

PSALM 95

*A song of David, when the House was built after the captivity.
Untitled in the Hebrew.*

- 1 Sing unto the Lord a new song; let all the earth sing unto the Lord.**
- 2 a) Sing unto the Lord, bless His name; b) proclaim from day to day the good news of His salvation.**
- 3 Declare His glory among the gentiles, and His wonders to all the people.
 - 4 For the Lord is great, and is exceedingly praiseworthy;
He is feared more than all the gods.
 - 5 For all the gods of the nations are demons,
but the Lord made the heavens.
- 6 Praise and beauty are before Him; holiness and splendor are in His sanctuary.
 - 7 Bring unto the Lord, you progeny of the nations,
bring to the Lord glory and honor.
 - 8 Bring to the Lord glory to His name. Supplicate with offerings,
and enter into His courtyard.
- 9 Worship the Lord in His holy court; may all the earth tremble at His presence.**
 - 10 Say to the nations that the Lord reigns,
for He hath set right the inhabited world,**
so that it will not be shaken. He shall judge the people righteously.
 - 11 The heavens rejoice, and the earth exults;
the sea shall roll, as does its fullness.
 - 12 The plains are pleasing, and all that is on them.
Then shall all the trees of the forest rejoice before the Lord.
 - 13 For He is coming, yes He is coming to judge the earth.
He shall judge the inhabited world with righteousness,
and the people with His truth.

Another very pleasant psalm of the 13th Kathisma.

Verses 1, 9 & 10 serve as the Prokeimenon during the Orthros of the weeks of Tone 3. Verses 1 & 2a) are sung within the canticles of the Orthros on the Exaltation of the Holy Cross. Verses 2b) & 1 are sung during the Vespers, the Orthros and also during the Compline of Annunciation. Verse 2b) is also the second refrain of First Antiphon during the Liturgy of Annunciation. Verse 2b) is also the Introit, while verses 2b) and 1 serve as the Prokeimenon in the Liturgy of the Annunciation.

Compiled by John P. Nasou, M.D.

SAINT SOPHIA GREEK ORTHODOX CATHEDRAL

Ἁγίας Σοφίας τοῦ Θεοῦ

Washington, D.C.

December 13, 2009

The Tone for this day is Two

The Morning Gospel of the Orthros is No. Five - Luke 24:12-35

At that time, Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened. That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning, and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. So they drew near to the village to which they were going. He acted as if he were going farther, but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed and broke it and gave it to them. And their eyes were opened, and they recognized him. And he vanished from their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

PROKEIMENON: Blessed are you, O Lord, the God of our fathers.
For You are just in all You have done. Daniel 3: 26 + 27

The Epistle is from St. Paul's Letter to the Colossians 3:4-11
The 29th Sunday following Pentecost

BRETHREN, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away; anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

The Gospel is from Luke 14:16-24; Matthew 22:14
11th Sunday of Luke

THE LORD SAID THIS PARABLE: "A man once gave a great banquet, and invited many; and at the time of the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I must go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and there is still room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet. For many are called, but few are chosen.'"

Today's Scripture Readings are dedicated to this Holy Day
The Genealogy of Jesus is read on the Sunday Before the Nativity

The Holy Forefathers of our Lord Jesus Christ



Today the Church commemorates the Holy Ancestors of Christ, and all the holy Patriarchs of the Old Testament who prefigured or foretold Christ: Adam the first Father, Enoch, Melchizedec, Abraham, Isaac, the fruit of the Promise, Jacob and the twelve patriarchs. All those who lived under the Law: Moses Aaron, Joshua, Samuel, David, and the Prophets: Isaiah, Jeremiah, Ezekiel, the twelve minor prophets, Elijah, Elisha, Zechariah; and John the Baptist, and the Virgin Mary, the intermediary between mankind and her divine Son. The Lord Jesus did not come to abolish the Law and the Prophets, but to redeem humanity which bore the weight of evil since Adam, to realize the promise made to Abraham, to change the Law of fear of death into the Law of Love, to give resurrection and life to mankind. This feast is in preparation for the Nativity of Jesus. We hear within its hymns the eager anticipation and hope for His coming among us. This day is always commemorated between December 11 and 17.