

Service of the Triumph of Orthodoxy

First Sunday in Great Lent

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adapted Hieromonk Aidan
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**ORDER FOR THE OFFICE
OF THE TRIUMPH OF ORTHODOXY,
WHICH THE HOLY CHURCH CELEBRATES
ON THE FIRST SUNDAY OF THE GREAT FAST**

After the Dismissal at the end of the Liturgy (alternatively, at the conclusion of the reading of the Hours), as the hierarch standeth in his accustomed place, vested, the archimandrites, abbots, priests and deacons come forth from the sanctuary. And the priests bear icons of the Saviour and the Theotokos, and set them upon lecterns.

Then the Protodeacon beginneth, saying: Bless, Master!

Bishop: Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen. (*in "Of Thy Mystical Supper" tone, tone VI:*) O Heavenly King, Comforter, Spirit of truth, | Who art everywhere present and fillest all things, | Treasury of good gifts and Giver of life, | come and abide in us, and cleanse of all impurity, | and save our souls, | O Good One.

Then the Reader shall say:

Holy God, Holy Mighty, Holy Immortal, have mercy upon us. *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

All-holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our offenses. O Holy One, visit and heal our infirmities, for thy name's sake.

Lord, have mercy! *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Our Father Who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil.

Priest: For Thine is the kingdom, the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen. *Reader:*

Lord, have mercy! *Twelve times*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

O come let us worship God our King. O come let us worship and bow down before Christ, our King and God. O come let us worship and bow down before Christ Himself, our King and God.

And he then reciteth Psalm 74:

We will confess Thee, O God, we will confess Thee, and we will call upon Thy name. I will tell of all Thy wonders. When I am given the appointed time, I will judge uprightly. The earth is melted and all that dwell therein; it is I that made steadfast the pillars thereof. I said to the transgressors: Do not transgress; and to the sinners: Lift not up the horn. Lift not up your horn on high, and speak not unrighteousness against God. For judgement cometh not from the byways, nor from the west, nor from the desert mountains, for God is judge. This man He humbleth, and another He exalteth; for in the hand of the Lord there is a brimming cup of unmingled wine. And He hath inclined it from side to side, but the dregs thereof were not fully emptied out; all the sinners of the earth shall drink of them. But as for me, I will rejoice for ever; I will chant unto the God of Jacob. And all the horns of the sinners will I break, but the horn of the righteous man shall be exalted.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia, Glory to thee, O God! *Thrice*

Great Litany

Then the Protodeacon (Deacon) intones the Great Litany, with festal petitions:

Protodeacon, or Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy. *And so after each petition.*

Deacon: For the peace that is from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the good estate of the holy Churches of God, and the union of all, let us pray to the Lord.

For this holy temple, and for those who with faith, reverence and the fear of God enter herein, let us pray to the Lord.

For the Holy Orthodox Patriarchs; for our lord, the Very Most Reverend

Evloghios, our Metropolitan; for our lord, the Most Reverend N., our Archbishop.; for the venerable priesthood, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For this land, its authorities and armed forces, let us pray to the Lord.

For this holy abode (*or city or town*), for every city and land, and for the faithful that dwell therein, let us pray to the Lord.

For seasonable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

That He may look upon His Holy Church with a merciful eye, preserve it unvanquished and unharmed by heresy and superstition, and protect it by His peace, let us pray to the Lord.

That He may heal its divisions, turn all who have fallen away to the knowledge of the Truth by the power of the Holy Spirit, and number them among His chosen flock, let us pray to the Lord.

That with the light of His divine reason He may enlighten the minds of those who have been dazzled by unbelief, and may strengthen His faithful and preserve them steadfast in the right way, let us pray to the Lord.

For those who travel by sea, by land, or by air; for the sick and the suffering, for captives, and for their salvation, let us pray to the Lord.

That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Help us, save us, have mercy upon us, and keep us, O God, by Thy grace.

Calling to remembrance our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-virgin Mary, with all the Saints, let us commend ourselves and one another, and our whole life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For unto Thee is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, the Protodeacon (or Deacon) intoneth "God is the Lord...", which the choir repeateth, in Tone IV, followed by these troparia—

Stichos: The righteous man shall be glad in the Lord, and shall hope in Him.

Protodeacon: Wisdom!

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Romans.

Protodeacon: Let us attend.

Brethren, I beseech you: Mark those who cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For those who are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Protodeacon: Wisdom! Aright! Let us hear the Holy Gospel.

Bishop: Peace be unto all.

Choir: And to thy spirit.

Protodeacon: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thee, O Lord, glory to Thee!

Protodeacon: Let us attend.

The Bishop then readeth the appointed Gospel—

The Lord said: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father Who is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father Who is in heaven, that one of these little ones should perish. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to

hear the Church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.”

Choir: Glory to Thee, O Lord, Glory to Thee!

Litany

Then the Protodeacon (or Deacon) intoneth the following litany—

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy! *Thrice; and so after each petition:*

Again we pray for the Holy Orthodox Patriarchs; for our lord, the Very Most Reverend Evloghios, our Metropolitan, First Hierarch of the Autonomous Metropolia of Western Europe & the Americas; for our lord, the Most Reverend Hilarion., Archbishop of Austin, and all our brethren in Christ.

O Thou Who desirest not the death of sinners, but that they should turn to Thee and live, convert those who have fallen away from Thy holy Church. We pray Thee, O merciful Lord, hearken and have mercy.

O Thou Who in Thy glory didst establish for this world a certain order, convert the opponents of Thy Word, that, together with all the faithful, they may glorify Thee, our God, with true faith and piety. We pray Thee, O merciful Lord, hearken and have mercy.

O Thou Who hast given us the great commandment to love Thee, the Lord our God, with all our heart, and likewise to love our neighbor as ourselves: Do Thou now make hatred, enmity, strife, vengeance, falsehood and all other abominations to cease, and cause true love to reign in our hearts. We pray Thee, O our Saviour, mercifully to hearken and have mercy.

Again we pray also that the Lord God may hearken unto the voice of our supplication, though we be sinners, and have mercy upon us.

Bishop: Hear us, O God our Saviour, Thou hope of all the ends of the earth and of those afar off at sea; and be gracious, be gracious, O Master, unto our sins, and have mercy upon us; for Thou art a merciful God, and lovest mankind, and we send up glory unto Thee—the Father, and to the Son, and to the Holy Spirit—now and ever, and unto the ages of ages.

Choir: Amen.

Protodeacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Bishop then readeth the following Prayer.

O great and most high God, Master and Maker of all that is made, Who hast filled all Creation with the majesty of Thy glory and dost uphold it by Thy divine power: unto Thee, our most gracious Lord, do we offer thanksgiving, unworthy as we are, for Thou dost not despise us because of our iniquities, but dost vouchsafe even unto us the fullness of Thy mercy. Thou didst send Thine only-begotten Son for our deliverance, and didst manifest Thy great pity toward the human race, for Thou dost desire most earnestly that we should turn to Thee, and be saved. Knowing the weakness of our nature, Thou dost strengthen us with the effectual grace of Thy Holy Spirit; Thou dost console us with Thy saving Faith and a perfect hope in eternal blessedness; and, guiding Thy chosen people to the heavenly Sion, Thou dost cherish us as the apple of Thine eye. We confess Thine exceeding great love for mankind, O Lord, and we give thanks for Thy tender mercy. But seeing multifarious stumbling-blocks, we earnestly beseech Thee, O most good God: Look down now upon Thy Church, and behold how that, though we have joyously received the Gospel of salvation, we are but stony ground. For the thorns of vanity and the tares of the passions cause it to bear but little fruit in certain places and none in others; and with the increase of iniquity, some, opposing the truth of Thy Gospel by heresy, and others by schism, fall away from Thy dignity, and rejecting Thy grace, they subject themselves to the judgment of Thy most holy word. O most merciful and almighty Lord, be not wroth with us for ever; have mercy upon us, Thy Church doth pray, offering Jesus Christ, the Author and Accomplisher of our salvation, as our only Mediator and Advocate before Thee. Be merciful unto us; strengthen us in the right Faith by Thy power, and with Thy divine light illumine the eyes of those in error, that they may come to know Thy Truth. Soften the hardness of their hearts and open their ears, that they may hear Thy voice and turn to Thee, our Saviour. O Lord, set aside their division and correct their life, which doth not accord with Christian piety. Cause all to live holy and blameless lives, and so root the saving Faith firmly in us, that it may bear fruit in our hearts. Turn not Thy face from us, O Lord; but grant unto us the joy of Thy salvation. Endue the pastors of Thy Church with holy zeal, and so direct their care for the salvation and conversion of those in error with the spirit of the Gospel that, guided by Thee, we may all attain to that place where is perfect faith, fulfillment of hope, and true love; and there, with the choirs of the most pure hosts of heaven, may we glorify Thee, our Lord—the Father, the Son, and the Holy Spirit—unto the ages of ages.

Choir: Amen.

Diaconal Proclamation

Then the Protodeacon, standing in his appointed place, intoneth—

What God is as great as our God? Thou art God Who workest wonders.

He repeateth the same in a louder voice:

What God is as great as our God? Thou art God Who workest wonders.

And yet again, a third time, in an even louder voice:

What God is as great as our God? Thou art God Who workest wonders.

Then he readeth the following—

Celebrating today the Triumph of Orthodoxy, O ye people, let us glorify above all our good God, Who is blessed for ever. This, our God, having taken thought for and established His beloved inheritance, the Holy Church; and having comforted with His true word our forebears who fell away through transgression, He hath established its foundation in paradise. This is our God, Who, directing man toward His promise of salvation, left not Himself bereft of witness, but proclaimed the salvation which was to come, first through the forefathers and prophets, presenting it by way of divers images. This is our God, Who by the prophets of old spake to the fathers repeatedly and in divers ways, and in latter times spake unto us in the Son, by Whom time was created, Who announced the good pleasure of the Father concerning us, disclosed the mysteries of heaven, confirmed the Truth of the glad tidings by the power of the Holy Spirit, sent the apostles throughout the whole world to preach the Gospel of the kingdom, and confirmed it with divers powers and wonders. Following this saving revelation and holding fast to the glad tidings thereof, we confess that

We believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God; begotten of the Father before all ages: God of God, true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man: and was crucified also for us under Pontius Pilate, and suffered, and was buried: and rose again on the third day according to the Scriptures: and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And we believe in the Holy Spirit, the Lord, and Giver of life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets: And we believe one Holy, Catholic and Apostolic Church: We acknowledge one baptism for the remission of sins: and we look for the resurrection of the dead, and the life of the age to come.

Choir: Amen.

Then, the Protodeacon chanteth:

This is the Faith of the apostles! This is the Faith of the fathers! This is the Orthodox Faith! This Faith hath established the whole world! *And then he readeth:*

Furthermore, we accept and affirm the councils of the holy fathers, and their traditions and writings which accord with divine revelation. And though the enemies of Orthodoxy oppose this the Lord's providence and saving revelation, yet hath the Lord been mindful of the reproaches of His servants; for He hath mocked those who blaspheme His glory, and hath repelled the audacious enemies of Orthodoxy, and put them to flight. Therefore, as we bless and praise those who submit to the divine revelation and conform their will thereto, so do we cut off and give over to anathema those who oppose this truth, if, while the Lord awaiteth their return and repentance, they do not repent; and in this we follow the sacred tradition of the ancient Church, holding fast to the traditions thereof.

Anathemas

To those who reject the existence of God and maintain that His world is self-existent, and that everything therein came into being by chance, and not by the providence of God, Anathema!

Then, the clergy shall chant: Anathema, anathema, anathema! And after the clergy, the people shall chant: Anathema, anathema, anathema! And so after each petition:



A-na-the-ma, a- na-the-ma, a- na- the-ma.

To those who say that God is not spirit, but flesh, or that He is not just, full of lovingkindness, most wise and omniscient, and who utter similar blasphemies, Anathema!

To those who dare to say that the Son of God is not of one essence and equal in honor with the Father, and that neither is the Holy Spirit, and who teach that the Father, the Son, and the Holy Spirit are not one God, Anathema!

To those who mindlessly say that the coming of the Son of God into the world in the flesh, and His voluntary suffering, death and resurrection, were not necessary for our salvation and for the cleansing of sins, Anathema!

To those who do not accept the grace of redemption proclaimed by the Gospel as our sole means of justification before God, Anathema!

To those who dare to say that the most pure Virgin Mary was not virgin before giving birth, during birthgiving, and after birthgiving, Anathema!

To those who do not believe that the Holy Spirit made wise the prophets and the apostles, and through them hath proclaimed to us the true path to everlasting salvation, and confirmed this by miracles, and now dwelleth in the hearts of true and faithful Christians and instructeth them in every truth, Anathema!

To those who deny the immortality of the soul, the end of time, the future judgment, everlasting reward in the heavens for virtue, and condemnation for sin, Anathema!

To those who reject all the holy mysteries performed by the Church of Christ, Anathema!

To those who reject the councils of the holy fathers and their traditions, which are in accord with divine revelation and are cherished piously by the Orthodox Catholic Church, Anathema!

To those who mock and blaspheme the holy icons, which the Holy Church affirms to be reminders of the works of God and of His favored ones, wrought so as to move those who gaze upon them to piety and emulation; and who dare to say that such are idols, Anathema!

To the Theosophists and other heretics who dare to say and irrationally to teach, that our Lord Jesus Christ did not descend to earth and become incarnate once only, but hath been incarnate many times; and who likewise deny that the true Wisdom of the Father is His only-begotten Son; and, contrary to divine Scripture and the teaching of the holy fathers, seek other wisdoms, Anathema!

To the Masons, followers of the occult, spiritualists, practitioners of witchcraft, and all who do not believe in the one God, but worship the demons; who do not humbly submit their life to God, but strive to learn the future through sorcery, Anathema!

To those who fall away from the Orthodox Faith, embracing false doctrine to the scandal of our brethren, Anathema! *and he says:*

and good success in all things, and victory and triumph over enemies; and preserve them for many years.

The clergy then chant Many years! nine times, whereupon the people likewise chant it nine times; and thus after each petition.



Ma-ny years, ma-ny years, ma-ny years!

To our lord, the Very Most Reverend Evloghios, Archbishop of Milan and Metropolitan of Aquileia, First Hierarchy of the Autonomous Metropolia of Western Europe & the Americas; and to our lord, the Most Reverend Hilarion, Archbishop of Austin, be many years!

To every land wherein Christians dwell; and to all Orthodox Christians who hold the saving Faith in Orthodox manner and submit themselves to the Law of Christ, grant, O Lord, peace, prosperity, an abundance of the fruits of the earth, and many years!

Then the Bishop readeth the following prayer—

O Holy Trinity, glorify and establish them utterly in the right Faith; and do Thou likewise convert those who pervert and blaspheme the Orthodox Faith and the Church of Christ, and who do not submit thereto, and bring them to the knowledge of Thine eternal Truth, through the supplications of our most holy Lady, the Theotokos and Ever-virgin Mary, and of all the Saints.

Choir: Amen.

Veneration of the Icons

And after this prayer, the Bishop immediately saith—

Glory to Thee, our God and Benefactor, unto the ages of ages.

Choir: Amen.

And the choir chanteth Te Deum Laudamus, the composition of Saint Ambrose of Milan. Meanwhile, the Bishop, archimandrites, and all the clergy venerate the holy icons.

We praise Thee, O God; we confess Thee to be the Lord. All the earth doth magnify Thee, the preëternal Father. To thee with unceasing voices do all the angels, the heavens, and all the hosts, the cherubim and seraphim, cry:

Holy, Holy, Holy, Lord God of Sabaoth! Heaven and earth are full of the majesty of Thy glory! The all-glorious choir of the apostles, the laudable number of the prophets, and the all-splendid army of the martyrs praise Thee. The holy Church throughout all the world doth confess Thee: the Father, of unapproachable Majesty; Thy worshipful, true, and only-begotten Son; and the Holy Spirit, the Comforter. Thou art the King of Glory, O Christ; Thou art the eternal Son of the Father. When Thou didst assume man for his deliverance, Thou didst not disdain the Virgin's womb. When Thou didst vanquish the sting of death, Thou didst open the kingdom of heaven unto those who believe. Thou sittest at the right hand of God, in the glory of the Father, and we believe that Thou shalt come to be our Judge. We therefore ask Thee: Help Thou Thy servants, whom Thou hast redeemed with Thy precious blood. Vouchsafe that they may reign with Thy Saints, in Thine everlasting glory. Save Thy people, O Lord, and bless Thine inheritance. Set them aright, and exalt them forever. Every day do we bless Thee; and we praise Thy name, forever, and unto the ages of ages. Vouchsafe, O Lord, to keep us this day without sin. Have mercy upon us, O Lord, have mercy upon us. Let Thy mercy, O Lord, be upon us, as our trust is in Thee. Upon Thee, O Lord, have we set our hope; let us never be put to shame. Amen.

Then followeth the usual dismissal;¹ and straightway the Liturgy is begun.

But if the Bishop so desireth, this rite may also be performed before the conclusion of the Liturgy, in the same form.

Translated from the Church Slavonic by the reader Isaac E. Lambertsen. Copyright 1988. All rights reserved. Adapted by Fr. Hieromonk Aidan of St. Hilarion Monastery.

¹ Priest: "Glory to Thee, O Christ God our hope, glory to Thee." Choir: "Glory to the Father... Lord have mercy (3x); Father (or Master), bless. "May Christ our true God, Who rose from the dead, through the intercessions of His most pure Mother..."