but the wonders were revealed to those who worshiped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it!

Psalm 150

Stichos: Praise ye God in His saints, * praise Him in the firmament of His power.

O Lord, Who broke asunder the everlasting chains and rent apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind as a witness to Thy true burial on the third day; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Saviour! Have mercy and save us!

Stichos: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

The women, O Lord, hastened to the tomb to see Thee Who suffered for our sake, O Christ; and when they were come, they found an angel seated upon the stone, which had rolled away in fear; and he cried out to them, saying: 'The Lord is risen! Tell ye the disciples that He hath risen from the dead, saving our souls!'

Stichos: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

O Lord, as Thou didst come forth from the sealed tomb, so didst Thou enter in unto Thy disciples while the doors were fast shut, showing them the bodily sufferings which Thou didst endure, O long-suffering Saviour. Thou didst endure wounding as One from the seed of David, and didst free the world as the Son of God. Great is Thy mercy, O unapproachable Saviour! have mercy and save us!

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

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O Lord, King of the ages and Creator of all, Who for our sake accepted crucifixion and burial in the flesh, that Thou mightest free us all from hades: Thou art our God, and we know none other than Thee.

These stichera from the Triodion, in Tone IV, Special Melody: 'Thou hast given a sign...' —

Stichos: Praise Him with tuneful cymbals; praise Him with cymbals of jubilation. * Let every breath praise the Lord.

O Lord Who lovest mankind, the Church rejoices now in Thee, her Bridegroom and her Founder, for by Thy divine will Thou hast delivered her from the error of idolatry, and by Thy precious Blood Thou hast betrothed her to Thyself. With joy she accepts the holy restoration of the icons, and with faith she sings in praise of Thee and gives Thee glory.

Stichos: I will confess Thee, O Lord, with my whole heart; * I will tell of all Thy wonders.

Restoring to the Churches the representations of Thy flesh, O Lord, we ascribe to them an honour that is relative, and so express the great mystery of Thy dispensation. For Thou hast not appeared to us, O loving Lord, merely in outward semblance, as say the followers of Mani, who are enemies of God, but in the full and true reality of the flesh; and so the icons that depict Thy flesh lead us to the desire and love of Thee.

Stichos: I will be glad and rejoice in Thee, * I will chant unto Thy Name, O Most High.

A feast of joy and gladness is revealed to us today. For the teachings of the true Faith shine forth in all their glory, and the Church of Christ is bright with splendour, adorned with the holy icons which now have been restored; and God has granted to the faithful unity of mind.

And this sticheron from the Triodion, in Tone VI —

Stichos: Arise, O Lord my God, let Thine hand be lifted high: * forget not Thy paupers to the end.

Moses, in the season of abstinence, received the Law and proclaimed it to the people. Elijah by fasting closed the heavens; and the three children of Abraham through fasting overcame the lawless tyrant. Count us also worthy, O Christ, through fasting to attain the Feast of Thy Resurrection, as we cry aloud: Holy God, Holy and Strong, Holy and Immortal, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

The foregoing sticheron is repeated.

Both now and ever, and unto the ages of ages. Amen.

Theotokion, in Tone II —

Most blessed art Thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

THE GREAT DOXOLOGY

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Resurrectional Troparion

After the Great Doxology, the Resurrectional Troparion, in Tone I —

Today is salvation come unto the world; let us sing praises to Him that arose from the tomb, and is the Author of our life. For, having destroyed death by death, He hath given us the victory and great mercy.

THE AUGMENTED ECTENIA

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarchy of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: To Thee, O Lord.

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

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Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things.

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE DISMISSAL

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord have mercy. *Thrice.* Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness *N.* * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend *N.*; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) *N.*; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

After the Dismissal —

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Fifth Gospel Sticheron, Tone V —

O, Thine all-wise judgements, O Christ! How by the grave clothes alone didst Thou give Peter to understand thy resurrection? And, while journeying with Luke and Cleopas, how didst Thou converse with them, and in conversing didst not reveal Thyself straightway? Wherefore, Thou wast reproached as a mere traveller to Jerusalem Who took no part in its doings. Yet, ordering all things for the benefit of Thy creation, Thou didst disclose the prophecies concerning Thee, and madest Thyself known to them when Thou didst break the bread; and their hearts burned within them

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before they recognized Thee. And to Thine assembled disciples they manifestly proclaimed Thy resurrection, whereby do Thou have mercy upon us.

Here endeth Matins

Then the reader immediately begins the first hour.

THE FIRST HOUR

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wiliest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

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A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Troparia

He readeth the Troparion of the Resurrection —

Let us, O faithful, praise and worship the Word Who is co-unoriginate with the Father and the Spirit, and Who was born of the Virgin for our salvation; for He was pleased to ascend the Cross in the flesh and to endure death, and to raise the dead by His glorious Resurrection.

Glory to the Father and to the Son and to the Holy Spirit.

He readeth the troparion of the Sunday of the Triumph of Orthodoxy —

We venerate Thine immaculate Icon, O Good One, asking the forgiveness of our failings, O Christ God; for Thou of Thine Own will wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hast fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou

hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Kontakion

He readeth the kontakion of the Sunday of the Triumph of Orthodoxy —

The uncircumscribable Word of the Father was circumscribed, when He took flesh of thee, O Theotokos; and when He had restored the defiled image to its ancient state, He suffused it with the divine beauty, As for us, confessing our salvation, we record it in deed and word.

Then:

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Lord, have mercy. *Forty times.*

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all

dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, {Who arose from the dead,} through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

Troparion of the Resurrection (*Tone 5*)

Let us, O faithful, praise and worship the Word Who is co-unoriginate with the Father and the Spirit, and Who was born of the Virgin for our salvation; for He was pleased to ascend the Cross in the flesh and to endure death, and to raise the dead by His glorious Resurrection.

Troparion for the Sunday of Orthodoxy (*Tone 2*)

We venerate Thine immaculate Icon, O Good One, asking the forgiveness of our failings, O Christ God; for Thou of Thine Own will wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hast fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Kontakion for Sunday of Orthodoxy (*Tone 8*)

The uncircumscribable Word of the Father was circumscribed, when He took flesh of thee, O Theotokos; and when He had restored the defiled image to its ancient state, He suffused it with the divine beauty, As for us, confessing our salvation, we record it in deed and word.

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AT THE DIVINE LITURGY

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing six troparia in the Tone of the week from the Octoechos, and four troparia from Canticle Six of the Canon in the Triodion.

Third Antiphon (Beatitudes)

10 Troparia: 6 from the Octoechos, and 4 of Ode VI of the canon from the Triodion after ‘Blessed are the meek, for they shall inherit the earth.’

1. Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

2. Together let us hymn as Saviour and Creator Him Who on the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

3. By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Saviour.

4. Arriving at Thy tomb, O Christ, the honourable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

5. When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and hath now come to dwell in paradise.

6. When they had come to the choir of the apostles, the honourable women cried out: Christ is risen! Let us worship Him as Master and Creator.

7. Once more the Master’s countenance is depicted, honoured with faith and venerated; once more the Church regains her boldness of approach to God, reverently glorifying the Saviour.

8. The Church of Christ is delivered from the dark despondency of heresy: she puts on a robe of gladness, and is clothed in the light of divine grace.

9. The Orthodox people has regained the light and glory which it had of old, though the decision of the Empress Theodora and her pious son the Emperor Michael.

10. *Theotokion:* He who of old commanded Moses to set up the ark of the testimony, came to dwell in thee, O Virgin, as in a spiritual ark: He alone is glorified, and he makes thy temple glorious with miracles.

After the Small Entry, we sing the following troparia and kontakia:

Troparion of the Resurrection (Tone 5)

Let us, O faithful, praise and worship the Word * Who is co-unoriginate with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, * and to raise the dead by His glorious Resurrection.

Troparion for the Sunday of Orthodoxy (Tone 2)

We venerate Thine immaculate Icon, O Good One, * asking the forgiveness of our failings, O Christ God; * for Thou of Thine Own will wast well-pleased to ascend the Cross in the flesh, * that Thou mightest deliver from slavery to the enemy * those whom Thou hast fashioned. * Wherefore, we cry to Thee thankfully: * Thou didst fill all things with joy, O our Saviour, * when Thou camest to save the world.

Glory... Both now...

Kontakion for Sunday of Orthodoxy (Tone 8)

The uncircumscribable Word of the Father was circumscribed, * when He took flesh of thee, O Theotokos; * and when He had restored the defiled image to its ancient state, * He suffused it with the divine beauty, * As for us, confessing our salvation, we record it in deed and word.

The Prokeimenon in the Fourth Tone, the Song of the Fathers: Blessed art Thou, O Lord the God of our fathers * and praised and glorified is Thy name unto the ages! (*Daniel 3:26 LXX*)

Stichos: For righteous art Thou in all which Thou hast done for us. (*Daniel 3:26 LXX*)

The Reading from the Epistle of the Holy Apostle Paul to the Hebrews, §329a [11:24-26, 32-12:2a]

Brethren: By faith Moses, when he had come of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. [...] And what shall I say more? For the time would fail me to tell of Gideon and of Barak and of Samson and of Jephthah, of David also and Samuel and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the

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violence of fire, escaped the edge of the sword. Out of weakness they were made strong, waxed valiant in battle, and turned to flight the armies of the aliens. Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others endured the trial of cruel mockings and scourgings, yea moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy). They wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. Therefore, seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

Alleluia in the Fourth Tone:

Stichos: Moses and Aaron among His priests, and Samuel among them that call upon His name. (*Psalm 98:6*)

Stichos: They called upon the Lord and He hearkened unto them. (*Psalm 98:7*).

The Reading from the Holy Gospel according to John, §5 [1:43-51]

At that time: Jesus would go forth into Galilee, and found Philip and said unto him, 'Follow Me.' Now Philip was of Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said unto him, 'We have found Him of whom Moses in the Law and the Prophets wrote: Jesus of Nazareth, the son of Joseph.' And Nathanael said unto him, 'Can any good thing come out of Nazareth?' Philip said unto him, 'Come and see.' Jesus saw Nathanael coming to Him, and said of him, 'Behold, an Israelite indeed, in whom is no guile!' Nathanael said unto Him, 'How knowest Thou me?' Jesus answered and said unto him, 'Before Philip called thee, when thou wast under the fig tree, I saw thee.' Nathanael answered and said unto Him, 'Rabbi, Thou art the Son of God; Thou art the King of Israel.' Jesus answered and said unto him, 'Because I said unto thee, 'I saw thee under the fig tree,' believest thou? Thou shalt see greater things than these.' And He said unto him, 'Verily, verily I say unto you, hereafter ye

shall see heaven open, and the angels of God ascending and descending upon the Son of Man.'

Instead of 'It is Truly Meet. . .' we sing:

In thee rejoiceth, O thou who art full of grace, all creation, the angelic assembly, and the race of man; O sanctified temple and noetical paradise, praise of virgins, of whom God was incarnate, and became a child, He that was before the ages, even our God; for of thy body a throne He made, and thy womb more spacious than the heavens did He form. In thee rejoiceth, O thou who art full of grace, all creation: glory to thee.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. (*Psalm 148:1*)

Another: Rejoice in the Lord, O ye righteous; praise is meet for the upright! (*Psalm 32:1*)

Alleluia! Alleluia! Alleluia!

Lambertsen Translation:

Troparion of the Resurrection (Tone 5)

O ye faithful, let us hymn and worship the Word * Who with the Father and the Spirit is equally without beginning, * and Who was born of the Virgin for our salvation; * for He was well pleased to ascend the Cross in the flesh * to endure death, * and to raise up the dead by His glorious resurrection.

Kontakion of the Resurrection (Tone 5)

Thou didst descend unto hades, O my Saviour, * and, breaking down its gates as one almighty, * as the Creator Thou didst raise the dead up with Thyself * and didst break the sting of death. * And Adam was delivered from the curse, O Thou Who lovest mankind. * Wherefore, we all cry out: * Save us, O Lord!

Ware translation:

Troparion for the Sunday of Orthodoxy (Tone 2)

We venerate Thy holy icon, loving Lord, * asking Thee to pardon our transgressions, Christ our God. * For Thou of Thine own will wast pleased in the flesh to ascend upon the Cross, * so to deliver from the bondage of the enemy those Whom Thou hast fashioned. * Therefore in thanksgiving we cry aloud to Thee: * Thou hast filled all things with joy, our Saviour, * when Thou hast come to save the world.

Kontakion for Sunday of Orthodoxy (Tone 8)

The uncircumscribed Word of the Father became circumscribed, * taking flesh from thee, O Theotokos,

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* and He has restored the sullied image to its ancient glory, * filling it with the divine beauty. * This our salvation we confess in deed and word, and we depict it in the holy icons.

Instead of 'It is Truly Meet. . .' we sing:

All of creation rejoiceth in thee * O Full of Grace, * the assembly of angels and the race of men, * O sanctified temple and spiritual paradise, * the glory of virgins * from whom God was incarnate and became a child, * our God before the ages. * He made thy body into a throne * and thy womb he made more spacious than the heavens. * All of creation rejoiceth in thee, * O Full of Grace glory to thee!

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The texts of the Octoechos are from *The Octoechos: The Hymns of the Cycle of the Eight Tones for Sundays and Weekdays*, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 4 volumes by the St John of Kronstadt Press in 1999-2000.

When texts from the Menaion are used in these compilations, these texts are from *The Menaion of the Orthodox Church*, Second Edition, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 12 volumes by the St John of Kronstadt Press in 2003-2012.

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The translation used for Epistle and Gospel Readings is taken from *The Third Millennium Bible: New Authorized Version of the Holy Bible*, published by Third Millennium Publications, A division of Deuel Enterprises, Inc., of Gary, South Dakota. The Third Millennium Bible (TMB) is a 1998 minor update of the Authorised (King James) Version of the Bible. Unlike the New King James Version, it does not alter the language significantly from the 1611 version, retaining Jacobean grammar, but it does attempt to replace some of the vocabulary which no longer would make sense to a modern reader.