

FORGIVENESS SUNDAY
THE CASTING OUT OF ADAM FROM PARADISE
AT VESPERS

On “Lord I have cried ...,” 10 Stichera: 6 Resurrection Stichera, then:
4 Stichera from the Triodion, in Tone VI:

The Lord my Creator took me as dust from the earth * and formed me into a living creature, * breathing into me the breath of life; * He honored me, setting me as ruler upon the earth over all things visible, * and making me a companion of the angels. * But Satan the deceiver, using the serpent as his instrument, * by means of food seduced me; * separating me from the glory of God * and gave me over to the earth and to the lowest depths of death. ** But, O Master, as Thou art compassionate, call me back again.

I, the wretched one, have cast off the robe woven by God, * and by the counsel of the enemy have disobeyed Thy divine command, * O Lord, I am clothed now in fig leaves and in garments of skin, * condemned to eat the bread of toil, * The earth hath been cursed, bearing thorns and thistles for me. * But, do Thou Who in the last times * wast made flesh of the Virgin, * call me back again ** and bring me into Paradise.

O all-precious Paradise, unsurpassed in goodness, * the tabernacle built by God, * unending gladness and delight, the glory of the righteous, * the beauty of the prophets, * and dwelling-place of the saints, * with the sound of thy rustling leaves pray to the Creator of all: * That He open unto me * the gates which I have closed by my transgression, * and that He may deem me worthy to partake of the Tree of Life ** and of the joy which before I delighted in, when in thee.

Adam was banished from Paradise through disobedience * and cast out from delight, * beguiled by the words of a woman. * Naked he sat outside the garden, lamenting * “Woe is me!” * Wherefore let us all make haste to accept the season of the Fast * and hearken to the teachings of the Gospel, * that by them we may gain Christ’s mercy ** and receive once more a dwelling-place in Paradise.

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

Adam sat before Paradise * and, lamenting his nakedness, he wept: * “Woe is me! By evil persuasion I have been deceived and led astray, * and am now exiled from glory. * Woe is me! * lacking noetic insight I am now naked, and in need. * O Paradise, no more shall I take pleasure in thy joys; * no more shall I look upon the Lord my God and Maker, * for I shall return to the earth from whence I was taken. * O merciful and compassionate Lord, I cry unto Thee: ** Have mercy on me who have fallen.”

Both now ..., Dogmatic Theotokion, in the Tone of the week.

After the Entrance, “O Joyous Light ...”:

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

AT THE LITIYA

At the Litiya Prayers the Sticheron of the Temple, then:

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

The sun hid its rays, * the moon and stars turned to blood, * the mountains were terrified, the hills trembled, * when Paradise was shut, * Adam departed, beating his hands upon his face and saying: ** “I am fallen; O merciful One, have mercy on me.”

Both now ..., in Tone VI:

We mystically sing thy praises O Mary Mother of God, * who art the throne of the most high King, * all-holy Tabernacle, wider than the heavens, * Cherubic chariot, higher than the Seraphim, * the Palace of glory: * for from thee the God of all hath taken flesh and come forth. ** Entreat Him that our souls be saved.

The Resurrection Aposticha in the Tone of the week. Then:

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

Adam was cast out of Paradise through eating. * Seated before the gates he wept, * lamenting with a compunctionate voice and saying: * “Woe is me, what have I suffered wretched as I am! * I transgressed one commandment of the Master, * and now I am deprived of every blessing. * O most holy Paradise, planted for my sake and shut because of Eve, * pray to Him that created thee and fashioned me, * that once more I may take pleasure in thy flowers.” * Upon which the Savior said unto him: * “I desire not the loss of the creature which I have fashioned, * but desire that he should be saved and come to the knowledge of the truth; ** and when he doth come to me I will not cast him out.”

Both now ..., in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation for our souls!

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

○ 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. (Thrice)

Blessing of the loaves.

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

AT MATINS

On “God is the Lord ...,” the usual Troparia, in the Tone of the week:
After the 1st and 2nd readings from the Psalter, The Sessional Hymns of
the Resurrection, in the Tone of the week: Then the Polyeleos and the
following Psalm, in Tone VI:

PSALM 136

By the waters of Babylon, there we sat down and we wept when we remembered Zion. **Alleluia.** **U**pon the Willows in the midst thereof did we hang our instruments. **Alleluia.** **F**or there, they that had taken us captive asked us for Words of song. **Alleluia.** **A**nd they that had led us away asked us for a hymn, saying: Sing us one of the songs of Sion. **Alleluia.** **H**ow shall we sing the Lord’s song in a strange land? **Alleluia.** **I**f I forget thee, O Jerusalem, let my right hand be forgotten. **Alleluia.** **L**et my tongue cleave to my throat, if I remember thee not, **Alleluia.** **I**f I set not Jerusalem above all other, as at the head of my joy. **Alleluia.** **R**emember, O Lord, the sons of Edom, in the day of Jerusalem, **Alleluia.** **W**ho said: Lay waste, lay waste to her, even to the foundations thereof. **Alleluia.** **O** daughter of Babylon, thou wretched one, blessed shall he be who shall reward thee Wherewith thou hast rewarded us. **Alleluia.** **B**lessed shall he be who shall seize and dash thine infants against the rock. **Alleluia (Thrice)**

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 Hymns of compunction, 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.

Both now ..., **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: As 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:

Irmoc: When Israel walked on foot in the sea ...

Refrain: Have mercy on me, O God, have mercy on me.

Come, O wretched soul, and weep today over thine acts, remembering how once thou was stripped naked in Eden and cast out from delight and unending joy.

Refrain: Have mercy on me, O God, have mercy on me.

In Thine abundant compassion and mercy, O Fashioner of creation and Maker of all, Thou hast taken me from the dust and given me life, commanding me to sing Thy praises with Thine angels.

Refrain: Have mercy on me, O God, have mercy on me.

For the sake of the wealth of Thy goodness, O Creator and Lord, Thou didst plant the sweetness of Paradise in Eden, bidding me to take delight of the fair and pleasing, and never-ending fruits therein.

Glory ..., Woe to thee, O my wretched soul! Thou hast received authority from God to take thy pleasure in the joys of Eden, but He commanded thee to not eat the fruit of knowledge. Why then hast thou transgressed the law of God?

Both now ..., O Virgin Birthgiver of God, as a daughter of Adam by birth, and a Parent of Christ God by grace, do thou call me who am banished from Eden.

Katavasia: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

ODE III

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmoc: There is none as holy as Thou...,

Refrain: Have mercy on me, O God, have mercy on me.

The crafty serpent long ago envied my honor and whispered deceit into Eve's ear. Woe is me! for by her I was led astray and banished from the banquet of life.

Refrain: Have mercy on me, O God, have mercy on me.

Foolishly I stretched out my hand and tasted of the tree of knowledge, from which God hath commanded me to in no-wise eat; and I was bitterly cast out from divine glory.

Glory ..., Woe to thee, O my wretched soul! How hast thou not recognized the deception of the enemy? How hast thou not perceived his deceit and envy? For thou art now darkened in mind having transgressed the commandments of thy Creator.

Both now ..., Thou art my hope and protection O pure One, for by thy childbearing thou alone hast covered the ancient fall of Adam, clothing me once again with incorruption.

Katavasia: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Sessional Hymns from the Triodion, in Tone IV:

Adam was cast out from the delight of Paradise: * eating the bitter food and lacking self-constraint, * keeping not the Master's commandment, * and was thereby condemned to work the earth from which he had himself been taken, * eating his bread in toil. * Wherefore let us love abstinence, * that we not weep as he did outside the gates of Paradise, ** but by it may we enter therein.

Glory ..., in Tone IV:

The season of the virtues hath now appeared, * and the judge is at the door. * Let us not be of a sullen countenance, * let us keep the Fast, offering tears, contrition and almsgiving; * and let us cry aloud: * We have sinned more than there are grains of sand in the sea; * but, do Thou O Redeemer of mankind, ** forgive each of us, that we may receive a crown of incorruption.

Both now ..., in Tone IV:

We shall never, O Theotokos, * keep silent nor cease, unworthy though we be, * to praise thy power. * For had we not the protection of thine intercessions, * who would have delivered us from so many dangers? * Who would have preserved us free till now? * We shall never forsake thee, O lady, ** for thou dost always save thy servants from every misfortune.

ODE IV

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmoc: Christ is my power ...,

Refrain: Have mercy on me, O God, have mercy on me.

I, the wretched one, was deemed worthy of honor from Thee O Master in Eden. But alas! I have been deceived by the envy of the devil and cast out from before Thy face!

Refrain: Have mercy on me, O God, have mercy on me.

Weep for me, O ye ranks of angels, beauty of Paradise and glory of the garden: for in my misery I have been led astray and rebelled against God.

Refrain: Have mercy on me, O God, have mercy on me.

O thou blessed meadow, ye gardens planted by God, thou sweetness of Paradise: let your leaves, like eyes, shed tears on my behalf, for I am naked and a stranger to God's glory.

Glory ..., **N**o longer do I see thee, nor delight in thy splendor and divine radiance, O precious Paradise. For having angered my Creator, I am naked and have been driven out into the world.

Both now ..., **O** most holy Lady, open unto all the faithful the gates of paradise, as once they were shut by the transgression of Adam, and open to me the gates of thy mercy.

Katavasia: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

ODE V

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmoc: Illumine with Thy divine light, I pray, O Good One ...

Refrain: Have mercy on me, O God, have mercy on me.

Of old, the enemy who hateth mankind, envied the life of happiness that I had in Paradise, and taking the form of a serpent caused me to stumble, thereby showing me to be a stranger to eternal glory.

Refrain: Have mercy on me, O God, have mercy on me.

I weep and lament in soul, and with mine eyes I shed abundant tears, when I reflect upon, and understand my nakedness, which I have gained from transgressing.

Glory ..., **F**rom the earth I was fashioned by the hand of God, and I, the wretched one, was told that to the earth I shall return again. Who will not weep for me, who am cast out from God's presence, exchanging Eden for Hades.

Both now ..., **W**e the faithful proclaim thee to be the mystical bridal-chamber of glory, O all-immaculate Birthgiver of God. Wherefore I entreat thee O pure One: Raise me up, for I am fallen, and make me a dweller in the bridal-chamber of Paradise.

Katavasia: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recallesh us from the darkness of sin.

ODE VI

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmoc: Beholding the sea of life ...

Refrain: Have mercy on me, O God, have mercy on me.

In Eden Thou didst clothe me with a divinely woven garment O compassionate Savior; but I, the wretched one, having believed the deceiver, have neglected Thy commandment and find myself naked.

Refrain: Have mercy on me, O God, have mercy on me.

O my most wretched soul, through thy carelessness thou hast departed far from God; and depriving thyself of the delight of Paradise, thou hast been separated from the angels, and led down into corruption. O How thou art fallen!

Glory ..., **O** almighty God, have mercy and take pity on the works of Thy hands. I pray Thee O good One, turn not away from me, who hath cut himself off from the choir of Thine angels.

Both now ..., **O** Mary chosen by God, Queen of all, thou didst give birth to the Lord, Redeemer and King of all, whereas I am a prisoner and an exile from Paradise: do thou call me back.

Katavasia: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Kontakion from the Triodion, in Tone VI:

O Master, Guide to wisdom, * Giver of prudent counsel, * Instructor of the foolish and Champion of the poor, * establish, and enlighten my heart. * Grant unto me thy word, O Word of the Father, * for behold! I shall not stop my lips * from crying out to Thee: ** “I am fallen, O compassionate One have mercy on me.”

Ikos: Banished from the delights of Paradise, Adam sat outside and wept, and beating his hands upon his face he said: “I am fallen, in Thy compassion have mercy on me.” When Adam saw the angel drive him out and shut the door of the divine garden, he groaned aloud and said: “I am fallen, in Thy compassion have mercy on me.” O Paradise, share in the sorrow of thy master who hath been brought to poverty, and with the rustling of thy leaves beseech the Creator that He not keep thy gate closed. O compassionate One have mercy on me who am fallen. O Paradise, all-perfect, all-holy and spiritually rich, planted for Adam’s sake and shut because of Eve, beseech God on behalf of the fallen. O compassionate One have mercy on me who am fallen.

SYNAXARION READING

Verse: Let all the earth weep bitterly, with the fathers of our race.

Verse: For it is fallen with those who tasted The sweet fruit of the tree.

On this day we commemorate the fall of Adam the first-formed from partaking of the fruit of Paradise, which our holy and divine Fathers have appointed for the Sunday before Great Lent in order to demonstrate the great healing effect of the fast upon human nature and the great harm of intemperance and disobedience. Setting aside the countless instances of these vices in the world, the Fathers have put forth a vivid example in first-formed Adam, who suffered great harm in his total failure to fast and brought this harm upon our nature. He did not keep the first commandment of a beneficial fast which God had required of mankind, but yielding to the desires of his belly and of the serpent through Eve, he not only did not become godlike, but he gave rise to death, bringing perdition upon all our race. For the sake of Adam’s intemperance the Lord fasted for forty days and was obedient. It was for this reason that the holy Apostles conceived this present forty-day fast, so that as Adam forfeited incorruption through his intemperance, we may regain it through abstinence. Also, as was stated earlier, it was the intent of the Holy Fathers through the Triodion to relate in a condensed form all of God’s acts from the beginning to the end of the world. Since Adam’s transgression and fall through the eating of

the fruit of the tree is the principal cause of the state of mankind, the Fathers exhort us who are observing this commemoration to avoid Adam's sin and to shun intemperance in all things. Now it was on the sixth day that Adam was created by the hand of God after His own image and through His life-giving breath. Receiving God's commandment, he lived in Paradise up until the sixth hour, when he disobeyed God's command and was driven out. And as he stretched out his hand at the sixth hour to touch the fruit, so the new Adam, Christ, at the sixth day and hour stretched out his hands upon the Cross, annulling the sentence of perdition brought about by the former Adam. For he was created in the midst of corruption and incorruption through providence with the freedom of choice. God could have made Adam sinless, yet His providence was to provide for reparation. For this cause He gave His commandment that Adam might partake of all in the garden, save the one tree. Does this not mean that Adam was meant to understand the essence of all created by the divine power, but was not to attempt to understand the essence of the Godhead; That is to say God commanded Adam to concern himself with all other elements and qualities, reasoning with his mind to the glory of God; for this is true nourishment. But he was not to search for the divine essence: God, who He is, where He is and how He brought all things into being out of nothingness. Yet to his own harm Adam, having no care for the other things, sought to examine God and to determine His essence; and since he was not perfect but still a simple child, he failed in his undertaking, when through Eve Satan planted in him the desire of becoming Godlike. Some say that the tree of disobedience was a fig tree, and becoming aware of their nakedness, Adam and Eve used its leaves to cover themselves. For this reason Christ cursed the fig tree as the cause of that disobedience, attributing to it a sort of resemblance to sin. For having transgressed becoming clothed in mortal flesh and receiving the curse, Adam was driven from Paradise. And at God's command a flaming sword guarded its gates. Adam sat before the gates of Paradise and lamented the many blessings he had lost in his failure to observe a timely fast. And through him the entire race shared in that sentence, until our Creator, taking pity on our nature which because of Satan was perishing, was born of the Holy Virgin and lived an exceptional life, showing us the path away from the devil, that is abstinence and humility, and valiantly gaining the victory over the deceiver, returned us to our former state. In their desire to lay all these events before us, the God-bearing fathers have begun with the Old Testament: the creation of the world, the fall of Adam through the eating of the fruit, which we commemorate today, and later on the words of

Moses and the prophets and the poetry of David, which impart grace. Afterwards in order the events of the New Testament, of which the first is the Annunciation, which almost always occurs during Lent through God's ineffable providence, the raising of Lazarus, Palm Sunday, the reading of the sacred Gospels during Holy Week, and the profound texts of the holy and saving Passion of Christ. After this the Resurrection and the rest up to the descent of the Holy Spirit read in the book of Acts, how this event became a proclamation that assembled all the saints together, for in the book of Acts the Resurrection is confirmed through signs and wonders. Since we have so suffered from Adam's failure to keep the fast, this event is commemorated today at the beginning of Great Lent, so that keeping in mind the enormous evil brought about by Adam's intemperance, we may make joyful haste to accept and keep the fast. And as Adam sinned in his desire to become godlike, we may thereby receive godliness through fasting, tears and humility until God visits us; for without these it is impossible to regain that which we have lost. It should be also noted that the holy forty-day fast is the tenth part of the entire year. Since out of indolence we are not willing to fast constantly or to rid ourselves of evil habits, the Apostles and divine Fathers have passed down the Fast to us as a sort of first offering of the harvest of our lives. And as we have acted inappropriately for the entire year, we may now cleanse our souls through fasting, contrition and humility. We should keep the Great Fast with the utmost care. For as there are four seasons in the year, so there are four fasts. Yet the divine Apostles have entrusted Lent to us as the greatest of the fasts, since it honors the Holy Passion of Christ, His fast and His glorification. Moses also fasted forty days before he received the Law, also Elijah, Daniel and all who found favor in God's sight. Adam illustrates for us the benefit of the fast as opposed to intemperance. For this reason Adam's banishment from Paradise was appointed by the Holy Fathers to be commemorated on this day.

In Thine ineffable compassion, O Christ our God, make us worthy of the nourishment of Paradise, and have mercy on us, as Thou alone lovest mankind.
Amen.

ODE VII

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmoc: An Angel made the furnace throw dew ...

Refrain: Have mercy on me, O God, have mercy on me.

O Lord Who rulest over all the ages, Who by Thine own will created me, through the envy of the crafty serpent of old I have been beguiled, and angered Thee O Savior: despise me not, O God, but do Thou call me back.

Refrain: Have mercy on me, O God, have mercy on me.

Woe is me, in place of wearing a robe of light, I am clothed in a garment of shame. I weep from my loss, O Savior, and with faith cry to Thee O good One: despise me not, O God, but do Thou call me back.

Glory ..., **T**he evil serpent in his envy hath wounded all my soul and caused me to be banished from the delight of paradise, but O Compassionate Savior: despise me not, since Thou art God, and call me back.

Both now ..., **O** all-immaculate One, in thy tender compassion accept mine entreaty; and grant me forgiveness of mine offenses O pure One, for fervently I cry aloud with tears: despise me not, O good One, but do thou call me back.

Katavasia: **An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.**

ODE VIII

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmoc: **Thou didst make flame sprinkle the Saints with dew ...**

Refrain: Have mercy on me, O God, have mercy on me.

Of old, Thou didst honor the work of Thy hands with every kind of gift, O Lover of mankind, but, woe to me! the wicked serpent hath deceived us with seductive whispering, stripping us of the blessings we had received.

Refrain: Have mercy on me, O God, have mercy on me.

Why hast thou hearkened to bitter counsel and disobeyed the divine command? Woe to thee, O miserable soul, thou hast grieved God! even though thou wast created to ever glorify Him with the angels.

Refrain: Let us bless the Father, Son, and Holy Spirit, the Lord!

Thou wast the appointed lord over creeping things and wild beasts: why then hast thou conversed with the destroyer of souls? And why hast thou taken the deceiver's counsel as truth?, wretched is thy deception, O my soul!

Both now ..., O Mary, we hymn thee who art full of the grace of God, tabernacle of the Light and dwelling-place of the incarnate God. Wherefore shine upon me who am grievously darkened by the passions, the light of mercy, thou Hope of the hopeless.

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

Katavasia: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

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: It is impossible for mankind to see God ...

Refrain: Have mercy on me, O God, have mercy on me.

Having taken my fill, and tasted of the fruit of knowledge in Eden, it seemed sweet to me, but the end of it was bitter. Woe to thee, wretched soul! See how uncontrolled desire hath made thee an exile from Paradise!

Refrain: Have mercy on me, O God, have mercy on me.

O God of all, Lord of mercy, look down compassionately upon my humility, and cast me not far away from Eden; but may I see the glory from which I have fallen, and hasten with lamentations to regain that which I have lost.

Refrain: Have mercy on me, O God, have mercy on me.

I lament, I groan and weep, seeing the cherubim with the sword of fire guarding the gate of Eden from all transgressors. Woe is me! a transgressor, for I cannot enter therein O Savior, unless Thou dost grant it to me.

Glory ..., I put my trust in the abundance of Thy mercies O Christ Savior, and in the Blood from Thy divine side; for through Thy Blood Thou hast sanctified the nature of mortal man, O good One, opening unto those that serve Thee the gates of Paradise which were formerly closed to Adam.

Both now ..., O unwedded virgin Theotokos, thou impassable door of life, by thy prayers open unto me the locked gates of paradise, that I may glorify thee, who after God, art my helper and most powerful refuge.

Katavasia: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

The small litany:

Then, “Holy is our God ...”: (Thrice)

Exapostilarion for the Resurrection Gospel of the week, then:

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

I, the wretched one O Lord, have disobeyed Thy commandment, * and having been stripped of glory, am filled with shame. * Woe is me! who hath been banished from the sweetness of Paradise. * O merciful One, have mercy on me ** who hath been justly deprived of Thy good things.

Both now ..., Another from the Triodion:

We were once banished, O Lord, from Paradise, * through eating from the Tree; * but Thou hast led us back again, O my God and Savior, * through Thy Cross and Passion. * Do Thou strengthen us by these, that we may keep the Fast in holiness * and worship Thy divine arising, the Passover of salvation, ** by the prayers of her who gave birth to Thee.

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

Then these 4 Stichera from the Triodion, in Tone V:

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

“**W**oe is me” lamented Adam crying aloud: * “For the serpent and the woman have deprived me of my boldness before God, * and through eating of the tree I have become an exile from the joys of paradise.” * “Woe is me! I can no more endure the shame. * From the counsel of the evil-one, * I who was once king of all earth’s creatures fashioned by God, * have now become a prisoner. * I who was once clothed in the glory of immortality * must now, as a mortal, wrap myself miserably in the skin of mortality. * Woe is me! who will participate with me in my sorrow? * But, O Lover of mankind, Who hast fashioned me from the earth and art clothed in compassion, ** do Thou deliver me from the works of the enemy and save me.”

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

The arena of the virtues hath been opened, * let all who wish to struggle now enter therein, * girding themselves for the noble struggles of the Fast; * for those that strive lawfully are justly crowned. * Taking up the armor of the Cross, * let us make war against the enemy. * Let us have as our invincible rampart - the Faith, * and as our breastplate - prayer, * and as our helmet - almsgiving; * and in place of a sword let us make use of fasting * which doth cut away every evil from our heart. * If we do this, we shall receive the true crown from Christ the King of all, ** at the day of Judgment.

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

Tone VI: Adam was driven out of Paradise, * having eaten food as one disobedient; * Moses was a God-seer, * because he had cleansed the eyes of his soul by fasting. * Wherefore, longing to dwell in Paradise, * let us abstain from all needless food; * and if we desire to see God, * let us like Moses fast the forty-day fast, with sincere intercessions, patiently praying. * Let us calm the passions of our soul, * and subdue the rebelliousness of the flesh. * With light step let us set out upon the path to heaven, * where the choirs of angels with never-silent voices * hymn the praises of the undivided Trinity, * beholding the unsurpassed beauty of the Master. * O Son of God, Giver of Life, in Thee we set our hope: * Deem us worthy of a place there with the angelic hosts, * by the intercessions of her who bore Thee, O Christ, ** of the apostles and the martyrs and of all the venerable saints.

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

In Tone VI: The time is now at hand * to start upon the spiritual contest, * to gain victory over demonic powers. * to put on the armor of abstinence, * to clothe ourselves in the glory of the angels. * to stand with boldness before God. * By which things Moses spoke to the Creator, * hearing the voice of the invisible One. * By which things also O Lord, * grant that we may worship Thy Passion ** and Thy Holy Resurrection, O Lover of mankind.

Glory ..., in Tone VI:

The time is now at hand * to start upon the spiritual contest, * to gain victory over demonic powers. * to put on the armor of abstinence, * to clothe ourselves in the glory of the angels. * to stand with boldness before God. * By which things Moses spoke to the Creator, * hearing the voice of the invisible One. * By which things also O Lord, * grant that we may worship Thy Passion ** and Thy Holy Resurrection, O Lover of mankind.

Both now ..., 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 the Resurrection Troparion:

Before the 1st Hour: Glory ..., Both now ..., Gospel Sticheron for the week.

AT LITURGY

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

In Eden Thou didst clothe me with a divinely woven garment O compassionate Savior; but I, the wretched one, having believed the deceiver, have neglected Thy commandment and find myself naked.

O my most wretched soul, through thy carelessness thou hast departed far from God; and depriving thyself of the delight of Paradise, thou hast been separated from the angels, and led down into corruption. O How thou art fallen!

Glory ..., O almighty God, have mercy and take pity on the works of Thy hands. I pray Thee O good One, turn not away from me, who hath cut himself off from the choir of Thine angels.

Both now ..., O Mary chosen by God, Queen of all, thou didst give birth to the Lord, Redeemer and King of all, whereas I am a prisoner and an exile from Paradise: do thou call me back.

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

Troparion of the Resurrection

Troparion of the Temple

Glory ..., Kontakion of the Temple

Both now ..., Kontakion from the Triodion, in Tone VI

O Master, Guide to wisdom, * Giver of prudent counsel, * Instructor of the foolish and Champion of the poor, * establish, and enlighten my heart. * Grant unto me thy word, O Word of the Father, * for behold! I shall not stop my lips * from crying out to Thee: ** “I am fallen, O compassionate One have mercy on me.”

Prokeimenon for in Tone VIII: Make your vows * and pay them to the Lord our God.

Verse: In Judea is God known; His name is great in Israel.

EPISTLE TO THE ROMANS (13:11B - 14:4)

Brethren: know ye that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord

Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Alleluia from the Triodion, in Tone VI:

Verse 1: It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High.

Verse 2: To proclaim in the morning Thy mercy, and Thy truth by night.

GOSPEL ACCORDING TO ST. MATTHEW (6:14-21)

The Lord said: if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

Communion Verse: Praise ye the name of the Lord in the heavens, praise him in the highest: 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:

By Joseph, in Tone II:

Let us all make haste to humble the flesh by abstinence, * as we set out upon the divine and unblemished Fast; * and with prayers and tears let us seek out our Salvific Lord. * Laying aside all memories of wicked things, * let us cry aloud: We have sinned against Thee, *; save us as Thou didst the men of Nineveh * in days of old, O Christ King, * and in Thy compassion * make of us dwellers in Thy heavenly Kingdom.

I despair of myself, when I think of my works O Lord, * for I am deserving of every punishment. * I perceive that I have despised Thy precious commandments * and lived out my life like the Prodigal. * Therefore I beseech Thee: * cleanse me in the waters of repentance, * and through prayer and fasting make me radiant, * as Thou alone art merciful; * turn not away from me, * benefactor of all, * O supremely good One.

By Theodore, in Tone II:

Let us joyously begin the season of the Fast, * and prepare ourselves for spiritual struggles. * Let us purify our soul and cleanse our flesh; * and as we fast from food, let us abstain also from every passion. * Taking pleasure in the virtues of the Spirit may we persevere with love, * and so be deemed worthy to behold the all-honorable Passion of Christ God, * and His holy Pascha, * rejoicing with noetic joy.

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

Glory ..., Both now ..., the Theotokion from the Menaion.

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

The Great Prokeimenon: in Tone VIII:

Prokeimenon: Turn not Thy countenance away from Thy servant, for I am afflicted; quickly hearken unto me. * Attend unto my soul and deliver it;

Verse 1: May Thy salvation, O God, be quick to help me.

Verse 2: Let beggars behold it and be glad.

Verse 3: Seek after God, and your soul shall live.

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 chanteth the responses according to the penitential Lenten melody.

On the Aposticha, these Stichera in Tone IV:

Thy grace hath shone forth, O Lord, * making our souls radiant. * Behold, now is the acceptable time: * behold, now is the time of repentance. * Let us cast off the works of darkness and clothe ourselves in an armor of light, * that having sailed across the great sea of the Fast, * we may reach the third-day Resurrection * of our Lord and Savior; Jesus Christ, ** Who doth save our souls.

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: Thy grace hath shone forth, O Lord ...

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 holy martyrs, in Tone IV:

Thou art glorified in the memorials of Thy saints, * O Christ God: * we beseech Thee, that by their intercessions ** Thou wilt send down upon us Thy great mercy.

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

Glory ..., Both now ..., in Tone IV:

The ranks of angels glorify thee, O Mother of God, * for the all-pure One hath given birth to God, * who doth dwell together with the Father and the Spirit, * who from nothing created the angelic hosts * by an act of His will. * Entreat Him, all-pure One, * to save and illumine the souls of those * who in Orthodox manner ** hymn thy praises.

“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)

Both now ...,

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 ..., Both now ...,

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: Glory to Thee, O Christ God our hope, glory be to Thee

Choir: Glory ..., Both now ..., Amen, Lord, have mercy (Thrice), father (master) bless.

Priest: (The dismissal)

Then followeth the ceremony of mutual forgiveness. The priest standeth beside the analogion, and the faithful come up one by one and venerate the Icon, after which each makeeth a prostration before the priest, saying: "Forgive me, a sinner." The priest also maketh a prostration before each, saying the same words; and then the other receiveth his blessing and kisseth his hand. Meanwhile the choir singeth quietly the Irmoi of the Canon at Paschal Matins or else the Paschal Aposticha. (Let God arise ..., etc.) After receiving the priest's blessing, the faithful ask forgiveness of one another. When all have asked forgiveness, the priest sayeth: By the prayers of our holy fathers ..., and thus the service of forgiveness endeth.