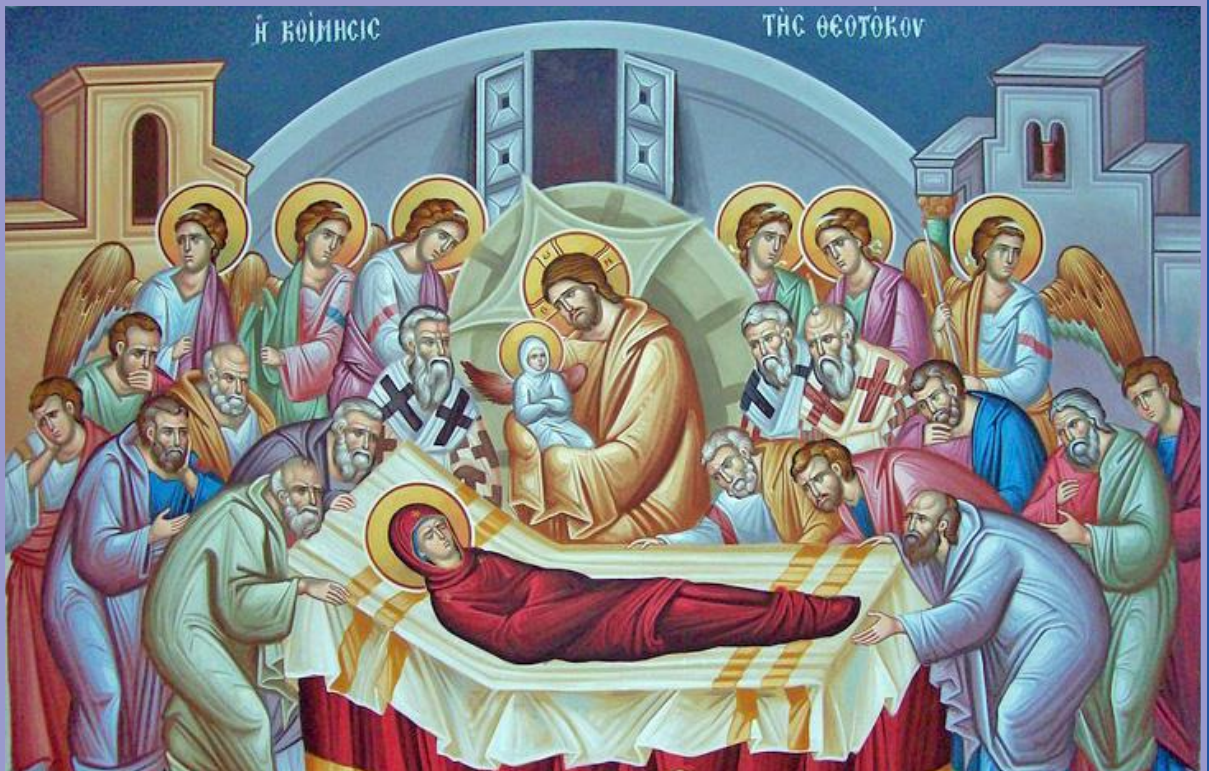


GREEK ORTHODOX CHURCH OF THE ASSUMPTION
SUNDAY, AUGUST 15, 2021

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM WILL BE CELEBRATED TODAY

DORMITION OF THE THEOTOKOS



*In birth, you preserved your virginity; in death,
you did not abandon the world, O Theotokos.*

*As mother of life, you departed to the source of life,
delivering our souls from death by your intercessions.*

**Koimisis (Repose) of our most holy, glorious Lady
and blessed Theotokos, and ever-Virgin Mary.**

Tone: 7 Ηχος: Βαρύς ✠ Antiphonal Verses: Festal ✠ Orthros Gospel: Luke 1: 39-49, 56



ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE FIRST ANTIPHON

α' Ἀλαλάξατε τῷ θεῷ πάσα ἡ γῆ.

v.1 *Shout aloud to the Lord, all the earth.*

β' Ἐξομολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὄνομα αὐτοῦ.

v.2 *Give thanks to Him; praise His name.*

γ' Ἐν πόλει Κυρίου τῶν δυνάμεων, ἐν πόλει τοῦ Θεοῦ ἡμῶν.

v.3 *In the city of the Lord of hosts, in the city of our God.*

δ' Ἐγενήθη ἐν εἰρήνῃ ὁ τόπος αὐτοῦ, καὶ τὸ κατοικητήριον αὐτοῦ ἐν Σιών.

v.4 *His place was made in peace and His dwelling in Zion.*

REFRAIN (after each stichera):

Ταῖς πρεσβείαις τῆς Θεοτόκου,
Σῶτερ, σῶσον ἡμᾶς.

Through the intercessions of the Theotokos, Savior, save us.

ΤΟ ΔΕΥΤ. ΑΝΤΙΦΩΝΟΝ

α´ Ἄγαπᾷ Κύριος τὰς πύλας Σιών,
ὑπὲρ πάντα τὰ σκηνώματα Ἰακώβ.

β´ Δεδοξασμένα ἐλάληθη περὶ σοῦ, ἡ
πόλις τοῦ Θεοῦ.

γ´ Ὁ Θεὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν
αἰῶνα.

δ´ Ἠγίασε τὸ σκηνώμα αὐτοῦ ὁ
Υψιστος.

THE SECOND ANTIPHON

v.1 *The Lord loves the gates of Zion more
than all the dwellings of Jacob.*

v.2 *Glorious things were said concerning you,
O city of God.*

v.3 *God established her forever.*

v.4 *The Most High sanctified His tabernacle.*

REFRAIN (after each stichera):

Σῶσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἐν Ἁγίοις
θαυμαστός, ψάλλοντάς σοι· Ἄλλ-
ηλούια.

Save us, O Son of God, Who arose
from the dead, save us who sing to You:
Alleluia.

ΤΟ ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ

ΚΟΙΜΗΣΙΣ ΑΠΟΛΥΤΙΚΙΟΝ

(Ἄπολυτίκιον τῆς ἡμέρας)

Ἐν τῇ Γεννήσει τὴν παρθενίαν
ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν
κόσμον οὐ κατέλιπες Θεοτόκε.
Μετέστης πρὸς τὴν ζωὴν, μήτηρ
ὑπάρχουσα τῆς ζωῆς· καὶ ταῖς
πρεσβείαις ταῖς σαῖς λυτρουμένη,
ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

THE THIRD ANTIPHON

THE DORMITION APOLYTIKION

(The Hymn of the Feast)

You gave birth yet preserved your vir-
ginity. You fell asleep in death yet did
not desert the world, O Theotokos.
You were transported to life, as you are
Mother of Life and, by virtue of your
intercessions, deliver our souls from
death.

ΕΙΣΟΔΙΚΟΝ

Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ. Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἐν Ἁγίοις θαυμαστός, ψάλλοντάς σοι Ἁλληλουΐα.

SMALL ENTRANCE HYMN

Come, let us worship and bow down before Christ. Save us, O Son of God, risen from the dead. We sing to You, Alleluia.

ΤΟ ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

(Ηχος Βαρύς)

Κατέλυσας τῷ σταυρῷ Σου τὸν θάνατον ἠνέωξας τῷ ληστῇ τὸν παράδεισον τῶν μυροφόρων τὸν θρήνον μετέβαλες καὶ τοῖς Σοῖς ἀποστόλοις κηρύττειν ἐπέταξας ὁ τι ἀνέστης Χριστέ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

THE RESURRECTIONAL APOLYTIKION

(Mode/Tone 7)

By means of Your Cross, O Lord, You abolished death. To the robber You opened Paradise. The lamentation of the myrrh-bearing women You transformed, and You gave Your Apostles the order to proclaim to all that You had risen, O Christ our God, and granted the world Your great mercy.

ΤΗΣ ΕΟΡΤΗΣ

Ἐν τῇ Γεννήσει...

FOR THE FEAST

You gave birth yet preserved...

ΚΟΝΤΑΚΙΟΝ

Τὴν ἐν πρεσβείαις ἀκοίμητον Θεοτόκον, καὶ προστασίαις ἀμετάθετον ἐλπίδα, τάφος καὶ νέκρωσις οὐκ ἐκράτησεν ὡς γὰρ ζωῆς Μητέρα, πρὸς τὴν ζωὴν μετέστησεν, ὁ μήτραν οἰκήσας ἀειπάρθενον.

ΚΟΝΤΑΚΙΟΝ

The Theotokos is undying in intercession. Immovable is our hope in her for protection. Neither death nor burial prevailed over her. As she is Mother of Life, she was removed to life by Him, the Lord who lived in her ever-virgin womb.

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. (ἐκ γ´)...

THE TRISAGION HYMN

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)...

EPISTLE READING

Priest: Let us be attentive.

Reader: My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Verse: *For he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed.*

Priest: Wisdom.

Reader: The reading is from St. Paul's to the Philippians (2:5-11).

Priest: Let us be attentive.

Brethren, have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL READING

Luke 10:38-42, 11:27-28

At that time, Jesus entered a village; and a woman called Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve you alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As he said this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts that you nursed!" But he said, "Blessed rather are those who hear the word of God and keep it!"



ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ THE CONFSSION OF FAITH

ΜΕΓΑΛΥΝΑΡΙΟΝ

Ἄι γενεαὶ πάσαι, μακαρίζομέν σε, τὴν μόνην Θεοτόκον.

Νενίκηνται τῆς φύσεως οἱ ὄροι, ἐν σοί Παρθένε ἀχραντε· παρθευεῖ γὰρ τόκος, καὶ ζωῆ προμνιστεύεται θάνατος. Ἢ μετὰ τόκον Παρθένος, καὶ μετὰ θάνατον ζῶσα, αὐζοῖς αἰεὶ, Θεοτόκε τὴν κληρονομίαν σου.

HYMN TO THE THEOTOKOS

Now all generations call you blessed, O only Theotokos.

In you the laws of nature are defeated, O undefiled Virgin pure. In virginity childbirth was accomplished, and death introduces life. You, after bearing, are virgin, and after dying are living. Mother of God, ever save your inheritance.

ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

Ποτήριον σωτηρίου λήψομαι καὶ τὸ ὄνομα Κυρίου ἐπικαλεσομαί. Ἄλληλούια.

COMMUNION HYMN

I will take up the cup of salvation, and call upon the name of the Lord. Alleluia. (Repeat)...

ΑΝΤΙ ΤΟΥ ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ

Εἶδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν Πνεῦμα ἐπουράνιον, εὔρομεν πίστιν ἀληθῆ, ἀδιαίρετον Τριάδα προσκυνῶντες· αὕτη γὰρ ἡμᾶς ἔσωσεν.

POST COMMUNION HYMN

We have seen the true light; we have received the heavenly Spirit; we have found the true faith, worshipping the undivided Trinity, for the Trinity has saved us.

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You're Invited

PLEASE JOIN US AFTER LITURGY TODAY FOR OUR
PHILOPTOCHOS SPONSORED
FEAST DAY FELLOWSHIP HOUR.
ALL ARE WELCOME!

Reflection from Metropolitan Gerasimos for the Dormition Fast 2021

Brothers and sisters in the Lord,

We begin the season of *Dekapentavgousto*, the fifteen days of August when we prepare for the commemoration of the Falling Asleep of the Virgin Mary. It is our two-week period of fasting and prayer. During these two weeks, our parishes will offer the Service of Supplication, the *Paraklesis*, to the Theotokos. As we know, in the service we call out to the Mother of God and ask for her continual protection over us, to shelter us from the dangers that we face in life. We ask for her help, with the assuredness that she will help us. We believe that she continually intercedes for us to her Son, and our Lord and Savior.

In this blessed season, we must honor and celebrate the intercessions of the Theotokos over this past year. She heard our cries for help and protection during the pandemic. When we felt anxious, she offered comfort and support, because we are assured of her maternal love for us.

Now that we can see the end of the pandemic, we must turn to her once again, as our guide and “directress,” as one of the many icons of her is named. In this particular icon, the Theotokos is holding Christ in one hand, and with the other she points us to Him. When we participate in the Paraklesis Service of our parishes, we must ask her to guide us to her Son, our Lord and Savior Jesus Christ, whom we meet in the Church, in the Divine Services, in the Divine Liturgy, and in the Holy Eucharist.

In the month of August, our parishes will be preparing themselves for the new ecclesiastical year. They will be encouraging you to return to services, to participate in the programs and ministries they offer. As I have said before, we have all been away from our parishes for too long because of the pandemic. Now is the time to return. This is especially true for our young people, our children. On-line programs for them do not have the long-lasting effects that we desire for them to grow in Christ. They need their peers, their friends and the interaction with faithful adults who can nurture them in faith. Church participation should be as natural for them as participating in all the other activities of their lives. So, I encourage you to participate in the life of your parish to the fullest extent possible.

During these early days of August, we also commemorate the Feast of the Transfiguration of Christ on August 6. The Feast is forty days before the Feast of the Holy Cross on September 14, making a direct connection between the manifestation of the glory of Christ and His Passion (see Andreas Andreopoulos, *Metamorphosis: The Transfiguration in Byzantine Theology and Iconography*, 2005). In the Transfiguration, Christ reveals Himself fully to Peter, James, and John. In that moment, He radiates the brightest light, so bright that these disciples could not bear to look at it. This is the only time in the Gospels that Christ’s face radiates so brightly. Saint Gregory the Theologian writes, “**He was bright as the lightning of the mountain and became more luminous than the sun, initiating us into the mystery of the future**” (Oration 3.19, On the Son). With that the disciples begin to realize that Jesus Christ is the Lord God Almighty. This Feast offers a glimpse of our future, of the fullest possibility of human existence, our being in a glorified body, in a world of light and glory. The Feast of the Transfiguration is one of our greatest feast days in the Church and one that I hope you will observe by attending the Divine Liturgy that day in your parish.

May all those who celebrate their Feast on August 6, as well as those on August 15, be abundantly blessed by the Lord. Hronia Polla!

With Love in Christ,

✠ GERASIMOS

Metropolitan of San Francisco

WELCOME TO OUR CHURCH!

It is with great joy that we welcome all visitors and guests who are worshipping with us today. Whether you are an Orthodox Christian or this is your first visit to an Orthodox Church, we are pleased to have you with us! Although Holy Communion and other Sacraments are offered only to baptized and chrismated (confirmed) Orthodox Christians, all are invited to receive the *antidoron* (blessed bread) from the priest at the conclusion of the Divine Liturgy. The *antidoron* is not sacramental, but is reminiscent of the agape feast that followed worship in the ancient Christian Church.

After the Divine Liturgy this morning, please join us in the Fellowship Hall for our feast day Fellowship Hour.

There are several items in our literature holder (located on the wall in our Fellowship Hall next door) pertaining to Orthodox teachings and on the Orthodox Church in general. Please feel free to take a copy. We also have an Orthodox bookstore in our Fellowship Hall where you are welcome to browse for books on Orthodoxy and Orthodox living.

Also, please feel free to approach Fr. Dean after services with any questions you may have regarding your worship experience with us.

We hope that you will return often to worship with us, to grow in Christ and in our Orthodox Faith.



Greek Orthodox Church of the Assumption

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Saturday Vespers: 4:00 pm

Sunday Morning : Orthros: 7:45 am ~ Divine Liturgy: 9:00 am