

On "O Lord, to thee have I cried . . .," sing six (6) stichera for the Resurrection in the Tone in use, and four (4) for the Holy Fathers in Tone 6, as on pages 3-8, of this book.

Then "Glory . . ." and "Let us extol today the mystical trumpets of the Spirit . . .," as on pages 8 (bottom of page) and 9. Then sing "Both now . . ." and the Theotokion for the Resurrection in the tone in use.

After "Gladsome Light" and the Saturday Prokeimenon, read the three Old Testament Passages, as indicated on page 9 of this book.

The Aposticha is for the Resurrection in the tone in use; and "Glory . . ." is for the Holy Fathers in Tone 3, as page 10 and 11.

Then sing "Both Now . . ." and the Theotokion in Tone 3, as on pages 131-132 of the Byzantine Vespers Service by Kazan.

Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of the Resurrection in the tone in use, followed by "Glory . . ." and the Troparion for the Holy Fathers in Tone 8, as on page 12 of this book. Then sing "Both now . . ." and the Theotokion in Tone 8, "Thou who for our sake . . .," as on page 176 of the Byzantine Vespers Service.

On "God the Lord hath appeared unto us . . .," sing the Troparia as at Vespers; and the rest of the Matins as on normal Sundays. Sing the Katabasiae "I shall open my mouth . . ." and "O Thou who are more honorable . . ." The Exaposteilarion for the Resurrection; and the following two (2) on pages 13 and 14 of this book.

Sing the Praises for the Resurrection, four (4) from the tone in use, and the Praises for the Fathers, as on pages 15-19 of this book.

Sing the "Glory . . ." and "When the rank of the holy Fathers . . ." in Tone 8, as on pages 20 and 21, and "Both now . . ." and "Most blessed art thou, O Virgin Theotokos, . . .," as on page 190 of the Byzantine Matins Project by Kazan.

Now sing the Great Doxology in Tone 8, as on pages 235-238 in the Byzantine Matins Project, followed by the Troparion of the Sunday of the Holy Fathers, as on page 12 of this book.

On "O Lord, I have cried . . ." sing six (6) for the Resurrection and four (4) for the Fathers as below.

Verse 7 - Fast

Ison
From the morn - ing watch un - til night, from the morn - ing watch let Is - ra - el trust in the Lord.

Special melody: *Having laid up all their hope*

Prosomion 7

O Phil - an - throp - ic Word, bound - less and
in - de - scrib - a - ble, hav - ing be - come in - car - nate
for our sake, the sol - emn As - sem - bly of the
wise Fa - thers did pro - claim and praise thee, that thou
art, per - fect God and per - fect
Man, com - plete, dual of Na - ture and acts,
and du - al al - so of Will, and that
thou thy - self art one in Per - son.

Where - fore, hav - ing known thee as one
God with the Fa - - - ther and the
Spir - it we wor - ship thee in faith,
bless - - - - ing them.

Verse 8 - Fast

For with the Lord there is mer - cy, and with him is
a - bun - dant re - demp - tion, and he will de - liv - er
Is - ra - el from all his in - - iq - ui - ties.

Prosomion 8

O glo - ri - fied ones, ver - i - ly
ye did re - fute Pyr - rhus, Ser - gi - us, Ho - no - ri - us,
*Eu - ty - ches, Di - os - cor - us, with Nes - tor the ug - ly,

*Eutyches is pronounced: EV-tih-keez.

sav - - - ing the flock of Christ from the

fall of ei - ther side, pro - claim - - - ing -

Christ a - loud as du - - - al in

Na - - - ture and one in Per - son,

man - - - i - fest in acts a - lone.

Him, there - fore, we wor - - - ship with the

Fa - ther and the Spir - - - it, our

per - fect God and per - fect Man, and

hon - or you with glo - - - ry.

Verse 9 - Fast

Slow

Praise the Lord all ye na - tions; praise him all ye peo - ple.

Prosomion 9

Those God - man-tled bless-ed ones, as - sem - bled to - geth - er,
wise - ly de - clared that the di - vine_ act, thē act of him who
hum - bled him - self in our flesh, and his di - vine Will are
un - cre - ate, as - crib - - - ing cre - at - ed - ness to the
hu - man act and hu - man will_ to es - cape the con - fu - sion of his
Na - ture and the di - vi - sion of his Per - son.
Where-fore, we be - liev - - - ers do hon - or them in
an - nu - al feasts, glo - ri - fy - ing in ū - ni - son
Christ who glo - ri - fied them.

Verse 10 - Fast

For his mer - cy is great t'ward us, and the truth____ of the Lord en - dur - eth for - ev - er.

Slow

Prosomion 10

Those God - man-tled Fa - thers have pro - claimed to - day in con - cert that the un - cre - at - ed Trin - i - ty is one God and one____ Lord, ex - plain - ing to all the a - gree - ment of the sim - plic - i - ty of the one Na - ture through par - tic - i - pa - tion of____ the____ will, and the sim - plic - i - ty of the deed, and de - fin - ing all as with - out be - begin - ning____ and with - out____ end. Where - - - fore, we glo - - - ri - fy____ them,

as be - ing like to thē A - pos - tles and
teach - - ing their Gos - pel to all.

Glory - Tone 6

Glo - ry to the Fa - ther and to the Son and to the
Ho - - - ly Spir - it.

Sing slowly

Let us ex - tol to - day those mys - ti - cal
trum - pets of the Spir - it, name - ly the God - man-tled
Fa - thers, who, speak - ing of di - vine things,
sang in the midst of the Church a
hymn of un - i - fied tones, teach - ing that the

Trin - - - i - ty is One, not
dif - fer - ing in Sub - stance or God - head,
re - fut - ing Ar - i - us and con - tend - ing for
Or - tho - dox - y, who ev - er in - ter - cede with the
Lord to have mer - cy on our souls.

Then sing "Both now . . ." and the Theotokion for the Resurrection in the tone in use.

Following "Gladsome Light" and the Saturday Prokeimenon,

read the three Old Testament Passages, as follows:

- 1) Genesis 14:14-20
- 2) Deuteronomy 1:8-11; 15-17
- 3) Deuteronomy 10:14-21

*After the litanies, sing sing the Aposticha of the Resurrection
and then the "Glory . . ." on the following page.*

Glory - Tone 3

Glo - - - ry _____ to the Fa - - - ther and
to _____ the _____ Son and to _____ the
Ho - - - ly _____ Spir - - - it. _____

Slow

Ye have be - come, O____ Ho - ly Fa - - - thers,
con - sci - en - - - tious keep - - - ers
of the Ap - os - tol - ic tra - di - - - tions; for
hav - ing be - lieved in the con - sub - stan - ti - al - i - ty
of the Ho - ly Trin - i - ty with Or - tho - dox o - pin - ion, ye
did re - fute the blas - phe - my of Ar - i - us in coun - cil.

The musical notation consists of eight staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth and sixteenth notes) and rests. Some notes are connected by vertical stems, and some are grouped by horizontal beams. The lyrics describe historical events and figures, such as Macarius the Great, the Spirit, and the apostle Paul.

Then, af - ter re - buk - ing Mac - e - do - ni - us,
the com - bat - er a - gainst the Spir - - - - it,
ye de - stroyed Nes - tor, Eu - ty - ches, Di - os - cor - us, Sa -
- bel - li - us, Se - ve - rus, the head - - - less
one. Where - fore, we im - plore you to
seek _____ for us de - liv - - - er - ance from their
er - ror, and that our life be kept blame - less in faith from
ev' - - ry pol - lu - - - tion.

Then sing "Both now . . ." and the Theotokion in Tone 3, "Thou didst verily conceive by the Holy Spirit . . .," as on pages 131-132 of the Byzantine Vespers Service by Kazan.

*Following St. Simeon's Prayer and the Trisagion Prayers,
sing the Troparia as listed on the following page.*

*First sing the Troparion of the Resurrection in the tone in use.
Then sing "Glory . . ." and the following Troparion of the Holy Fathers.*

The musical notation consists of five staves of music in G clef, B-flat key signature, and common time. The lyrics are written below each staff, aligned with the notes. The music features various note values including eighth and sixteenth notes, with several grace notes indicated by small circles. The lyrics describe Christ as the Word made flesh, tabernacled among us, and guiding us to the true faith.

Thou, O Christ, art our God of exceeding - - - ing praise
who __ didst es - tab - lish our Ho - ly Fa - thers as
lu - mi - nous stars _____ on earth,
and through them didst guide us un - to the true__ faith, O most
mer - ci - ful One, glo - ry ____ to ____ thee.

*Then sing "Both now . . ." and the Theotokion in Tone 8, "Thou who for our sake . . .,"
as on page 176 of the Byzantine Vespers Service.
Conclude with the rest of Vespers and the dismissal.*

*After singing the Exapostilarion of the Resurrection for the Eothinon of the day,
sing the following two for the Fathers.*

Special melody: *Hearken, ye women*

Ison

By cele - brat - - - ing to - day

the me - mo - ri - al of the di - vine Fa - - - thers,

O all - com - pas - sion ate Lord,

we im - plore thee, through their pe - ti - tions

to de - liv - er thy peo - ple from the harm

from all her - e - tics, mak - ing us all

wor - - - thy to glo - ri - fy the Fa - - - ther, the

Word, and the all - Ho - ly Spir - - - it.

O all - - - blame - - less one, thou __
didst ____ give ____ birth in an in - ef - fa - ble
man - - - - ner to God in two
Na - - - - tures, two Wills, and
one ____ Per - - - - son, who hum - - bled
him - self by his ____ own ____ will
un - to cru - ci - fix - ion, grant - ing us the
rich - ness of the God - - - - head
by his Res - ur - rec - tion from the dead. __

Sing four for the Resurrection in the tone in use, then the following four for the Holy Fathers in Tone 6.

Verse 5 - Fast

Praise him with the tim - brel and dance,
 praise him with stringed in - stru - ments and or - gans.

Special melody: *Having laid up all their hope*
 Prosomion 1

Ison

Hav - ing in - dit - ed the whole knowl - edge of the soul and con - sid - ered it care - ful - ly in the Ho - ly Spir - it, the ven - er - a - ble, glo - ri - fied, and all - bless - ed Fa - thers in - scribed in di - vine writ - ing the hon' - ra - ble and heav'n-ly Can - on, in which they clear - ly teach that the Word is co - e - ter - nal and con - - sub - stan - tial with the Fa - ther.

Let us glo - - - ri - - fy _____ them who
faith - ful - ly strength - en our be - - lief, thus
fol - - low - ing un - mis - tak - a - bly the
teach - - ings of the A - pos - - - - tles.

Verse 6 - Fast

Praise him up - on the loud cym - bals, praise him up - on the
high sound - ing cym - bals, let ev' - ry - thing that
hath _____ breath _____ praise the Lord.

After completing Verse 6, repeat Prosomion 1, "Having indited," then continue with Verse 7 as below.

Verse 7 - Fast

A - rise, O my God, lift up thine hand, and for - get not the hum - ble.

Prosomion 2

When the bless - ed Christ - preach - ers re - ceived _____
whol - ly the _____ torch of the Ho - ly Spir - - it,

they spoke with di - vine in - tu - i - tion, with
su - per - nat - u - ral in - spir - a - - - tion of
few words and much mean - ing,
bring - ing to the front thē e - van - gel - - - i - cal
doc - trines and tra - di - tions of true wor - - ship,
which, when they were clear - - - ly re - vealed to
them from on high, they were il - lu - mi - nat - ed
there - - - with, es - tab - lish - ing the
Faith they had re - ceived from God.

Verse 8 - Fast

I will praise thee, O Lord, with my whole heart,

Slow

I will show all thy mar - vel - ous works.

Prosomion 3

Ver - i - ly, the di - vine shep - herds, be - ing

fa - - - - vored ser - - - - vants of God

and all - hon - - oured in - i - ti - ates

of the di - vine preach - ing, hav - ing at - tained ful - ly

the ex - - per - i - ence of shep - herd - ing,

and hav - ing now most just - - - ly waxed

wroth, in a judg - - - ment of truth,

The musical notation consists of six staves of Gregorian chant in G clef. The lyrics are as follows:

ex - pelled from the per - fec - tion of the
Church the de - vour - ing, des - truc - tive wolves, and
stoned _____ them with the sling-shot of the Spir - it.
Where - - - - fore, they fell _____ as un - to
death; for they _____ were ____ blight - ed
with an in - cur - a - ble dis - - ease._____

Continue with "Glory . . ." and "When the rank of the holy Fathers . . ." on the next page.

Glo - ry to the Fa - - - ther and to____ the____ Son, and
to____ the Ho - ly Spir - - - it.

Slow

When the rank of the ho - ly Fa - - - thers
flocked__ from the ends of the in - hab - - - it - ed
world, they be - lieved in one Sub - stance and one Na - ture of the
Fa - - - - ther, Son____ and Ho - ly Spir - - - it,
de - liv - - er - ing plain - ly to the Church the
mys - tery of dis - cours - ing in the - ol - - o - gy.
Where - fore, in that we laud__ them in faith, we be - at - i - fy____
them, say - ing: What a di - vine__ ar - - my,

ye God - in - spired sol - diers of the camp of the Lord, ye most
bril - liant lu - mi - nar - ies in the su - per - sen - su - ous
firm - a - ment, ye im - preg - na - ble tow - ers of the
mys - ti - cal Zi - on, ye scent - ed
flow - ers of par - a - dise, the gold - en lights of the Word,
*the boast of Ni - ce - a, and de - light of the
whole un - ni - verse, in - ter - cede
cease - less - ly for our souls.

Now sing "Both now . . ." and "Most blessed art thou, O Virgin Theotokos . . ." in Tone 8,
as in the Byzantine Matins Project by Kazan, pages 198 -199,
followed by "The Great Doxology" in Tone 8 on page 235 of the Byzantine Matins Project.

*NOTE: "The boast of Nicea" was omitted from the wording in Nassar.