



St. Gregory the Great Orthodox Church

Trinity Sunday

Commemoration of the Sunday after Pentecost

15 June 2025

Morning Prayer - 9AM; English Office Noted, p. 1

Psalms for the 15th Day, p. 118

Genesis 1:1 - 2:3; Te Deum, p. 4

John 1:1-18; Office Hymn 144: O God of mercy

R. Let us praise him and magnify him forever.

Benedictus, p. 8

The Athanasian Creed is sung in place of the Apostles Creed (on reverse side)

The Liturgy of St. Gregory — Solemn Mass at 9:30AM

Asperges me (Hymnal 351); The Order for Mass begins in The Orthodox Missal on p. 195.

Hymn 142

Be near us Holy Trinity

Kyrie & Gloria (Hymnal 358 & 359)

Missa de Angelis

The Epistle:

The Gospel: Matthew 28:18-20

The Nicene Creed (Hymnal 371)

Hymn 143 at the Offertory

I bind unto myself today

The Liturgy continues on page 203 of the Missal.

Sanctus and Benedictus (Hymnal 360)

Missa de Angelis

Pater Noster (Hymnal 369)

Agnus Dei (Hymnal 361)

Missa de Angelis

Hymn 293

Holy God, we praise thy Name!

Hymn 145

O Holy Father, merciful and loving

Prayer List: *for the departed, Marjorie, Victoria, Dorothy, Russell; for the sick, the suffering & those in need, Sharon, Melinda, the Priest David, Lauren, John, Bernt, Stephen, Gary; for those who are traveling; for those in the Armed Forces and all in civil authority; for all missionaries and all monastics; for peace in the Middle East, Ukraine, and throughout the world.*

Schedule of events: *Saturday, 21 June - Vespers at 6PM. Sunday, 22 June - The Second Sunday after Pentecost - Matins at 9AM, Mass at 9:30AM.*

Blue = The English Office Noted

Red = St. Ambrose Hymnal

Green = The Orthodox Missal

The Quicumque Vult

This declaration, commonly called The Creed of Saint Athanasius, may be said in place of the Apostles' Creed at Morning Prayer. It is thought to have been written by the disciples of Saint Athanasius of Alexandria, and is a response to the Fourth Century heresy of Arianism (the denial of the full divinity of Jesus). It seeks to give a fuller expression of the relation among the three Persons of the Blessed Trinity; its use, therefore, is especially appropriate on Trinity Sunday.

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighty, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be both God and Lord, So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other; none is greater, or less than another; But the whole three Persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance of his Mother, born in the world; Perfect God and perfect Man, of a reasonable soul and human flesh subsisting; Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood. Who although he be God and Man, yet he is not two, but one Christ; One, not by conversion of the Godhead into flesh, but by taking of the manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.