

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 21, 2021
TONE 8 / EOTHINON 8

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

VENERABLE-CONFESSOR JAMES THE NEW, BISHOP OF CATANIA; THOMAS, PATRIARCH OF
CONSTANTINOPLE; NEW-MARTYR MICHAEL

****DIVINE LITURGY OF ST. BASIL THE GREAT****

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

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

Choir: Lord, have mercy.

THE FIRST ANTIPHON

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Who shall tell of the mighty acts of the Lord? Who shall make all of His praises to be heard? Let the redeemed by the Lord say so, whom He has delivered from the hand of the enemy. (**Refrain**)

Glory... Both now... (**Refrain**)

THE SECOND ANTIPHON

Let them acknowledge the Lord for His mercies, and for His wondrous works for the sons of men.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

Let them exalt Him in the church of the faithful, and in the assembly of the presbyters. (**Refrain**)

The eyes of the Lord are upon those that fear Him, upon those that hope in His mercy; to hear the mourning of those in captivity, and to loose the sons of those appointed to death. (**Refrain**)

Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will acknowledge Thee forever.

- *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the **First Sunday of Great Lent**. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." as on ordinary Sundays. After the Little Entrance, chant the apolytikia in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF FIRST SUNDAY OF GREAT LENT IN TONE TWO

(CHANT) (CHORAL)

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

- *Now sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY)

IN TONE EIGHT (CHANT) (CHORAL)

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

THE EPISTLE

Blessed art Thou, O Lord, the God of our fathers.

For Thou art just in all that Thou hast done for us.

The Reading from the Epistle of St. Paul to the Hebrews. (11:24-26, 32-40)

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 pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (1:43-51)

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 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 Jesus, "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, Thou art the Son of God! Thou art 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 Jesus 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.”

- *The Divine Liturgy of St. Basil the Great continues as usual with the following variables.*

ST. BASIL LITURGY MEGALYNARION (CHANT) (CHORAL)

In thee rejoiceth, O full of grace, all creation: the angelic hosts, and the race of men, O hallowed Temple and noetic paradise, glory of Virgins, of whom God was incarnate and became a little child, even our God Who is before all the ages; for He made thy womb a throne, and thy body He made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation; and it glorifieth thee.

- *Parishes are to offer the Procession of Icons around the church for the Sunday of Orthodoxy either following “Blessed be the Name of the Lord” in Divine Liturgy, or later tonight in Lenten Sunday Vespers. Take the order as found in Lenten Sunday Vespers published for tonight.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Venerable-confessor James the New, bishop of Catania; Thomas, patriarch of Constantinople; and New-martyr Michael, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

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

Choir: Amen.

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