

Hymns and Readings for Sunday 9th March 2025

First Sunday of Great Lent • Sunday of Orthodoxy

The Holy Forty Martyrs of Sebaste

THE HOURS

TROPARIA AND KONTAKION AT THE THIRD HOUR

Troparia: Resurrection; Glory ... Sunday of Orthodoxy; Both now ... From the Horologion

Kontakion: Holy Forty Martyrs

TROPARIA AND KONTAKION AT THE SIXTH HOUR

Troparia: Resurrection; Glory ... Holy Forty Martyrs; Both now ... From the Horologion

Kontakion: Sunday of Orthodoxy

THE DIVINE LITURGY

TYPICAL PSALMS AND BEATITUDES

ENTRANCE HYMN

O come, let us worship and fall down before Christ. O Son of God, Who art risen from the dead, save us who sing to Thee: Alleluia, alleluia, alleluia!

TROPARIA & KONTAKIA

Troparion of the Resurrection in Tone 4

[Music on website / Green Book page 8]

When the women disciples of the Lord learned from the angel
the joyous message of Thy Resurrection,
they cast away the ancestral curse
and elatedly told the apostles:
“Death is overthrown!
Christ God is risen, //
granting the world great mercy!”

Troparion of the Sunday of Orthodoxy in Tone 2

[Music on website / Green Book page 24]

We venerate Thy most pure image, O Good One;
and ask forgiveness of our transgressions, O Christ our God.
Of Thy good will Thou wast pleased to ascend the Cross in the flesh
and deliver Thy creatures from bondage to the Enemy.
Therefore with thankfulness we cry aloud to Thee:
“Thou hast filled all with joy, O our Saviour, //
For Thou didst come to save the world.”

Troparion of the Holy Forty Martyrs in Tone 1

[Music on website / Sheet]

Through the sufferings which Thy holy Forty Martyrs endured for Thy sake, O Lord,
we beseech Thee, O Lover of mankind: //
“Heal all of our infirmities!”

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

Kontakion of the Holy Forty Martyrs in Tone 6

[Music on website / Sheet]

You abandoned all earthly armies,
cleaving to the heavenly Master, O Forty Martyrs of the Lord.
Having passed through fire and water, O blessed ones, //
you have fittingly received heavenly glory and many crowns.

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

Kontakion of the Sunday of Orthodoxy in Tone 8 [Music on website / Green Book page 25]

No one could describe the Word of the Father;
but when He took flesh from thee, O Theotokos, He accepted to be described,
and restored the fallen image to its former state by uniting it to divine beauty.//
We confess and proclaim our salvation in words and images.

PROKEIMENON

Reader: The Prokeimenon in the Fourth Tone.

Reader: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy Name forever!

Choir: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy Name forever!

Reader: For Thou art just in all that Thou hast done for us!

Choir: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy Name forever!

Reader: And in the Fifth Tone

Reader: Thou, O Lord, shalt protect us and preserve us from this generation forever.

Choir: Thou, O Lord, shalt protect us * and preserve us from this generation forever.

EPISTLE

The Reading from the Epistle of the Holy Apostle Paul to the Hebrews.

Ye brethren: By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated — of whom the world was not worthy — wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation which addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives." It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness.

ALLELUIA

Priest: Peace be to thee that readest, and to all the people.

Reader: And to thy spirit. Alleluia, alleluia, alleluia!

Reader: Moses and Aaron were among His priests; Samuel also was among those who called on His Name.

Choir: Alleluia, alleluia, alleluia!

Reader: They called to the Lord and He answered them.

Choir: Alleluia, alleluia, alleluia!

Reader: Make a joyful noise to God, all the earth! Sing of His Name, give glory to His praise!

Choir: Alleluia, alleluia, alleluia!

THE GOSPEL

The Reading from the Holy Gospel according to John.

At that time: Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man." [John 1:43-51]

The Lord spoke this parable: The kingdom of heaven is like a householder who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market place; and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came, the owner of the vineyard said to his steward, 'Call the labourers and pay them their wages, beginning with the last, up to the first.' And when those hired about the eleventh hour came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or is your eye evil because I am good?' So the last will be first, and the first last. For many are called, but few are chosen." [Matthew 20:1-16]

ZADOSTOYNIK

[Music in Folder]

All of creation rejoices in thee,
O Full of Grace,
the assembly of angels and the race of men.
O sanctified temple and spiritual paradise,
the glory of virgins,
from whom God was incarnate and became a Child:
our God before the ages.
He made thy body into a throne,
and thy womb He made more spacious than the heavens.
All of creation rejoices in thee://
O Full of Grace, glory to thee!

COMMUNION HYMNS

Praise the Lord from the heavens, praise Him in the highest. Rejoice in the Lord, O ye righteous; praise befits the upright. Alleluia, Alleluia, Alleluia!

AFTER COMMUNION

"We have seen the True Light ..." etc., as usual.

THE PROCESSION WITH THE HOLY ICONS

This takes place immediately after the Sermon. The procession is led by the servers carrying the Exapteriga and the Cross, followed by the Priest carrying the Gospel Book, and the people carrying the icons of Christ, the Theotokos and the Saints. Weather permitting, the procession goes around the

outside of the church. If it is raining, the procession is inside. The Choir sings “Holy God, Holy Mighty, Holy Immortal, have mercy on us” repeatedly.

When the procession reaches the Solea, we sing the Troparion of the Sunday of Orthodoxy [Green Book page 24]

GREAT PROKEIMENON

[Music on website / Sheet]

Reader: Who is so great a God as our God? Thou art God, who dost wonders!

v: Thou hast made known Thy power among the peoples.

v: And I said: Now have I begun; this is the change of the right hand of the Most High.

v: I remembered the works of the Lord; for from the beginning will I remember Thy wonders.

The Subdeacon reads an excerpt from the Synodikon (Confession of Faith) of the Sunday of Orthodoxy.

The Creed *is sung.*

Subdeacon: This is the faith of the Apostles! This is the faith of the Fathers! This is the Orthodox Faith! This is the faith that has established the Universe!

Repeat the Troparion of the Sunday of Orthodoxy.

The service is then concluded from “Blessed be the Name of the Lord ...”
