

LITURGICAL TEXTS FOR SUNDAY

August 24, 2008

10th Sunday after Pentecost

Tone 1 / Eothinon 10

Saints of the Day: Hieromartyr Eutychos, disciple of John the Theologian; Newhieromartyr Cosmas Aitolos, equal-to-the-Apostles and evangelizer of southern Albania; Dionysios the wonder-worker, bishop of Zakynthos; Venerable Gerasimos of Kephallenia; translation of the relics of Peter the wonder-worker, metropolitan of Moscow

GREAT VESPERS

1.) We say the Sunset Psalm 104(103)

2.) We chant "O Lord, I have cried ..." in Tone 1 with ten stichera:

Seven stichera for the Resurrection from the Octoechos (Nassar, 137; Kazan, Vesp., 5)

Three stichera for the Theotokos in Tone 1

Tone 1

Verse 10: Bring my soul out of prison, that I may praise Thy name.

O Holy Lord, accept our evening prayers. Grant us forgiveness of our sins; for thou alone art he who didst reveal the Resurrection in the world.

Verse 9: The righteous shall wait for me until Thou recompense me.

O ye peoples, encircle Zion and surround it; give ye glory therein to him who is risen from the dead; for he is our God who has delivered us from our sins.

Verse 8: Out of the depths have I cried to Thee, O Lord, Lord hear my voice.

Come, ye peoples, let us praise Christ and bow down to him, glorifying his Resurrection from the dead; for he is our God who delivered the world from the deception of the enemy.

Verse 7: Let Thine ears be attentive to the voice of my supplication.

Rejoice, O heaven, blow the horn, ye foundations of the earth, and cry, O mountains, with joy; for behold, Emmanuel hath nailed our sins upon his Cross; and the Life-giver hath caused death to die, raising Adam; for he is the Lover of mankind.

Verse 6: If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.

Let us praise him who was willingly crucified in the flesh for our sake; who didst suffer, was buried, and who rose from the dead, saying, O Christ, confirm thy Church in sound doctrine and preserve our lives; for thou art good and the Lover of mankind.

Verse 5: Because of Thy name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

Let us, though unworthy, stand by thy life-giving tomb O Christ our Lord, and let us offer glory to thine ineffable compassion; for thou didst accept crucifixion and, death, O sinless One, that thou mightest grant resurrection to the world; for thou art good and the Lover of mankind.

Verse 4: From the morning watch until night, from the morning watch let Israel trust in the Lord.

Let us praise the Word which had no beginning, co-eternal with the Father; who issued from the virginal womb in an inexplicable way; who accepted willingly crucifixion and death for our sakes, and arose in glory, saying, Glory to thee, O life-giving Lord, the Savior of our souls.

Tone 1

For the Theotokos

Verse 3: For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all His iniquities.

O Theotokos, more holy than all the saintly powers, more honorable than all of creation; O mistress of the world, as you have born the Savior, save us through your prayers from every transgression, sickness and distress.

Verse 2: Praise the Lord, all ye nations. Praise Him, all ye people.

O Maiden, I pray to you in faith, do not despise my humble soul as you are the gate of compassion: but swiftly take pity to save it from the abyss of transgressions, and restore it, O Pure Virgin, to shine forth your grace on me.

Verse 1: For His mercy is great towards us, and the truth of the Lord endureth forever.

O Lady, you have united God with man; you alone have exalted the mortal substance to divine incorruptibility; you have imparted salvation to these on earth: O Theotokos, save us from all sufferings!

Tone 1

Resurrection (Nassar, 138)

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

Let us praise Mary the Virgin, the glory of the whole world, branching from human seed and mother of the Master, the heavenly gate, the praise of the incorporals and the beauty of believers; for verily she did appear as a paradise and tabernacle of Divinity. She did tear down the middle wall of partition, the intervening enmity, bringing safety instead thereof, and did open the kingdom. Therefore, let us hold fast to her; for she is the anchor of faith; and let us accept the Lord, the child whom she bore, as our helper. Be of good cheer now, O people of God, and have faith; for he shall fight against our enemies; for he is Almighty.

3.) The Entrance is made with the censer, and we chant "O gladsome Light ..." followed by the Prokeimenon "The Lord is King ..." in Tone 6 with its stichoi.

- 4.) At the Aposticha, we chant four stichera for the Resurrection from the Octoechos in Tone 1
(Nassar, 138; Kazan Vesp., 118)

Tone 1

O Christ, by thy Passion we have been saved from passion, and by thy Resurrection we have been saved from corruption. O Lord, glory to thee.

Verse 1: The Lord is King and hath put on glorious apparel, The Lord hath put on His apparel and hath girt Himself with strength.

Let creation rejoice and the heavens have joy; and let the nations clap their hands together with gladness; for Christ our Savior did nail our sins upon his Cross: and in causing death to die, did grant us life and did raise the fallen Adam and all his descendants; for he is the Lover of mankind.

Verse 2: For He hath made the round world so sure that it shall not be moved.

O inscrutable Creator, the King of heaven and earth, thou who for love of mankind didst accept crucifixion willingly; verily, hades when it met thee below did murmur; and the souls of the righteous when they received thee did rejoice. And Adam, when he saw thee beneath the earth did stand up and arise. How wonderful it is that he who is the Life of all did taste death, and that of his own will, for the lighting of the world, which crieth out saying, O thou who didst rise from the dead, O Lord, glory to thee.

Verse 3: Holiness becometh Thy house, O Lord, forever.

Yea, the ointment-bearing women carried ointment and hurried diligently, crying, and reached thy grave. And when they could not find thy pure body, learning from the angel the great and new happening, they did tell the Disciples that the Lord had risen, granting the world the Great Mercy.

Tone 1

Resurrection (Nassar, 139)

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

Behold the prophecy of Isaiah hath been fulfilled; for while yet a Virgin thou hast given birth; and thou hast remained after giving birth as thou wert before; for he that is born of thee is God; therefore he renewed nature. Turn thou not away, therefore, O Theotokos, from the supplications of thy servants, offered in thy temple. But since thou didst carry in thy bosom the compassionate One, have compassion on those who petition thee, and intercede for the salvation of our souls.

- 5.) St. Simeon's Prayer and Holy God...

6.) At the Apolytikia, we chant:

Tone 1

The Resurrection from the Octoechos (Nassar, 139; Kazan Vesp., 161)

The stone being sealed by the Jews, and thy pure body being guarded by the soldiers, thou didst rise on the third day, O Savior, granting life to the world. Wherefore, the heavenly powers acclaimed thee, O Giver of life, crying, Glory to thy Resurrection, O Christ! Glory to thy kingdom! Glory to thy gracious providence, O thou only Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit.

The stone being sealed by the Jews, and thy pure body being guarded by the soldiers, thou didst rise on the third day, O Savior, granting life to the world. Wherefore, the heavenly powers acclaimed thee, O Giver of life, crying, Glory to thy Resurrection, O Christ! Glory to thy kingdom! Glory to thy gracious providence, O thou only Lover of mankind.

Theotokion of the Resurrection (Nassar, 140; Kazan Vesp., 162)

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

As Gabriel cried unto thee, Hail, O Virgin, with that cry did the Lord of all become incarnate in Thee, O Holy Ark, as spake the righteous David, and Thou wast revealed as more spacious than the Heavens, in that thou bore thy Creator, wherefore, Glory to Him who abode in thee! Glory to Him Who came from thee, Glory to Him who thru Thy birth giving hath set us free.

7.) At the Great Dismissal we say, “May Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, ... Through the prayers

ORTHROS

- 1.) At the beginning of Orthros the Troparia and Theotokion
 (“O Lord, save Thy people... Do Thou who of Thine own good will... O champion dread...”) are always said/intoned and are NEVER chanted.
- 2.) All six of the Orthros Psalms must be said in their entirety.
(Note: In the Kazan Byzantine Music volume for Orthros, there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.)
- 3.) After the Litany of Peace and the exclamation “For unto Thee are due...”
 Chant “God is the Lord...” with its stichoi

Tone 1The Resurrection from the Octoechos (Nassar, 139; Kazan Sun. Mat., 9)

The stone being sealed by the Jews, and thy pure body being guarded by the soldiers, thou didst rise on the third day, O Savior, granting life to the world. Wherefore, the heavenly powers acclaimed thee, O Giver of life, crying, Glory to thy Resurrection, O Christ! Glory to thy kingdom! Glory to thy gracious providence, O thou only Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit.

The stone being sealed by the Jews, and thy pure body being guarded by the soldiers, thou didst rise on the third day, O Savior, granting life to the world. Wherefore, the heavenly powers acclaimed thee, O Giver of life, crying, Glory to thy Resurrection, O Christ! Glory to thy kingdom! Glory to thy gracious providence, O thou only Lover of mankind.

Theotokion of the Resurrection (Nassar, 140; Kazan Sun. Mat., 10)

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

As Gabriel cried unto thee, Hail, O Virgin, with that cry did the Lord of all become incarnate in Thee, O Holy Ark, as spake the righteous David, and Thou wast revealed as more spacious than the Heavens, in that thou bore thy Creator, wherefore, Glory to Him who abode in thee! Glory to Him Who came from thee, Glory to Him who thru Thy birth giving hath set us free.

- 4.) The Little Ektenia is intoned with the exclamation “For Thine is the might...”
- 5.) The Kathismata are all from the Octoechos. Tone 1 (Nassar, 140; Kazan Sun. Mat., 33)
- 6.) Benedictions (Evlogetaria) in Tone 5.
- 7.) The Little Litany is intoned with the exclamation “For blessed is Thy Name ...”

- 8.) The Hypakoë, Anabathmoi and the Prokeimenon with its accompanying stichos are all from the Octoechos Tone 1. (Nassar, 141; Kazan, Sun. Mat., 46).
- 9.) The 10th Eothinon Gospel (Nassar, 214) is chanted from the Holy Table.
- 10.) Following "In that we have beheld the Resurrection of Christ ..."
(Nassar, 113; Serv. Bk., 66; Kazan Sun. Mat., 66)
- 11.) Psalm 50 (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)
- 12.) Troparia following Psalm 50 (Serv. Bk., 67; Kazan Sun. Mat., 67-8)
- 13.) The Intercession then follows.
- 14.) Katabasia for the Cross in Tone 8 (Nassar, 300-301; Kazan Men., 65-70)

Tone 8

Ode 1. Verily, Moses having struck horizontally with his rod, cleaving the Red Sea and causing Israel to cross on foot, then having struck it transversely bringing it together over Pharaoh and his chariots, did trace the Cross, thus symbolizing that invincible weapon. Wherefore, do we praise Christ our God, for that he hath been glorified.

Ode 3. The rod is taken as a symbol of the mystery; for by its budding, it designateth the Priest. But now the tree of the Cross hath blossomed forth with might and steadfastness to the hitherto barren Church.

Ode 4. I have heard, O Lord, of the mystery of thy dispensation, and have contemplated thy works. Wherefore, have I glorified thy Godhead.

Ode 5. O thou thrice-blessed Tree, whereon the Lord Christ the King was stretched, and through which he who was beguiled by the tree fell, having been beguiled by thee, by the God that was nailed upon thee in the flesh, who granteth safety to our souls.

Ode 6. When Jonah in the belly of the whale did stretch forth his hands in the form of a cross, he did foreshadow clearly the Passion of salvation; and when he came out on the third day, he did symbolize the world-transcending Resurrection of Christ, nailed upon thee in the flesh, and illuminating the world by his third-day Resurrection.

Ode 7. The mad command of the infidel tyrant hath shaken the nations, breathing forth threats and blasphemies loathed of God. But the three youths were not terrified by the bestial terror, nor the consuming fire; for being together amidst the fire blown forth by a dewy breeze, they were singing, "O thou exceedingly praised blessed art thou, God of our Fathers."

Let us praise, bless, and worship the Lord.

Ode 8. O ye youths, equal in number to the Trinity, bless the Father, the God Creator; praise the Word which did condescend and turn the fire to a dewy breeze; and exalt more and more the all-holy Spirit, who giveth life to all for evermore.

15.) Magnification " More honorable..." with its verses; (Serv. Bk., 70; Kazan Sun. Mat., 76)

Verse: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Savior.

Refrain: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: thou who without stain bearest God the Word, and art truly Theotokos, we magnify thee.

Verse: For he hath regarded the lowliness of his handmaid; for behold from henceforth all generations shall call me blessed. (Refrain)

Verse: For he that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear him, through out all generations. (Refrain)

Verse: He hath showed strength in his arm: he hath scattered the proud in the imagination of their hearts. (Refrain)

Verse: He hath put down the mighty from their seat, and hath exalted the humble and the meek. He hath filled the empty with good things, and the rich hath he sent away empty. (Refrain)

Verse: He remembering his mercy hath helped his servant Israel, as he promised to our forefathers, Abraham and his seed forever. (Refrain)

16.) Ninth Ode of the Cross, "Thou art the mystical paradise,...." (Nassar, 302)

Tone 8

Thou art the mystical paradise, O Theotokos; for that thou, being untilled, didst bud forth Christ, by whom was planted on earth the life-giving tree of the Cross. Wherefore, as we adore it being elevated, we magnify thee.

17.) The Little Litany is intoned with the exclamation "For all the powers of heaven..."

18.) Exaposteilaria we chant "Holy is the Lord our God. (thrice) ... Exalt ye the Lord our God and worship at His footstool for He is holy." Then we chant the following:

Tone 2

Eothinon 10 (Nassar, 215; Kazan Sun. Mat., 100)

Verily, the two sons of Zebedee with Peter and Nathaniel and two others and Thomas were fishing in the Lake of Tiberias, who by the command of Christ cast the net on the right side and drew out much fish. And when Peter knew Him he came to Him swimming. This, then, was a third appearance of the Lord, when He showed them bread and fish on the live coals.

Theotokion to Our Lady

Pray for us, O Virgin, to the Lord who rose from the tomb on the third day, even for us Christians who praise and bless thee with zeal; for we have all taken thee as a refuge of salvation and as a mediatrix with Him, for we are thy servants, O Theotokos, and thine inheritors, and we all await thy help.

19.) Praises (Ainoi) in Tone 1 with eight stichera:

Eight stichera for the Resurrection (Nassar, 142; Kazan, Sun. Mat., 104; Service Bk, 72)

Tone 1

Resurrection from the Octoechos (Nassar, 142; Kazan, Sun. Mat., 104; Service Bk, 72)

Verse 8: This glory shall be to all His saints.

O Christ, thy saving Passion do we praise; and thy Resurrection do we glorify.

Verse 7: Praise God in His sanctuary: praise Him in the firmament of His power.

O Thou who didst submit to the Cross and didst abolish death, who didst arise from the dead, preserve our lives, O Lord, since thou alone art almighty.

Verse 6: Praise Him for His mighty acts: praise Him according to His excellent greatness.

O Christ, who as a Destroyer didst invade hades, and who didst raise man by thy Resurrection make us worthy to praise thee with pure hearts, and to glorify thee.

Verse 5: Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

O Christ, we praise thee, glorifying thy condescension, which becometh God. O thou who wast born of a Virgin and wast yet inseparable from the bosom of the Father; who didst suffer like man, didst submit to the Cross willingly, didst arise from the tomb as from a chamber, that thou mightest save the world, glory to thee, O Lord.

Verse 4: Praise him with the timbrel and dance; praise him with stringed instruments and organs.

When thou wast nailed upon the tree of the Cross, then was the power of the enemy put to death; then did creation tremble in fear of thee, by thy might hades was invaded, thou didst raise the dead from their graves and thou didst open the gate of paradise to the thief. O Christ, our God, glory be to thee.

Verse 3: Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

The honored women did come hastening to the grave, with caution and wailing. And when they found the grave open and knew from the angels the story of the new and wonderful miracle, they did bring the good tidings to the Disciples that the Lord had risen, granting the world Great Mercy.

Verse 2: Arise, O my God, lift up thine hand, and forget not the humble.

O Christ God, we do bow to the wound of thy divine Passion and to the lordly service which was fulfilled in Zion, coming at the end of times in thy divine Epiphany; for thou, O Sun of Justice, didst shine on those who were sitting in darkness; thou didst lead them to the light which is never overtaken by eventide. O Lord, glory to thee.

Verse 1: I will praise thee, O Lord, with my whole heart: I will show all thy marvelous works.

O Jewish race, which loveth trouble, understand and comprehend. Where are they who went in unto Pilate? Let your guardian soldiers tell where the seals of the tomb are. Whither was the buried One moved from the grave? Whither was the priceless One sold? How was the Treasure stolen? Why do you deny the Resurrection of the Crucified, O wavering people, thus falling into error, O Jews who transgress the law? He hath verily risen, standing up, free among the dead, and hath granted great mercy to the world.

Tone 6

Eothinon 10 (Nassar, 216; Kazan Sun. Mat., 194)

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

After thy descent to hades, O Christ, and thy Resurrection from the dead, the Disciples sorrowed, as was fitting, grieving over thy removal. They returned to their occupations and attended to their nets and their ships; but there was no fishing whatsoever. But thou didst appear to them, and since thou art Lord of all, thou didst command them to cast the nets on the right side. And at once the word became deed and they caught much fish and found a strange meal prepared for them on the ground. And thy Disciples at once partook thereof. And now, make us worthy with them to enjoy it mentally, O Lord, Lover of mankind.

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

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who is thus well pleased, glory to thee.

20.) Great Doxology - Tone 6 (Serv. Bk.,75-6; Kazan Sun. Mat., 225, Nassar, 118)

21.) Troparion: "Today is salvation...", Tone 4 (Serv. Bk., 76)

Tone 4

Today is salvation come into the world. Let us sing praises to Him who arose from the grave, the Author of our life; for having by Death He hath destroyed death, He hath given us victory and Great Mercy.

DIVINE LITURGY

Saints of the Day: Hieromartyr Eutychos, disciple of John the Theologian; Newhieromartyr Cosmas Aitolos, equal-to-the-Apostles and evangelizer of southern Albania; Dionysios the wonder-worker, bishop of Zakynthos; Venerable Gerasimos of Kephallenia; translation of the relics of Peter the wonder-worker, metropolitan of Moscow

1.) During the Little Entrance: The troparion of the Resurrection in Tone 1

Tone 1

The Resurrection from the Octoechos (Nassar, 139; Kazan Sun. Mat., 9)

The stone being sealed by the Jews, and thy pure body being guarded by the soldiers, thou didst rise on the third day, O Savior, granting life to the world. Wherefore, the heavenly powers acclaimed thee, O Giver of life, crying, Glory to thy Resurrection, O Christ! Glory to thy kingdom! Glory to thy gracious providence, O thou only Lover of mankind.

2.) The Entrance Hymn(Eisodikon):

O come let us worship and fall down before Christ, O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia

3.) After the Entrance we chant:

Tone 1

The Resurrection from the Octoechos (Nassar, 139; Kazan Sun. Mat., 9)

The stone being sealed by the Jews, and thy pure body being guarded by the soldiers, thou didst rise on the third day, O Savior, granting life to the world. Wherefore, the heavenly powers acclaimed thee, O Giver of life, crying, Glory to thy Resurrection, O Christ! Glory to thy kingdom! Glory to thy gracious providence, O thou only Lover of mankind.

Troparion of the Patron Saint or Titular Feast of the Church

Tone 4

Kontakion of the Nativity of the Theotokos (Nassar, 291)

By thy holy birth-giving, O pure one, Joachim and Anne were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee, The barren doth give birth to the Theotokos, who nourisheth our life.

4.) The Trisagion (“Holy God ...”) as usual.

5.) Epistle

[I Corinthians 4:9-16 \(10th Sunday after Pentecost\)](#)

6.) Gospel

[Matthew 17:14-23 \(10th Sunday after Pentecost\)](#)

7.) The Megalyrnarion: "It is truly meet ... ”

8.) The Koinonikon: “Praise the Lord ... Alleluia.”

9.) Post-Communion: “We have seen the true Light ...”, as usual. ONCE.

10.) At the Great Dismissal we say, "May He Who rose again from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, ... Through the prayers...".