

9th Sunday after Pentecost
Sunday of the Holy Fathers of the First Six Ecumenical Councils

VESPERS: Tone 8

P. Regular Beginning

C. Lord I have cried... (Tone 8)

1. We **offer** up to **Thee**, O Christ,/ our evening hymn and reasonable **service**/ for it hath pleased Thee to have **mercy** upon us// by Thy Resurrection.
2. Lord, **Lord**, cast us not **away** from Thy face,/ but be pleased to have mercy upon us// by Thy Resurrection.
3. **Rejoice**, O holy **Zion**,/ Mother of Churches and **dwelling**-place of God,/ for Thou hast been the first to **receive** remission of sins// by the Resurrection.
4. **Begotten** before all ages of God the **Father**,/ the Word, Who in the **latter** time/ willed to take flesh of a maid who **knew** not a man,/ endured the death of the Cross and by His own Resurrection// saved man who in the past was made **subject** to death.

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 **blest**.

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... Dogmatikon (Tone 8)

In His love for mankind,/ the King of Heaven appeared upon earth and dwelt among men./ For He took flesh of a pure Virgin,/ and thus incarnate He came forth from her./ The only Son is He:/ twofold in nature, but not in person./ In proclaiming Him perfect man and perfect God indeed,/ we confess Christ our God.// Beseech Him, O Mother without wedlock to have mercy upon our souls.

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

The reading from 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." And Abram gave him the tithe of all.

The reading from 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 spoke 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 fifties, 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.

The reading from 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 8)

1. O **J**esus Who came down from **h**eaven,/ Thou didst ascend upon the Cross and didst **c**ome to die,/ O **I**mmortal Life,/ true Light for those sitting in **d**arkness:/ and the Resurrection of all the **f**allen:// Glory unto Thee, our Saviour, Who **e**nlightens us.

V. The Lord is King,/ and hath put on glorious **a**pparel.

2. **L**et us glorify Christ risen **f**rom the dead,/ Who took upon Himself **b**ody and soul,/ and separated them one from another by His **P**assion:/ for His most pure soul went down to hell which **H**e despoiled;/ and in the tomb the Holy Body of the **D**eliverer of our souls// knew not **c**orruption.

V. He hath made the world so sure/ that it **c**annot be moved.

3. We **g**lorify Thy Resurrection from the **d**ead, O Christ,/ in **p**salms and song,/ for by it Thou hast freed us from the **t**orments of hell,/ and hast, since **T**hou art God,// granted eternal life and Thy great **m**ercy.

V. Holiness becometh Thine house/ O Lord, **f**orever.

4. O **Lord** of all, incomprehensible Maker of **heaven** and earth,/ through Thy passion **on** the Cross,/ Thou hast freed me from **passions**./ After enduring burial, Thou hast risen in **glory**,/ raising up Adam with Thy **mighty** arm./ Glory be to Thy Resurrection on the **third** day,/ by which Thou hast endowed us with **eternal** life/ and granted us the **cleansing** of our sins,// for Thou alone art **compassionate**.

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 8

P. Regular Beginning

P. Great Ectenia

C. God is the Lord...

C. Sunday Troparia (Tone 8) 2x

Thou didst descend from on high, O merciful one./ Thou didst endure the three day burial/ to free us from our sufferings.// O Lord, our Life and Resurrection, 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:

Thou didst arise from the dead, O Life of all, and the radiant angel cried to the women: "Cease your weeping! Declare unto the apostles, and cry aloud, singing: Christ the Lord hath risen, Whose good pleasure, as God, it hath been to save the human race!"

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

O Thou Who didst truly rise from the dead, Thou didst command the venerable women to proclaim Thine arising to the apostles, as it is written; and speedy Peter ran quickly to Thy tomb and, beholding a light within the sepulcher, was filled with awe. Wherefore, seeing the grave-clothes lying without the divine body in them, he cried out with faith: "Glory to Thee, O Christ God our Saviour, for Thou savest all, in that Thou art the Effulgence of the Father!"

G/B... We hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the reason-endowed paradise, the deliverance of Eve, the great treasure of the whole world, for within her salvation was wrought for the world, and remission of the ancient offenses. Wherefore, we cry out to thee: Entreat thy Son and God, that He grant remission of transgressions unto those who piously worship thine all-holy birthgiving.

R. Kathisma III
P. Small Ectenia

R. Sessional Hymns:

Men sealed Thy tomb, O Saviour, but an angel rolled the stone away from its entry. The women beheld Thee risen from the dead, and in Sion they proclaimed to Thy disciples the glad tidings that Thou hadst arisen, O Life of all, and that the bonds of death are broken. O Lord, glory be to Thee!

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

The women who bore the burial spices heard from the tomb the voice of the angel, saying: "Cease your weeping, and receive joy instead of grief! Cry aloud, singing that Christ the Lord hath risen, Whose good pleasure it hath been, as God, to save the human race!"

G/B... All creation—the assembly of angels and the human race—rejoiceth in thee, O thou who art full of grace, O sacred temple and reason-endowed paradise, thou boast of virgins, from whom God, Who existeth from before time, was incarnate and became a child; for He made thy loins a throne, and thy womb He made more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee!

R. Psalm 118

C. Evlogitaria (Blessed art Thou, O Lord...)

P. Small Ectenia

R. Ypakoe:

Standing before the tomb of the Bestower of life, the myrrh-bearing women sought the immortal Master among the dead; and receiving the joyous announcement from the angel, they exclaimed to the apostles that Christ God is risen, granting the world great mercy.

Hymn of Degrees: (Antiphon One)

From my youth hath the enemy tempted me, causing me to burn with pleasures; but, trusting in Thee, O Lord, I vanquish him.

Let those who hate Sion be as grass before it is mowed down; for Christ will cut through their necks with the scythe of torments.

G/B... By the Holy Spirit are all things given life. Him do we praise with the Father and the Word, as Light from Light, the great God.

Hymn of Degrees: (Antiphon Two)

Let my heart, humble of mind, be covered with the fear of Thee, O most Compassionate One, and let it not, exalting itself, fall away from Thee.

May he who setteth his hope on the Lord not be terrified when all things will be tried by fire and torment.

G/B... Through the Holy Spirit doth every godly man see and prophesy, working exalted miracles, and hymning the one God in Three Persons; for though Three shine together, the Godhead ruleth as One.

Hymn of Degrees: (Antiphon Three)

I have cried unto Thee: Harken, O Lord, and incline Thine ear to me who cry out; and before Thou takest me away from hence make me pure.

Everyone who returneth to his mother, the earth, is released to receive torments or honours for those things he did during life.

G/B... Through the Holy Spirit proceedeth the theology of the thrice-holy Unity: for the Father is unoriginate, and from Him hath the Son been begotten timelessly, and the Spirit is equally enthroned and hath the same image, shining forth from the Father.

Hymn of Degrees: (Antiphon Four)

Behold now, what is so good or so beautiful as for brethren to dwell together? For therein hath the Lord promised life eternal.

He Who adorneth the lilies of the field doth warn that it is not fitting for man to give thought to his raiment.

G/B... By the Holy Spirit, the single Cause, are all things sustained through the bestowal of peace; for He is God, Who in dominion is consubstantial with the Father and the Son.

P. Prokimenon: (Tone 8)

The Lord shall be king unto eternity;/ Thy God, O Zion, unto generation and generation.

V. Praise the Lord, O my soul. I will praise the Lord in my life.

C. Let every breath praise the Lord.

P. GOSPEL #9

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: The staff of Moses, once working a wonder,/ striking the sea in the form of the Cross and dividing it,/ drowned the mounted tyrant Pharaoh,/ and saved Israel// who fled on foot, chanting a hymn unto God.

Glory to Thy Holy Resurrection, O Lord.

How shall we not wonder at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a wellspring of immortality from His holy side and life ever-lasting from His tomb?

The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

Theotokion

All-glorious things have been said of thee among generations of generations, O thou who contained God the Word in thy womb, remaining pure, O Mary Theotokos; wherefore, we all honour thee, our help after God.

Most Holy Theotokos, Save us.

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which exudeth the sweetness of universal salvation.

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: O Christ Who in the beginning/ established the heavens in wisdom/ and founded the earth upon the waters,/ make me steadfast upon the rock of Thy commandments;// for none is holy as Thee, O Thou Who lovest mankind.

Glory to Thy Holy Resurrection, O Lord.

Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He despoiled his vessels.

Theotokion

O Theotokos, thou hast been shown to be more exalted than the cherubim and seraphim; for thou alone didst receive the uncontainable God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Most Holy Theotokos, Save us.

Grant us help through thy supplications, O most pure one, repelling the attacks of grievous circumstances.

Thou wast the correction of our first mother Eve, having given birth to Christ, the Author of the life of the world, O Theotokos.

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 8)

By rising from the tomb, Thou didst resurrect Adam./ Eve exults in Thy Resurrection,// and the world celebrates Thy rising from the dead, O greatly merciful One.

R. Ikos

O my long-suffering Saviour, Bestower of life Who lovest mankind, Who captured the kingdoms of hades and raised up the dead, Thou didst greet the myrrh-bearing women, offering them joy instead of grief, didst proclaim signs of victory to Thine apostles, and dost enlighten creation. Wherefore, the world rejoiceth at Thine arising from the dead, O greatly Merciful One.

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

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. x2

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: Thou art my strength, O Lord,/ Thou art my power, Thou art my God,/ Thou art my joy,/ Who, without leaving the bosom of the Father,/ hast visited our lowliness./ Wherefore, with the Prophet Habakkuk I cry to Thee:// Glory to Thy power, O Thou Who lovest mankind.

Glory to Thy Holy Resurrection, O Lord.

Thou didst love me, Thine enemy, exceedingly, for in a strange abasement Thou didst descend to earth, O Saviour of loving-kindness, refusing to reject mine utter reproach; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonoured.

Who is not filled with awe, beholding death destroyed by Thy Passion, O Master? For by the divine power of Thee Who wast crucified was corruption put to flight by the Cross and hades emptied of its riches by Thy death. Wondrous are Thy works, O Thou Who lovest mankind!

Theotokion

Thou art the boast of the faithful, O thou who knewest not wedlock, and thou art also the refuge, bulwark and haven of Christians; for thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

Most Holy Theotokos, Save us.

O Theotokos, thou unploughed field which gave rise to the life-creating Grain Who giveth life to the world: Save those who hymn thee.

All of us who are enlightened proclaim thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, 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: Wherefore hast Thou turned Thy face from me,/ O Light never-waning?/ And why hath a strange darkness covered me, wretch that I am?/ But turn me, and guide my steps// to the light of Thy commandments, I pray.

Glory to Thy Holy Resurrection, O Lord.

Mocked, Thou didst deign to be clad in a purple robe before Thy sufferings, O Saviour, thus covering the ugly nakedness of the first-created man; and, naked, Thou wast nailed to the Cross in the flesh, O Christ, stripping off our robe of mortality.

Arising, Thou didst fashion anew from the dust of death my fallen essence, O Christ, and didst render it never-aging, showing it again to be a royal image, resplendent in the life of incorruption.

Theotokion

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

Most Holy Theotokos, Save us.

Still thou the unbearable tempest of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of the angels and the assembly of men minister to thine Offspring, O all-pure Theotokos.

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: Cleanse me, O Saviour,/ for many are my transgressions/ and lead me up from the abyss of evils, I pray,/ for to Thee have I cried,// and Thou hast hearkened unto me, O God of my salvation.

Glory to Thy Holy Resurrection, O Lord.

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

Rising from the grave, Thou didst take pity on Sion, by Thy divine blood making it new instead of old, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Theotokion

Let us be delivered from grievous transgressions through thine entreaties, O pure Theotokos, and let us receive the divine effulgence of the Son of God, Who ineffably became incarnate of thee, O all-pure one.

Most Holy Theotokos, Save us.

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshiped as God with the Father and the Spirit, O Mary Bride of God.

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: Once, in Babylon,/ the fire stood in awe of the condescension of God;/ wherefore, the youths, dancing with joyous step in the furnace,/ as in a meadow, chanted:// Blessed art Thou, O God of our fathers!

Glory to Thy Holy Resurrection, O Lord.

Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed art Thou, O God of our fathers.

Triadicon

Theologizing in Orthodox manner concerning Thee, we declare Thee unto all as the Lord, the only Father of the only-begotten Son, acknowledging that from Thee proceedeth the one upright Spirit, Who is of the same nature and is equally eternal.

Most Holy Theotokos, Save us.

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, acknowledging Thy Mother as the Theotokos in Orthodox manner, we cry out: O God of our fathers, blessed art Thou!

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth, bearing the Fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

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 **H**oly 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: Madly did the Chaldaean tyrant/ heat the furnace sevenfold for the pious ones;/ but, beholding them saved by a higher Power,/ he cried out to the Creator and Deliverer:/ ye children, bless; ye priests, hymn;// ye people, exalt Him supremely for all ages.

Glory to Thy Holy Resurrection, O Lord.

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having in the flesh tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The braggart hath fallen! He who fell and was broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For death is swallowed up by Life. Ye children bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon

The thrice-radiant Godhead which shineth forth the one Ray from Its one nature in three Hypostases—the unoriginate Father, the Word, Who shareth the Father's essence, and the equally reigning Spirit Who is one in essence with

Them—ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Most Holy Theotokos, Save us.

Quench the burning and fiery arrows of the adversary, which are aimed at us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Saviour, O Virgin; wherefore, we hymn and exalt thee supremely 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 **Offspring** 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: Heaven was stricken with awe,/ and the ends of the earth were amazed,/ that God hath appeared in the flesh, / and that thy womb became more spacious than the heavens./ Wherefore, the ranks of men and angels// magnify thee as the Theotokos.

Glory to Thy Holy Resurrection, O Lord.

Being simple in Thy divine and beginningless nature, Thou didst render Thyself compound by taking on flesh, subsuming it within Thyself, O Word of God; and having suffered as a man, as God Thou didst remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unconfused.

O Most High, Who becamest man by nature while of the divine nature of God the Father, coming down to Thy servants Thou didst tell them of God; and having risen from the tomb, Thou didst endow mortals with the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Theotokion

In manner transcending nature, O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh unto God the Word, Whom the Father begot from His heart before time began, in that He is good, and Whom we now understand as transcending the human body, even though He clothed Himself in a body.

Most Holy Theotokos, Save us.

Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

We hymn thee with psalms, O thou who art full of grace, and we continually offer thee "Rejoice!;" for thou hast poured forth joy upon all.

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 honour 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 Nine, (John 20:19-31)

The doors were shut as Thou didst enter, O Master, and hast filled the Apostles with the Holy Spirit by peacefully breathing upon them; and Thou hast said to them that they would bind and set loose sins; and after eight days Thou hast shown Thomas Thy side and Thy hands. With him we cry: Thou art Lord and God.

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 8 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. Though **Thou** hast stood for trial to be judged of **Pilate**,/ Thou hast not ceased, O Lord, to sit on the throne with the **Father**,/ and risen from the dead, Thou hast set the **world** free/ from the bondage of the **stranger**:// for Thou art compassionate and **lovest** mankind.

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

2. **Though** the Jews laid Thee as dead in the **tomb**, O Lord,/ yet the guards watched Thee as a **sleeping** King,/ and they sealed Thee with seals as a **treasure** of life,// but Thou hast risen and granted our souls **incorruption**.

V. Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

3. **Thou** gavest us Thy Cross as a weapon against the **devil**, O Lord:/ for he **trembles** and quakes,/ unable to bear the **sight** of its strength;/ for it raised up the dead and laid **death** low:// Therefore, we venerate Thy tomb and Thy **Resurrection**.

V. Praise Him with the sound of trumpet,/ praise Him with psaltery and harp.

4. The **angel**, having proclaimed the **Resurrection**, O Lord,/ frightened Thy guards, yet he cried to the women, **saying**:/ Why do ye seek the living **among** the dead?// God is risen, bestowing life upon the **inhabited** earth!

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 5)

As in the **latter** times/ it being late on the evening of the **Sabbath**,/ Thou hast **come** and stood with Thy **friends**, O Christ,/ and by a **wonder**, the entrance do-ors **being** closed,/ Thou hast confirmed a miracle that is Thy Resurrection from the dead./ And **joy** filled the disciples/ and **Thou** hast given to them the Holy **Spirit**,/ and hast dispensed to them the power of **remitting** sins,/ and **Thou** hast not left Thomas, to be overwhelmed by the rough waters of **disbelief**./ **Therefore**, O **compassionate** Lord,// grant us also true knowledge and **remission of** our faults.

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

At Liturgy:

Order of Troparia & Kontakia as follows: (for a Temple of a Saint)

Tropar Sunday

Tropar Temple

Tropar Holy Fathers

Kontak Sunday

Kontak Temple

Glory... Kontak Holy Fathers

Both... O Unfailing Intercessor

Prokimenon for Tone 8

Make your vows and pay them to the Lord our God.

V. In Judea is God known; His name is great in Israel.

Prokimenon for the Holy Fathers (Tone 4)

Blessed art Thou, O Lord, the God of our fathers.

Epistle(s): I Cor 3:9-17 & Heb 13:7-16

Alleluia for Tone 8

V. Come let us rejoice in the Lord, let us shout with jubilation unto God our Saviour.

V. Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.

Alleluia for the Holy Fathers (Tone 1)

Gospel(s): Matt 14:22-34 & John 17:1-13

Communion Verse: Praise Ye & Rejoice in the Lord...