

SUNDAY OF THE HOLY FATHERS

was meet that she who, as Thy Mother, suffered at Thy Passion more than all, should also enjoy the surpassing joy of the glorification of Thy flesh, O Master, to which we have attained by Thine Ascension to the Heavens, and we glorify Thy great mercy toward us.

DISMISSAL HYMN OF THE
RESURRECTION *Different translation*
Plagal of Second Tone

ANGELIC powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

→ *Glory. Of the Fathers*
Plagal of Fourth Tone

MOST glorified art Thou, O Christ our God, Who hast established our holy Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

Both now. *Of the Feast. Fourth Tone*

THOU hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

The same are also chanted at God is the Lord.



NOCTURNS

THE CANON OF THE TRINITY

Chanted when there is no Vigil.
Plagal of Second Tone

ODE ONE

When Israel walked on foot

WE praise three divinely sovereign Hypostases, the immutable form of a single nature, the good and man-befriending God, Who now granteth us forgiveness of offences.

OTHOU Who art the one transcendent Lord in one Godhead, yet thrice-resplendent with respect to Thy Persons, grant us understanding and deem us worthy of Thy divine illumination.

PAUL, in espousing the Church of the nations, taught her to worship Thee, the one God in three hypostases, from Whom and through Whom and in Whom all things have come into being.

Theotokion

THE noetic Sun hath come forth from thy womb, O Theotokos, and hath illumined us with the rays of the thrice-radiant Divinity. While piously praising Him, we call thee blessed.

* For the Aposticha, the following Resurrection Stichera of the Octoechos:

Plagal of Second Tone T. 6

ANGELS in the Heavens, O Christ our Saviour, praise Thy Resurrection with hymns; deem us also who are on earth worthy to glorify Thee with a pure heart.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

HAVING crushed the brazen gates and shattered the bars of Hades, as omnipotent God Thou didst raise up the fallen race of man. Wherefore also, we cry out with one accord: Thou Who art risen from the dead, Lord, glory be to Thee.

Verse: For He established the world which shall not be shaken.

WISHING to set aright our former mutability, Christ is nailed to the Cross and laid in the grave. Seeking Him with tears, the myrrh-bearing women spake with lamentation: Woe unto us, O Saviour of all. How didst Thou deign to dwell in the grave? And having deigned to dwell therein, how wast Thou stolen? How wast Thou removed? What place hath hidden Thy life-bearing Body? But, O Master, reveal Thyself to us, as Thou didst promise, and cause our ~~tear~~ful lament to cease. And as they grieved, an Angel cried out to them: Cease your lamentation and tell the Apostles that the Lord is risen, granting unto the world forgiveness and great mercy.

Verse: Holiness becometh Thy house, O Lord unto length of days.

BEING crucified as Thou didst will, O Christ, and despoiling death by Thy burial, as God, Thou didst rise on the third day with glory, granting unto the world unending life and great mercy.

Glory. Of the Fathers. Fourth Tone

O YE assemblies of the Orthodox, let us celebrate today with faith and piety the annual memorial of the God-bearing Fathers who, in the illustrious city of Nicæa, came together from the whole inhabited world. For with pious mind they refuted the godless dogma of the grievous Arius, and by synodal decree banished him from the Catholic Church. And they instructed all to openly confess the substantial and co-eternal Son of God, Who existed before the ages. This, in exactness and piety, did they set forth in the Symbol of Faith. Wherefore, following their divine doctrines and believing with assurance, we worship, in One Godhead, the Father, Son, and All-holy Spirit, the Trinity one in essence.

Both now. Of the Feast. Same Tone

O LORD, having fulfilled the mystery that was hidden from before the ages and from all generations, as Thou art good, Thou didst come with Thy disciples to the Mount of Olives, having together with Thyself her that gave birth unto Thee, the Creator and Fashioner of all things; for it

SUNDAY OF THE HOLY FATHERS

which I swear to your fathers Abraham and 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 ye are, and bless you as He hath spoken to you. 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 tens, and instructors for your judges. And I commanded your judges at that time, saying: Hear causes between your brethren, and judge justly between a man and his brother, and the stranger that 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 is from the Book of Deuteronomy. (10:14-21)

THUS said Moses to the sons of Israel: Behold, the heaven, and the Heaven of heaven, belong to the Lord thy God, the earth and all things that are therein. Yet the Lord chose your fathers to love them, and above all nations, as at this day He chose you out of their seed after them. Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord our God, He is God of gods, and Lord of lords, the great, and strong, and terrible God, Who doth not respect persons, nor will He by any means accept a bribe; executing judgment for the stranger and orphan and widow, and He loveth the stranger to give him food and

raiment. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave to Him, and shalt swear by His Name. He is thy boast, and He is thy God, Who hath wrought for thee these great and glorious things, which thine eyes have seen. —————→

No Entreaty

For the Entreaty, the Sticheron of the Saint of the monastery.

*Glory. Of the Fathers
Third Tone*

YE have become exact keepers of the apostolic traditions, O Holy Fathers; for in setting forth in council the dogma of the consubstantiality of the Holy Trinity in Orthodox fashion, ye cast down the blasphemy of Arius. Then, after censuring Macedonius, the enemy of the Holy Spirit, ye condemned Nestorius, Eutyches, Dioscorus, Sabellius, and Severus the headless. Wherefore, make ye entreaty that we be delivered from their error, and that our life be preserved blameless in the Faith, we pray.

*Both now. Of the Feast
Plagal of Second Tone*

O LORD, when Thou didst fulfil the mystery of Thy dispensation, Thou didst take Thy disciples and ascend the Mount of Olives; and behold, Thou didst pass through the firmament of heaven. O Thou Who for my sake becamest poor like unto me, and Who didst ascend thither whence Thou wast not separated, send forth Thine All-holy Spirit to enlighten our souls.

manner another Judas. * But the Council gathered in Nicæa * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and the Spirit in rank.

MINDLESS, foolish Arius once divided * the All-holy Trinity's one dominion * and made thus three essences, dissimilar and foreign. * Hence, the God-bearing Fathers gathered together in their fervour, * burning with zeal like to Elias the Thesbite, and they cut down * with the sharp sword of the Holy Spirit * the vile blasphemer, who taught doctrines of shamefulness. * Thus did the Spirit reveal to them.

Glory. Plagal of Second Tone 1.6

LET us acclaim today those mystical trumpets of the Spirit, namely the God-bearing Fathers, who, in the midst of the Church, sang a harmonious song of theology, teaching that the Trinity is one, unchanging in essence and God-head; they are the refuters of Arius, and the foremost warriors of the Orthodox. And they ever intercede with the Lord that our souls find mercy.

Both now. Theotokion. Same Tone

WHO would not call thee blest, O all-holy Virgin? Who would not praise thine untravailing giving of birth? For the Only-begotten Son, Who shone forth from the Father timelessly, hath come forth from thee, the pure one, having become ineffably incarnate, being God by nature and becoming man by nature for our sake;

not that He was divided into two persons, but that He is known in two unmingled natures. Him do thou beseech, O august and all-blessed one, to have mercy on our souls.

Then the Entrance, O Joyous Light, the Prokeimenon of the day, and the following Readings:

The Reading is from the Book of Genesis. (14:14-20)

AND 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 fell upon them at night, he and his servants who were with him, and he smote them and pursued them as far as Chobal, 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 Chodollogomor, and the kings with him, to the valley of Saby; this was the king's dale. And Melchisedek, king of Salem, brought forth bread 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.

The Reading is from the Book of Deuteronomy. (1:8-11, 15-17)

THUS said Moses to the sons of Israel: Behold, God hath delivered the land before you; go in and inherit the land,

Great Vespers

At Lord, I have cried and after Stichera of Resurrection
SUNDAY OF THE HOLY FATHERS

hath granted joy unto the world; that while crying out, we all may thus chant the hymn: O Well-spring of life, O Unapproachable Light, O omnipotent Saviour, have mercy on us.

FROM Thee, O Lord, Who art in all creation, whither shall we sinners flee? To Heaven? but Thou Thyself dwellest there. To Hades? but Thou hast trampled on death. To the depths of the sea? but Thy hand is there, O Master. Unto Thee do we flee for refuge; falling down before Thee, we make entreaty: Thou Who didst rise from the dead, have mercy on us.

Of the Ascension. Same Tone

THE Lord was taken up into the Heavens that He might send the Comforter unto the world. The Heavens made ready His throne, and the clouds His mount. The Angels marvel as they see a man more exalted than they. The Father receiveth Him Whom He had with Him eternally in His bosom. The Holy Spirit commandeth all His Angels: Lift up your gates, O ye princes. All ye nations, clap your hands; for Christ hath ascended whither He was before.

OLORD, the Cherubim were amazed at Thine Ascension, when they beheld Thee, O God, Who sittest on them, ascending upon the clouds. And we glorify Thee, for Thy mercy is good. Glory be to Thee.

HAVING beheld Thine ascents on the holy mountains, O Christ,

Thou Effulgence of the Father's glory, we praise the radiant likeness of Thy countenance. We worship Thy Passion, we honour Thy Resurrection, and we glorify Thy glorious Ascension. Have mercy on us.

Of the Holy Fathers. Same Tone
She whose way of life

76

ERE the morning star from the womb wast Thou born * from the Father motherless ere the ages, * though Arius held Thou wast created and thus not God, * boldly and mindlessly identifying Thee, the Creator, * with things created, thus storing up fuel for the eternal fire. * But the Council gathered in Nicæa * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and the Spirit in rank.

OMY Saviour, who hath thus rent Thy raiment? * Thou didst say: It was Arius who sundered * the Trinity's headship, which is one in rank and honour. * That Thou art One of the Most Holy Trinity he disputed; * and he taught Nestorius the godless not to say Theotokos. * But the Council gathered in Nicæa * proclaimed that Thou, O Lord, art truly the Son of God, * one with the Father and the Spirit in rank.

KEEPING his eyes shut, that he might not see light, * into sin's deep pit Arius fell headlong. * His bowels were torn by a divine hook that he give up * violently all his substance and his soul and become in this wise * through his most evil purpose and his