

FIFTH SUNDAY IN GREAT LENT
COMMEMORATION OF OUR VENERABLE MOTHER MARY OF EGYPT
AT VESPERS:

On “Lord I have cried ...,” 10 Stichera: 6 Resurrection Stichera.

And 4 Stichera from the Triodion, in Tone VIII;

The pollution of past defilements * prevented thee from gazing upon the precious Cross * but thy spiritual awareness * and the actions of thy divinely-wise conscience * turned thee to a better way of life. * And, having cast thine eyes upon the icon of the blessed Maiden of God, * and repenting of all thy previous transgressions, * O all-praised one, * with boldness thou didst venerate the precious Cross. (**Twice**)

Having worshipped at the holy places with great joy, * thou didst receive that which was most beneficial for salvation * on the journey of the virtues, * and with haste thou didst undertake * the journey chosen by thee. * Crossing the stream of the Jordan, * with eagerness going to live in the dwelling-place of the Baptist; * and taming the brutish passions by thy way of life, * thou didst boldly bring into subjection, * O ever-memorable Mother, * the rebelliousness of the flesh.

Having gone to dwell in the desert wilderness, * thou didst wipe the passions from thy soul, * and inscribing thereupon * the likeness of the most supreme image of God, * thou didst become a reflection of the virtues, * receiving whatsoever thou didst ask, * such as traversing the waters with ease O blessed one, * and being raised up from the earth by thy prayers unto God. * And now, all-glorious Mary, * since thou hast great boldness before Christ * entreat Him on behalf of our souls.

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

The power of Thy Cross, O Christ, * hath wrought great wonders, * for the woman who was once a harlot, * through ascetic endeavors * followed the life of abstinence, * from whence having cast aside her weakness, * she bravely stood in opposition to the devil; * wherefore carrying the prize of victory, * she ever intercedeth on behalf of our souls.

Both now ..., 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:

The sensual desires of thy soul and the passions of thy flesh * didst thou slay with the sword of abstinence; * thy sinful thoughts didst thou stifle by silence. * With the streams of thy tears thou didst wholly water the desert wilderness, * blossoming forth for us the fruits of repentance: * Wherefore, O venerable one, we celebrate thy memory.

Both now ..., 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 didst bear the Savior of our souls. (**Thrice**)

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

AT MATINS

On “God is the Lord ...,” the Resurrection Troparion, (Twice)

Glory ..., Troparion to the venerable mother, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Mary.

Resurrection Theotokion, in Tone VIII:

Both now ..., **O** Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, **O** Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, **O** our Savior!

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 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 first canon from the Triodion, in Tone VIII:

Irmos: Having passed through the water as upon dry land ...,

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

Thou hast abandoned me due to mine abundant lusts, having each day taken enjoyment in them like the rich man. Wherefore I pray unto Thee O Savior; deliver me from the fire as Thou didst once deliver Lazarus.

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

I am clothed in sensual pleasures, O Savior, like the rich man who once vested himself in fine linen, gold, and golden clothing, but send me not into the fire, as Thou didst him.

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

Having taken pleasure in the riches and sweet things of this corruptible life, the rich man of old was condemned to torments, whereas the needy Lazarus obtained consolation.

Refrain: Most holy Theotokos save us.

The hosts of angels and mortals ceaselessly praise thee O Mother unwedded for thou didst carry their creator as a babe in thine arms.

Of the venerable mother, in Tone VI:

Irmos: He Who in ancient times hid the pursuing tyrant ...,

Refrain: Venerable Mother Mary, Pray to God for us.

With love I celebrate thy light-giving and holy memory, do thou send down to me the unapproachable light of Christ O venerable one, before Whom thou dost now stand, and deliver me from the manifold temptations of life.

Refrain: Venerable Mother Mary, Pray to God for us.

He Who fled unto the Egyptians in the flesh, the un-circumscribable and eternal One, hath revealed thee to be a most radiant beacon issuing forth from whence He once dwelt; Egypt.

Glory ..., Not knowing the divine commandments, thou didst sully the divine image of God within thee, but, O all-praised one, through divine providence, thou didst cleanse it once again, rendering thyself godlike by thy godly actions, O venerable one.

Both now ..., O my God, great is Thy loving-kindness, and ineffable Thy condescension! For, by the intercessions of Thy Mother, Thou didst render the former harlot as pure and spotless, as the angels.

Katavasia: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

ODE III

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion, in Tone VIII:

Irmos: Thou art the strengthening of all who come to Thee ...,

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

O Christ, as Thou didst save Lazarus from the flames, do Thou also deliver me, Thine unworthy servant, from the fire of Gehenna.

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

O Lord, in passions and lusts I am as wealthy as the rich man, yet in my lack of virtues I am as poor as Lazarus. But do Thou save me.

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

The rich man clothed himself in scarlet and fine linen - lusts and sins, for which sake he was cast into the flames.

Refrain: Most holy Theotokos save us.

Grant unto us help, by thine intercessions O all-pure one, who canst deliver us from every evil circumstance.

Of the venerable mother, in Tone VI:

Irmos: When the creation beheld Thee ...,

Refrain: Venerable Mother Mary, Pray to God for us.

Thou didst draw near to the gates of destruction by thine inexcusable actions; but He Who of old, by the power of His Godhead, smashed to pieces the gates of Hades, opened unto thee the gates of repentance, O all-honored one; for He Himself is the Gate of life.

Refrain: Venerable Mother Mary, Pray to God for us.

She who was once a weapon of sin, O Longsuffering One, hath now been revealed to be a weapon of Thy Cross, O Compassionate One, for by venerating it, she conquered all the weapons and cunning of the devils.

Glory ..., He who shed His own blood as a ransom for the sake of all, in the waters of thy tears cleansed thee who wast grievously sickened with the leprosy of thy wicked deeds, for He is the cause of all that is.

Both now ..., That which hath come to pass within Thee, O Virgin, transcends description: For the Word of the Father came to dwell within Thee, granting by His word alone, the remission of sins unto all those who transgress.

Katavasia: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Kontakion of the venerable mother, in Tone III:

Thou wast once defiled with all manner of impurities, * but today through repentance thou hast become the Bride of Christ. * desiring to follow the life of the angels, * thou didst cast down demons by the weapon of the Cross: * For which sake O all-glorious Mary, * thou art a bride of the Kingdom.

Ikos: As the lamb and daughter of Christ we now praise thee in our hymns, O ever-memorable Mary. Sprung from the race of the Egyptians, thou didst flee from all their delusions and alone offered thyself to the Church as an example of perfection, in abstinence and prayer struggling above that which is the measure of man's nature, wherefore the only Pantocrator hath exalted thee, thy life and actions, O most-glorious Mary.

Sessional Hymns in Tone VIII:

Spec. Mel.: "Of the Wisdom ...";

All the rebelliousness of the flesh didst thou subdue by thine ascetic labors, * showing the manly wisdom of thy soul. * Desiring to behold the Cross of the Lord, O all-honored one, * thou didst crucify thyself to the world, * eagerly seeking to emulate the angels in their way of life. * Wherefore with faith we honor thy memory, O all-blessed one, * and beseech thee to pray on our behalf, * that we may be granted the full remission of our sins ** by thine intercessions.

Glory ... Both now ..., Let us hymn the heavenly gate and ark, * the all-holy Mountain and the Cloud of light, * the heavenly Ladder and the spiritual Paradise, * the Deliverance of Eve and the great Treasure of the whole world. * For through her was wrought the salvation of the world * and the remission of man's ancient sins. * Wherefore we cry aloud unto her: * "Pray to thy Son and God, * that remission of sins be granted to those ** who devoutly worship thine all-holy offspring."

ODE IV

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion, in Tone VIII:

Irmos: I have heard, O Lord, the mystery of Thy plan ...,

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

The rich man took delight in sumptuous food and raiment, while Lazarus longed to be fed with the crumbs that fell from his table.

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

With their tongues the dogs licked the sores of Lazarus the beggar, showing themselves to be more compassionate to the poor than the rich man.

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

Before the gates of the rich man, O Savior, Lazarus once lay wretched and suffering from his wounds, but now he is glorified.

Refrain: Most holy Theotokos save us.

Beseech Him whom thou didst bear, O most pure one, that those who hymn thee may be saved from the machinations of the deceiver, for thou alone art our sure protector.

Of the venerable mother, in Tone VI:

Irmos: Foreseeing Thy divine self-emptying upon the Cross ...,

Refrain: Venerable Mother Mary, Pray to God for us.

O Creator of the mortal nature of man, since Thou art a fount of mercy and a wealth of compassion, O Lover of mankind, Thou didst have compassion upon her that fled unto Thee for refuge, snatching her away from the destroying beast.

Refrain: Venerable Mother Mary, Pray to God for us.

Hastening to see the Cross, thou wast illumined by its effulgence O Mary, and having communed with it, by the divine manna of Him who was crucified thereon, thou didst become crucified to the world O right wondrous one.

Glory ..., **P**reviously guilty of leading many astray by wicked lust, thou dost now shine forth like the sun, manifesting thyself as a guide to all transgressors, O venerable one.

Both now ..., **T**hou hast surpassed the mind of the noetic heavenly powers of the King of all; for transcending the laws of nature, O pure one, Thou didst give birth to the Lawgiver and Fashioner of all things.

Katavasia: He who sitteth in glory upon the throne of the Godhead, *
Jesus the true God, * is come in a swift cloud * and with His sinless hands
he hath saved those who cry: * Glory to Thy power, O Christ.

ODE V

The appointed canons from the Oktoechos. Then:
The first canon from the Triodion, in Tone VIII:

Irmos: O Light that never sets ...,

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

When the rich man saw Lazarus resting in the bosom Abraham, rejoicing in light and glory, he cried aloud: “O Father Abraham, have mercy on me, for I am condemned to the fire and my tongue doth burn in bitter torment.”

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

“During thy life,” said Abraham to the rich man, “thou didst rejoice living sumptuously; wherefore thou art now eternally tormented in the fire, while Lazarus the beggar rejoiceth in unending gladness.”

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

The life of the rich man was one of delusion in pleasure, and I, like the rich man, also live a sumptuous life, but I beseech of Thee compassion, O Lover of mankind, that I may be delivered from the fire, as Thou didst once save Lazarus.

Refrain: Most holy Theotokos save us.

Possessing maternal boldness before thy Son, O all-pure one, we beseech thee who art from our lineage, turn not away from us, for thee alone do we Christians bring before the Lord, as a God-pleasing intercessor on our behalf.

Of the venerable mother, in Tone VI:

Irmos: Thy Theophany, O Christ, the Unwaning Light ...,

Refrain: Venerable Mother Mary, Pray to God for us.

Moses once shone in glory on Mount Sinai, for having mystically beheld the most glorious hind-parts of God, he himself became a reflection of the strange mystery; and now, fervently falling down before the image of the most-pure one, the vessel which contained the Manna from heaven, Mary undertakes the angelic life.

Refrain: Venerable Mother Mary, Pray to God for us.

Having longed, like the psalmist, to see the majesty of the temple, the noetic tabernacle of Thy glory, she who defiled the temple cried; “by the noetic prayers O Christ, and of her who became Thy temple, without knowing a man, make me a temple of the all-creating Spirit.”

Glory ..., **W**ith the baited hook of the flesh, she caught the eye of many, and by short-lived sensual pleasure she made them food for the devil, but in truth having been caught by the divine grace of the precious Cross, she became the most sweet food of Christ.

Both now ..., **H**aving learnt of the mystery concerning thee, the choir of the prophets hath, with mystical divinely spoken words O most-pure one, prophesied concerning thee in many ways. And now Mary, having fallen down before the most pure image of thee, the Vessel that received the divine Manna, she hath become a sure intercessor for us sinners before God.

Katavasia: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

ODE VI

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion, in Tone VIII:

Irmos: Cleanse me, O Savior ...,

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

The rich man condemned himself to the flames of fire by his life of pleasure; but Lazarus the poor man chose poverty in this present life, and so was deemed worthy of unending joy.

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

Lazarus was deemed worthy to dwell in the bosom of Abraham, enjoying eternal life, O Christ; but the rich man was condemned to the fire, to be tormented in both soul and body.

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

The rich man was condemned to the fire because of Lazarus, do Thou condemn me not, wretched as I am, but I pray Thee O Lover of mankind, grant me, like Lazarus, O Lord, Thy light.

Refrain: Most holy Theotokos save us.

May we be delivered from grievous sins, by thy prayers O pure Mother of God, and may we be granted the divine enlightenment of the Son of God, who ineffably took flesh from thee.

Of the venerable mother, in Tone VI:

Irmos: **Jonah was caught but not held ...,**

Refrain: **Venerable Mother Mary, Pray to God for us.**

The armies of the angels rejoice, O holy Mary, seeing in thee a life equal to their own, and crying out they give glory to the Lord.

Refrain: **Venerable Mother Mary, Pray to God for us.**

The host of dark spirits tremble at the strength of thy patient endurance, marveling at how a woman naked and alone, hath been able to wondrously overcome them.

Glory ..., **T**hou hast shone forth like the sun O all-praised Mary, illumining the desert with thy wonders, do thou also make me radiant with light.

Both now ..., **T**he angels, illumined by the glory of thine Offspring, O Virgin, proclaim to all; peace on earth and good will toward mankind.

Katavasia: **Celebrating the divine and solemn feast * of the Mother of God**
*** O ye divinely wise, * let us come, clapping our hands, * and glorify God**
who was born of her.

Kontakion and Ikos of the Resurrection in the Tone of the week
SYNAXARION READING

Verse: **The spirit departed, the flesh was left untended long ago;**

Verse: **Hide, O Earth, the mortal bones of Mary.**

On this day, the fifth Sunday of the Fast, we have been enjoined to make commemoration of our righteous Mother Mary of Egypt.

She, while yet twelve years of age, came to Alexandria unbeknownst to her parents, and there lived a profligate life for seventeen years. Afterwards, being moved by curiosity, she departed with many other worshippers for Jerusalem, in order to be present for the Exaltation of the Precious Cross. There, she gave herself over to every form of licentiousness and impropriety, and dragged many others down to the depths of destruction. On the day in which the Cross was exalted, she, when she desired to enter the church, felt some invisible power preventing her from passing through the entrance, though she tried a third and even a fourth time, and though the multitude that was with her passed through the same entrance unhindered. Because her heart was wounded by this, she decided to change her life, and to propitiate God through repentance. And thus when she returned to the church, she entered easily therein. After venerating the

Precious Cross, that very day she withdrew from Jerusalem, passed over the Jordan, entered the inner regions of the desert, and there she lived the hardest life, a super-human life, for forty-seven years, praying alone to God alone. Concerning the end of her life: After meeting a certain monastic, Zosimas by name, and fully recounting to him her life from the beginning, she begged him to bring to her the spotless mysteries for Communion. And he did this very thing the following year, on Holy Thursday. The year after that Zosimas, coming once again, found her dead, stretched out upon the earth; and beside her was written the following: "Abba Zosimas, bury here the body of wretched Mary. I departed in death the very day in which I communed of the spotless mysteries. Pray for me." Her death took place in the year 378. The memory of this righteous woman is celebrated on the first of every April; but the same is also appointed for today, since the end of the sacred forty-day fast now draws near, in order to rouse the slothful and the sinners unto repentance, since they have an example in her, the Saint who is being celebrated.

Through her intercessions, O God,
have mercy on us and save us.
Amen.

ODE VII

The appointed canons from the Oktoechos. Then:
The first canon from the Triodion, in Tone VIII:

Irmos: The Hebrew youths did boldly tread ...,

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

Like Job of old, who sat on a dung heap full of decaying filth and worms, Lazarus lay before the gates of the rich man, crying: "O God of our fathers, blessed art Thou."

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

An outcast at the gate of the heartless rich man, Lazarus of old, longed for the crumbs that fell from his table, yet no man gave to him; and in place of this he was granted to dwell in the bosom of Abraham.

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

O my Christ, I pray Thee, deliver me from the lot of the heartless rich man, and number me with Lazarus the poor man, that I may be deemed worthy to cry unto Thee with thanksgiving "O God of our fathers, blessed art Thou."

Refrain: Most holy Theotokos save us.

Thou didst appear incarnate from the virginal womb for our salvation. Wherefore we acknowledge Thy mother as the Theotokos, and with thanksgiving cry aloud: "O God of our fathers, blessed art Thou."

Of the venerable mother, in Tone VI:

Irmos: O ineffable wonder! He Who delivered the holy Children ...,

Refrain: Venerable Mother Mary, Pray to God for us.

Wise Zosimas, greatest among the fathers, wandered in the desert wilderness and was counted worthy to see the venerable mother, and cried aloud; "O God of our fathers, Blessed art Thou."

Refrain: Venerable Mother Mary, Pray to God for us.

"For what O father", said the venerable one to the staretz "didst thou come to see a woman who is a stranger to every manner of virtuous action" and she cried aloud; "O God of our fathers, Blessed art Thou."

Glory ..., Thou didst put to death O blessed one, the rebelliousness of thy passions, and now having striven to the safe haven of passionlessness thou dost cry aloud; "O God of our fathers, Blessed art Thou."

Both now ..., In ways transcending speech, O most-pure one, Thou didst conceive while yet remaining a virgin, and didst bring forth into the world the salvation, Christ our God. Wherefore we and all the faithful magnify Thee in songs.

Katavasia: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

ODE VIII

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion, in Tone VIII:

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze ...,

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

In clothes of scarlet raiment, fine linen and purple, the rich man of old splendidly clothed himself in wretchedness, while the poor man Lazarus lay a pitiable outcast at his gate, longing to eat the crumbs that fell from the rich man's table; and no man gave to him. But now he reigneth with Christ in glory.

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

Lazarus lay at the gates of the rich man, his body putrid with sores: He longed to eat, and no man gave him food; but the dogs, moved by compassion, licked his sores and wounds. Wherefore he hath been deemed worthy of joy in Paradise.

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

I have grown rich in sensual pleasures, like the rich man of old, clothing himself each day in scarlet; and I have condemned myself by taking pleasure and being deceived by the sweet things of this life, O Compassionate One. Wherefore I pray to Thee, O Christ, deliver me from the eternal fire throughout all ages.

Refrain: Most holy Trinity our God glory be to Thee.

The threefold light of the Godhead shineth with a single radiance, from one Hypostatic essence, The Father without beginning, the Son of the same essence as the father, and the co-enthroned consubstantial Spirit, O ye children bless, ye priest praise, and ye peoples supremely exalt throughout all ages.

Of the venerable mother, in Tone VI:

Irmos: Be ye astonished and afraid, O heaven ...,

Refrain: Venerable Mother Mary, Pray to God for us.

He Who searcheth the depths of the heart, and who, before we came into being, foreseeth all things concerning us, hath freed from a life of bondage the woman who fled to Thee, O Savior; in need of Thy love for mankind she cried out to Thee with never-silent voice: "O ye priests bless Him, and ye people supremely exalt Him throughout all ages."

Refrain: Venerable Mother Mary, Pray to God for us.

O Honorable is the change of life, that hath brought thee to a better way! O divine the love that hath taught thee to despise the sensual pleasures of the flesh! O all-praised Mary, fervent and divine in the faith, which we faithfully praise and supremely exalt throughout the ages.

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

Thou didst receive a recompense for thy sufferings, and a reward for thy labors, O honored Mary, by which thou didst slay the murderous enemy: and now with the angels thou dost cry aloud with never-ceasing hymns supremely exalting Christ throughout the ages.

Both now ..., For the sake of His goodness the Lord of all the ages hath completely renewed me within thy womb, O pure one, without commingling that which is unique to each nature. Wherefore, as the cause of our salvation, with hymns we praise thee throughout all ages.

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

Katavasia: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him 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 first canon from the Triodion, in Tone VIII:

Irmos: With never ceasing praises we magnify thee ...,

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

I pray Thee, O Christ, make me like Lazarus the beggar, banishing my desire for sensual pleasure, since Thou art God in essence: and make me as wealthy as the rich man, only, in the virtues, that with faith I may magnify Thee in hymns.

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

Rich and unmerciful, my mind hath despised faith in Thy commandments, O Lover of mankind, and been cast out before the gates. But since Thou art a fellow sufferer, and lovingly compassionate, raise it up as once Thou didst raise up Thy friend Lazarus, who was four days dead.

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

All have learnt the meaning of this parable of the Lord, let us, the faithful despise the lack of compassion of the rich man, that we may escape torments, and eternally rejoice in the bosom of Abraham.

Refrain: Most holy Theotokos save us.

The invisible God hast thou carried in thine arms, He who is praised in the heavens and by all of creation, by thee we have been granted salvation at all times, wherefore with faith we magnify thee.

Of the venerable mother, in Tone VI:

Irmos: Weep not for Me, O Mother ...,

Refrain: Venerable Mother Mary, Pray to God for us.

Thou didst more easily endure thy labors in the wilderness; strengthened by the almighty strength of Christ, quenching the impure thoughts that came to thee, by the streams of thy godly tears, O mother, the summit of ascetics and glory of the venerable saints.

Refrain: Venerable Mother Mary, Pray to God for us.

With rays of exceeding brightness, the only birth-giver of Christ the light, the pure virgin, shone upon thee, making thee frightening to thine enemies O honored one; and revealing thee to us all O Mary, as the beauty of ascetics, and the foundation of venerable saints.

Glory ..., Having wisely abandoned all the things of this world, thou didst become a sacred dwelling of the Spirit: Beseech Christ the Redeemer, that we who faithfully celebrate thy memory may be freed from the grief of worldly passions.

Both now ..., In a manner transcending nature, O Virgin, thou hast been freed from the laws of nature, and brought forth on earth a newborn Child, Who is the Giver of the Law and the Ancient of Days. Wherefore, O noetic heaven of the Creator of all, with faith and love we call thee blessed.

Katavasia: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

The small litany:

Then, “Holy is our God ...,” (Thrice)

Exapostilarion for the Resurrection Gospel of the week, then:

Glory ..., Exapostilarion of the venerable one, in Tone III:

Thee do we have as an image of repentance, * O all-venerable Mary, * pray to Christ that in the season of the Fast * we may also be granted repentance, ** that with faith and love we may praise thee with hymns.

Both now ..., Theotokion from the Triodion, in Tone III:

O sweetnes of the angels, * joy of the afflicted, * intercessor on behalf of Christians, * Virgin Mother of the Lord, ** help me and deliver me from eternal torment.

On the Aposticha, the 8 Resurrection Stichera. In the Tone of the week,
with the 7th and 8th verses:

7th Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

8th Verse: I will be glad and rejoice in Thee, I will chant unto Thy name, O Most High.

Then, another from the Triodion, in Tone I:

9th Verse: Arise, O Lord my God, let Thy hands be lifted high; * forget not Thy paupers to the end.

The Kingdom of God is not food and drink, * but righteousness and abstinence with holiness: * And so the rich shall not enter into it, * but those who invest their treasures into the needful hands of the poor. * This is what David the Prophet hath taught us, saying: * “The righteous man sheweth mercy all the day long; * his delight is in the Lord, and walking in the light he shall not stumble.” * All this was written for our admonition, that we fast and undertake the doing of good deeds; * that in place of earthly things ** the Lord may grant us heavenly things.

Glory ..., the foregoing is repeated.

Both now ..., Theotokion, in Tone II:

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art Thou, O Christ our God, who hast been thus well-pleased, glory be to Thee.

Then the Great Doxology and after it the Resurrection Troparion:

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

AT LITURGY

Typika, and the Beatitudes: 8 from the Oktoechos in the tone of the week.

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

Troparion of the Resurrection:

Troparion of the Temple:

Troparion of the venerable one, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Mary.

Kontakion of the Resurrection:

Kontakion of the Temple:

Kontakion of the venerable one, in Tone III:

Glory ..., Thou wast once defiled with all manner of impurities, * but today through repentance thou hast become the Bride of Christ. * desiring to follow the life of the angels, * thou didst cast down demons by the weapon of the Cross: * For which sake O all-glorious Mary, * thou art a bride of the Kingdom.

Both now ..., in Tone VI:

O protection of Christians that cannot be put to shame, * O mediation unto the Creator unfailing, * disdain not the suppliant voices of sinners, * but be thou quick, O good one, to help us who in faith cry unto thee; * hasten to intercession and speed thou to make supplication, ** thou who dost ever protect, O Theotokos, them that honor thee.

Prokeimenon and Verse in the Resurrection Tone of the week.

Prokeimenon for the venerable one, in Tone IV: Wondrous is God in His saints, * the God of Israel.

EPISTLE TO THE HEBREWS (9:11 – 14)

Brethren: Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood

of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

EPISTLE TO THE GALATIANS (3:23 - 29)

Brethren: before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Alleluia and Verse in the Resurrection Tone of the week:

Alleluia, in Tone I: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

GOSPEL ACCORDING TO ST. MARK (10:32 – 45)

At that time: His disciples were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with

James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOSPEL ACCORDING TO ST. LUKE (7:36 – 50)

At that time: one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

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

Another Hymn: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

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:

Two by Joseph, in Tone I:

Spec. Mel.: “O all-praised Martyrs ...”:

Having emptied Thyself of Thy riches O Christ, * Thou hast enriched mankind with immortality and light. * Wherefore, having emptied my life of sensual pleasure, * do Thou enrich me with the virtues, * and number me with Lazarus the beggar, * delivering me from the torments ** that await the rich man in Gehenna.

Wickedly have I grown rich in evil, * loving luxury and indulging in sensual pleasures, O Lord, * and I have been condemned to the fires of Gehenna. * My mind is famished, and like Lazarus, * it hath been neglected, * an outcast before the gates of virtuous action, ** do Thou have compassion upon me, O Master.

One by Theodore, in Tone I:

Spec. Mel.: “Thou art a Cloud ...”:

As We with eagerness begin the sixth Week of the holy Fast, * let us bring a preparatory hymn to the Feast of Palms, * O ye faithful, * unto Him who cometh to Jerusalem in glory, * by the power of His divinity, * that He may slay death. * Wherefore, let us reverently prepare the emblems of victory * the palms of the virtues, ** and let us cry Hosanna! to the Creator of all.

Then 3 Stichera from the Menaion;

Glory ..., Both now ..., 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 chanteth the responses according to the penitential Lenten melody.

On the Aposticha, these Stichera in Tone I:

Marvelous is the Savior’s loving care for mankind: for knowing things to come as though they were present, He hath set before us the present parable of Lazarus and the rich man. Reflecting, then, upon the end of both of them, let us flee from the lack of compassion for mankind of the one; and emulate the patience and longsuffering of the other, that with him we may find warmth in the bosom of Abraham, and cry aloud: O Lord and righteous Judge, glory be to Thee.

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: Marvelous is the Savior’s loving care ...,

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 I:

By the prayers, O Lord, of all Thy saints * and of the Theotokos, * grant us Thy peace and have mercy upon us, ** for Thou alone art compassionate.

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

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

Thou art the joy of the heavenly hosts, * and upon earth the mighty protection of mankind: * Do thou, O most-pure Virgin, * save us who flee to thee for refuge; * for next to God, O Theotokos, ** we have set our hope in thee.

“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)