

## LITURGICAL VARIABLES – SUNDAY, AUGUST 3, 2025

*Commemoration of the our Righteous Fathers  
Isaacius, Dalmatus, and Faustus of the Dalmaton Monastery;  
Salome the Myrrh-bearer*

### FIRST ANTIPHON

It is good to give praise unto the Lord, and to chant unto Thy Name, Most High!  
**Refrain: Through the intercessions of the Theotokos, O Savior, save us!**  
To proclaim in the morning Thy mercy and Thy truth by night. **(Refrain)**  
Upright is the Lord our God, and there is no unrighteousness in Him. **(Refrain)**  
Glory...Both now...**(Refrain)**

### SECOND ANTIPHON

The Lord is King; He is clothed with majesty! The Lord is clothed with strength  
and hath girt Himself.  
**Refrain: Save us, O Son of God, Who art risen from the dead; who sing to  
Thee: Alleluia!**  
For He established the world which shall not be shaken. **(Refrain)**  
Holiness becometh Thy house, O Lord, unto length of days. **(Refrain)**  
Glory...Both now...O Only-begotten Son...

- During the Little Entrance, chant the Apolytikion of the Resurrection.  
Then, the following Entrance Hymn:

### ENTRANCE HYMN FOR THE RESURRECTION

Come let us worship and fall down before Christ. Save us, O Son of God,  
**Who art risen from the dead**; who sing to Thee: Alleluia!

- After the Entrance, sing the hymns in the following order below:

### RESURRECTIONAL APOLYTIKION (TONE 7)

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief;  
Thou didst turn the sadness of the ointment-bearing women into joy. And didst  
bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting  
to the world the Great Mercy.

### APOLYTIKION FOR ST. NICHOLAS (TONE 4)

In truth you were revealed to your flock, as a rule of faith, a model of meekness  
and a teacher of self-control. Therefore, you have won the heights by humility,  
riches by poverty. Holy Father, Bishop Nicholas, intercede with Christ our God  
that our souls may be saved.

### KONTAKION FOR THE TRANSFIGURATION (TONE 7)

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were  
able, beheld Thy glory, O Christ our God; so that, when they should see Thee  
crucified, they would remember that all Thy suffering was voluntary, and  
could declare to all the world that Thou art truly the effulgent Splendor of the  
Father.

### TRISAGION HYMN

**English:** Holy God, Holy Mighty, Holy Immortal, have mercy on us.  
**Arabic:** Qudduson ullah, Qudduson ulqawi, Qudduson ullahdhi, la yamut  
urhamna.  
**Greek:** Agios O Theos, Agios Ischiros, Agios Athanatos, eleison imas.  
*Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever and unto  
ages of ages. Amen.* Holy Immortal, have mercy on us.  
Holy God, Holy Mighty, Holy Immortal, have mercy on us.

### THE EPISTLE

*The Lord will give strength to His people.*

*Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory.*

***Reading from the 1<sup>st</sup> Epistle of St. Paul to the Corinthians (1:10-17)***


Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all  
of you agree and that there be no dissension among you, but that you  
be united in the same mind and the same judgment. For it has been  
reported to me by Chloe's people that there is quarreling among you,  
my brethren. What I mean is that each one of you says, "I belong to  
Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to  
Christ." Is Christ divided? Was Paul crucified for you? Or were you  
baptized in the name of Paul? I thank God that I baptized none of you  
except Crispos and Gaius; lest anyone should say that you were  
baptized in my name. (I did baptize also the household of Stephanas.  
Beyond that, I do not know whether I baptized anyone else.) For Christ  
did not send me to baptize but to preach the Gospel, and not with  
eloquent wisdom, lest the cross of Christ be emptied of its power.

*Reading from the Holy Gospel according to St. Matthew (14:14-22)*

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

**SYNAXARION**

On August 3, we commemorate the venerable and God-bearing fathers Isaacius, Dalmatus, and Faustus of the Dalmaton Monastery. At first, Dalmatus was an officer during the reign of Emperor Theodosius the Great whom the emperor held in great esteem. When the spirit awakened in him, Dalmatus despised all earthly things, resigned his rank and took his only son Faustus and, with him, went to the community of Isaacius in the outskirts of Constantinople where they both were tonsured as monks. Dalmatus was completely devoted to a God-pleasing life for which the elder Isaacius rejoiced. When Isaacius approached the hour of death, he appointed Dalmatus as abbot in his place. Later, this community was named after him—the so-called Dalmaton. Dalmatus devoted himself to fasting, at times for forty days. By fasting he conquered the invisible demonic power. He participated in the Third Ecumenical Council in Ephesus in 431 and fought against the Nestorian heresy. Pleasing God, he died peacefully in the fifth century. His son Faustus supported his father in everything and, after a God-pleasing life, died peacefully in the Dalmaton community.



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Welcome to our church community! We are blessed to have you worshipping with us today. We are the jurisdiction of the Orthodox Christian Church whose roots trace directly back to first century Antioch, the city in which the disciples of Jesus Christ were first called "Christians" (Acts 11:26). The Orthodox Church is the oldest and second largest Christian group in the world. We are called by God our creator to worship and follow Him, and to proclaim to the world His message of love, peace and salvation.