

Reader: Glory, in the 4th Tone

Glory to the Father, and to the Son, and to the Ho - ly Spi - - - rit.

The image shows a musical score for a reader. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written on the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff. The text is: "Glory to the Father, and to the Son, and to the Ho - ly Spi - - - rit." The word "Ho" is followed by a hyphen, and "ly" is followed by two hyphens, indicating a long note. The word "rit." is at the end of the phrase.

By His thrice-repeated question, /
 "Peter, lovest thou Me?", /
 did Christ set aright the three denials. /
 Wherefore, Simon said to the Author of mysteries: /
 "Lord, Thou knowest all things, Thou understandest all things! /
 Thou knowest that I love Thee!" /
 Wherefore, the Savior said unto him: /
 "Feed My lambs; feed My chosen ones; feed My sheep, /
 which I have acquired for salvation by My blood!" /
 Him do thou beseech, O divinely blessed apostle, //
 that He grant us great mercy.

Stichera on "Lord I have cried"

If the Feast day is on Saturday or Sunday, we sing the Dogmatic Theotokion in the Tone of the Week.

Reader: Both now, in the same tone— (Tone 4)

The musical notation is written on two staves, Treble and Bass clef, in the key of D major (one sharp). The melody is primarily on the Treble staff, with the Bass staff providing a harmonic accompaniment. The lyrics are: "Both now and ever and unto the a - ges of a - - - ges. A-men." The word "ages" is elongated with a long dash. The notation includes various note values (quarter, eighth, and sixteenth notes) and rests, with some notes beamed together. The piece concludes with a final cadence on the word "A-men".

The prophet David, the forefather of God, /
for Thy sake gave voice beforehand in psalmody concerning thee, /
unto Him Who in thee accomplished mighty works: /
the Queen stood at Thy right hand. /
For God, Whose good pleasure it was to become incarnate of thee without father /
showed thee, His Mother, to be the mediatrix of life, /
that He might renew His image which had become corrupt through the passions; /
and having found the sheep which had strayed among the mountains and become lost, /
He taketh it upon His shoulders and bringeth it to His Father; /
and Christ, Who is possessed of great and rich mercy, /
in accordance with His will, uniteth it with the hosts of heaven, //
and saveth the world, O Theotokos.

O joyous Light...

Entrance, Prokimenon of the day, and three Readings.

The Reading from the Catholic Epistle of St. Peter

Brethren, blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

The Reading from the Catholic Epistle of St. Peter

Beloved, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He Who hath called you is holy, so be ye holy in all your conduct; because it is written, Be ye holy; for I am holy. And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conduct received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

The Reading from the Catholic Epistle of St. Peter

Beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conduct honest among the gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto those who are sent by Him for the punishment of evildoers, and for the praise of those who do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him Who judgeth righteously: Who His own self bore our sins in His own body on the Tree, that we, being dead to sins, should live unto righteousness.

Reader: In the 2nd Tone, Come ye assemblies of the faithful.

Come, ye assemblies of the faithful, /
 and with fitting praises let us crown today Peter and Paul, /
 the right laudable and beautiful company, /
 the chosen artisans of grace, /
 for they have abundantly sown the word for all. /
 Therewith they have made rich the grace of the Spirit, /
 and as branches of the true Vine /
 they have put forth for us a ripe cluster which doth gladden our hearts. /
 To them do we cry aloud with open countenance and a pure conscience, saying: /
 Rejoice, destroyers of the irrational and servants of those endowed with reason! /
 Rejoice, ye beautiful chosen ones of the Creator and Fashioner of all! /
 Rejoice, mediators of good things and dispellers of that which is false! /
 Let us beseech them, that they ever entreat the Creator and Teacher //
 to grant sure peace unto the world and great mercy to our souls.

Let us praise the preeminent Peter and Paul / as intercessors for the whole world: /
 the disciples of Christ and foundations of the Church, / the pillars and ramparts of truth, /
 the divine clarions of the teachings and sufferings of Christ. /
 For having traveled the breadth of the whole world, /
 sowing the Faith as with a plough, /
 they planted divine knowledge for all, /
 revealing the word of the Trinity. /
 O Peter, thou rock and foundation! /
 O Paul, thou chosen vessel! /
 Yoked together by the bonds of Christ, /
 they have drawn all to the knowledge of God: /
 gentiles and Jews, cities and islands, they have led to Christ; //
 and they pray that our souls be saved.

Stichera of the Litia

O Pēter, preeminent among the glorious apōstles, /
rōck of faith! /

O wondrous Paul, rhetor and luminary of the Holy Churches! /
Standing before the divine throne, //
pray ye to Christ for us.

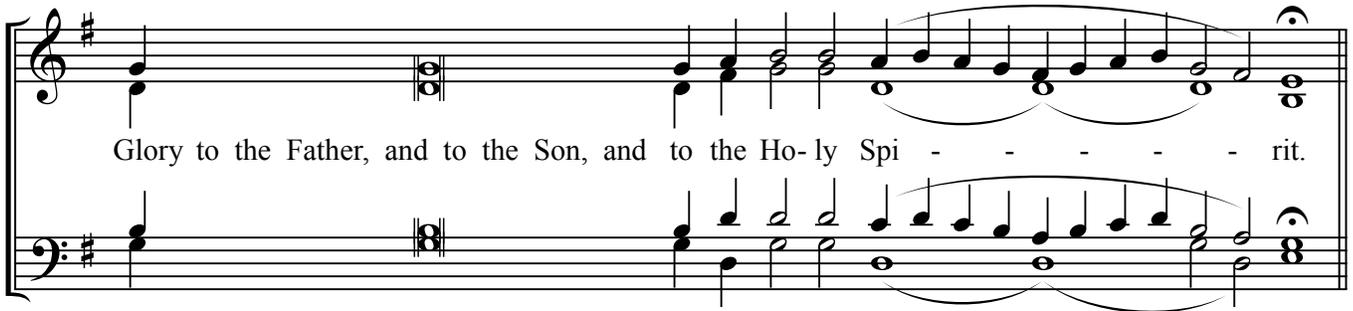
O blessed Paul, mouth of the Lord, /
foundation of doctrines, /
who wast once a persecutor of Jesus the Savior, /
thou art now among the foremost enthroned among the apōstles. /
Wherefore, thou hast seen ineffable things, O wise one, /
ascending even unto the third heaven, /
and didst cry aloud: Come with me, //
and we shall not be deprived of good things!

Reader: In the 3rd Tone, The citizens of the heavenly Jerusalem.

The citizens of the heavenly Jerusalem, /
the rock of faith, the rhetor of the Church of Christ, /
the two servants of the Trinity, the fishers of the world: /
having forsaken that which is here on earth /
and departed unto God with suffering, //
beseech Him with boldness that our souls be saved.

(Glory in the 5th Tone)

Reader: Glory in the 5th Tone.



Glory to the Father, and to the Son, and to the Ho-ly Spi - - - - rit.

As the Wisdom of God, the consubstantial Word of the Father /
 foretold in the Gospels, /
 O most lauded apostles, /
ye are exceeding fruitful vines /
 bearing the ripe and comely Cluster upon your branches, /
 and we the faithful, eating thereof, delight in its taste with gladness. /
 O Peter, rock of faith, /
 and Paul, boast of the whole world, //
 make steadfast the flock which ye acquired by your teachings.

Stichera of the Lita

Reader: Both now, in the same tone.

Both now and ever, and unto the a - ges of a - - - ges. A-men.

We bless thee, O Virgin Theotokos, /
and we, the faithful, glorify thee as is meet, /
thou unassailable city, /
impregnable ramport, //
steadfast intercession and refuge of our souls.