

Welcome!

In your hand is a guide to help make your worship experience more meaningful.

At 10:00 am the Divine Liturgy, which is the main worship service of the Orthodox Church, begins with the words from the priest "Blessed is the kingdom of the Father and the Son and the Holy Spirit..."

The beginning of the service may be found on page 1 of the small red book entitled The Divine Liturgy of Saint John Chrysostom (Holy Cross Press). Each Sunday the Epistle, Gospel and certain hymns change to express what is being celebrated that day. This guide has them printed out for you so you may follow along more easily.

We welcome people of all faiths and denominations to worship with us and appreciate your presence. For those who are not Orthodox Christians we ask that you not receive the Holy Communion when it is offered to the congregation. Those visitors who are Orthodox Christians may receive Communion provided you normally receive at your home parish and have not been restricted in any way. For Orthodox Christians, when in doubt whether to receive or not, please ask the priest in advance and he will be happy to advise you.

For those who are attending the Divine Liturgy today as part of your comparative religion college class requirement for research, there is a brief brochure located in the narthex of the Church which will help explain a little about the Orthodox faith and our local parish. The priest would be happy to speak with you in the fellowship hall during the refreshment hour if time permits. An appointment may also be made where he would be pleased to provide you with some research material for your paper.

For those of you visiting an Orthodox Christian Church for the first time, you are in for an

interesting worship experience. There is something in Orthodox worship that reaches all the five senses. Through **sight** with the icons (religious paintings), vestments and movements, through **smell** with the use of incense, with **sound** through the use of our own byzantine style music and liturgy, through **taste** with receiving Holy Communion and by **touch** with the lighting of candles and crossing oneself.

You will find that the Orthodox place a great emphasis on reverence in worship. The worship is joyful as well, but always with a sense of reverence before God.

Thank you for joining us this morning. Please ask one of the attendants in the narthex if you have any questions. They will be happy to assist you. May God bless your time with us and answer all your needs!

**ORTHROS GOSPEL: 9th
PLAGAL 4**



**THE FOLLOWING HYMNS ARE SUNG DURING
AND FOLLOWING THE 1ST ENTRANCE**

PLAGAL FOURTH TONE

From on high did You descend, O merciful Lord, for us did You endure, three days in the tomb that we may be released from passions in this world, You who are our resurrection and our life. Glory unto You O Lord.

AT THE DORMITION OF ST. ANNA

You carried the very one, who carried Life in her womb, the Pure Mother of God, O God-minded Anna; thus to a heavenly finish, where those who rejoice, have their dwelling in glory, with joy you've been translated, seeking forgiveness of errors, for those who eagerly honor you, O ever-blessed one.

TROPARION OF ST. MARKELLA

Obedient to the laws of the Lord and to his divine teachings, you kept them blamelessly, O Markella and being frightened of the violence of your father who pursued you O pure bride of Christ you hid in the mountains where he found you and took your life. Glory to him who has given you strength, Glory to him who has crowned you, Glory to him who works healings through you to everyone.

TROPARION OF ST. DEMETRIOS

The world found in you a great champion in dangers, a victor who could turn the nations back! As you restrained Levi in the arena, you also inspired Nestor to courage! Therefore Holy Great Martyr Demetrios, entreat Christ God to grant us great mercy!

KONTAKION

The memory of Christ's Forefathers let us celebrate, by asking in faith, for their assistance and their help, to deliver from every distress, all those who cry out: O God be with us, who glorified them as it pleased you.

**THE EPISTLE READING
9th Sunday of Matthew**

God is wonderful among his saints.
Verse: Bless God, in the congregations.

The reading is from Saint Paul's Letter to the Galatians.

Chapter 4:22-27

BRETHREN, Abraham had two sons, one by a slave and one by a free woman. But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, "Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married."

THE GOSPEL READING

9th Sunday of Matthew

Matthew 14: 22-34

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

SAINTS COMMEMORATED TODAY:

Repose of Saint Anna, Mother of the Theotokos;
Righteous Deaconess Olympias (+408); Attalos,
Martyr; Righteous Eupraxia the Virgin (+413).

APOLYTIKIA AND KONTAKIA-

WHAT ARE THEY?

Apolytikion (Dismissal Hymn) is a liturgical hymn, which refers to the feast celebrated. It is chanted at the end of the Vesper Service, thus serving as its dismissal hymn, at the beginning of the Matins Service and during the Divine Liturgy before and after the small Entrance.

Kontakion originally meant the short round piece of wood (dowel) around which was wound a leather roll of a series of liturgical hymns. Today it means the hymn itself, which is read in all the services and is chanted after the Dismissal Hymns after the Small Entrance.