

THE FIRST SUNDAY IN LENT
THE SUNDAY OF ORTHODOXY
AT VESPERS

On “Lord I have cried ...,” 10 Stichera:

Six Resurrection Stichera in the Tone of Week:

And 4 Stichera from the Triodion, in Tone VI:

Inspired by Thy Spirit, O Lord * the prophets foretold that Thou, Whom nothing can contain, * 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 mankind and seen by those on earth. * Through them O Compassionate One * count as worthy of Thy light, * those who ceaselessly sing ** the praises of Thine ineffable and holy Resurrection.

Having preached Thee in word, * the divinely-inspired prophets, honoring Thee in works, * received as their reward unending life. * For they refused, O Master, * to worship the creation instead of Thee, the Creator, * renouncing the whole world * for the sake of the Gospel, * they were conformed in their suffering, to Thy Passion * which they had foretold. * By their intercessions, count us worthy * to pass without offense through the period of the Fast, ** for Thou alone art plenteous in mercy.

Thou Who art uncircumscribed in Thy divine nature, * wast pleased in the last times O Lord, to take flesh and become circumscribed; * and in assuming flesh, * Thou hast also taken upon Thyself all its distinctive characteristics. * Therefore we depict the likeness of Thy countenance, * venerating it with honor, * we are exalted to the love of Thee, * and from it we receive the grace of healing, ** thus following the holy traditions of the apostles.

As a precious adornment * the Church of Christ hath received the venerable and holy icons * of the Savior Christ, * of the Mother of God, and of all the saints. * Celebrating now their triumphant restoration, * she is made bright and splendid with grace, * rejecting and driving away indolent imaginings of the heretics, * with great rejoicing she giveth glory unto God the Lover of mankind, ** Who for her sake endured His voluntary Passion.

Glory ..., from the Triodion, in Tone II:

The grace of truth hath shone forth upon us; * the mysteries darkly prefigured in times past have now been openly fulfilled. * For behold, the Church is clothed in the unsurpassed beauty * of the icons of the incarnate

Christ * which was foreshadowed by the ark of testimony. * This is the upholding of the Orthodox faith; * for if we uphold the icon of the Savior, Whom we worship, * we shall not go astray. * Let all those who do not confess this faith be covered with shame; * but we shall glory in venerating the icon of the Word made flesh, * which we 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.

Now & ever ..., Dogmatic Theotokion, in the Tone of the week.

Then “O Joyous Light ...”:

The Prokeimenon: “The Lord is King ...,” with its verses.

The Resurrection Aposticha, in the Tone of the week, then:

Glory from the Triodion..., in Tone II:

Advancing from ungodliness to honorable faith, * and illumined with the light of knowledge, * let us clap our hands and with psalmody, * offer praise and thanksgiving unto God; * and with honor let us venerate the holy icons of Christ, * of the most pure Virgin and all the saints, * whether depicted on walls, on wooden panels or on holy vessels, * rejecting the impious faith of the heterodox. * For, as Basil says, the honor given the icon * passeth through to the prototype represented by it. * By the prayers of Thine all-immaculate Mother, O Christ God * and of all the saints, ** we beseech Thee, to bestow upon us Thy great mercy.

Now & ever ..., Theotokion, in Tone II:

O new wonder greater than all the wonders of old! * For who hath ever known a mother to give birth without having known a man, * and to bear on her arm Him Who sustaineth all creation? * Yet it was the will of God to be born. * O most pure one, who carried Him as an infant in Thine embrace * and before Whom thou hast a mother’s boldness: * cease not to pray on behalf of those who honor thee, ** that He have compassion and save our souls.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

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 Savior of our souls. (Twice)

Troparion of the Sunday of Orthodoxy in Tone II:

We venerate Thine immaculate icon, O good One, * asking the pardon of our transgressions, O Christ God. * For of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, * that Thou mightest deliver from the slavery to the enemy those Whom Thou hast fashioned. * Therefore in thanksgiving we cry to Thee: * Thou didst fill all things with joy, O our Savior, ** when Thou camest to save the world. (Once)

Blessed be the Name of the Lord, and the rest.

AT MATINS

On “God is the Lord ...,” the Resurrection Troparion,
in the Tone of the week: (Twice)

Glory ..., the Troparion of the Sunday of Orthodoxy, in Tone II:

We venerate Thine immaculate icon, O good One, * asking the pardon of our transgressions, O Christ God. * For of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, * that Thou mightest deliver from the slavery to the enemy those Whom Thou hast fashioned. * Therefore in thanksgiving we cry to Thee: * Thou didst fill all things with joy, O our Savior, ** when Thou camest to save the world.

Now & ever ..., Theotokion, in 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.

After the 1st and 2nd readings from the Psalter, The Sessional hymns of the Resurrection, in the Tone of the week:

Then the Resurrectional Verses: (THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes; and the rest.

Then the small Litany and the Sessional Hymn, in the Tone of the week.
The Hymns of Ascent, and Prokeimenon, in the Tone of the week: Let every breath ..., The Sunday Resurrection Gospel.

Having beheld the Resurrection of Christ ...,

Psalm 50. Then the following penitential hymns, in Tone VIII:

Glory ..., **T**he gates of repentance, do Thou open unto me, O Giver of Life, * for early in the morning my spirit seeketh Thy holy temple, * bearing the temple of my body all defiled. * But as One who art compassionate * cleanse it by Thy loving-kindness and mercy.

Now & ever ..., **G**uide me on the paths of salvation, O Theotokos: * for I have polluted my soul with shameful deeds * and wasted all my life in slothfulness. * but by thine intercessions * do thou deliver me from all impurity.

In Tone VI:

Have mercy upon me, O God, * according to Thy great mercy: * and according to the multitude of Thy compassion * blot out my transgressions.

In Tone VIII: **A**s I the wretched one ponder the multitude of evil deeds I have done, * I tremble for fear of the dread day of judgment. * But trusting in

Thy compassionate mercy, * like David do I cry unto Thee: * “Have mercy upon me, O God, according to Thy great mercy”.

After which: “O God, save Thy people ...,” and the Canons:

ODE I

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: Through the deep of the Red Sea ...,

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

Leaping up with joy, let us 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 concord.

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

O Godly-wise people, come let us celebrate a day of joy; for heaven and earth now rejoiceth, with all the hosts of angels and all mankind, each making festival.

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

Seeing this great blessing we have received, let us clap our hands; for the divided members of Christ have been brought together, and we give praise to God Who hath bestowed peace.

Glory ..., Today a festival of victory hath been granted to the Church, through the divinely-inspired intent and council of Michael and Theodora, who piously uphold the faith of our Sovereigns.

Now & ever ..., The swords of impious heresies have failed: For in deep reverence, O all-immaculate pure One, gazing now upon thy temple, beauteously adorned with icons, we rejoice with a most holy joy.

Katavasia: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

ODE III

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: Thy Church, O Christ ...,

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 hath firmly established Orthodoxy.

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

Let the prophets sprinkle upon us today the life-giving dew from heaven, at the restoration of the faith

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

In Godly harmony, let the mystical trumpets of Christ's apostles sound forth, proclaiming the re-establishment of the precious icons.

Glory ..., Let us sing in praise of Christ, Who hath appointed a devout and pious Empress to rule over us, together with her heir, crowned by God.

Now & ever ..., Shine now upon the faithful who have gathered in thy holy house, O most pure One, the light of grace, we pray thee.

Katavasia: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Sessional Hymn from the Triodion, in Tone I:

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

Glory ..., The divine and beauteous images of the prophets, * of the apostles the holy martyrs, and of all the saints * are rendered in holy icons; * in which Thou, the unwedded Bride, * art also rendered beauteously with noetic splendor, * O Mother of Zion on high.

Now & ever ..., With love, O honored Virgin, we venerate thy holy icon; with one accord we proclaim thee to be the true Mother of God, and in faith we bow down 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

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: Seeing Thee, the Sun of righteousness ...

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 delusion of heresy, O plenteously merciful Word of God.

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

Deliver Thy people from the aggression of the impious, and enkindle within them a zeal for piety, as they cry aloud to Thee in faith: Glory to Thy power, O Lord.

Refrain: **G**lory to Thee our God, glory to Thee.

Seeing the churches of God radiant with the sacred depictions and images of Christ and the Theotokos, we rejoice with a holy joy.

Glory ..., **A**dorned with her royal crown, the Empress, out of a true love for the Kingdom of Christ, hath restored in all the churches His most pure icon and the images of the saints.

Now & ever ..., **T**hou didst bear the Divine Word incarnate, O divinely glorious One, revealed as one full of grace, wherefore we consecrate thy bright and splendid temple.

Katavasia: **B**eholdng Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

ODE V

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: **T**hou, O Lord, who camest into the world ...,

Refrain: **G**lory 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: **G**lory to Thee our God, glory to Thee.

O Thou Who alone art good and the source of goodness, raise up the horn of the Orthodox who honor Thine image.

Glory ..., **T**he never-setting light of piety hath shone forth upon us, by the divinely-inspired commandment of our faithful pastors.

Now & ever ..., **R**enew for us the ancient splendors, O most pure Mother of God, and sanctify this thy dwelling with thy grace.

Katavasia: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

ODE VI

The appointed Canons from the Oktoechos. Then:
The Canon from the Triodion:

Irmos: The church crieth out unto Thee ...

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

The Master's countenance is depicted, honored with faith, and venerated; whereby the Church regaineth her boldness before God, reverently glorifying the Savior.

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

The Church of Christ hath been delivered from the darkness of heresy: putting on a robe of gladness, she is clothed in the light of divine grace.

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

Now & ever ..., He Who of old commanded Moses to make the ark of the covenant, came to dwell within thee, as if in a noetic ark: He alone is supremely glorified, making thy temple glorious with miracles.

Katavasia: The church crieth out unto Thee O Lord, * "I will sacrifice unto Thee with a voice of praise" * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Kontakion from the Triodion, in Tone VIII:

The uncircumscribed Word of the Father hath become circumscribed, * taking flesh from thee, O Theotokos, * and He hath restored the sullied image to its ancient glory, filling it with divine beauty. ** This our salvation we confess in deed and word, and we depict it in the holy icons.

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 Hypostases, and Him alone do we worship; we have one faith, one baptism, and clothed in Christ, we confess in deed and word our salvation, depicting it in the holy icons.

SYNAXARION

Verse: I rejoice when I see the veneration due the icons,

Verse: Once so ignominiously rejected.

On this first Sunday of Great Lent, the Sunday of Orthodoxy, the Church of Christ celebrates the restoration of the holy and venerable icons by the Emperor Michael, the holy and blessed Empress Theodora and the Holy Methodius, Patriarch of Constantinople. Through God's indulgence Leo the Isaurian, a swineherd and keeper of donkeys, inherited the scepter of the kingdom. At that time Saint Germanus was at the helm of the Church. Leo sent for him and said, "since it seems to me that there is no difference between the holy icons and idols, command that they be removed immediately from among us. Although if they are true likenesses of the saints, let them be hung higher on the walls so that we who are wallowing in sins do not defile them by venerating them." But the Patriarch responded thus to the Emperor's abomination, "O King, we have heard of someone who once raised his hand against the holy icons. He was called Conon. Could you be this man?" The emperor said, "I was so called as a child." And since the Patriarch refused to obey the emperor, he deposed him and installed Anastasius, who sympathized with him. And so at that time began the struggle against the holy icons. After this Leo Constantine Copronymus became heir to the kingdom as well as to the savage attacks against the holy icons. And what can be said about the number and kind of deeds that lawless man committed except that he came to a most shameful end. His son, whose mother was a Khazar, inherited the kingdom after him, and he also came to a bad end. Irene and Constantine then ascended the throne. At the direction of the holy Patriarch Tarasius they assembled the Seventh Council, and the holy icons were once more accepted by Christ's Church. After they relinquished the kingdom, Nicephorus ascended to the throne. After him there were Stauracius and then Michael Rhangabe, who were both iconoclasts. The beast-like Leo the Armenian seized the throne from Michael, and, having been misled by an impious hermit, began the second iconoclasm. And once more the Church was bereft of Her beauty. Michael Amorius succeeded him, whose son Theophilus then for the second time directed this madness against the icons. For it was this Theophilus who gave many of the Holy Fathers over to torments and tortures, seeking the truth about the holy icons and believing whatever he would. "If there be anyone in the city intent on uprising, then he will be caught not long after I am told." And after reigning for 12 years, he was stricken with an intestinal disorder so that he desired to relinquish his life. His mouth opened so wide, that his internal organs were visible. The empress was so upset at what had happened, that she could barely sleep. And in a dream she beheld the most pure Theotokos holding the pre-eternal Child, surrounded by most luminous angels. They were striking

Theophilus her husband and humiliating him. Now when her dream had passed and Theophilus had come to his senses, he cried, "Woe is me in my wretchedness, I am struck for the sake of the holy icons." And immediately the empress held an icon of the Theotokos above him and entreated her with tears. And Theophilus, so inclined, saw that one of the clergy surrounding him had an engolpion, which he grabbed and kissed. Now as soon as his lips touched the icon, and he opened wide his mouth, he returned to normal and was relieved of the adversity and affliction and fell asleep, after confessing that it is good to venerate the holy icons. Then the empress, fetching the holy and precious images from her bedchamber, convinced Theophilus to kiss them and venerate them with all his heart. A short while afterwards Theophilus departed this life. Theodora then commanded that all who were in exile and in prison be freed. John was deposed from the patriarchal throne, since he was more a sorcerer and demon worshiper than patriarch. Then Methodius, a confessor of Christ, ascended the throne, having suffered much through having been closed up in a tomb alive. While he was there, Ioannicius the Great, who was practicing asceticism on Mount Olympus, received a divine visitation. The great faster Arsaacius came to him and said, "God has sent me to you, that we might go to the righteous Isaiah the recluse in Nicomedia and learn from him what God desires and what is fitting for His Church." Now when they came to the venerable Isaiah, he said to them, "Thus saith the Lord: Behold, the end is approaching for the enemies of My image. Go to the empress Theodora and to the Patriarch Methodius and tell them: "Cease to do what is not holy, and offer sacrifice to Me with the angels by venerating the countenance of My image and of the Cross"." Hearing this they immediately left for Constantinople and announced what had been said to Patriarch Methodius and all God's assembled people. The assembly then went to the empress and found her agreeable in all things, since this was the pious and God-loving tradition of the Fathers. The empress straightway brought out the image of the Theotokos for all to see, and venerating it, she said, "Let all be condemned who do not venerate the images, kissing them in love, not in worship as gods, but as images for the sake of the love of their archetypes. And they rejoiced with great joy. And in response she entreated them to pray for her husband Theophilus. Seeing her faith, they obeyed reluctantly. For Patriarch Methodius among the saints assembled all the people, priests and bishops and proceeded to God's Great Church. Among the assembled were Joannicius the Great from Olympus, Arsaacius, Pancratius and the disciples of Theodore the Studite, and confessors Theophanes and Theodore

Graptoi, Michael of the Holy City and Singelus and many others. And they prayed to God for Theophilus in tears all night long. Now this took place throughout the first week of the Great Fast, with the empress Theodora herself, the women and all the people taking part. Having completed the prayers, the empress Theodora retired at dawn on Friday, and dreamed that she was at the foot of the Cross, and there were several people passing noisily by, wearing various instruments of torture. As she recognized the Emperor Theophilus among those being led with his hands bound behind his back, she followed the group and its guards. When they reached the brass gates, she saw a supernatural vision, a man sitting in front of the image of Christ and Theophilus brought before him. Reaching to touch his feet, the empress prayed for the emperor. He opened his mouth and said, "Great is thy faith, O woman. Know that because of thy tears and thy faith, as well as the prayers and petitions of My servants and My priests, I grant forgiveness to thy husband Theophilus." Then He said to the guards, "Loose him and give him to his wife." And taking him, she departed rejoicing in gladness. And immediately the dream left her. Now Patriarch Methodius, while the prayers and petitions were being offered for him, had taken a new parchment scroll and written the names of all the heretical emperors, including Theophilus, placing it under the holy altar table. But on Friday he saw a great and terrible angel entering the temple, coming to him and saying, "Thy petition has been heard, O Bishop, and the Emperor Theophilus has received forgiveness. Trouble the Godhead about this no longer." And desiring to ascertain the truth of his vision the Patriarch descended from his place, and taking the parchment and unrolling it, he found (O, the judgments of God!) that all reference to the name of Theophilus has been erased by God. Upon hearing this, the empress rejoiced greatly and requested the Patriarch to assemble all the people with the holy icons and crosses in the great church, so that might be adorned with the holy icons and God's new miracle could be known by all. And soon when all had gathered in the church holding candles, the empress arrived with her son. And a Litiya was served there with the holy icons and the divine and precious wood of the Cross and with the sacred and divine Gospels. And leaving the church, calling out, "Lord, have mercy," they processed the agreed mile. Then they returned to the church, where Divine Liturgy was celebrated. When the holy and precious icons were returned to their place, the holy men mentioned earlier and the pious Orthodox rulers were glorified, and those impious people who did not accept the honor of the holy icons were anathematized and condemned. And from that time these holy confessors

appointed the annual commemoration of this solemnity, so that we might never again fall into a similar ignominy.

O unchanging Image of the Father,
through the prayers of Thy holy confessors,
have mercy on us. Amen.

ODE VII

The appointed Canons from the Oktoechos. Then:
The Canon from the Triodion:

Irmos: In the Persian furnace the youths ...

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

Let the hosts of angels share in the joy of the Church, that with love and divine wisdom, they may 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 rejoiceth now as it beholdeth the people of God with one accord crying aloud: “Blessed art Thou, O Lord, in the temple of Thy glory.”

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

Now & ever ..., O all-pure One, thou art exalted above the choirs on high, for alone among women thou hast become Mother of the Creator of all. Wherefore in joy we cry aloud: “Blessed art thou among women, O all-immaculate Lady.”

Katavasia: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

ODE VIII

The appointed Canons from the Oktoechos. Then:
The Canon from the Triodion:

Irmos: Stretching forth his hands ...

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

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

Refrain: **G**lory to Thee our God, glory to Thee.

The honor and veneration shown to the icon, is ascribed to the prototype it represents, following the divinely-inspired teachings, wherefore with faith we cry aloud to Christ: O all ye works of the Lord, bless ye the Lord.

Refrain: **L**et us bless Father, Son, Holy Spirit, the Lord!

Her mind enlightened by the illumination of the divine Spirit, the honored Empress, filled with the fruits of divine wisdom, and with love of the splendor of Christ's Church, along with all the faithful, blesseth Jesus, the God-Man.

Now & ever ..., **I**llumined by rays of noetic light, Thy holy house overshadoweth all with the cloud of the Spirit, and sanctifieth the faithful who sing with one accord: O all ye works of the Lord, bless ye the Lord.

Refrain: **W**e praise, bless and worship the Lord, chanting and supremely exalting Him throughout all ages.

Katavasia: **H**aving spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

And then we chant the Hymn of the Most Holy Theotokos (the Magnificat)

ODE IX

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: **C**hrist, the Chief Cornerstone ...

Refrain: **G**lory to Thee our God, glory to Thee.

Seeing the honorable Church once more adorned with divinely-written images, let us make haste and with reverence cry aloud to God: We magnify Thee, O Thrice-Holy One.

Refrain: **G**lory to Thee our God, glory to Thee.

As a mark of glory and honor, the Church possesseth Thy Cross and the honorable icons, and depictions of the saints, and with joy and gladness O Master, she magnifieth Thee.

Glory ..., Shine upon our rulers with Thy divine glory, O compassionate One, and encompass them about with the protection of the angelic hosts, bringing into subjection, the haughtiness of the heathen, O Master.

Now & ever ..., The condemnation of our first mother Eve hath been abolished, since thou, O pure One, beyond understanding, hast given birth to the Master of all; and now we kiss His likeness in the icons.

Katavasia: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

The small litany:

Then, “Holy is our God ...”: (Thrice)

Exapostilarion for the Resurrection Gospel of the week, then:

Glory ..., from the Triodion, in Tone III:

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

Now & ever ..., from the Triodion:

The swords of hostile heresy now have failed, * and every memory of it, with all its tumult, hath vanished away. * For we see thy temple, O all-pure One, in all its splendor, * adorned with the grace of the precious icons, ** and we all are filled therewith.

On the Aposticha, 5 Resurrection Stichera, in the Tone of the week:

And 4 Stichera from the Triodion, in Tone IV:

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

O Lover of mankind, * the Church now rejoiceth in Thee, her Bridegroom and 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 restoration of the holy icons, * and with faith she sings in praise of Thee ** and in faith renders Thee glory.

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

Having restored the representations of Thy flesh, O Lord, * affectionately kissing them, * we elucidate the great mystery of Thy dispensation. * For Thou

didst not appear to us, O Lover of mankind, * merely in outward semblance, * as say the followers of Mani, * the 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.

Verse: I will be glad and rejoice in Thee, * I will sing to Thy name, O Most High.

A feast of joy and gladness hath been revealed to us today. * For the dogmas of the true Faith shine forth, * rendering the Church of Christ bright with splendor, * adorning her with the holy icons * which have now been restored; ** whereby God hath granted to the faithful unity of mind.

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

in Tone VI: 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 One, and Holy Immortal One, have mercy on us.

Glory ..., in Tone VI:

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 One, and Holy Immortal One, have mercy on us.

Now & ever ..., 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.

Then the Great Doxology and after it the Resurrection Troparion:

Before the 1st Hour: Glory ..., Now & ever ..., Gospel Sticheron for the week.

AT LITURGY

Typika and Beatitudes: 6 in the Tone of the week, 4 from ODE VI:

The Master's countenance is depicted, honored with faith, and venerated; whereby the Church regaineth her boldness before God, reverently glorifying the Savior.

The Church of Christ hath been delivered from the darkness of heresy: putting on a robe of gladness, she is clothed in the light of divine grace.

Glory ..., **T**he Orthodox people have regained the light and glory which it had of old, through the decree of the Empress Theodora and her pious son the Emperor Michael.

Now & ever ..., **H**e Who of old commanded Moses to make the ark of the covenant, came to dwell within thee, as if in a noetic ark: He alone is supremely glorified, making thy temple glorious with miracles.

Order of Troparia & Kontakia for a temple dedicated to a Saint/s:

Troparion of the Resurrection, in the Tone of the week.

Troparion of the Feast, in Tone II:

We venerate Thine immaculate icon, O good One, * asking the pardon of our transgressions, O Christ God. * For of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, * that Thou mightest deliver from the slavery to the enemy those Whom Thou hast fashioned. * Therefore in thanksgiving we cry to Thee: * Thou didst fill all things with joy, O our Savior, ** when Thou camest to save the world.

Glory ..., Now & ever ..., Kontakion from the Triodion, in Tone VIII:

The uncircumscribed Word of the Father hath become circumscribed, * taking flesh from thee, O Theotokos, * and He hath restored the sullied image to its ancient glory, filling it with divine beauty. ** This our salvation we confess in deed and word, and we depict it in the holy icons.

Prokeimenon for Tone IV, The hymn of the Fathers: Blessed art Thou O Lord, the God of our Fathers, * and praised and glorified is Thy name unto the ages.

Verse: For righteous art Thou in all which Thou hast done for us

EPISTLE TO THE HEBREWS. (11:24 - 26, 32 - 40)

Brethren: By faith Moses, when he was come to years, 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 in Egypt: for he had respect unto the recompence of the reward. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; 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 violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, 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 had 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.

Alleluia from the Triodion, in Tone VIII:

Verse: Moses and Aaron among His priests, and Samuel among them that call upon His name.

Verse: They called upon the Lord, and He hearkened unto them.

GOSPEL ACCORDING TO ST. JOHN (1:43-51)

At the time: Jesus went forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith 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 saith 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.

Communion Hymn: Praise the Lord from the heavens, praise Him in the highest.

Another Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia, Alleluia, Alleluia.

VESPERS ON SUNDAY EVENING

(There is no chanting of the Psalter)

On “Lord I have cried ...,” 10 Stichera: 4 penitential Stichera in the Tone of the week, and then the following 3 Stichera from the Triodion:

In Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Grant me compunction, and estrangement from evil, * and perfect amendment, * for I am sunk in the depths of carnal passions * and separated far from Thee, O God, the King of all; * and I have no other hope but Thee. * In the abundance of Thy goodness * save me, the prodigal, O Jesus all-Powerful, ** the Savior of our souls

The great Moses, cleansed by fasting, * saw the God for whom he longed. * Eagerly follow his example, O my humble soul; * make haste to cleanse thyself from evil in the day of abstinence, * and so thou shalt behold the Lord who granteth thee forgiveness, ** for He is all-powerful and the Lover of mankind.

In Tone IV, (by Theodore):

Let us now set out with joy upon the second week of the Fast; * and from day to day, O brethren, let us fashion for ourselves, * a fiery chariot as did Elijah the Tishbite, * from the four great virtues; * let us exalt our minds through freedom from the passions; * let us arm our flesh with purity, ** putting to flight and gaining victory over, the enemy.

Then 3 Stichera of the saint of the day from the Menaion;

Glory ..., Now & ever ..., the Theotokion from the Menaion.

Entrance with the censer, “O joyous Light ...”:

Great Prokeimenon: in Tone VIII:

Prokeimenon: O Lord, Thou hast given an inheritance * to them that fear Thy Name.

Verse: From the ends of the earth unto Thee have I cried.

Verse: I shall be sheltered in the shelter of Thy wings.

Verse: So will I chant unto Thy name unto the ages.

And then once more, **O** Lord, Thou hast given an inheritance ...,

At this point the priest (in the Altar) removeth his Phelonion and changeth his Epitrachelion to one of a dark color (black or dark purple); The covers on the Icon-stands and the other coverings in the church are also changed.

After “Vouchsafe O Lord ...”:

Litany: Let us complete ...,

Note: from this point on, the choir singeth the responses according to the penitential Lenten melody.

Aposticha, in Tone VIII:

Come, let us cleanse ourselves with almsgiving * and acts of mercy to the poor, * not sounding a trumpet or making a show of our charity. * Let not our left hand know what our right hand doeth; * and let not vainglory scatter the fruits of our kindness; * but in secret let us call upon Him Who knoweth all secrets: ** Father, forgive us our trespasses, for Thou lovest mankind

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Repeat: **C**ome, let us cleanse ourselves ...

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Of the Martyrs, in Tone VIII:

O martyrs of the Lord, ye hallow every place * and heal all manner of infirmities; * and now we entreat you to pray on our behalf ** that our souls be delivered from the snares of the enemy.

Glory from the Menaion, if there is one, then:

Glory ..., Now & ever ..., in Tone VIII:

Those in heaven hymn thee, * O joyously blessed Mother unwedded, * and we glorify thine inscrutable birthgiving, O Theotokos; ** pray that our souls be saved!

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

In Tone V:

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 Savior of our souls. (Prostration)

Glory ...,

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities, for unto thee is given the grace to pray on behalf of us all. (Prostration)

Now & ever ...;

Pray for us, holy apostles and all ye saints, that we may be delivered from perils and afflictions: for ye are our fervent supplicants before the Savior. (Prostration)

We take refuge beneath thy tender mercy O Theotokos: despise not our supplications in distress: but deliver us from perils, for thou alone art pure and blessed. (No prostration)

Lord Have Mercy (40 Times)

Glory ..., Now & ever ...;

More honorable 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 (master) bless!

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

Reader: **Amen.** **O** Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim (once only)

Priest: **O** Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (**Prostration**)

Priest: **G**lory to Thee, O Christ God our hope, glory be to Thee

Choir: **G**lory ..., **N**ow & ever ..., **A**men., **L**ord, have mercy (**Thrice**), **F**ather (**Master**) bless.

Priest: (The dismissal)