

*First Sunday of Great Lent (Sunday of Orthodoxy)
The Divine Liturgy of St. Basil
March 24, 2024*

Venerable Zachariah the recluse and Artemon, bishop of Seleucia

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 can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. (*Refrain*)

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

Second Antiphon

Let them praise the Lord for His mercies, and for His wonderful works to the children of men.

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

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. (*Refrain*)

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain. (*Refrain*)

Glory... Both now... Only begotten Son and Word of God...

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 give thanks unto Thee forever. (*Now sing the Troparion of the First Sunday of Great Lent.*)

Troparion of the Resurrection (Tone 1) While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

Troparion of the First Sunday of Great Lent (Tone 2)

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 Savior, to save the world.

Troparion for St. Raphael of Brooklyn (Tone 3)

Rejoice, O Father Raphael, Adornment of the holy Church! Thou art Champion of the True Faith, Seeker of the lost, Consolation of the oppressed, Father to orphans and Friend of the poor, Peacemaker and good Shepherd, Joy of all the Orthodox, Son of Antioch, Boast of America. Intercede with Christ God for us and for all who honor thee.

Kontakion of the Sundays of Great Lent (Tone 8)

To thee, the Champion Leader, I, thy servant, 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: "Rejoice, O Bride without bridegroom!"

The Prokeimenon

*Blessed art Thou, O Lord, the God of our fathers.
For Thou art just in all that Thou hast done for us.*

The Epistle

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 fleeting pleasures of sin. 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, and put foreign armies 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.

Holy Gospel

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."

Holy Bread: Kh Meleah and Carol Ofiesh

Commemorations(Living): Fr Michael, Pr Vicki, John, Corgie, Karen, Maher, Fabiola, Christopher, Steven, Jonathan, Jaime, Justin, George, Joan, Fr Tom, Kh Meleah, Stephen, Carol, Michael, Joel, Lisa, Danny, Asa, Cody, Max, Levi, Courtney, Nina, Kenneth, Alex, Christina, Beth, Janni, Dominick, Yina, Lauren, Rashid, Hala, Irina, Alex, Lauren, Aaron, Adam, Atticus, Gabriela, Antonina, Fr. Vladimir Paul, all Orthodox missionaries, the suffering believers everywhere.

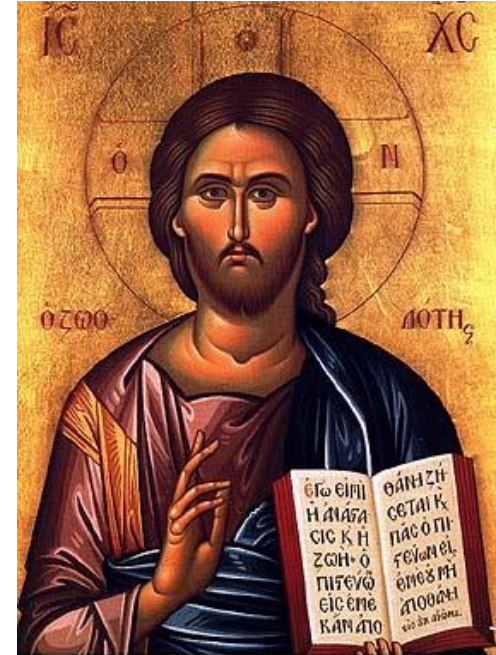
Departed: James, Laura

This Wednesday, at 8:00 PM, we will continue our study of St. Paul's epistle to the Philippians. Look for the Zoom link in your email.

At the conclusion of Liturgy, we will have the procession of icons. At the conclusion of the procession, we will speak the Synodikon of Orthodoxy, as indicated below.

As the prophets beheld, as the Apostles have taught,...as the Church has received... as the teachers have dogmatized,...as the Universe has agreed,... as Grace has shown forth,...as Truth has revealed,...as falsehood has been dissolved,...as Wisdom has presented,...as Christ Awarded,...thus we declare,...thus we assert,...thus we preach Christ our true God, and honor as Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all and accordingly offering them veneration.

(Louder) This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.



St. Raphael of Brooklyn Orthodox Church Antiochian Orthodox Christian Archdiocese

Metropolitan Saba, Primate
Bishop Thomas, Diocese of the Mid-Atlantic

Divine Liturgy 10:30 AM

Meeting at Compton Village
14401 Compton Village Dr.
Centreville, Virginia 20121

Fr. Thomas L. Palke, Pastor
3041 Donnington Court
Jeffersonton, VA 22724
(703)303-3047/(540)937-2609
email: pastortlp@aol.com
website: www.straphaelva.org

March 25

THE ANNUNCIATION OF THE MOST HOLY THEOTOKOS

Kontakion

(This hymn is also sung during the Akathist Hymn - Service)

Byzantine Chant, Tone 8
The Original Melody

Bishop Basil Essey

ison
To thee, the Cham-pion Lea - der, do I of - fer thanks of
vic - to - ry, O The - o - to - kos, thou who hast de - liv - ered
me from ter - ror; but as thou that hast that pow - er in - vin - ci - ble,
O The - o - to - kos, thou a - lone can set me free:
from all forms of dan - ger free me and de - liv - er me,
that I may cry un - to thee: "Hail, O Bride with - out
Bride - - - - - groom."

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Antiochian Orthodox Christian Archdiocese, 3/17/07, Rev 2, CAH

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vic-to-ry, O The-o-to-kos, thou who hast de-liv-ered
me from ter-ror, but as thou that hast that pow-er in-vin-ci-ble,
O The-o-to-kos, thou a-lone can set me free:
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Bride-groom."