

7th Sunday after Pentecost
Sunday of the Holy Fathers of the First Six Ecumenical Councils

VESPERS: Tone 6

P. Regular Beginning

C. Lord I have cried...

1. O Christ, triumphant **over** hell,/ Thou hast ascended **upon** the Cross,/ to raise up with Thyself those dwelling in the **darkness** of death./ Free **among** the dead,/ Thou pourest forth life from **Thine** own light:// O almighty Saviour, have mercy **upon** us.
2. Christ, having trampled upon **death** today,/ according to His word, rose up bestowing **joy** upon the world,/ that all of us shouting this **hymn** might say:/ O Fount of life, O Light that no **man** can approach,// O almighty Saviour, have mercy **upon** us.
3. Whither shall we sinners fly from **Thee**, O Lord,/ Who art everywhere in the **creation**?/ Into heaven? Thy **abode** is there./ Into hell? Thou hast trampled **upon** death./ Into the uttermost **parts** of the sea?/ Thy hand reaches thither, O **Master**./ We run to Thee and falling before **Thee** we pray:// O Thou, risen from the dead, have mercy **upon** us.

Stichera for the Holy Fathers (Tone 6)

5/6 Before the ages Thou wast begotten of the womb of the Father without **mother**/ before the **morning** star;/ yet Arius calleth Thee a creature, refusing to glorify **Thee** as God,/ with audacity mindlessly confusing Thee, the Creator, with a **creature**,/ laying up for himself fuel for the **everlasting** fire./ But the Council in Nicaea proclaimed Thee to be the **Son** of God,// Who art equally enthroned with the Father and the **Spirit**.

7/8 Wisely did ye mend the **robe** of Christ/ which had been rent and torn by the jaws of dogs, O honoured **fathers**,/ unable to endure the sight of His **nakedness**,/ as of old Shem and Japheth could not bear to see their father's **nakedness**./ And ye put to shame the mindlessness of those of like mind with **Arius**,// the **namesake** of wrath.

9/10 The Macedonians, Nestorians, Eutychians and Dioscorans,/ the Appollinarians, Sabellians and Severians,/ savage wolves who came clad in **sheep** skins,/ did ye, as true pastors, drive far away from the flock of the **Saviour**,/ stripping the thrice-wretched ones in particular of their sheep's **clothing**:// Wherefore, we call you **blessed**.

Glory... (Tone 6)

Let us praise today the mystic clarions of the **Spirit**,/ the God-bearing fathers who in the **midst** of the Church/ changed the harmonious hymn of **theology**,/ that the Trinity is one and immutable in essence and **divinity**;/ the destroyers of Arius, the champions of the **Orthodox**,// who ever pray to the Lord that our souls find **mercy**.

Both now & ever... Dogmatikon Tone 6

Who does not call thee **blessed**,/ O all-hallowed **Virgin**?/ Who does not sing the praises of thy **giving** birth,/ which was not according to the laws of **nature**;/ for the only-begotten **Son** Himself,/ timelessly having shone out of the **Father**,/ came forth from thee who **art** pure;/ and having been ineffably made flesh, He, Who by **nature** is God,/ for our sakes became also by **nature** man,/ not in two divided **persons**, /but in two natures without **confusion** is He known./ O thou, honoured and greatly **blessed**,// beseech Him to have **mercy** on our souls.

- P. Wisdom. Aright!
 C. O Joyful Light...
 P. Prokimenon. The Lord is King...
 P. Wisdom!

Readings for the Fathers

- R. The reading from the book of Genesis (14:14-20)

Abram, having heard that Lot, his nephew, had been taken captive, numbered his own home-born servants, three hundred and eighteen, and pursued after them to Dan. And he came upon them by night, he and his servants; and he smote them and pursued them as far as Hobah, which is on the left of Damascus. And he recovered all the cavalry of Sodom, and he recovered Lot, his nephew, and all his possessions, and the women and the people. And the king of Sodom went out to meet him after he returned from the slaughter of Chedorla-omer, and the kings with him, to the valley of Shaveh (this was the plain of the kings). And Melchizedek, King of Salem, brought forth loaves and wine, and he was the priest of the Most High God. And he blessed Abram, and said: "Blessed be Abram of the Most High God, Who made heaven and earth; and blessed be the Most High God Who delivered thine enemies into thy power."

- R. The reading from the book of Deuteronomy (1:8-11, 15-17)

In those days, Moses said to the children of Israel: "Behold, God hath delivered the land before you. Go in and inherit the land, which He promised to your fathers, to Abraham, Isaac and Jacob, to give it to them and to their seed after them. And I spake to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you; and, behold, ye are today as the stars of heaven in multitude. The Lord God of your fathers add to you a thousandfold more than you are, and bless you as He hath said to you. How shall I alone be able to bear your labor, and your burden, and your gainsayings? Take to yourselves wise men for your tribes, and I will set your leaders over you. And ye answered me, and said: 'The thing which thou hast told us is good to do.' So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fties, and rulers of tens, and officers to your judges. And I charged your judges at that time, saying: Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger who is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's."

- R. The reading from the book of Deuteronomy (10:14-21)

In those days, Moses said to the children of Israel: "Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are therein. Only the Lord chose your fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore, ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is the God of gods and Lord of lords, the great, and strong, and terrible God, Who doth not accept persons, nor will He by any means accept a bribe, executing judgment for the stranger and orphan and widow. And as He loveth the stranger, to give him food and raiment, so shall ye love the stranger; for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave unto Him, and shalt swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen."

P. Augmented Litany

R. Vouchsafe...

P. Litany of Fervent Supplication

C. Litya Prayers (First sticheron that of the temple; Then the following)

Glory... Verses for the Holy Fathers (Tone 3)

O holy fathers, ye were careful preservers of the Traditions of the apostles,/ for, having taught in Orthodox manner/ the consubstantiality of the Holy Trinity,/ in council ye cast down the blasphemy of Arius;/ and having denounced both him and Macedonius,/ who contended against the Spirit,/ ye condemned Nestorius, Eutyches and Dioscorus,/ Sabellius and the mindless Severus./ Pray ye that we be delivered from their deception,// that our life may be kept undefiled in the Faith, we beseech you.

Both... Through the divine Spirit, by the will of the Father,/ without seed thou didst conceive the Son of God/ Who hath existed without mother from before the ages,/ and for our sake thou gavest birth in the flesh unto Him Who came forth from thee without father;/ and thou didst nurture Him on milk as a babe./ Wherefore, cease not to pray,// that our souls be saved.

P. *Litya prayers in back of the Church*

APOSTICHA: (Tone 6)

1. Angels in heaven sing the **praises**/ of Thy Resurrection, O Christ our **Saviour**./ Vouchsafe that we **too** on earth// may from pure hearts give Thee **glory**.

V. The Lord is King,/ and hath put on glorious apparel.

2. After breaking in pieces the **gates** of brass/ and crushing the bolts and **bars** of hell,/ Thou, being almighty God, didst raise **fallen** man./ Therefore, with one **accord**, we cry:// Glory unto Thee, O Lord, **risen** from the dead.

V. He hath made the world so sure/ that it cannot be moved.

3. Wishing to lift us out of the ancient **corruption**,/ Christ was nailed upon the Cross and **laid** in the tomb./ As in tears the women bearing myrrh **searched** for Him,/ they said, lamenting: Woe are we, O **Saviour** of all:/ How comes it that Thou wast pleased to **dwell** in the tomb?/ How comes it, if that was Thy wish, that Thou hast now been **stolen**?/ How comes it that Thou hast been taken **elsewhere**?/ In what place have they laid Thy life-bearing **Body**?/ But, O Master, as Thou hast **promised**,/ appear to us and dry up the **fountain** of our tears./ Upon which, as they wept, an angel **came** to them and cried:/ Cease your weeping and tell the apostles that the Lord is **risen**// giving the world purification and great **mercy**.

V. Holiness becometh Thine house/ O Lord, forever.

4. Crucified according to Thy **Will**, O Christ,/ despoiling death by Thy **entombment**,/ Thou hast risen up on the third day as God in **glory**,// granting the world life without end and great **mercy**.

Glory... (Tone 4)

This **day** let us, the assemblies of the **Orthodox**,/ faithfully acting in accordance with **piety**,/ **celebrate** the prayerful memory of the God-bearing **fathers**/ who assembled from throughout all the world in the splendid city of **Nicaea**;/ for with pious mind they cast down the godless dogma of the dreadful **Arius**,/ and in council cast him out of the **cath'lic** Church,/ and in their **Symbol** of Faith/ have clearly taught all to confess the Son of God to be **consubstantial**,/ equally everlasting, and existent before the **ages**,/ setting this forth precisely and **piously**./ Wherefore following their divine dogmas and believing them with **certainty**,/ we worship the Trinity One in **essence**:// the Son and the Holy Spirit together with the Father, in one **Godhead**.

Both now and ever... (Tone 4)

Look **down**, O all-pure **Virgin**,/ upon the supplications of thy **servants**;/ Thou dost **crush** the savage assaults that **beset** us/ and dost calm **all** our distress./ Thou art the only steadfast support **that** we know:/ suffer us not, our Lady, to be **put** to shame,/ we who in thee have found an intercessor and who call **upon** thee./ Make speed to hearken to the **entreaties**/ of those who in faith cry **unto** thee:/ Hail! O our Lady, thou art the **help** and the joy,/ the protection and the **salvation** of our souls.

C. St. Symeon's Prayer

R. Trisagion

C. Rejoice, O Virgin Theotokos x2

Troparion for the Holy Fathers (Tone 8)

Most glorious art Thou, O Christ our God,/ Who hast established our fathers upon the earth as beacons,/ and hast thereby guided us all to the true Faith!// O greatly Compassionate One, glory be to Thee!

P. Blessing of loaves.

C. Amen. Blessed be the Name of the Lord... x3
 Psalm 33:1-10

MATINS: Tone 6

P. Regular Beginning
 P. Great Ectenia
 C. God is the Lord...

C. Sunday Troparia (Tone 6) x2

The angelic powers were at thy tomb;/ the guards became as dead men./
 Mary stood by Thy grave,/ seeking Thy most pure Body./ Thou didst capture
 hell not being tempted by it./ Thou didst come to the Virgin, granting
 life./ O Lord, Who didst rise from the dead:// Glory to Thee.

Glory... Troparion for the Holy Fathers (Tone 8)

Most glorious art Thou, O Christ our God,/ Who hast established our
 fathers upon the earth as beacons,/ and hast thereby guided us all to the
 true Faith!// O greatly Compassionate One, glory be to Thee!

Both... (Tone 8) (See music in vigil book)

Thou, O good Lord, for our sakes wast born of a **Virgin**/ and hast
 endured crucifixion, despoiling **death** by death,/ and as God, Thou hast *shown*
 forth the Resurrection./ Despise not the work of **Thine** hands./ Show Thy
 love for man, O **merciful** Lord./ Accept the intercession made on our behalf
 by the Theotokos who **bore** Thee,// and, O our Saviour, save Thy despairing
people.

Lord Have Mercy 3x
 Glory...

R. Now...
 R. Kathisma II
 P. Small Ectenia

R. Sessional Hymns:

When the tomb was opened and hades wept, Mary cried out to the
 apostles, who had hidden themselves: "Come forth, ye laborers of the
 vineyard! Proclaim the tidings of the resurrection! The Lord hath risen,
 granting the world great mercy."

V. Arise, O Lord my God, let Thy hand be lifted high; forget not Thy
 paupers to the end.

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and
 supposing Thee to be the gardener, she said: "Where hast Thou hidden our
 eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the
 cherubim? For those who guarded Him have become as dead through fear.
 Either give me my Lord, or cry out with me: O Thou Who wast among the dead
 and hast raised up the dead, glory to Thee!"

G/B... He Who called thee Mother and blessed went up of His own will to suffer, and wishing to search out Adam, He made light shine with the Cross, saying unto the angels: Rejoice with Me, for I have found the lost piece of silver. Glory unto Thee, O God, Who hast ordered all things wisely.

R. Kathisma III
P. Small Ectenia

R. Sessional Hymns:

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

V. I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Jonah prefigured Thy tomb, and Symeon told of Thy divine resurrection, O immortal Lord; for Thou didst descend into the tomb as one dead, demolishing the gates of hades, and didst arise as Master, without corruption, for the salvation of the world, O Christ our God, Who hast enlightened those in darkness.

G/B... O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

R. Psalm 118
C. Evlogitaria (Blessed art Thou, O Lord...)
P. Small Ectenia

R. Ypakoe:

Having, as God broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

Hymn of Degrees: (Antiphon One)

I lift up mine eyes to heaven, to Thee, O Word. Have pity, that I may live in Thee.

Have mercy upon us who are downcast, O Word, making us vessels useful to Thee.

G/B... The Holy Spirit is the Cause of all salvation. And if He blow upon anyone as is meet, He quickly taketh him away from among the things of earth: He giveth him wings, maketh him grow and setteth him on high.

Hymn of Degrees: (Antiphon Two)

If the Lord were not among us, none of us would be able to combat the warfare of the enemy; for they who conquer are lifted upon from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word. Woe is me! How shall I, who love sin, escape them?

G/B... From the Holy Spirit come deification, goodwill, understanding, peace and blessing for all; for He worketh equally with the Father and the Word.

Hymn of Degrees: (Antiphon Three)

They that hope in the Lord are fearsome to the enemy and wondrous to all; for they direct their gaze on high.

He who hath Thee, O Saviour, as his Helper, the Portion of the righteous, doth not stretch out his hands toward iniquities.

G/B... The dominion of the Holy Spirit is over all. Him do the armies on high worship, as doth every creature here below.

P. Prokimenon:

O Lord, stir up Thy might/ and come to save us.

V. O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

C. Let every breath praise the Lord.

P. GOSPEL #7

C. Having Beheld the Resurrection of Christ...

R. Psalm 50

C. Glory... Now... Have mercy on me... Jesus having risen...

P. Save, O God, Thy People...

Anointing.

Canticle One

Irmos: Traversing the deep on foot/ as though it were dry land,/ and seeing the tyrant Pharaoh drowned,/ Israel cried aloud://
Let us chant unto God a hymn of victory.

Glory to Thy Holy Resurrection, O Lord.

Jesus the Good, by Thine arms outspread upon the Cross, Thou hast filled all things with the good pleasure of the Father. Therefore shall we all sing Thee a triumphal song.

For fear of Thee, the end that is death became like a servant and was ordered to approach the Master of Life, whereby He awarded us life without end and the Resurrection.

Theotokion

Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

Most Holy Theotokos, Save us.

Eve partaking of the forbidden fruit of the garden brought in the curse. But thou, O Pure, hast loosed it by bearing Christ, first-fruit of blessing.

O pure Virgin, who hast borne Christ the pearl from the divine lightning, do thou disperse by the light of thine own brightness the gloom of my passions and the tumult of my faults.

Holy Fathers pray to God for us!

With sacred words let the fathers be honoured who from Nicaea, as it were from the sky, thundered forth the Word of the living God everywhere, showing forth His enemies slain by their thunder.

With the Holy Spirit hath Christ driven the evil spirit of the Spirit-haters far from His Church, unifying the church by the activity of the Second Council.

Cyril, the leader of the Council, who clearly confessed the Virgin Mary to be the pure Mother and Theotokos, dispelled the deception of Nestorius the Christ-hater.

Theotokion

O pure one, thou gavest birth unto Christ, One of the uncreated Trinity, in two natures and volitions, Who for thy sake hath accomplished the uniting of men and angels.

Holy Fathers, pray to God for us!

The pious council of the fathers, which once assembled against Eutyches, truly preached the Saviour in two inseparable natures, manifestly walking and abiding according to the doctrine of the godly father Cyril.

The six hundred and thirty pious men, having cast down the deception of Eutyches and the heresy of Severus, attained unto this hymn: We preach Christ in two natures, walking according to the pronouncement of the blessed Cyril.

Glory... Let him who doth not confess Christ, the Word of the Father, to be in two natures and activities, fall under our anathema! For thus did the Fourth Council of the holy fathers unanimously preach. Let us all, therefore, call them blessed.

Both... Most glorious things have been spoken of thee amid generations of generations, O Mary Theotokos, who contained God the Word within thy womb, and remained pure. Wherefore, we all honour thee, after God, as our intercessor.

C. Katavasia (Tone 4)

I shall open my mouth/ and the Spirit will **inspire** it,/ and **I** shall utter the words of my song to the Queen and **Mother**:/ I shall be seen radiantly **keeping** feast// and joyfully praising her **wonders**.

Canticle Three

Irmos: There is none as holy as Thee,/ O Lord my God,/ Who hast uplifted the horn of Thy faithful/ and established us// on the rock of the confession of Thee, O Good One.

Glory to Thy Holy Resurrection, O Lord.

The creation, looking upon God crucified in the flesh was dissolved by fear but was strongly held together by the firm hand of Him Who was crucified for us.

Death having been destroyed by death, the wretch lay lifeless; For, not able to bear the divine assault, he who was strong was put to death and the Resurrection was bestowed upon all.

Theotokion

The miracle of thy divine birthgiving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

Most Holy Theotokos, Save us.

Ineffably taking upon Himself my changing and mortal flesh from thee, O all-pure Mother of God, He Who is Good, after making it incorruptible, joined it eternally to Himself.

The prophet Daniel was stricken with amazement on beholding thee, thou living Mountain, from which a stone was cut without hand of man and broke with its might the altars of devils, O Mother of God.

Holy Fathers, pray to God for us!

The mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are tormented together in the fire of Gehenna with the heathen.

With the seven sacred councils of the holy fathers didst thou adorn the honoured Church, O Christ, driving far away the darkness of deception as with the light of seven beacons.

The multifarious murrain of the heretics destroyeth Thy flock, O Word; but the shepherds of Thy noetic sheep have changed this by their doctrine.

Theotokion

O all-pure one, thou gavest birth unto One of the uncreated Trinity, Who is two in nature and volition, and Whose image we worship, filled with grace.

Holy Fathers, pray to God for us!

They that have foolishly inclined towards the words of Severus, which are full of dreadful poison, are ever put to shame, cut off from the Church like predatory wolves and dogs.

O ye faithful who join chorus together, we honour the Saviour and Creator of all in two indivisible natures, two volitions and activities. Wherefore, we utterly reject the deception of Severus.

Glory... Come ye, and let us openly spurn the deception of the pernicious Severus and Jacob, and with them Theodosius and Dioscorus; but let us praise the Fourth Council of the pious fathers with divine hymns.

Both... Thou hast been shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone hast received the uncontainable God in thy womb, O immaculate one. Wherefore, all we, the faithful, bless thee with hymns, O pure one.

C. Katavasia (Tone 4)

O **M**other of God,/ thou living and **p**lentiful fount,/ give **s**trength to those united in spiritual **f**ellowship,/ who sing hymns of **p**raise to thee:/ And in thy divine **g**lory// vouchsafe unto them crowns of **g**lory.

P. Small Ectenia

C. Kontakion (Tone 6)

When Christ God the Giver of Life,/ raised all of the dead from the valleys of misery with his mighty hand,/ He bestowed resurrection on the human race.// He is the Saviour of all, The Resurrection, the Life, and the God of all.

R. Ikos

We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

R. Sessional Hymn of the Holy Fathers (Tone 4) x2

Ye have been shown to the world as all-radiant beacons of the truth of Christ on earth, O truly most blessed and divinely eloquent fathers, having burned the heresies of the blasphemous confusion of tongues and quenched the flaming tumults of those whose faith is false. Wherefore, as holy hierarchs of Christ, pray ye that we be saved.

G/B... Theotokion

By thy divine birthgiving, O pure one, thou hast renewed mortal nature which had grown corrupt in earthly passions; and thou hast raised up all from death to the life of incorruption. Wherefore, as is meet, we all bless thee as thou didst foretell, O all-glorious Virgin.

Canticle Four

Irmos: Christ is my power, my God and my Lord,/ the honoured Church doth sing,/ crying out in godly manner/ with a pure mind,// keeping festival in the Lord.

Glory to Thy Holy Resurrection, O Lord.

The Wood made life truly flower, O Christ. For the Cross set up and watered by the Blood and Water from Thy spotless side, put forth life for us.

The serpent no more whispers falsely to me that I should be God; for Christ, the divine Maker of the nature of man hath now unfolded unto me, without hindrance, the path of life.

Theotokion

Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

Most Holy Theotokos, Save us.

Thou, O most blessed Virgin, hast borne the Light that never sets, Who shone through the flesh unto those in the darkness of life and thou hast poured forth joy unto those who sing thy praises, O ever-Virgin.

Through thee, All-holy, grace flowered and the law hath ceased to be. For thou, O Pure, hast borne the Lord Who hath granted us remission, O ever-Virgin.

Holy Fathers, pray to God for us!

Thine enemies raised a great tumult, O Saviour, and they that hate Thee have lifted up their head a little; yet straightway they have fallen, unable to endure the blare of Thy spiritual trumpets.

The suns of the Sun have with twofold radiance made clear that the Son and Spirit are from the Father, uncreated, equally unoriginate. The Father is believed to be the sole cause of both.

Seven are the spirits which rested on Christ, Isaiah said: and Christ, with the Father and the divine Spirit, rested on the seven councils.

Theotokion

From thy precious blood didst thou give birth unto God Who bore flesh, O pure Maiden; Him have the fathers professed to be in two natures, but a single Hypostasis.

Holy Fathers, pray to God for us!

O mindless and vain Severus, tell us: is the Word, the Son of the Father of lights, a single essence, commingled, unoriginate? For if thou sayest so, thou dost postulate a different essence; for flesh and the Word are not a single essence, but are two, O wretched one!

To speak of a single nature of the Word goeth against the incarnate nature of humankind apart from any change and commingling; and the teacher and primate of the Alexandrians, hath clearly taught two natures and volitions to those who wish to reason in Orthodox manner.

Glory... The two unconfused natures of Christ do we all proclaim, O ye faithful, trampling underfoot all the impiety of Eutyches and the mindless Dioscorus. And we follow the limits set down by the holy fathers through the discourse of the divine Cyril.

Both... Thou art the chariot of the cherubim, O pure Mother of God; thou art the habitation, the dwelling-place of God the Word of the Father, Who clothed Himself in flesh of thine all-pure womb. Wherefore, worshipping Him Who becometh incarnate of thee in two natures, we glorify Him unceasingly.

C. Katavasia (Tone 4)

He Who sits in glory upon the throne of the **Godhead**,/ Jesus the **true** God,/ is **come** in a **swift** cloud,/ and with His pure hand He has saved **those** who cry:// Glory to Thy **power**, O Lord.

Canticle Five

Irmos: With Thy divine light/ illumine the souls of those who with love/ rise at dawn unto Thee, I pray Thee, O Good one,/ that they may know Thee, O Word of God, to be the true God// Who calleth all forth from the darkness of sin.

Glory to Thy Holy Resurrection, O Lord.

The cherubim now withdraws from me and the flaming sword turns its back on me, O Master, after beholding Thee, O Word of God Who art God indeed, making for the thief a way in Paradise.

I shall no more fear my return to the earth, O Master Christ, for through much compassion hast Thou by Thy Resurrection led me, forgotten, from the earth to the height of immortality.

Theotokion

Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

Most Holy Theotokos, Save us.

Shining radiantly with purity, thou, whom all men sing, hast become the divine dwelling-place of the Master. For only thou hast been shown forth as Mother indeed of God, and hast carried Him as a babe in thine arms.

Let the congregation of the ungodly who proclaim thee not expressly Mother of God lament; for thou hast been shown forth to us as the gateway of God, Who hath dispersed the deep gloom of sin.

Holy Fathers, pray to God for us!

The divine grapevine of Christ which was brought from Egypt was once consumed by the wild beasts of the accursed destroyer; but they have been driven far away with the sling of the holy fathers.

Illumining their minds with thrice-radiant divine splendor, the honoured fathers professed the Lord Christ to be One of the honourable Trinity and two in nature and volition.

O Trinity, among material things hath the Church been made heavenly by the wise fathers as among the seraphim; and ever chanting unto Thee the thrice-holy hymn, it uniteth Thy threefold nature into One.

Theotokion

Thou wast the Mother and hand-maiden of thy Son, O pure one; for He Who came forth from thee existed before thee as thy Creator. Him do we know to be in two natures and we unite them in the hypostatic Word.

Holy Fathers, pray to God for us!

O Severus! Do not wickedly confuse the natures of Christ, O iniquitous one; for all the priests and all-blessed teachers, professing that in the one Person of Christ there are two natures, have expounded thus to all.

Desiring to take pity on us who were perishing, the Unoriginate One, the Word of the Father, as Lover of mankind, manifestly assumed human nature. Wherefore, I profess Him in two natures and volitions.

Glory... The Fourth Council, having set at naught Severus and Dioscorus, who blaspheme Christ, read aloud the Tome of Leo, the primate of Rome, right well showing forth the nature of the Saviour as two in number, without separation.

Both... Possessed of maternal boldness before thy Son, O most pure one, spurn not the thought of us as kin, we pray; for thee alone do we Christians set before the Master as our merciful purification.

C. Katavasia (Tone 4)

The whole **world** was amazed at thy divine **glory**,/ for **thou**, O Virgin who hast not known **wedlock**,/ hast **held** in thy womb the **God** of all,/ and hast given birth to an **eternal** Son,// Who rewards with salvation all who sing thy **praises**.

Canticle Six

Irmos: Beholding the sea of life/ surging with the tempest of temptations,/ fleeing to Thy calm haven I cry unto Thee:/ Lead up my life from corruption,// O greatly Merciful One.

Glory to Thy Holy Resurrection, O Lord.

O Master, crucified with nails, Thou hast wiped out the curse against us while pierced in Thy side by the lance, Thou hast torn up the handwriting against Adam and set the world free.

Tripped up by the heel through beguilement, Adam hath been led down towards the pit of hell. But God Who is compassionate by nature, descended to seek him and carrying him on His shoulders, He raised him up with Himself.

Theotokion

O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

Most Holy Theotokos, Save us.

Moses, great among the Prophets, wrote proclaiming thee beforehand as being a Tabernacle and Table, and Candlestick and Jar, symbolically signifying the Incarnation of the Most High from thee, O Mother Virgin.

Death is put to death and the corruption from the condemnation of Adam is abolished by its coming into conflict with thy Fruit, O Lady, for thou hast given birth to the Life Who delivers from corruption all those who sing thy praises, O Mother Virgin.

Holy Fathers, pray to God for us!

Once David, chanting, said: The God of gods, the Lord, hath spoken, and He hath called them from the ends of all the earth, from the rising of the sun and even unto the setting thereof, signifying the ecumenical councils of the fathers.

The wisdom of God hath founded seven pillars, Thy Church, O Master, which is maintained unshaken by all the heresies by the councils of the sacred fathers, seven in number.

May shame cover the countenances of Eutyches and Dioscorus, who spake foolishly of a commingling of the nature of Christ; for He received the nature of earthborn man not in appearance, but in His divinity.

Theotokion

Let Nestorius be admitted to the benighted councils of the Jews and let his blasphemous tongue be cut out; for the Virgin Mary gave birth to God Who became incarnate for us.

Holy Fathers, pray to God for us!

The two epistles of Cyril which were once sent to the prefect who held authority over the East, denounce all the deception of Severus, piously proclaiming Christ.

Glory... Cyril preached Christ in two natures and two activities, cutting off the heresy of the senseless Severus. Wherefore, let us all remain in his doctrines.

Both... We, the pious, proclaim thee truly to be the pure and all-glorious Virgin, O Mary Theotokos, shutting the impudent mouth of Nestorius and evil mind of Dioscorus.

C. Katavasia (Tone 4)

As we **celebrate**/ this sacred and solemn feast of the **Mother** of God,/ **let** us come, **clapping** our hands,/ O people **of** the Lord,/ and give **glory** to God// Who was **born** of her.

P. Small Ectenia

C. Kontakion of the Holy Fathers (Tone 8)

The preaching of the apostles and the dogmas of the fathers sealed the one Faith of the Church;/ and clad in the robe of truth woven of theology from on high,// it setteth aright and glorifieth the great mystery of piety.

R. Ikos for the Holy Fathers

Let us hearken unto the Church of God which crieth out with exalted preaching: let him who thirsteth come to me and drink the cup which I hold, for it is the cup of wisdom! This drink of truth have I drawn by the word, which poureth forth not the water of gainsaying, but of confession, and drinking of it the present Israel beholdeth God, Who declareth: Behold ye, and see that it is I Myself Who am God, and I change not! I have been God from the beginning, and will be so ever after; and other than Me there is no God! They that drink hereof shall be satisfied, and shall praise the great mystery of piety.

R. Reading from the Prologue or Synaxarion

Canticle Seven

Irmos: An angel caused the furnace to pour forth dew/ upon the pious youths,/ and the command of God, which consumed the Chaldeans,/ prevailed upon the tyrant to cry out:// Blessed art Thou, O God of our fathers!

Glory to Thy Holy Resurrection, O Lord.

The sun, lamenting at Thy Passion, was wrapped in gloom, and on that day, O Master, the light was darkened over the whole earth, that cried aloud: Blessed art Thou, the God of our fathers.

At Thy descent, O Christ, the lowest parts of the earth put on light: while our forefather appeared singing full of joy and he danced crying aloud: Blessed art Thou, O God of our fathers.

Theotokion

Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

Most Holy Theotokos, Save us.

The serpent, most evil, pierced me with his deadly fangs, but thy Son, O Mother of God, broke them while He gave me the strength to cry aloud: Blessed art Thou, O God of our fathers.

Thou art the place where human nature is purified, O thou who alone art blessed of God; for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

Holy Fathers, pray to God for us!

Once Daniel destroyed the dragon of Babylon; and by the prayers of the fathers hath Arius, the cruel serpent of Egypt, which devoureth the flock of Christ, been manifestly broken asunder.

With unforgivable impiety the wolf Macedonius showed his disdain, striking out against the Spirit Who deifieth men and restoreth all the faithful to their pristine goodness with the laver of baptism.

Dioscorus, Eutyches and Severus the Leviathan, the three who have commingled and mixed the natures of Christ with mental confusion, have struck out with audacity against the worshipful Trinity.

Theotokion

With reverence do we venerate the image of the countenance of Thine incarnation, O Master, and that of Thy Mother and of all the saints, knowing with right thought that the veneration passeth well to the prototype.

Holy Fathers, pray to God for us!

Confessing Christ to be in two natures and activities, without confusion, immutably, we vanquish the deception of Severus. Wherefore, we cry out to Him Who, in assuming flesh, endured suffering: Blessed is the God of our fathers!

We understand that it was One Who was on the Tree, yet, as God in the highest, was in the bosom of the Father, and Who was in the tomb in that He was joined to the flesh. To Him do we chant, crying out together: Blessed art Thou, O God of our fathers!

Glory... Despising the enemies of the Trinity, the emptiness and division of Arius who belittled God, and the like-mindedness of Sabellius, let us cry out to the Trinity, O ye faithful: Blessed is the God of our fathers!

Both... Theologizing in Orthodox manner, we declare Thee to be the Lord of all, the one and, more precisely, only-begotten Son of the Father, knowing Thy one, proceeding Spirit to be right, equally united and ever-existent with Thee.

C. Katavasia (Tone 4)

The **Holy** Children bravely trampled upon the **threatening** fire,/ preferring not to worship created things rather than the Creator,/ and they **sang** in joy:/ 'Blessed art Thou and **praised** above all,// O Lord God of our fathers.'

Canticle Eight

Irmos: From the flame didst Thou pour forth dew upon the venerable ones,/ and didst consume the sacrifice of the righteous one with water;/ for Thou, O Christ, dost do all things soever Thou desirest.// Thee do we exalt supremely for all ages!

Glory to Thy Holy Resurrection, O Lord.

Envy hath now made the people of the Jews who killed the Prophets in past times into killers of God, since they hung Thee upon the Cross, O Word of God Whom we exalt above all for ever.

Without forsaking the vaults of Heaven, Thou hast gone down into hell, and hast raised up with Thyself, O Christ, man entire who lay in decay and who exalts Thee above all forever.

Theotokion

From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

Most Holy Theotokos, Save us.

O Most Pure, thy Son, having made thee shine by the brightness of the spirit, set thee at His right hand, clothed as a Queen in garments of gold, and we exalt Him above all for ever.

The golden candlestand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance. Wherefore, we hymn thee, O pure one, for all ages.

Holy Fathers, pray to God for us!

The Son and the Spirit shone forth as divinely planted shoots from a single Root; for the Father is the sole Cause, is timeless and of honour equal with the other timeless Persons.

Thou didst timelessly shine forth from an immaterial womb, O Word Who art of one essence with the Father and the Spirit; yet for our sake Thou madest thine abode in the material womb of the only Theotokos.

Darts ablaze with the fire of the Spirit, the seven councils of the godly fathers pierced the shameful hearts of the heretical enemies and sent them to their death.

Theotokion

Not in more than one Person do we glorify the one Christ, nor do we unify Him in commingling His essence; for He is one and the same Person, thy Son and Creator, O Virgin, distinguished by being dual in nature.

Holy Fathers, pray to God for us!

Let them that do not profess the one Son in two natures, indivisible, immutable and unconfused, be put to shame, and let their mouths be stopped; for we, the pious, render glory, believing that Christ acteth and willeth not in accordance with different hypostases, but in two natures.

O ye who bear the name of Jacob the ragged and take his name to yourselves, tell us: Were ye baptized in his name of old? Wherefore, because of him, ye who yet willingly cleave unto shamelessness with that liar have fallen away from the grace of Christ.

Let us bless Father, Son, Holy Spirit, the Lord!

In Chalcedon, the Fourth Council set at naught Dioscorus, Eutyches and Severus, and utterly cut off from the Church of Christ the Master the thorns of their heresy, which confused the natures of the Saviour. With the Church we who are Orthodox hold them in derision.

Both... O all-pure Theotokos, cleanse thou the wounds of my soul and the bruises of sin, washing them with the stream which springeth forth from the side of thy Son in flowing streams; for to thee do I cry, to thee do I flee, and thee, who art full of the grace of God, do I invoke.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

C. Katavasia (Tone 4)

The **Off**spring of the Theotokos/ saved the holy Children in the **furnace**./ **He** Who was then prefigured has since been **born** on earth,/ and He gathers together all the creation to sing:/ O all ye **works** of the Lord,// bless ye the Lord and exalt Him above all **forever**.

P. Magnificat

C. Song of the Most Holy Theotokos.

Canticle Nine

Irmos: It is not possible for men/ to behold God,/ upon Whom the ranks of angels dare not gaze;/ but through thee, O most pure one,/ hath the Word appeared incarnate unto men;// and magnifying Him with the armies of heaven, we call thee blessed.

Glory to Thy Holy Resurrection, O Lord.

Having associated in the flesh with passion, Thou hast remained without participation in passion. And Thou, O our Saviour, dost set man loose from passion by having made the passions suffer. For Thou only art impassible and almighty.

Having accepted the corruption of death, Thou hast kept Thy body from tasting corruption: While Thy life-giving and divine soul, O Master, hath not been left in hell, but Thou, risen as from sleep, hast made us rise with Thyself.

Triadicon

O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honour the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

Most Holy Theotokos, Save us.

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

Thou hast been manifestly shown to be the loom of the Divinity, whereon the Word wove the garment of His body, deifying my form, O Virgin. And having clothed Himself therein, He hath saved all who magnify thee with pure thought.

Holy Fathers, pray to God for us!

One must not add or subtract ought from sacred Tradition, our Orthodox Faith; for therein have we faithful been baptized. And they that add ought to this Faith shall be rightly given over to the ban of anathema.

Let us all leap up in joy of heart, uniting in one feast the memory of the sacred councils of the fathers, for, for their sake have we come to behold the light of Orthodoxy; for they have been revealed as beacons guiding all to find the right doctrines.

Let us ask cleansing for our souls, and let us strive to live our life piously, that we may share in the portion of the holy fathers who have disclosed the riches of the right doctrine unto us their children.

Theotokion

God shone forth from thy womb, O Mother of God, and hath deified the human race and counted it worthy of His own glory; and He hath shown all who ever proclaim thee truly the Theotokos to be His heirs.

Holy Fathers, pray to God for us!

The false Severus, having traversed the right glorious Church of Christ, rightly became the object of the vengeance of the council of the pious fathers because of his blasphemy and deceptive verbal artifice; and, condemned, he is cut off from the company of the teachers of the Church.

Glory... O wretched Severus, why comminglest thou the natures of Christ and introducest confusion and commixture into them, thus adding to the Godhead, which is devoid of passion, the suffering on the Cross and the burial of the only-begotten Word of God? Wherefore, we abominate thy great blasphemy.

Both... The pride and audacity of the foe and the counsels of them that utter blasphemy against the Creator hath He Who was born of the Virgin set at naught; and as God Who hath lifted up the horn of His people and strengthened them with faith He hath made the council of the faithful unshakable, that we may all magnify thee, O Theotokos.

C. Katavasia (Tone 4)

Let every mortal **born** on earth,/ radiant with light, in spirit **leap** for joy;/ and **let** the hosts of the angelic powers **celebrate**/ and honor the holy feast of the **Mother** of God,/ and **let** them cry:// Hail! Pure and blessed ever-Virgin, who gavest **birth** to God.

P. Small Ectenia

C. Holy is the Lord our God...

R. Exapostilarion (John 20:1-10)

Mary having said that they had taken the Lord away, Simon Peter and the other friend of Christ whom He loved, ran to the tomb and they both found the grave clothes lying alone therein and the napkin that had been about his head not with them but apart. They therefore kept silence again until they saw Christ.

Glory... Exapostilarion for the Holy Fathers

Celebrating the memory of the divine fathers today, by their supplications, O most Compassionate One, we entreat Thee: Deliver Thy people, O Lord, from all the harm of heresies, and vouchsafe that all may glorify the Father, the Word and the most Holy Spirit.

Both... Theotokion from the Menaion

Rejoice, palace of God! Rejoice, mountain overshadowed! Rejoice, bush unburnt! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden candlestick! Rejoice, most radiant lamp! Rejoice, O Mary, Virgin and Mother, thou light cloud!

C. Lauds: Tone 6 Stichera

Let every breath **praise** the Lord/
 Praise the Lord from the **Heavens**/
 Praise Him in the **highest**/
 To Thee is due a **hymn**, O God/
 Praise Him, all ye His **Angels**://
 Praise Him, all **ye** His hosts.//
 To Thee is due a **hymn**, O God.

R. (The following may be read or sung antiphonally)

Praise Him, O sun and moon; praise Him, all ye stars and light.
 Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.

He established them forever, yea, forever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses,
 Fire, hail, snow, ice, blast of tempest, which perform His word,
 The mountains and all the hills, fruitful trees, and all cedars,
 The beasts and all the cattle, creeping things and winged birds,
 Kings of the earth, and all peoples, princes and all judges of the earth,
 Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their king.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples,

To bind their kings with fetters, and their nobles with manacles of iron,

V. To do among them the judgment that is written/ This glory shall be to all His saints.

1. Thy **Cross**, O Lord,/ is the life and resurrection of Thy **people**/ and assured of this, we sing unto Thee our **risen** God:// Have mercy upon us.

V. Praise ye God in His saints,/ praise Him in the firmament of His power.

2. Thy burial, O **Master**,/ opened Paradise for **mankind**,/ and we, delivered from **corruption**,/ sing unto Thee our **risen** God:// Have mercy upon us.
- V. Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.
3. Let us praise Christ with the Father and the **Spirit**:/ Let us cry aloud unto Him **risen** from the dead:/ Thou art our life and **resurrection**:// Have **mercy** on us.
- V. Praise Him with the sound of trumpet,/ praise Him with psaltery and harp.
4. O Christ, on the **third** day,/ Thou hast risen from the tomb according to the **Scriptures**,/ having raised our **forefather** with Thyself:// therefore, mankind glorifies Thee and praises Thy **Resurrection**.
- V. Praise Him with timbrel and dance, praise Him with strings and flute. Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

Stichera for the Holy Fathers (Tone 6)

- 5/6. Having combined their **spiritual** art,/ and reviewed the heavenly and precious Symbol of Faith through the Divine **Spirit**,/ the honoured fathers inscribed it with a divine **writing**,/ wherein the right glorious, most rich and truly divine **wise** ones/ teach most clearly that the Word is co-un**originate**/ and equally everlasting with Him that **begot** Him,// thus following most carefully the teachings of the **apostles**.
- V. Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.
7. Having received all the noetic radiance of the Holy **Spirit**,/ as **preachers** of Christ,/ the divine defenders of the teachings of the **Gospel**/ and the traditions of the pious, **inspired** by God,/ proclaimed their most supernatural **decision**;/ and having manifestly received from on high the **revelation** thereof,// being illumined, they expounded the Faith **taught** by God.
- V. Gather together unto Him His holy ones who have established His covenant upon sacrifices.
8. Having mustered all their pastoral skill and then being moved to **wrath** most just,/ as champions, as most true **servants** of Christ/ and most sacred keepers of the mysteries of divine **preaching**,/ the divine pastors drove forth the savage and **pernicious** wolves,/ casting them out of the fullness **of** the Church:// and they fell, as it were, to their deaths as ones afflicted **incurably**.

Glory... (Tone 8)

The **choir** of the holy **fathers**,/ which hath gathered from the **ends** of the earth,/ hath taught the single essence of the Father, Son and Holy

Spirit,/ and hath carefully committed to the Church the mystery of theology./ Praising them in faith, let us bless them, **saying**:/ O divine legion, divinely eloquent swordsmen of the **Lord's** command,/ most radiant stars of the noetic **firmament**,/ unassailable towers of the mystical **Sion**,/ sweet-scented blossoms of paradise, golden **mouths** of the Word,/ boast of Nicaea and adornments of the **whole** world:// Pray ye in **behalf** of our souls!

Both now and ever... (Tone 2)

Most Blessed art Thou, O Virgin Theotokos,/ for through Him Who became incarnate of thee is hades led **captive**,/ Adam recalled, the curse annulled, Eve set free, **death** slain,/ and we are given life. Wherefore, we cry **aloud** in praise:/ Blessed art Thou, O **Christ** God,// Who hast been thus well-pleased, **glory** to Thee.

The Great Doxology

Dismissal Tropar:

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plenteous in mercy.

P. Litanies
Dismissal

C. G/B... Gospel Sticheron (Tone 7)

Behold it is dark and very early in the **morning**./ And **what** art thou doing on the tomb, thy mind full of darkness, O **Mary**?/ **Why** dost thou ask where Jesus **has** been laid?/ **See** how the disciples running forward with the grave-clothes and the **napkin**/ have **positively** proved the Resurrection/ and have **remembered** that which had been written concerning this in the **Scriptures**./ And **we**, believing with them and through them sing Thy **praises**,// O Chri-ist, **Giver** of life.

R. Hours
Tropar: Resurrection & Holy Fathers
Kontak: Resurrection/Holy Fathers alternating

At Liturgy:

Order of Troparia & Kontakia:
Tropar Sunday
Tropar Holy Fathers
Kontak Sunday
Glory... Kontak Holy Fathers
Both... O Unfailing Intercessor...

Prokimenon for Tone 6

O Lord, save Thy people, and bless Thine inheritance.

V. Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Prokimenon for the Holy Fathers (Tone 4)

Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages!

Epistle(s): Rom 15:1-17 & Heb 13:7-16

Alleluia for Tone 6

V. He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.

V. He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

Alleluia for the Holy Fathers (Tone 1)

Gospel(s): Matt 9:27-35 & John 17:1-13

Communion Hymn: Praise Ye & Rejoice in the Lord, O ye righteous...