

**ABBREVIATED RUBRICS FOR SUNDAY, FEBRUARY 25, 2018**  
**FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)**

TARASIOS THE CONFESSOR, ARCHBISHOP OF CONSTANTINOPLE; HIEROMARTYR REGINOS, BISHOP OF SKOPELOS;  
HIEROMARTYR MARKELLOS, BISHOP OF APAMEA IN SYRIA; MARTYR ALEXANDER OF MARKIANOPOLIS

*NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.*

**Deacon:** For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

**Choir:** Lord, have mercy.

**GREAT VESPERS ON SATURDAY, FEBRUARY 24; TONE 5**

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

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

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

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant "O Lord, I Have Cried" in Tone 5 with ten troparia:*

(Nassar 168-169; Kazan Vesp. 58-69)

[For the Resurrection from the Octoechos in Tone Five](#)

*Verse 10. Bring my soul out of prison, that I may praise Thy Name.*

With Thy noble Cross, O Christ, Thou hast put the devil to shame, and with Thy Resurrection Thou hast annihilated the thorn of death. Thou hast saved us, too, from the gates of death. Wherefore, do we glorify Thee, O only begotten One.

*Verse 9. The righteous shall wait for me until Thou recompense me.*

The Bestower of Resurrection to mankind was verily led like a lamb to slaughter. Therefore, the captains of Hades were terrified by Him, and its portals of agony were lifted; for Christ the King of glory hath entered it, saying to those in bonds, Come ye out! And to those in darkness, Be ye manifest!

*Verse 8. Out of the depths have I cried to Thee, O Lord, Lord hear my voice.*

The wonder is verily great; for the Creator of unseen creatures hath suffered in the flesh for His love of mankind; and the deathless One hath risen up. Come ye, therefore, O tribes of the nations, let us bow to Him in worship; for by His compassion have we been liberated from disobedience and have learned how to praise the one God in three Persons.

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

O Light that is not apprehended by eventide, we offer Thee evening worship; for Thou hast risen on the world at the completeness of time as in a mirror; and Thou didst descend to Hades and

dissolved the darkness therein, revealing to the nations the light of the Resurrection. Wherefore, O Lord, Giver of light, glory to Thee.

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

Let us praise with words of glorification Christ, the Element of our salvation; for by His rising from the dead He hath saved the world from falsehood, and the ranks of angels rejoiced; and the falsehood of demons hath vanished; and Adam rose up from the fall; and the authority of Diabolus was repudiated.

**Verse 5.** *Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.*

When the guardian soldiers were appointed by the transgressors of the law, they were instructed by them to conceal the Resurrection of Christ; for they said to them: Take ye silver and say: Behold, when we were asleep the corpse was stolen from the tomb. But who hath ever seen or heard at any time that a corpse was stolen, especially if it were naked and embalmed, leaving its wrappings in the grave? Be ye not deceived, O Jews, but learn ye the sayings of the Prophets, and understand that this One in truth is the Savior of the world, the omnipotent One.

(Nassar 667-668, Kazan Triodion II, 1-6)

For the First Sunday of Great Lent in Tone Six (\*\**Having laid up all their hope*\*\*)

**Verse 4.** *From the morning watch until night, from the morning watch let Israel trust in the Lord.* O Lord incomprehensible, and shining eternally before the morning star, from the belly of the immaterial and incorporeal Father, the Prophets, inspired by Thy Spirit, foretold that Thou shouldest become a child incarnate from her who knoweth no wedlock, taking Thy place among men, and visible to those who are on earth. Wherefore, O compassionate One, by their pleadings make worthy of Thine illumination us who praise Thine ineffable and glorious Resurrection.

**Verse 3.** *For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.*

Verily, the God-proclaiming Prophets, when they preached Thee by their words, and honored Thee by their deeds, bore the fruits of unending life; for, having refused adamantly to worship creation apart from Thee, O Master and Creator, they renounced the world evangelically, emulating Thy Passion which they had prophesied. Wherefore, by their pleadings prepare us to pass blamelessly over the battlefield of abstinence, O Thou Who alone art most merciful.

**Verse 2.** *Praise the Lord, all ye nations; praise Him, all ye people.*

Though infinite in Thy divine Nature, O Master, Thou didst condescend to be incarnate in these last days, and become finite; for by putting on the body Thou didst also put on all its properties. Wherefore, we draw the likeness of Thine image and embrace it in consideration of its prototype, ascending towards Thy love and drinking therefrom the grace of healing, following the divine traditions of the Apostles.

**Verse 1.** *For His mercy is great toward us, and the truth of the Lord endureth forever.*

Verily, the Church of Christ hath taken on a most honored adornment, the noble sanctified Icons pertaining to Christ the Savior, the Theotokos, and all the saints, elevated in joy and gladness,

wherein she rejoiceth in grace, refuting the crowds of heretics, glorifying with gladness her philanthropic God, Who patiently bore His voluntary sufferings for her sake.

(Nassar 668-669, Kazan Triodion II, 6-8)

### **DOXASTICON FOR FIRST SUNDAY OF GREAT LENT IN TONE TWO**

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

The grace of truth hath shone, and the things which were foreshadowed of old have now been fulfilled openly; for behold, the Church hath put on the incarnate likeness of Christ, a world-transcending adornment, in accordance with the foreknowledge of the tabernacle of the Covenant, that, keeping the Icon of Him Whom we worship and revere, we may not go astray. Let those, therefore, who believe not thus be robed with confusion; for our kneeling in true worship—not deifying the Icon—of the Incarnate is a glory to us. Let us, therefore, embrace it, O believers, crying: Save, O God, Thy people and bless Thine inheritance.

(Nassar 169-170; Kazan Vesp. 69-71)

### **THEOTOKION FOR THE RESURRECTION IN TONE FIVE**

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

The sign of the virgin bride who knew not wedlock was at one time revealed in the Red Sea; for there Moses did cleave the waters, and there Gabriel was the minister of a miracle. At that time Israel crossed the deep and their feet were not wet, and now the Virgin hath given birth to Christ without seed. The sea remained uncrossed after the passing of Israel, and the blameless one remained incorruptible after giving birth to Emmanuel. Therefore, O eternal God, Who wast before eternity, and Who didst appear as man, have mercy upon us.

- 4.) *The Entrance is made with the censer, and we chant “O Gladsome Light ...” (**Chant**) (**Choral**) followed by the Prokeimenon “The Lord is King ...” in Tone 6 with its stichoi.*

### **SATURDAY PROKEIMENON IN TONE SIX**

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

**Verse 1.** *The Lord is robed; He is girded with strength. (Refrain)*

**Verse 2.** *For He has established the world so that it shall never be moved. (Refrain)*

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer “Vouchsafe, O Lord.” The deacon offers the Litany of Supplication, and the priest offers “The Peace” and the Prayer of the Bowing of Heads.*

- 6.) *At the Aposticha, we chant the following:*

(Nassar 170; Kazan Vesp. 138-141)

### **APOSTICHA FOR THE RESURRECTION IN TONE FIVE**

O Christ Savior, Who didst become incarnate without leaving heaven, Thee do we magnify with the voices of song; for Thou didst accept the Cross and death for the sake of our human race; for Thou art the Lord, the Lover of mankind. Thou didst demolish the gates of Hades, rising on the third day, and saving our souls.

*Verse 1. The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength.*

Thy side being stabbed, O Giver of life, didst nevertheless overflow for all with springs of forgiveness, life, and salvation. And accepting death in the flesh, Thou didst bestow on us deathlessness. And dwelling in a tomb, Thou didst free us and raise us in glory with Thee, since Thou art God. Wherefore, do we exclaim to Thee, O Lord, Lover of mankind, glory to Thee.

*Verse 2. For He has established the world so that it shall never be moved.*

Wonderful is Thy Crucifixion and Thy descent to Hades, O Lord, Lover of mankind; for Thou didst lead it captive, since Thou art God, raising with Thee in glory those who of old had been chained. Thou didst open to them paradise and didst make them worthy to enjoy it. Grant us, therefore, forgiveness of sins, Who glorify Thy third-day Resurrection, and prepare us for dwellings in paradise, since Thou art compassionate.

*Verse 3. Holiness befits Thy house, O Lord, forevermore.*

O Thou Who, for our sake, didst submit to sufferings in the flesh, and Who didst rise from the dead in three days, heal the sufferings of our bodies and lift us up from our heavy sins, O Lover of mankind, and save us.

(Nassar 669, Kazan Triodion II, 9-11)

**DOXASTICON FOR FIRST SUNDAY OF GREAT LENT IN TONE TWO**

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

O ye who have passed from evil doctrine to true worship, who art illumined with the light of knowledge, let us clap our hands, as in the Psalms, offering God grateful praise. Let us bow in adoration to the Icon of Christ, the Icon of the most pure, the pictures of all the saints drawn on the walls, tablets and holy vessels, refuting the lie of the evil-opinioned; for the adoration of the picture, Basil saith, is transmitted to its prototype, imploring Thee, O Christ God, by the intercessions of Thy pure Mother and all the saints, to grant us the Great Mercy.

7.) *We then say the Prayer of St. Simeon (**Chant**) (**Choral**) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 171; Kazan Vesp. 169)

**RESURRECTIONAL APOLYTIKION IN TONE FIVE**

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(Nassar 594; Kazan Triodion II, 13)

**APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO**  
**(CHANT) (CHORAL)**

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

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

(Nassar 147; Kazan Vesp. 163)

**RESURRECTIONAL THEOTOKION IN TONE TWO**

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

Exceeding glorious beyond the power of thought are thy mysteries, O Theotokos. For being sealed in purity and preserved in virginity, thou wast acknowledged to be in very truth the mother who didst bring forth the true God; wherefore entreat Him to save our souls.

8.) *The Priest then offers the Dismissal.*

**THE DISMISSAL**

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Konon of Isauria; Martyrs Archelaos and his 152 companions in Egypt; and New-martyr John the Bulgarian, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

**Pronunciation Guide**

Isauria: ee-SAH-ree-ah

Archelaos: ar-keh-LAY-ohs

**ORTHROS ON SUNDAY, FEBRUARY 25, 2018**  
**TONE 5 / EOTHINON 5**

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

*\*\*In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

**“GOD IS THE LORD” IN TONE FIVE**

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

**Verse 1.** O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

**Verse 2.** All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

**Verse 3.** This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 171; Kazan Orth. 21)

**RESURRECTIONAL APOLYTIKION IN TONE FIVE**

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(Nassar 594; Kazan Triodion II, 13)

**APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO**

**(CHANT) (CHORAL)**

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

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

(Nassar 147; Kazan Orth. 13)

### RESURRECTIONAL THEOTOKION IN TONE TWO

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

Exceeding glorious beyond the power of thought are thy mysteries, O Theotokos. For being sealed in purity and preserved in virginity, thou wast acknowledged to be in very truth the mother who didst bring forth the true God; wherefore entreat Him to save our souls.

- 6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*
- 7.) *The Poetic Kathismata are from the Octoechos for Tone 5 (Nassar 171-2; Kazan Orth. 37). The first theotokion is that for the Resurrectional apolytikion (Nassar, 171).*

### FIFTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

#### First Kathisma

Let us laud the honored Cross of the Lord; let us honor with song His holy Burial; let us glorify His divine Resurrection; for He hath raised the dead from the graves, since He is God, and hath led captive the might of death and the power of Diabolus, and hath shed light on those who are in Hades.

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

Thou hast been called dead, O Lord, Who hast caused death to die. And Thou wast placed in a grave, O Thou Who hast emptied the grave. Above, the soldiers guarded the tomb, but below, Thou didst raise the dead who were from eternity. Wherefore, O Lord Almighty, the Incomprehensible, glory to Thee.

(Theotokion of the Resurrectional apolytikion) *Both now and ever, and unto ages of ages. Amen.* Rejoice, O uncrossed gate; rejoice, O wall and protection of those who hasten unto thee; rejoice, O quiet haven, who hast not known wedlock, O thou who hast given birth in the flesh to thy Creator and God. Thou shalt continue to intercede for the sake of those who praise and worship thy birth-giving.

#### Second Kathisma

After Thy third-day Resurrection and the worship of the Disciples, O Lord, Peter cried to Thee: The women made bold to Thee, but I cowered fearing; the thief did speak of Thy Divinity, and I denied Thee ungratefully. Wouldest Thou still, I wonder, call me Disciple, or make me a fisher of the deep? Nevertheless, O God, receive me, repentant, and save me.

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

The transgressors of the law, O merciful Lord, nailed Thee between two thieves and stabbed Thy side with a spear. And Thou didst submit to burial, O Thou Who didst invade the gates of Hades, and didst rise in three days. Wherefore, the women hastened to behold Thee, and told the good tidings of Thy Resurrection to the Apostles, O Savior transcendent in height, and praised of angels. Wherefore, O blessed Lord, glory to Thee.

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

O Theotokos, transcendent in praise, O bride who hast not tried marriage, O thou who hast changed Eve's sorrow to joy, we worshipping believers give praise; for that thou didst lift us up from the first curse. And now intercede ceaselessly, O all-holy one, for our salvation.

- 8.) [Benedictions \(Evlogetaria\) in Tone 5.](#) (Red Service Book 62-63; Kazan Orthros 41-44)
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the [Prokeimenon](#) with its accompanying stichos are all from the Octoechos for Tone 4. (Nassar 172-173; Kazan Orth. 54-55)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

### [LET EVERYTHING THAT HATH BREATH](#)

Let everything that hath breath praise the Lord. (TWICE)

*Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.*

Let everything that hath breath praise the Lord.

- 12.) *The fifth Eothinon Gospel (Luke 24:12-35) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros, 66)  
\*\*In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Orthros, 66)*
- 15.) *We sing the Lenten Troparia following Psalm 50 (Nassar 606-607; Kazan Triod. I, 7-10) through the fifth Sunday of Great Lent.*

### [LENTEN TROPARIA AFTER PSALM 50 IN TONE EIGHT](#)

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

Open to me the doors of repentance, O Life-giver; for my soul goeth early to the temple of Thy holiness, coming in the temple of my body, wholly polluted. But because Thou art compassionate, purify me by the compassion of Thy mercies.

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

Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

(TONE SIX) *Have mercy upon me, O God, according to Thy loving-kindness; according to the multitude of Thy tender mercies blot out my transgressions.*

If I think upon the multitude of my evil deeds, **wretch that I am\***, I tremble for the terrible Day of Judgment. But, trusting the compassion of Thy mercy, I shout to Thee like David, Have mercy upon me, O God, according to Thy Great Mercy.

*\* Nassar and Kazan erroneously omit this phrase. Please make this correction in your books.*

- 16.) *Next follows the Intercession for Orthros.*

## THE INTERCESSION<sup>1</sup>

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of Tarasios the confessor, archbishop of Constantinople; Hieromartyr Reginos, bishop of Skopelos; Hieromartyr Markellos, bishop of Apamea in Syria; Martyr Alexander of Markianopolis, whose memory we celebrate today, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

*The choir sings “Lord, have mercy” [twelve times](#), and the priest exclaims “Through the mercies and compassions...”*

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

### KONTAKION AND OIKOS FOR FIRST SUNDAY OF GREAT LENT (Plain Reading)

The uncircumscribed Word of the Father became circumscribed, taking flesh from thee, O Theotokos, 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.

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.

### THE SYNAXARION (Plain Reading)

On February 25 in the Holy Orthodox Church, we commemorate Tarasios the confessor, archbishop of Constantinople; Hieromartyr Reginos, bishop of Skopelos; Hieromartyr Markellos, bishop of Apamea in Syria; Martyr Alexander of Markianopolis.

On this same day, the First Sunday of the Fast, we make remembrance of the restoration of the holy and venerable Icons, which took place through the ever-memorable Sovereigns of

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<sup>1</sup> Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

Constantinople, Michael and his mother, Theodora, during the patriarchate of Saint Methodios the Confessor.

*Verses*

I rejoice, as I see them fittingly reverence  
The icons formerly unfittingly banished.

This restoration was accomplished in the year 842. Theodora's husband was an iconoclast. After his death, Theodora venerated an icon of the Theotokos in front of Patriarch Methodios. The other faithful in the church did the same, venerating all the icons, considering them to be representations of their original elements, not idols. Theodora prayed to God to forgive her husband during the first week of Great Lent; and on the First Sunday of the Fast, she led the way in hanging up the icons to adorn the churches.

O invariant Icon of the Father, through the intercessions of Thy holy Confessors, have mercy on us. Amen.

18.) *We chant the katavasia of the First Sunday of Great Lent Canon (Nassar 669-670; Kazan Triodion II, 19-26), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the First Sunday of Great Lent Canon.*

**KATAVASIAS OF FIRST SUNDAY OF GREAT LENT CANON IN TONE FOUR**

**Ode 1.** Old Israel having passed through the depth of the Red Sea on unmoistened feet, defeated the powers of Amalek in the wilderness, by the hands of Moses stretched in the form of a cross.

**Ode 3.** Thy Church, O Christ, rejoiceth in Thee, crying unto Thee: Thou, O Lord, art my strength, my stay and my refuge.

**Ode 4.** When the Church saw Thee elevated on the Cross, O Sun of justice, she stood in her array, shouting to Thee as is meet: Glory to Thy power, O Lord.

**Ode 5.** Thou, my Lord, didst come as Light to the world, a holy Light, turning those who praise Thee away from abysmal folly.

**Ode 6.** The Church hailleth Thee, O Lord, crying: I will sacrifice to Thee with the voice of praise, purified from the vileness of Satan by the blood which dripped from Thy side, because of Thy compassion.

**Ode 7.** The Abrahamite youths in the furnace in the land of Persia burned with the fervor of true worship more than with the fire, crying: Blessed art Thou in the temple of Thy holiness, O Lord.

*We praise, we bless, and we worship the Lord.*

**Ode 8.** When Daniel stretched his hands in the pit, he closed the mouths of the devouring lions; and the youths, lovers of true worship, when they girded themselves with virtue, quenched the power of fire, crying: Bless the Lord, all ye His works.

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

**MAGNIFICATIONS IN TONE FOUR**

Choir: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

*Refrain:* More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee. (*Repeat after each Verse.*)

- + For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. (*Refrain*)
- + For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations. (*Refrain*)
- + He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. (*Refrain*)
- + He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away. (*Refrain*)
- + He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever. (*Refrain*)

**Ode 9.** An unhewn stone, O Virgin, from thy mountain was cut, but not by hand, even Christ, Who brought together the separated natures. Wherefore, we rejoice gladly, and glorify thee, O Theotokos.

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we chant "[Holy is the Lord our God](#)" (thrice) and "Exalt ye the Lord..." (Kazan Orthros 81). Then we chant the following:*

(Nassar 206; Kazan Orthros 90)

#### **THE FIFTH EOTHINON EXAPOSTEILARION IN TONE TWO**

Verily, Christ who is the Way and the Life, after His Resurrection from the dead, accompanied Luke and Cleopas, who had recognized Him at Emmaus, in the breaking of the bread, whose hearts and souls were inflamed as He spake to them in the way, explaining to them from the books about all that He had suffered. Let us, therefore, shout with them crying: Verily, the Lord hath risen and appeared unto Peter.

(Nassar 670; Kazan Triodion II, 27-28)

#### EXAPOSTEILARION & THEOTOKION FOR FIRST SUNDAY OF LENT IN TONE TWO

(\*\**Hearken, ye women*\*\*)

Exchange glad tidings and clap your hands together, hailing one another joyfully and crying: How wonderful and how strange are Thy works, O Christ. Who dare speak of Thy great works, Thou Who didst accomplish our accord and unity in one Church.

Verily, the fierce spears of the heretics and the mention of them have been destroyed resoundingly; for seeing, O most pure One, thy temple adorned in splendor with the graces of the venerable Icons, we are all filled with joy and gladness.

21.) *We chant "The Praises" in Tone 5 with eight troparia:*

(Nassar 174-175; Kazan Orth. 135-144)

**For the Resurrection from the Octoechos in Tone Five**

***Verse 1. This glory shall be to all His saints.***

The grave, O Lord, having been sealed by the transgressors of the law, Thou didst emerge from within like as Thou wast born of the Theotokos; for the incorporeal angels did not know how Thou wert incarnate. Likewise the guardian soldiers were not aware when Thou didst rise; for these two matters were concealed from all seekers. But the wonders appeared to those who worshipped the mystery in faith. Therefore, grant us, who offer praise, joy and Great Mercy.

***Verse 2. Praise God in His sanctuary: praise Him in the firmament of His power.***

O Lord, Thou hast demolished the everlasting gates and broken asunder the chains. Thou didst rise from the tomb, leaving behind Thy wrappings and ointments in the grave, in testimony of Thy true three-day Burial, and didst go before into Galilee, O Thou Who wert kept in a cave. Great, therefore, are Thy mercies, O ineffable Savior; have mercy upon us.

***Verse 3. Praise Him for His mighty acts: praise Him according to His excellent greatness.***

The women did hasten to Thy tomb to behold Thee, O Lord, Who didst suffer for us. And when they arrived, advancing, they saw an angel sitting on the stone rolled back from fear. And he shouted to them, saying: The Lord hath risen. Go and tell the Disciples that the Savior of our souls is risen from the dead.

***Verse 4. Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.***

O Lord Savior, Thou didst enter unto Thy Disciples, the doors being closed, as Thou didst come out of the sealed tomb, showing the sufferings of the flesh which Thou didst accept in long-suffering; for Thou didst submit to pains patiently since Thou art the seed of David. But since Thou art the Son of God, Thou didst liberate the world. Great therefore, are Thy mercies, O incomprehensible Savior. Have mercy upon us.

(Nassar 670-671; Kazan Triodion II, 29-32)

For the First Sunday of Great Lent in Tone Four (\*\**Unto them that fear thee*\*\*)

***Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.***

Thy Church, O Lover of mankind, rejoiceth in Thee, O Thou her Bridegroom and her Creator, Who by Thy will, as becoming God, didst rescue her from the worship of idols, and joined her to Thee by Thy precious blood, enjoying the elevation of the noble Icons. Wherefore, she praiseth Thee in faith, glorifying Thee in joy.

***Verse 6. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.***

Thy Church, O Lover of mankind... (*repeat above*)

***Verse 7. Arise, O my God, lift up Thy hand, and forget not the humble.***

We hang the likeness of Thy body and embrace it in consideration of its Source, making plain the mystery of Thy dispensation, O Lord, Lover of mankind; for Thou didst not appear unto us in delusion or imagination, as claim the followers of Mani, those contenders against God, but in truth and in nature of the body by which we ascend to Thy divine longing and love.

*Verse 8. I will praise Thee, O Lord, with my whole heart: I will show all Thy marvelous works. Today hath appeared a day full of joy, because the splendor of true doctrine shineth forth brilliantly, and the Church of Christ now sparkleth, adorned by the elevation of the Holy Icons which now have been restored; and God has granted to the faithful unity of mind.*

(Nassar 671; Kazan Triodion II, 32-33)

**THE DOXASTICON FOR FIRST SUNDAY OF GREAT LENT IN TONE SIX**

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

Moses received the law in a period of abstinence and led his people; and Elijah, when he fasted, closed the heavens. As for the Abrahamite youths, they vanquished by fasting the transgressing usurper. Wherefore, through the same, O Savior, prepare us to meet Thy Resurrection, shouting: Holy God! Holy Mighty! Holy Immortal! Have mercy on us!

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

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

22.) *We chant the **Great Doxology in Tone 6** (Red Service Book 75-76, Kazan 225-229), followed by:*

(Red Service Book 76; Kazan Orthros 219)

**TROPARION IN TONE EIGHT**

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of Death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

- *For the Divine Liturgy Variables, click the link at the [Online Liturgical Guide](#).*

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