

LITURGICAL TEXTS FOR SUNDAY
July 13, 2008
4th Sunday after Pentecost and Sunday of the
Holy Fathers of the 4th Ecumenical Council
Tone 3 / Eothinon 4

Saints of the Day: The synaxis of the Archangel Gabriel. Venerable Stephen of Mar Sabbas monastery and Heliophotos; Martyr Golinduch.

GREAT VESPERS

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

2.) We chant “O Lord, I have cried ...” in Tone 3 with ten stichera:

Six stichera for the Resurrection from the Octoechos (Nassar, 152; Kazan, Vesp., 32)

Four stichera for the Holy Fathers in Tone 6 (Nassar, 558; Kazan July Men., 3)

Tone 3

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

O Christ Savior, the might of death hath verily broken down under thy Cross; and the deceit of Diabolus hath ceased; and the race of man hath by faith escaped and been saved. Wherefore, praise is offered thee perpetually.

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

The whole creation, O Lord God, hath been lighted by thy glorified Resurrection; and paradise hath been opened withal. Wherefore, all creatures laud thee and offer thee praise perpetually.

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

I glorify the power of the Father, magnify the power of the Son, and praise the might of the Holy Spirit, one Godhead, indivisible, uncreated, consubstantial Trinity, reigning through all eternity.

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

Thy glorified Cross, O Christ, do we worship, and thy Resurrection do we praise and glorify; for by thy wounds we were all healed.

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

Let us praise the Savior who was incarnate of the Virgin; for he was crucified for our sake, and arose on the third day, granting us Great Mercy.

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.

Verily, Christ did descend to hades to bring good tidings to those therein, saying, Have faith now; for I have conquered; for I am the Resurrection, who, unlocking the gates of death, shall set you free.

Tone 6

Holy Fathers (Nassar, 558)

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

O Philanthropic Word, boundless and indescribable, having become incarnate for our sake, the solemn assembly of the wise Fathers proclaimed thee, that thou art perfect God and perfect Man, complete, dual of Nature and acts, and dual also of Will, and that thou thyself art one in Person. Wherefore, having known thee as one God with the Father and the Spirit we worship thee in faith, blessing them.

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 glorified ones, verily ye did refute Pyrrhus Sergius, Honorius, Ephtechis, Dioscorus, with Nestor the ugly, saving the flock of Christ from the fall of either side, proclaiming Christ aloud as dual in Nature and one in Person, manifest in acts alone. Him, therefore, we worship with the Father and the Spirit, perfect God and perfect Man, and honor you with glory.

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

Those God-mantled blessed ones, assembled together, wisely declared that the divine act, the act of him who humbled himself in our flesh, and his divine Will are uncreate, ascribing createdness to the human act and human will to escape the confusion of his Nature and the division of his Person. Wherefore, we believers honor them in annual feasts, glorifying in unison Christ who glorified them.

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

Those God-mantled Fathers have proclaimed today in concert that the uncreated Trinity is one God and one Lord, explaining to all the agreement of the simplicity of the one Nature through participation of the will, and the simplicity of the deed, and defining all as without beginning and without end. Wherefore, we glorify them, as being like to the Apostles and teaching their Gospel to all.

Tone 6

Holy Fathers (Nassar, 313)

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

Let us extol today those mystical trumpets of the Spirit, namely the God-mantled Fathers, who, speaking of divine things, sang in the midst of the Church a hymn of unified tones, teaching that the Trinity is One, not differing in Substance or Godhead, refuting Arius and contending for Orthodoxy, who ever intercede with the Lord to have mercy on our souls.

Tone 3

Resurrection (Nassar, 153)

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

O Lady of exceeding honor, how can we but wonder at thee giving birth to incarnate God? For thou, O all-blameless, not knowing a man, didst give birth in the flesh to a Son without father, who before eternity was begotten of the Father without mother, the property and essence of each substance remaining intact. Wherefore, O virgin Mother, beseech him to save the souls of those who assent and confess, with true belief, that thou art the Theotokos.

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.) Old Testament Readings

- a. Genesis 14:14-20
- b. Deuteronomy 1:8-17
- c. Deuteronomy 10:14-21

Genesis 14:14-20

¹⁴When Abram heard that his nephew had been taken captive, he led forth his trained men, born in his house, three hundred eighteen of them, and went in pursuit as far as Dan. ¹⁵He divided his forces against them by night, he and his servants, and routed them and pursued them to Hobah, north of Damascus. ¹⁶Then he brought back all the goods, and also brought back his nephew Lot with his goods, and the women and the people.

¹⁷After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). ¹⁸And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. ¹⁹He blessed him and said, "Blessed be Abram by God Most High, maker of heaven and earth; ²⁰and blessed be God Most High who has delivered your enemies into your hand!" And Abram gave him one tenth of everything.

Deuteronomy 1:8-17

"...⁸See, I have set the land before you; go in and take possession of the land that I swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them."
⁹At that time I said to you, "I am unable by myself to bear you. ¹⁰The Lord your God has multiplied you, so that today you are as numerous as the stars of heaven. ¹¹May the Lord, the God of your ancestors, increase you a thousand times more and bless you, as he has promised you! ¹²But how can I bear the heavy burden of your disputes all by myself? ¹³Choose for each of your tribes individuals who are wise, discerning, and reputable to be your leaders." ¹⁴You answered me, "The plan you have proposed is a good one."

¹⁵So I took the leaders of your tribes, wise and reputable individuals, and installed them as leaders over you, commanders of thousands, commanders of hundreds, commanders the of fifties, commanders of tens, and officials, throughout your tribes. ¹⁶I charged your judges at that time: "Give the members of your community a fair hearing, to and, judge rightly between one person and another, whether citizen or resident alien. ¹⁷You must not be partial in judging: hear out the small and the great alike; you shall not be intimidated by anyone for the judgment is God's. Any case that is too hard for you, bring to me, and I will hear it."

Deuteronomy 10:14-21

¹⁴Although heaven and the heaven of heavens belong to the Lord your God, the earth with all that is in it, ¹⁵yet the Lord set his heart in love on your ancestors alone and chose you, their descendants after them, out of all the peoples, as it is today. ¹⁶Circumcise, then, the foreskin of your heart, and do not be stubborn any longer. ¹⁷For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, ¹⁸ who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing.

¹⁹You shall also love the stranger, for you were strangers in the land of Egypt. ²⁰You shall fear the Lord your God; him alone you shall worship; to him you shall hold fast, and by his name you shall swear. ²¹He is your praise; he is your God, who has done for you these great and awesome things that your own eyes have seen

5.) At the Aposticha, we chant four stichera for the Resurrection from the Octoechos in Tone 3

Tone 3

O Christ, who didst darken the sun with thy Passion, and didst light all created things with the light of thy Resurrection, and didst make them to rejoice, accept our evening praise, O Lover of mankind.

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.

Verily, thy life-giving Resurrection hath lighted the whole universe, renewing thy corrupt creation. Wherefore, in that thou hast delivered us from the curse of Adam, we shout to thee, O Lord Almighty, glory to thee.

Verse 2: For He hath established the world so that it shall never be moved.

O changeless God, thou didst suffer in the changing body, and when creation could not bear to behold thee suspended on the Cross, it trembled with fear, and sighed, praising thy long-suffering. Then, descending to hades, thou didst arise on the third day, granting life to the world and Great Mercy.

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

Thou didst suffer death, O Christ, that thou mightest deliver our race from death. Thou didst rise from the dead on the third day, and didst arouse with thee those who know that thou art true God, verily illuminating the world, O Lord. Wherefore, glory to thee.

Tone 3

Holy Fathers (Nassar, 313)

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

Ye have become, O Holy Fathers, conscientious keepers of the apostolic traditions; for, having believed in the consubstantiality of the holy Trinity with Orthodox opinion, ye did refute the blasphemy of Arius in council. Then, after rebuking Macedonies the combatter against the Spirit, ye destroyed Nestor, Ephtechis, Dioscorus, Sabbalius, Severus, the headless one. Wherefore, we implore you to seek for us deliverance from their error, and that our life be kept blameless in faith from every pollution.

Tone 3

Resurrection (Nassar, 154)

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

Thou didst verily conceive by the Holy Spirit, without human seed, at the pleasure of the Father, the Son of God, begotten of the Father before eternity without mother. Thou didst give birth to him in the flesh coming of thee, for our sake, without father. Wherefore, cease not to intercede that he may deliver our souls from affliction.

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

6.) At the Apolytikia, we chant:

Tone 3

The Resurrection from the Octoechos (Nassar, 154; Kazan Vesp., 165)

Let the heavens rejoice and the earth be glad; for the Lord hath done a mighty act with his own arm. He hath trampled down death and become First-born from the dead. He hath delivered us from the depth of hades, granting the world the Great Mercy.

Tone 8

For the Holy Fathers (Nassar, 314; Kazan Men., 13)

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

Thou, O Christ, art our God of exceeding praise who didst establish our holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to thee.

Tone 8

Theotokion of the Resurrection (Nassar, 193; Kazan Vesp., 176)

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

Thou who for our sake wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death through Death, and as God didst reveal resurrection; despise not those whom thou hast created with thine own hand; show forth thy love for mankind, O merciful One, accept the intercessions of thy Mother, the Theotokos, for us; and save thy despairing people, O our Savior.

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 3

The Resurrection from the Octoechos (Nassar, 154; Kazan Sun. Mat., 15)

Let the heavens rejoice and the earth be glad; for the Lord hath done a mighty act with his own arm. He hath trampled down death and become First-born from the dead. He hath delivered us from the depth of hades, granting the world the Great Mercy.

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Theotokion of the Resurrection (Nassar, 193; Kazan Mat., 31)

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- 4.) The Little Ektenia is intoned with the exclamation "For Thine is the might..."
- 5.) The Kathismata are all from the Octoechos. Tone 3 (Nassar, 154; Kazan Sun. Mat., 35)
- 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 3. (Nassar, 155; Kazan, Sun. Mat., 50).

9.) The 4th Eothinon Gospel (Nassar, 203) 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 Akathist in Tone 4 (Serv. Bk., 68; Kazan Sun. Mat., 72)

Tone 4

Ode 1. I shall open my mouth and it shall be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

Ode 3. As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in spiritual company for thy service; and in thy divine glory make them worthy of crowns of glory

Ode 4. He who sits in clouds of glory upon the throne of Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto him: "Glory to thy power, O Christ."

Ode 5. All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold in thee the God of all, and didst bear the Eternal Son, who rewards with salvation all those who hymn thy praises.

Ode 6. As we the Godly minded, celebrate this divine and all-honorable feast of the Mother of God: let us clap our hands together and glorify the God whom she bore.

Ode 7. The godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: "O All-praised Lord and God of our Fathers, blessed art thou."

Let us praise, bless, and worship the Lord.

Ode 8. The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: "All ye works praise the Lord and magnify him unto all ages."

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

16.) Ninth Ode of the Akathist, (Serv. Bk., 71; Kazan Sun. Mat., 80)

Tone 4

Let all the earth-born mortals rejoice in the Spirit, bearing lamps. And let the nature of disembodied Minds celebrate with honor the holy festival of the Mother of God, and cry out: "Hail! All-blessed, pure, and ever-virgin Theotokos!"

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

Eothion 4 (Nassar, 204; Kazan Sun. Mat., 88)

Let us gleam, shining with virtues, and behold the man standing in brilliant clothes inside the grave, giving life to the ointment-bearing women with their faces downcast. Let us learn of the Resurrection of the Lord of Heaven and hasten with Peter to the tomb and wonder at the great happening, waiting to behold Christ the Life.

Tone 2

Holy Fathers (Nassar, 559)

By celebrating today the memorial of the divine Fathers, O all-compassionate Lord, we implore thee, through their petitions to deliver thy people from the harm from all heretics, making us all worthy to glorify the Father, the Word, and the all-holy Spirit.

Theotokion to Our Lady

O all-blameless one, thou didst give birth in an ineffable manner to God in two Natures, two Wills and one Person, who humbled himself by his own will unto crucifixion, granting us the richness of the God head by this Resurrection from the dead.

19.) Praises (Ainoi) in Tone 3 with eight stichera:

Four stichera for the Resurrection (Nassar, 157; Kazan, Sun. Mat., 119)

Four prosomia for the Holy Fathers in Tone 6 (Nassar, 314)

Tone 3

Resurrection from the Octoechos (Nassar, 157)

Verse 8: This glory is to all His saints.

Come together, all ye people, and know the power of the dreadful secret; for Christ our Savior, the eternal Word, hath been crucified for our sake, and was buried willingly, and hath risen from the dead to save all. To Him let us bow down in worship.

Verse 7: Praise ye the Lord in his sanctuary. Praise ye Him in the firmament of his power.

The guards have published it abroad, O Lord, telling of all thy wonders. But the assembly of falsehood filled their right hands with bribes, thinking that thereby they might conceal thy Resurrection which the world doth glorify. Wherefore, have mercy upon us.

Verse 6: Praise ye Him for his mighty acts. Praise ye Him according to the multitude of His greatness.

Verily, all creatures were filled with joy when they received the glad tidings of thy Resurrection; for Mary Magdalene, coming to thy grave, met an angel in a brilliant robe sitting on the stone, who said, Why seekest thou the living among the dead? He is not here, but is risen. As He said, He will go before you into Galilee.

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

O Master, Lover of mankind, with thy light do we behold light; for thou art risen from the dead, granting salvation to the race of man, that the whole creation may glorify thee alone, who art without sin. Have mercy upon us.

Tone 6

Holy Fathers (Nassar, 314)

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

Having indited the whole knowledge of the soul and considered it carefully in the Holy Spirit, the venerable, glorified, and all-blessed Fathers inscribed in divine writing the honorable and heavenly Canon, in which they clearly teach that the Word is co-eternal and consubstantial with the Father, thus following unmistakably the teachings of the Apostles.

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

Having indited the whole knowledge of the soul and considered it carefully in the Holy Spirit, the venerable, glorified, and all-blessed Fathers inscribed in divine writing the honorable and heavenly Canon, in which they clearly teach that the Word is co-eternal and consubstantial with the Father, thus following unmistakably the teachings of the Apostles.

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

When the blessed Christ-preachers received wholly the torch of the Holy Spirit, they spoke with divine intuition, with supernatural inspiration of few words and much meaning, bringing to the front the evangelical doctrines and traditions of true worship, which, when they were clearly revealed to them from on high, they were illuminated therewith, establishing the Faith they had received from God.

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

Verily, the divine shepherds, being favored servants of God and all-honored initiates of the divine preaching, having attained fully the experience of shepherding, and having now most justly waxed wroth, in a judgment of truth, expelled from the perfection of the Church the devouring, destructive wolves, and stoned them with the sling-shot of the Spirit. Wherefore, they fell as unto death ; for they were blighted with an incurable disease.

Tone 8

Holy Fathers (Nassar, 315)

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

When the rank of the holy Fathers flocked from the ends of the inhabited world, they believed in one Substance and one Nature of the Father, Son, and Holy Spirit, delivering plainly to the Church the mystery of discoursing in theology. Wherefore, in that we laud them in faith, we beatify them, saying What a divine army, ye God-inspired soldiers of the camp of the Lord, ye most brilliant luminaries in the supersensuous firmament, ye impregnable towers of the mystical Zion, ye scented flowers of paradise, the golden lights of the Word, the price and delight of the whole universe, intercede ceaselessly for our souls.

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 8 (Serv. Bk.,75-6; Kazan Sun. Mat., 235, 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

1.) During the Little Entrance: The troparion of the Resurrection in Tone 3

Tone 3

The Resurrection from the Octoechos (Nassar, 154; Kazan Mat., 15)

Let the heavens rejoice and the earth be glad; for the Lord hath done a mighty act with his own arm. He hath trampled down death and become First-born from the dead. He hath delivered us from the depth of hades, granting the world the Great Mercy.

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 3

The Resurrection from the Octoechos (Nassar, 154; Kazan Mat., 15)

Let the heavens rejoice and the earth be glad; for the Lord hath done a mighty act with his own arm. He hath trampled down death and become First-born from the dead. He hath delivered us from the depth of hades, granting the world the Great Mercy.

Tone 8

For the Holy Fathers (Nassar, 314; Kazan Men., 13)

Thou, O Christ, art our God of exceeding praise who didst establish our holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to thee.

Troparion of the Patron Saint or Titular Feast of the Church

Tone 4

Kontakion of the Theotokos (Nassar, 125)

O Undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance; for thou art good. Hasten to us with intercessions O Theotokos, who dost ever intercede for those who honor thee.

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

5.) Epistle

[Titus 3:8-15 \(Holy Fathers\)](#)

6.) Gospel

[Matthew 5:14-19 \(Holy Fathers\)](#)

7.) The Megalynarion: "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 Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, ... Through the prayers...”