

God is the Lord

Third Mode

Rassem El Massih
April, 2015

Ison
God is the Lord and hath ap - peared un - to us.
Bless - ed is He that com - eth in the Name of the Lord.

(The chanter begins first with "God is the Lord..." and repeats it after each of the verses.)

CHANTER: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Verse 1: O give thanks unto the Lord, and call upon his holy name.

Verse 2: All nations compassed me about: but in the name of the Lord will I destroy them.

Verse 3: This is the Lord's doing; it is marvelous in our eyes.

THE HOLY APOSTLE AQUILA

July 14

Apolytikion

Third Mode

Intonation: #8

Allegro ♩=150

Ἀπόστολε ἅγιε

O ho - ly A - pos - tle A - quil - a, in - ter -
cede with the mer - ci - ful God that He grant un -
to our souls for - give - ness of of - fenc - es.

Theotokion

16

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

son
Thee, who art the me - di - a - trix _____ for the sal -

- va - tion of our race, we praise, — O _____ vir - gin

The - o - to - kos, for in the flesh as - sumed from

thee, af - ter that he had _____ suf - fered the

pas - sion of the cross, thy Son _____ and our God de -

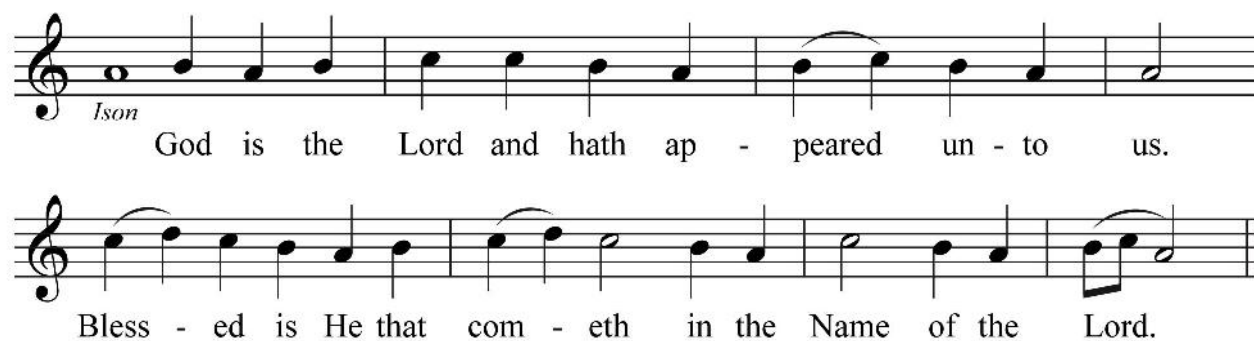
- liv - ered us from cor - rup - tion, be - cause he is the Lov - er

of _____ man - kind. _____

To pg. 32 --»

God is the Lord: Tone 5

Rassem El Massih



Verses:

O give thanks unto the Lord and call upon His holy name.

All nations compassed me about, but in the name of the Lord will I destroy them.

This is the Lord's doing; it is marvelous in our eyes.

Resurrectional Apolytikion: Tone 5

Basil Kazan



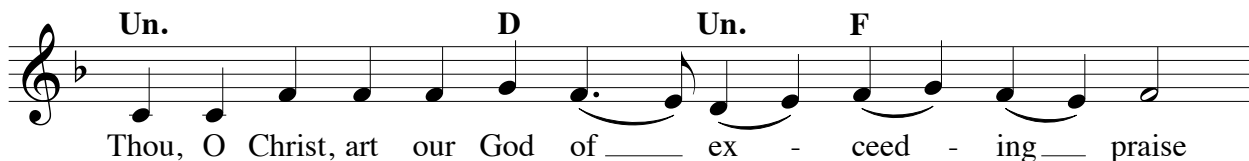
(Sung on the Sunday between Oct. 11-17, the Sunday after Ascension, and the Sunday between July 13-19.)

The Sunday of the Holy Fathers

Apolytikion

Byzantine Chant Tone 8/Plagal Fourth Mode

Chadi Karam



Byzantine Tone 8

Basil Kazan
(1915 - 2001)

Thou who for our sake wast born of a vir - gin, and didst

suf - fer cru - ci - fix - ion, O good One, and didst de -

- spoil death thru death, and as God didst re - veal res - ur -

- rec - - tion, de - spise not those whom thou hast cre -

- at - ed with thine own hand. Show forth thy love for man - kind, O

mer - ci - ful One. Ac - cept the in - ter - ces - sion of thy

moth - er, the The - o - to - kos, for us and save thy des -

- pair - ing peo - ple, O our Sav - iour.

To Dismissal -->

Orthros: **Thursday, July 14** (*Apostle Aquila*)

Sessional Hymn (of the Cross)

Savior, Thine own people didst nail Thee to the Cross; through this Cross, O Loving Lord, Thou hast called the Gentiles back to Thee! In the abundance of Thy tender mercies, Thou didst freely stretch out Thy hands on it and didst consent that the lance should pierce Thy side. O Longsuffering Lord, glory to Thee!

Exalt ye the Lord our God; worship at His footstool, for He is holy!

Looking now upon Thy most pure cross that is the light of our souls, O Christ, and venerating it with joy, we cry aloud to Thee: glory to Thee Whose will it was to be exalted on it! Glory to Thee, for through the Cross Thou hast granted light to creation! Rejoicing in the Cross, we glorify Thee with never-ending hymns!

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

When Thine all-pure mother didst see Thee, O Word of God, raised upon the Cross, she cried with a mother's grief: what is this new and strange wonder, O my Son? How canst Thou suffer death, O Life of All? It is because in Thy compassion Thou wilt bring the dead to life!

Sessional Hymn (of the Cross)

In Thy boundless mercy, O Good Lord, Thou hast endured the cross and death and unjust judgment for us to set us free from condemnation and the ancestral curse, for we were tricked into corruption. Therefore we venerate Thy crucifixion, O Word!

Blessed are those whom Thou hast chosen and taken, O Lord!

The solemn feast of those who suffered martyrdom has made the church into an earthly heaven and the angels rejoice with mankind! At Thy martyrs' intercessions, O Christ our God, save our souls!

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

As Thy blameless mother didst see Thee, O Word of God, raised upon the cross, she wept as a mother and cried aloud: what is this strange and terrible wonder, O my Son? How hast Thou, the life of all, become a companion of death in Thy compassionate desire to give life to the dead?

July 14th
Apostle Aquila of the Seventy
 Kathismata in Orthros

Byzantine Tone 4

Special Melody: *Be quick to anticipate*

E **G**

1. Il - lu - mined in soul by Paul's in - struc - tions,
 2. When Thy spot - less Moth - er saw Thee lift - ed

E **G**

thou didst shine forth as bright as the sun, O
 up on the Cross, she mourned Thee, O Word of

blest Aq - ui - la, with the clear light of knowl - edge of
 God, and with a moth - er's la - ment, in sor - row she

E **G**

God Most High; law - ful - ly thou wov - est thee the
 cried to Thee: Tell me, O my Son, what is this

crown of a mar - tyr; where - fore, thou dost al - so gush forth
 new and strange won - der? How is it that Thou, the Life of

E **Un.**

riv - ers of heal - ings for all them that now
 all things, now di - est, if Thou hast willed to

G **1. E**

faith - ful - ly keep feast on thy mem - o - ry.
 quick - en the dead, since Thou art

2. **F** **G**

mer - ci - ful.

Tone Five

First Kathisma

Let us honor the Cross of the Lord with songs of praise; let us revere with divine hymns His holy burial; His exalted Resurrection let us glorify; for from their graves He raised the dead, since He verily is God, and He plundered death's dominion, and brake the might of the devil, and shined great light on those in Hades' gloom.

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

O Lord, Thou wast called a dead man, Thou Who slewest death; in a tomb wast Thou laid, Who hast emptied the tombs. Above, soldiers guarded the grave; below, Thou didst raise up them that were dead from ages past. O Almighty and Incomprehensible, Lord, glory be to Thee.

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

Rejoice, O soul-endowed bush that was unconsumed though aflame. Rejoice, O God-trodden mountain divinely sanctified. O thou only bridge that leadeth from this world to God, conveying mortals to the heights, unto everlasting life: Rejoice, pure and spotless Maiden who, never knowing a man, yet didst bring forth Him Who doth redeem our souls.

Second Kathisma

O Lord, after Thy Resurrection on the third day, when the Apostles had worshipped Thee, Peter cried out to Thee: Women were daring and I was afraid; a thief confessed Thy divinity, and I denied Thee; wilt Thou perchance call me a disciple henceforth? Or wilt Thou once again show me forth as a fisher of the deep? But accept me in repentance, O God, and save me.

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

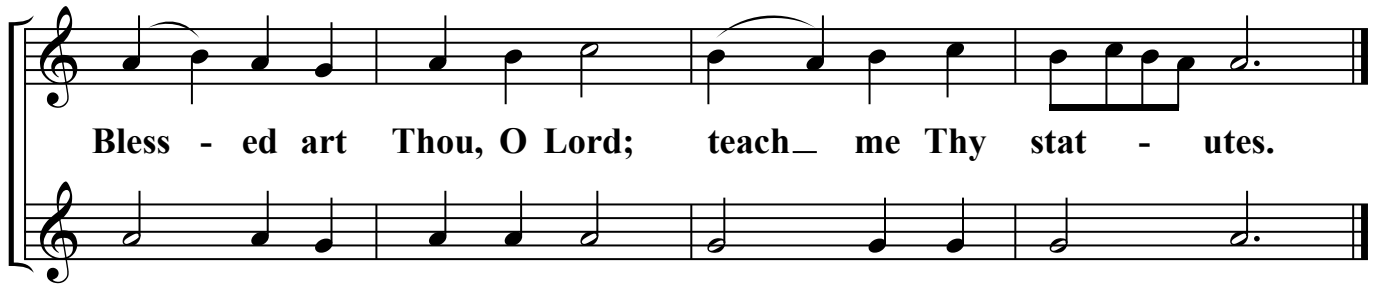
O merciful Lord, the lawless nailed Thee between the condemned, and they pierced Thy side with a spear. Burial didst Thou accept, Who didst destroy the gates of Hades, and Thou didst arise on the third day. The women ran to see Thee, and they announced Thine arising unto the Apostles. O most exalted Savior, Whom the Angels praise, O blessed Lord, glory be to Thee.

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

Bride unwedded and virgin, who gavest birth to God, thou who didst turn all the sorrow of Eve to gladness and joy, we the faithful offer praise and worship unto thee, for thou hast led us up again from the ancient curse; and now, O all-lauded and all-holy, do thou make ceaseless entreaty and ever intercede that we be saved.

The Resurrectional Evlogetaria

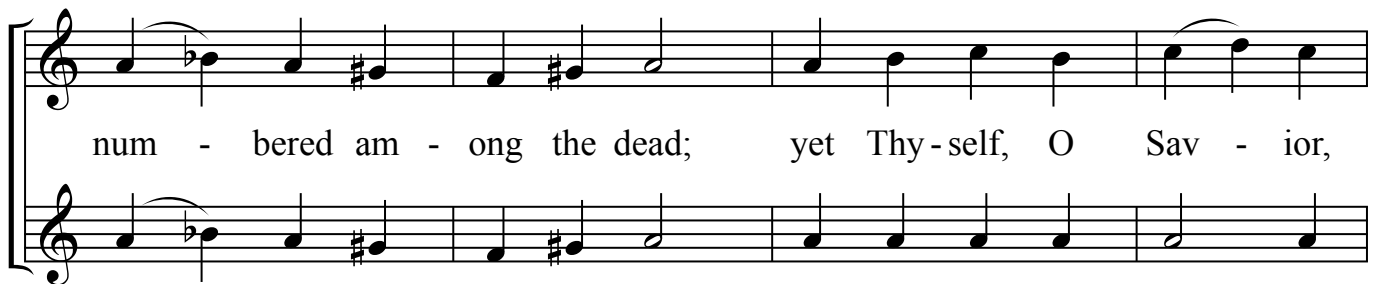
Byzantine Tone 5
Arr. Basil Kazan



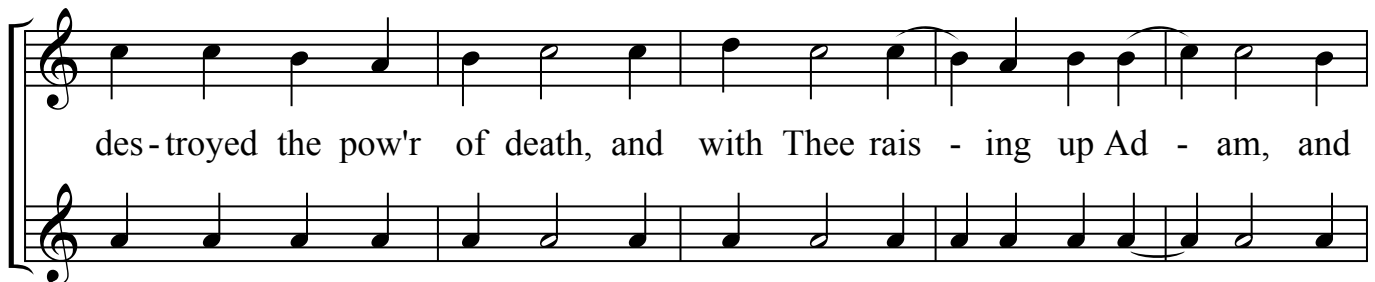
Bless - ed art Thou, O Lord; teach_ me Thy stat - utes.



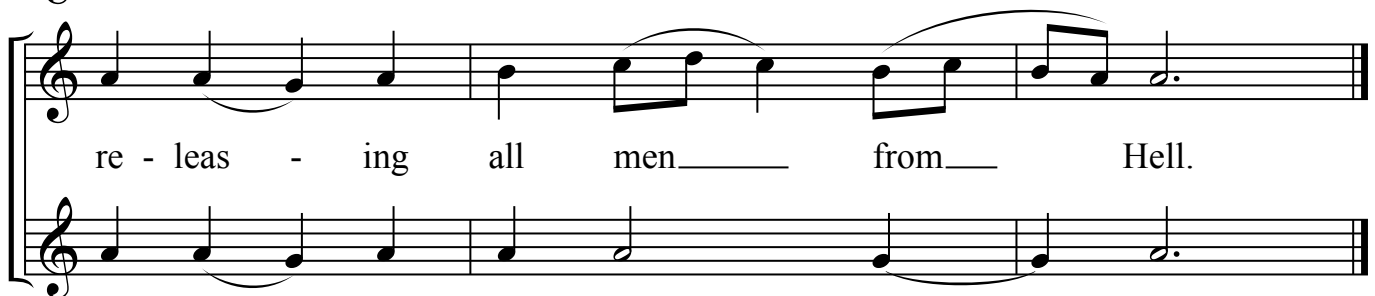
The com - pan - y of the an - gels was am-azed_ when they be-held Thee



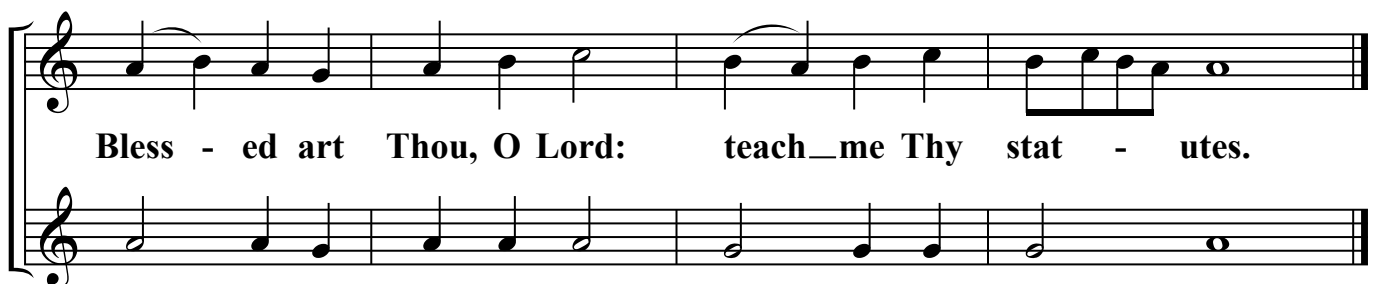
num - bered am - ong the dead; yet Thy-self, O Sav - ior,



des-troyed the pow'r of death, and with Thee rais - ing up Ad - am, and



re - leas - ing all men_____ from_____ Hell.



Bless - ed art Thou, O Lord: teach_ me Thy stat - utes.

Where - fore, O wo - men dis - ci - ples, do ye min-gle sweet - smell-ing

spic - es with your tears of pi - ty? The ra-diant an - gel with-in

the se - pul - chre cried un-to the myrrh - bear-ing wo - men: Be-hold the grave

and un-der-stand, for the Sav - ior is ri-sen from__ the__ tomb.

Bless - ed art Thou, O Lord: teach_ me Thy stat - utes.

Ve - ry ear - ly in the morn - ing did the myrrh - bear-ing

wo-men run la - ment - ing un - to Thy tomb, but an an - - gel

came to - ward them, say - ing: The time for la-men-ta - tion is passed;

weep not, but announce un - to the A - pos - tles the re - sur - rec - tion.

Bless - ed art Thou, O Lord: teach me Thy stat - utes.

The myrrh-bearing wo - men mourned as bearing spi - ces they drew near Thy

tomb, O Sa - vior, but the an - gel spake un - to them

say - ing:— Why num-ber ye the li - ving am-ong the dead? In that

He is God, He is ri - sen from the grave!

Glo-ry to the Fa - ther, and to the Son, and to the Ho-ly Spir - it.

We ad - ore the Fa - - - ther, as al - so the Son,

and the Ho - ly Spir - it: the Ho - ly Tri - ni - ty,

one in ess - ence, cry - ing with the Ser - a - phim: Ho - ly,

ho - ly, ho - ly art Thou, O Lord!

Both now and ev - er, and un - to a - ges of a - ges. A-men.

In that Thou didst bear the Gi - ver of Life, O Vir - gin,

Thou didst re - deem A-dam from sin, and didst give to Eve joy in

place of sad - ness, and He who was in - car - nate of Thee, both

God and man, hath re-stored to life those who had fal-len there - from.

Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a,

Glo - ry to Thee, O God! Al - le - lu - i - a, Al - le -

lu - i - a, Al - le - lu - i - a, Glo - ry to Thee, O God!

Al - le - lu - i - a, Al - le - lu - i - a, Al - le -

lu - i - a, glo - ry to Thee, O God: O our God and our

hope, Glo - ry to Thee!

Tone Five

Hypakoe

Astonished in mind at the vision of the Angel, and enlightened in soul by Thy divine arising, the myrrhbearers proclaimed the good tidings unto the Apostles: Proclaim among the nations the Resurrection of the Lord, Who worketh with you in wonders, and granteth us great mercy.

First Antiphon

In mine affliction, like David I sing unto Thee, O my Savior; deliver my soul from a crafty tongue.

For those in the desert, life is blessed, in that they soar with divine love.

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

By the Holy Spirit all things, both visible and invisible, are governed, for He doth rule by His own power, since He is truly One of the Trinity.

Second Antiphon

To the mountains, O my soul, let us ascend. Let us go thither, from whence help cometh.

Let Thine uplifted right hand preserve even me from all manner of treachery, O Christ.

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

To the Holy Spirit let us say, speaking of things divine: Thou art God, Life, Love, Light, Mind; Thou art Goodness; Thou reignest unto the ages.

Third Antiphon

Because of them that said unto me: Let us go up to the courts of the Lord, I send up supplication, being filled with great joy.

In the house of David, fearful things are accomplished; for there is Fire there, burning every shameful mind.

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

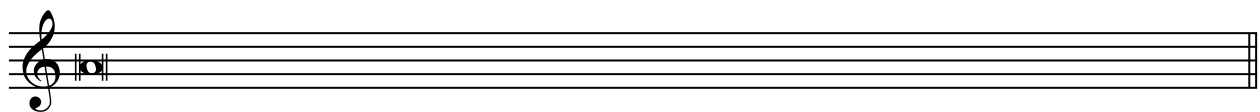
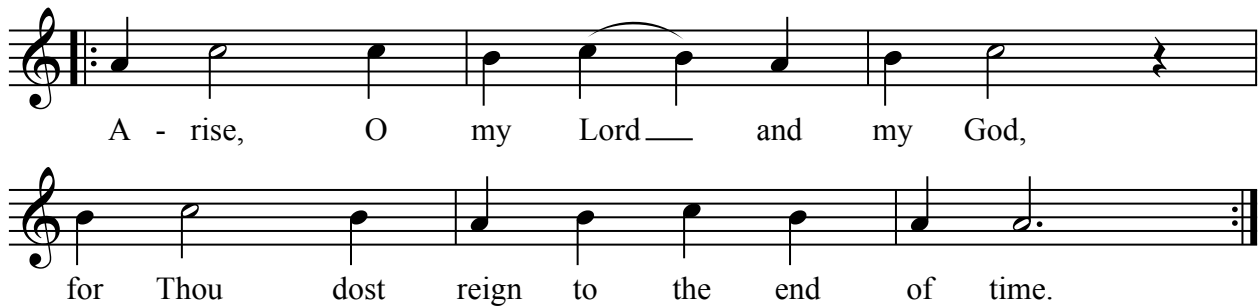
In the Holy Spirit is the principle of life, whence every living thing is given life, even as it is in the Father and the Word.

Tone Five Prokeimenon

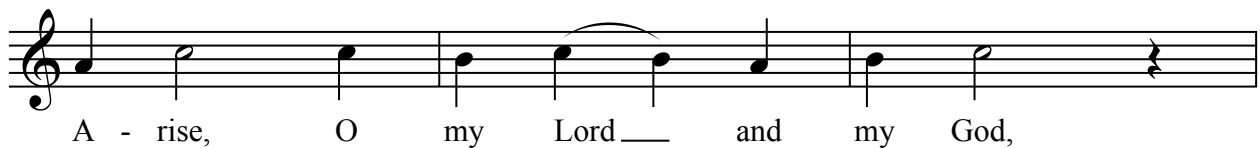
Byzantine Tone 5
Arr. Basil Kazan



The Prokeimenon in the Fifth Tone!



I will confess Thee, O my Lord, from my whole heart; I will tell of all Thy wonders.



Troparia after Psalm 50

Byzantine Tone 2

Arr. Basil Kazan



Glo-ry to the Fath - er, and to the Son, and to the Ho - ly Spir - it.



Through the in-ter - cess - ions of the A-post - les, O Thou — Who art mer-ci - ful,



blot out all the mul - ti - tudes of our trans-gress - - - ions.



Both now and ev - er, and un - to a - ges of a - ges. A - men.



Through the in-ter - cessions of the The - o - to - kos, O Thou — Who art mer-ci - ful,



blot out all the mul - ti - tudes of our trans-gress - - - ions.



Have mercy upon me, O God, according to Thy lovingkindness; according to the multitude



of Thy tender mercies blot out — my trans-gress - ions. —



Je - sus, hav - ing ri - sen from the grave as He fore - told, hath gi - ven un - to



us life e - ter - nal and great mer - cy. —

July 14

The Holy Apostle Aquila of the Seventy.

Kontakion

Ranked with the Apostles' choir as their companion, O Apostle wise in Christ, thou madest all the world to shine with thy bright doctrines and miracles, O famed Aquila, while gaining a glorious crown.

Synaxarion

Saint Aquila, who was from Pontus of Asia Minor, was a Jew by race and a tent-maker by trade. In the year 52 he and his wife Priscilla were in Corinth when Saint Paul first came there. They gave him hospitality, and the Apostle remained with them for many days, himself working at the same trade as they (Acts 18:2–3). And having believed in Christ through Paul, they followed him from that time on, working together with him and suffering perils with him for the sake of the preaching of the Gospel, as he himself testifies concerning them in his Epistle to the Romans, saying: “Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the nations” (Rom. 16:3–4). When and where they reposed is unknown.

Aposticha (of the Cross)

May Thy Cross be a wall for us, O Jesus our Savior! For we faithful have no other hope than Thee, O Lord, Who wast nailed to this Cross in the flesh and didst grant us great mercy!

As a sign for those who fear Thee, O Lord, Thou hast given Thy precious Cross, on which Thou didst triumph over the principalities and powers of darkness and led us to the original blessedness! So we glorify Thy providential plan, filled with love for mankind, O Almighty Jesus, the Savior of our souls!

(to the Martyrs)

Who will not wonder at your struggle, O holy martyrs? How in the flesh you defeated the bodiless enemy! You confessed Christ, being armed with the Cross, truly driving the demons away, defeating the evil one! Pray unceasingly that our souls may be saved!

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

When the Virgin, Thy mother, saw Thee hanging on the cross, O Lord, she was filled with fear and amazement and looking on, she said: O Dearest Son, how is it Thou wast hung upon the wood of the Cross, O Longsuffering One? How is it, O Word, that Thy hands and feet have been nailed by transgressors, and that Thy blood has been spilled, O Master?

July 16

The Sunday of the Holy Fathers of the Seven Ecumenical Councils.

Kontakion (*Plagal of Fourth Tone*)

The preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth, woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

Oikos

In the lofty preaching of the Church of God, let us hearken as she crieth: He that thirsteth, let him come to me and drink. The cup which I bear is the cup of wisdom. This drink have I mixed with the word of truth. I pour forth the water, not of contention, but of confession. As Israel doth now drink thereof, it beholdeth God, Who saith: See, see, that I am He, and have not changed. I am God, I am first, and I am hereafter, and besides Me there is none other. Hence, they that partake shall be filled, and shall praise the great mystery of piety.

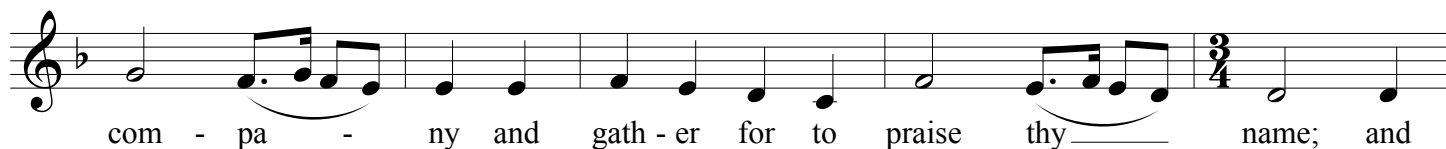
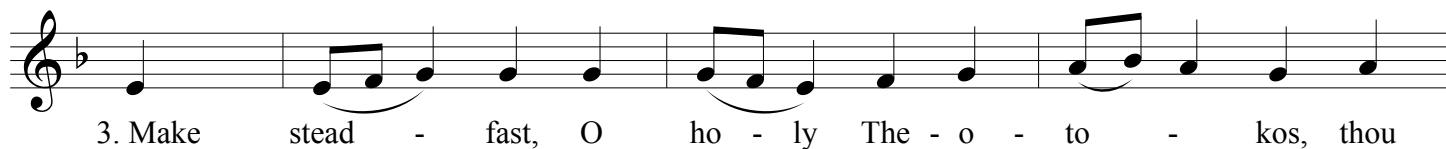
Synaxarion

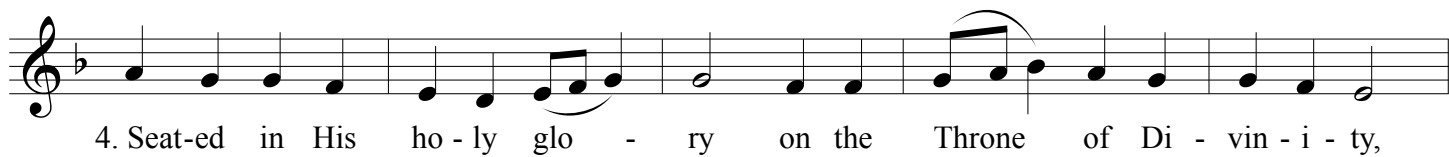
On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the Holy and God-bearing Fathers who came together in the Seven Ecumenical Councils, that is:

- the First Council, of the 318 Fathers who assembled in Nicaea in 325 to condemn Arius, who denied that the Son of God is consubstantial with the Father; the Fathers of the First Council also ordained that the whole Church should celebrate Pascha according to the same reckoning;
- the Second Council, of the 150 Fathers who assembled in Constantinople in 381 to condemn Macedonius, Patriarch of Constantinople, who denied the Divinity of the Holy Spirit;
- the Third Council, of the 200 Fathers who assembled in Ephesus in 431, to condemn Nestorius, Patriarch of Constantinople, who called Christ a mere man and not God incarnate;
- the Fourth Council, of the 630 who assembled in Chalcedon in 451, to condemn Eutyches, who taught that there was only one nature, the divine, in Christ after the Incarnation, and Dioscorus, Patriarch of Alexandria, who illegally received Eutyches back into communion and deposed Saint Flavian, Patriarch of Constantinople, who had excommunicated Eutyches;
- the Fifth Council in 553, of the 165 who assembled in Constantinople for the second time, to condemn Origen and Theodore of Mopsuestia, the teacher of Nestorius;
- the Sixth Council in 680, of the 170 who assembled in Constantinople for the third time, to condemn the Monothelite heresy, which taught that there is in Christ but one will, the divine;
- and the Seventh Council in 787, of the 350 who assembled in Nicaea for the second time to condemn Iconoclasm.

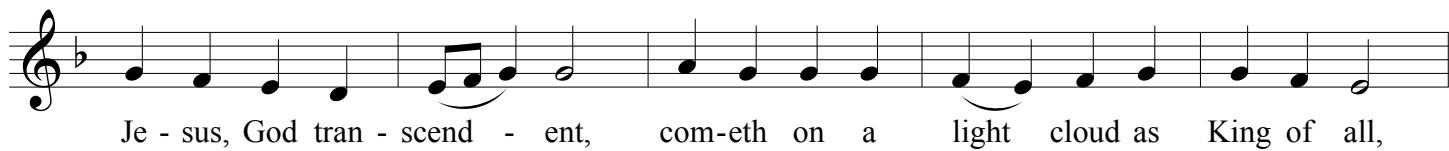
Canon of the Akathist

Byzantine Tone 4
Arr. Basil Crow
Translation, +HTM

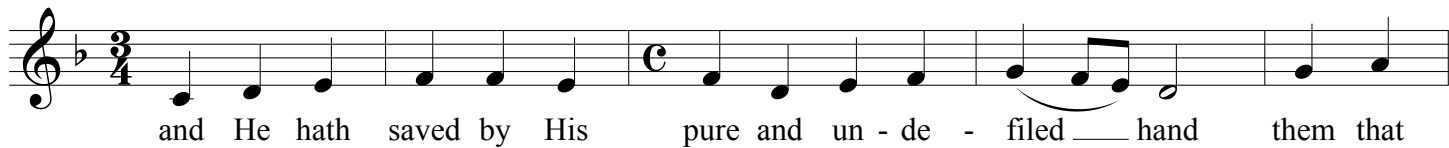




4. Seat-ed in His ho - ly glo - ry on the Throne of Di - vin - i - ty,



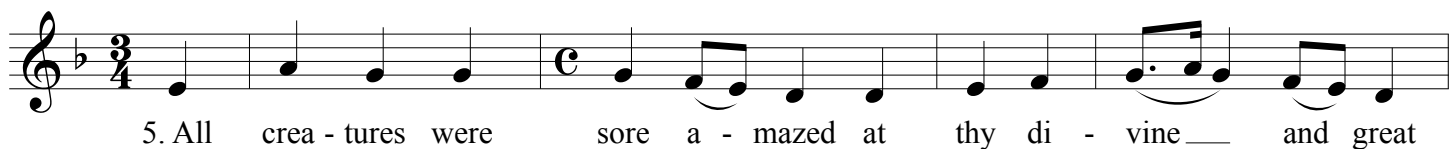
Je - sus, God tran - scend - ent, com-eth on a light cloud as King of all,



and He hath saved by His pure and un - de - filed ___ hand them that



cry to Him: 'Glo - ry O Christ___ to Thy sov' - reign might.'



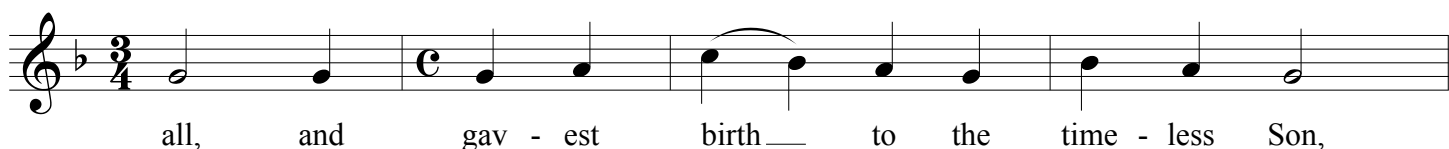
5. All crea - tures were sore a - mazed at thy di - vine___ and great



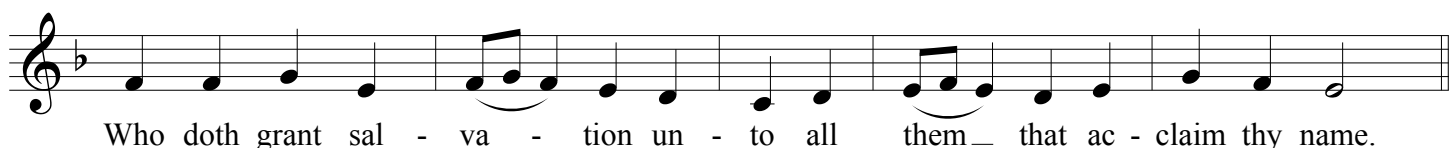
glo - ry, Maid, O pure Vir - gin who hast not known wed - lock;



for thou didst hold___ in thy womb the God___ of___



all, and gav - est birth___ to the time - less Son,



Who doth grant sal - va - tion un - to all them___ that ac - claim thy name.

6. On this di - vine and most hon-ored feast of God's all - ho - ly Moth - er, let

all of god - ly mind now cel - e - brate: come, let us faith - ful now

clap our hands and send up glo - ry un - to the God Whom she hath borne.

7. No cre - at - ed____ thing, but on - ly the Cre - a - tor,

would the god - ly - mind - ed____ Youths a - dore and

wor - ship as God, but man - ful - ly tram - pling down

threats of fire, they cried out: 'O su - preme - ly____ praised and

all - ac - claimed One, blest art Thou, O Thou Lord God of our Fa - thers.'

8. Three guilt - less Youths cast in the fur - nace were saved by thē

Off - spring, which the The - o - to - kos bare, then in fig - ure and in type,

now in - ver - y truth and deed; and He hath gath - ered all the

world, which cri - eth out in chant: 'Ye works of His, O sing the Lord's

prais - es and ex - alt Him great - ly for ag - es and all ag - es.'

9. Let eve - ry earth - born man up - leap in the spir - it, and now hold his torch on

high; and let all the bod - i - less no - et - ic hosts now

cel - e - brate joy - ous - ly the The - o - to - kos' sub - lime and sa - cred

fes - ti - val, as they cry out: 'Re - joice O thou all -

- bless - ed one, ev - er vir - gin and pure Moth - er of our God.'

More Honorable than the Cherubim

Byzantine Chant Fourth Mode (Tone 4)

Rassem El Massih

More hon' - ra - ble than the Cher - u - bim,
and more glo - ri - ous be - yond com - pare than the Ser - a - phim,
thou who with - out cor - rup - tion bar - est God the Word,
and art tru - ly The - o - to - kos, we mag - ni - fy thee.

+ My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

+ For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed.

+ For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations.

+ He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

+ He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away.

+ He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever.

cor - rup - tion bar - est

Weekday Exaposteilaria
Wednesday & Friday
Exaposteilarion

Byzantine Chant Tone 2

Special Melody: *While Thy disciples looked on Thee*

E

The Cross is the guard - i - an of ___ the whole ___ world;

E

the Cross is the sup - port and staff of ___ the faith - ful;

G

the Cross is the beau - ty of ___ the Church ___ of Christ;

F *E*

the Cross is the might - y strength ___ of kings;

Un. *G*

the Cross is the glo - ry ___ of An - gels;

E

it is the wound - ing ___ of de - mons.

Weekday Exaposteilaria
Wednesday & Friday
Theotokion of the Cross

Byzantine Mode 3
Special Melody: *O ye Apostles*

Adapted by Dn. John El Massih

As she that seed-less - ly bare _____ Thee _____

stood at Thy Cross in _____ great mourn - ing, she cried: A -

- las! O be - lov'd _____ Son, _____ my sweet-est

Child, how _____ hast Thou _____ now set from the eyes of _____ Thy

Moth - er? How art Thou reck - oned with dead men? _____

Praises, Verses and Stichera

(AINOI)

135

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

Slow

Let ev' - - ry - thing that hath _____ breath praise _____

the _____ Lord; praise _____ ye _____ the _____ Lord

from the _____ hea - - vens; praise _____ ye _____ him

in _____ the _____ heights; to thee, _____ O

God, _____ is due _____ our _____ song. Praise _____

ye _____ him all _____ his _____ an - - gels;

praise _____ ye _____ him all _____ his _____

hosts; to thee, O God, _____ is due _____ our _____ song.

VERSE 1 Quickly

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Praises, Verses and Stichera

Tone 5

Basil Kazan

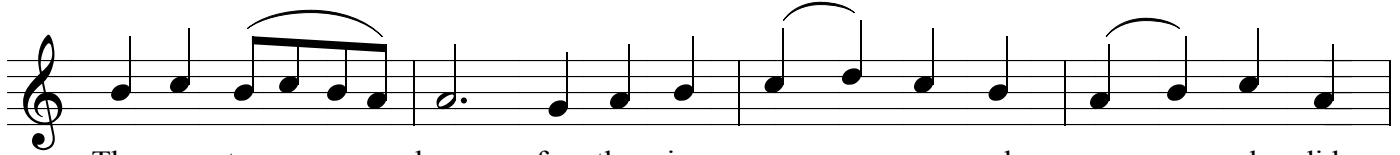
STICHERA 1



The grave, O Lord, hav - ing been_ sealed by the trans - gres-sors of the law,



thou_ didst em - erge_ from with - in like as thou wast born of the



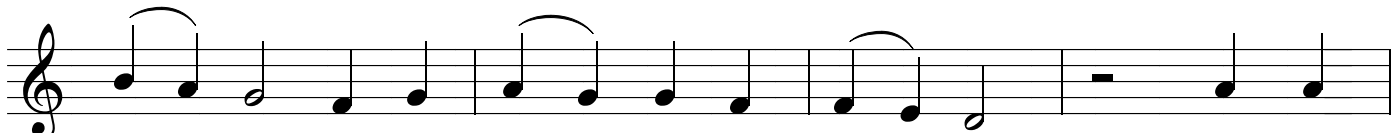
The - o - to - - kos; for the in - cor - por - eal an - gels did



not know how thou wert in - car - nate. Like-wise the guard-ian



sol - diers were not a - ware when thou_ didst rise; for these two



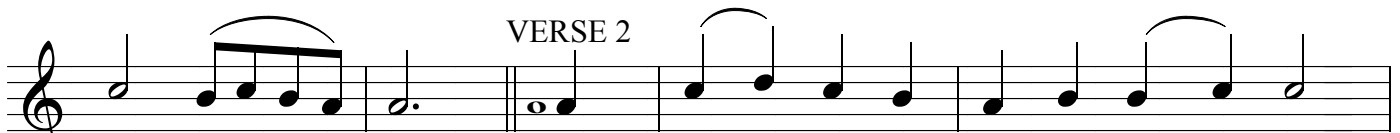
mat - ters were con - cealed_ from all seek - ers. But the



won - ders ap - peared to those who wor - shipped the mys - ter - y in



faith. There - fore, grant us who of - fer praise, joy_ and



great mer - - cy. Praise God_ in his sanc - tu - ar - y,

VERSE 2

Praises, Verses and Stichera

Tone 5

Basil Kazan

STICHERA 2



praise_ him in the firm - a - ment of his pow'r. O

Lord, thou hast de - mol - ished the ev - er - last - ing gates and

bro - ken a - sun - der the chains. Thou didst rise_ from the tomb,

leav - ing be - hind thy wrap - pings and oint - ments in the

grave, in tes - ti - mon - y of thy true_ three - day bur - i - al, and didst

go be - fore_ in - to Gal - i - lee, O thou who was kept_ in a

grave. Great there - fore, are thy_ mer - cies, O in -

- ef - fa - ble Sa - viour; have mer - cy on us.

VERSE 3



Praise_ him for his might - y acts, praise_ him ac - cor - ding to his

Praises, Verses and Stichera

Tone 5

Basil Kazan

STICHERA 3

ex - cel - lent great - ness. The wo - men did

has - ten to thy tomb to be - hold thee, O Lord, who didst suf - fer for

us. And when they ar - rived, ad - vanc - ing, they saw an an - gel

sit - ting on the stone rolled back from fear. And he shout - ed to them,

say - ing, The Lord hath ris - en. Go and tell the dis -

ci - ples that the Sa - viour of our souls is ri - sen from the dead.

VERSE 4

STICHERA 4

Praise him with the sound of the trum - pet, praise him with the psal - te-ry and

harp. O Lord Sa - viour, thou didst en - ter un - to thy dis -

- ci - ples, the doors being closed, as thou didst come out of the

Praises, Verses and Stichera

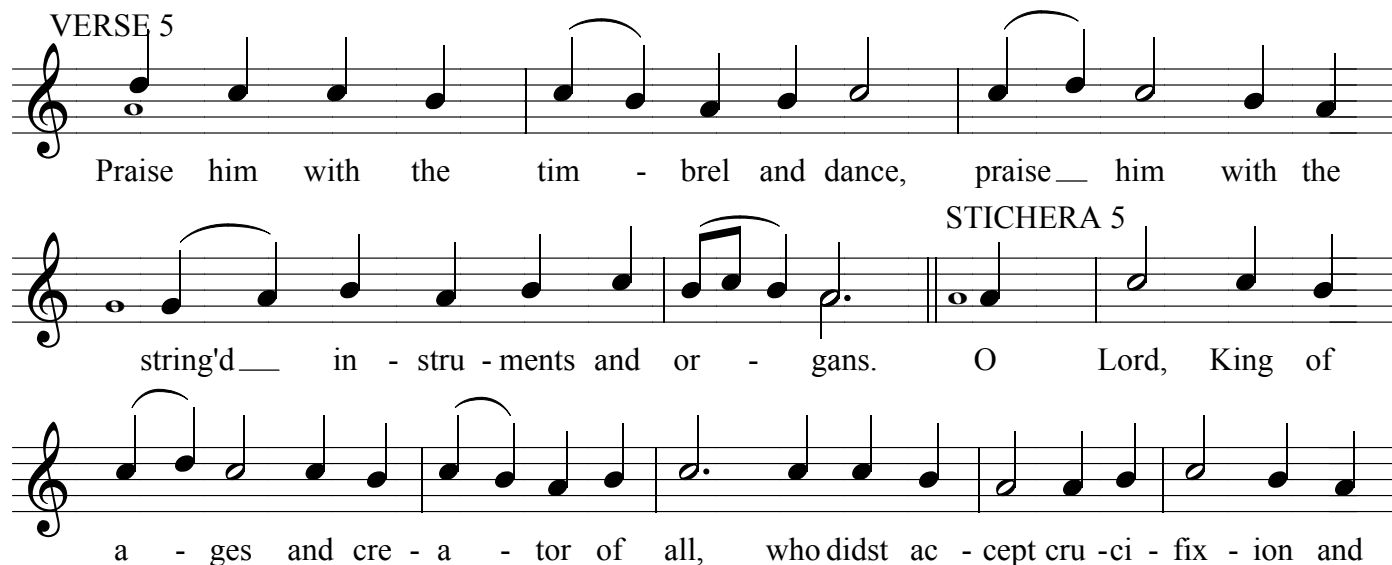
Tone 5

Basil Kazan



sealed__ tomb, show - ing the suf - fer - ing of the flesh which
 thou__ didst ac - cept in long__ suf - fer - ing; for thou didst sub -
 -mit to pains__ pa - tient - ly since thou__ art the seed of Da - vid.
 But since thou__ art the Son_ of God, thou didst lib - er - ate the
 world. Great, there - fore, are thy__ mer - cies, O in - com - pre -
 - hens - i - ble Sa - viour, have mer - cy on us.

VERSE 5



Praise him with the tim - brel and dance, praise__ him with the
 string'd__ in - stru - ments and or - gans. O Lord, King of
 a - ges and cre - a - tor of all, who didst ac - cept cru - ci - fix - ion and

STICHERA 5

July 13-19

Sunday of the Holy Fathers of the 4th Ecumenical Council

Stichera on the Praises of Matins

Byzantine Mode 6

Special Melody: *Having laid up all their hope*



The Sunday of the Holy Fathers of the 7th Ecumenical Council
Stichera on the Praises of Matins

7 **G** **E** **G**

For these god - ly - mind - - - ed, all - glo - ri - ous, and tru - ly
and be - ing en - light - - - ened, those bless - ed Fa - thers set__forth
For the ho - ly Fa - - - thers were ven - 'ra - ble in - i - ti -

8

bles - ed Saints o - pen - ly fol - lowed with fer - vent faith
for the world that ho - ly Faith__ which was taught of God,
-ates and seers of the di - vine__ preach - ing from on high,

9 **F** **E**

all that thē A - pos - tles taught.___
mak - ing known ē - ter - nal truth.___
teach - ing sa - cred__ mys - ter - ies.___

(Sung on the Sunday between Oct. 11-17, the Sunday after Ascension, and the Sunday between July 13-19.)

The Sunday of the Holy Fathers

Doxastikon (Glory) at the Praises

Byzantine Chant Tone 8/Plagal Fourth Mode

Chadi Karam

G C

Glo - ry to the Fa - ther and to the Son and

2 D C

to the Ho - ly Spir - it.

3 C

When the rank of the Ho - ly Fa - thers flocked from thē

4 G

ends of thē in - hab - it - ed world,

5 C

they be - lieved in one Sub - stance and one Na - ture

6

of the Fa - ther, Son, and Ho - ly Spir - it,

7 D A G

de - liv - er - ing plain - ly to the Church the mys - ter - y

8 C D C

of dis - cours - ing in the - ol o gy.

Sunday of the Holy Fathers - Doxastikon (Glory) at the Praises - 2

9
Where - fore, in that we laud _____ them _____ in _____ faith,

10
F D C G C
we be - at - i - fy _____ them, say _____ ing: _____

11
G A
What a di - vine _____ ar - my, _____ ye God - in - spired

12
G C D
sol - diers of the _____ camp _____

13
C G
of _____ the _____ Lord, ye most bril - liant

14
A G A 3 Un. G
lu - mi - nar - - - - - ies _____ in the

15
D
su - per - sen - su - ous fir - ma, _____ fir - ma - ment,

16
Un. G
ye im - preg - - - - - na - ble tow - - - - - 3 3
wers _____

17
D C
of the mys - ti - cal _____ Zi - on,

Sunday of the Holy Fathers - Doxastikon (Glory) at the Praises - 3

18 **G**
 ye scent - - - ed flow - - - ers

19 **Un. B \flat** **Un. B \flat** **F** **B \flat**
 of par - - a, of par - a - dise (na) (ise),

20 **G** **C** **G** **C** **Un.** **C**
 the gold - - - en, the gold - en mouths of the Word,

21
 the boast of Ni - cae - - a,

22 **F** **G**
 and de - light of the whole ũ³ - - - ni - - verse,

23 **D** **C**
 in - ter - cede cease - - - less - ly for our souls.

Resurrectional Theotokion: Tone 8

Both now and ev -

er, and un - to a - ges of a - ges. A - men.

Most bless - ed art thou, O Vir - gin The - o - to -

- kos, for through him that was in - car - nate of thee is

ha - des de - spoiled, Ad - am is re - called from the

dead, the curse is made void, Eve is set free, death is slain,

and we are en - dowed with life. Where - fore, in

hymns of praise, we cry a - loud: Bless - ed art thou, O Christ our

God, who art thus well pleased, glo - ry to thee.

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The Great Doxology

Byzantine Tone 8

Basil Kazan
(1915 - 2001)



Glo - ry to thee who hast shown us the Light. Glo - ry be to God on

high, and on earth peace, and good - will among men. We

praise thee, we bless thee, we wor-ship thee, we glo - ri - fy thee, we give

thanks un - to thee for thy great glo - ry. O Lord, heav'n - ly

King, God the Fa - ther Al - might - y; O Lord, the On - ly - be-got-ten

Son, Je - sus Christ; and the Ho - ly Spir - it. O Lord God,

Lamb of God, Son of the Fa - ther, that tak - est a-way the sin of the

world, have mer - cy on us, thou that tak - est a-way the sins of the world.

Re-ceive our pray'r, thou that sit - test at the right_ hand_ of the

Fa - ther, and have mer - cy on us. For thou_ on - ly art

ho - ly, thou_ on - ly art the Lord, O Je - sus Christ, to the glo - ry of God the

Fa - ther. A - men. Ev' - ry day will I bless_ thee, and I will

praise thy Name for - ev - er; yea, for - ev - er and ev - er. Vouch -

safe, O Lord, to keep_ us this day with - out_ sin. Bless - ed art thou, O Lord,

God_ of our Fa - thers, and praised and glo - ri - fied_ be thy Name for -

ev - er. A - men. Let thy mer - cy, O Lord, be up - on_ us,

as we do put our hope in thee. Bless - ed art thou, O Lord:

teach_ me thy stat - utes Bless - ed art thou, O Lord: teach_ me thy

stat - utes. Lord, thou hast been our re - fuge in all_ gen - er - a - tions.

I said: Be mer - ci - ful un - to me; heal my soul, for I have sinned a -

gainst_ thee. Lord, I have fled_ un - to thee: teach_ me to do thy

will, for thou_ art my God. For with thee is the

foun - tain of life: in thy light_ shall we see_ light.

O con - tin - ue thy_ lov - ing - kind - ness un - to them that know_ thee.

Ho - ly God, Ho - ly Might - y, Ho - ly Im - mor - tal: have
mer - cy on us. Ho - ly God, Ho - ly Might - y, Ho - ly Im -
mor - tal: have mer - cy on us. Glo - ry to the Fa - ther, and to the
Son, and to the Ho - ly Spir - it; both now and ev - er, and un - to
a - ges of a - ges. A - men. Ho - ly Im - mor - tal: have
mer - cy on us. *Slowly* Ho - ly God, —
Ho - ly Might - y, — Ho - ly Im -
mor - tal: have mer - cy on us.

Having Risen from the Tomb

Byzantine Tone 8

Arr. Basil Kazan

Hav - ing ri - sen from the tomb, and hav - ing burst the

bonds of Ha - des, Thou didst loose the con-dem - na - tion of death, O Lord,

re - lea-sing all man-kind from the snares of the en - e - my.

Hav-ing man - i - fest - ed Thy - self to Thine A-post - les, Thou didst

send them forth to pro-claim— Thee. And through them Thou hast grant -

ed Thy peace un - to the civ - il - ized world, O Thou— who a -

lone art plent - eous in mer - cy.

July 14 (*Apostle Aquila; 6th Friday after Pentecost*)

Aposticha (of the Cross)

May Thy Cross be a wall for us, O Jesus our Savior! For we faithful have no other hope than Thee, O Lord, Who wast nailed to this Cross in the flesh and didst grant us great mercy!

As a sign for those who fear Thee, O Lord, Thou hast given Thy precious Cross, on which Thou didst triumph over the principalities and powers of darkness and led us to the original blessedness! So we glorify Thy providential plan, filled with love for mankind, O Almighty Jesus, the Savior of our souls!

(to the Martyrs)

Who will not wonder at your struggle, O holy martyrs? How in the flesh you defeated the bodiless enemy! You confessed Christ, being armed with the Cross, truly driving the demons away, defeating the evil one! Pray unceasingly that our souls may be saved!

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

When the Virgin, Thy mother, saw Thee hanging on the cross, O Lord, she was filled with fear and amazement and looking on, she said: O Dearest Son, how is it Thou wast hung upon the wood of the Cross, O Longsuffering One? How is it, O Word, that Thy hands and feet have been nailed by transgressors, and that Thy blood has been spilled, O Master?

Prokeimenon: Exalt the Lord our God. The Lord reigns; let the people tremble.

Epistle: Romans 16:1-16

Brethren, I commend to you our sister Phoebe, a deaconess of the church at Cenchreai, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well. Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; greet also the church in their house. Greet my beloved Epainetos, who was the first convert in Asia for Christ. Greet Mary, who has worked hard among you. Greet Andronicos and Junias, my kinsmen and my fellow prisoners; they are men of note among the apostles, and they were in Christ before me. Greet Ampliatus, my beloved in the Lord. Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulos. Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissos. Greet those workers in the Lord, Tryphaina and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. Greet Rufus, eminent in the Lord, also his mother and mine. Greet Asyncritos, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. Greet Philologos, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Greet one another with a holy kiss. All the churches of Christ greet you.

Gospel: Matthew 13:44-54

The Lord said this parable: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it. Again, the kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad. So it will be at the close of the age. The angels will come out and separate the evil from the righteous, and throw them into the furnace of fire; there men will weep and gnash their teeth. Have you understood all this?" They said to him, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old." And when Jesus had finished these parables, he went away from there, and coming to his own country he taught them in their synagogue.