

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.

MATINS - MENAION
Pages 13 - 21

July 13 - 19
SUNDAY OF THE HOLY FATHERS

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



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.

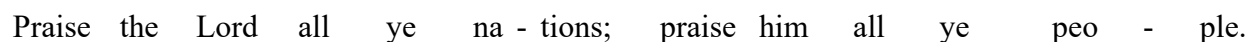
Prosimion 8

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 thē ug - ly,

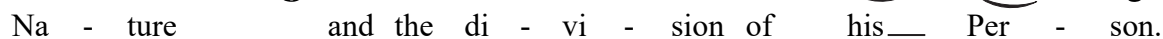
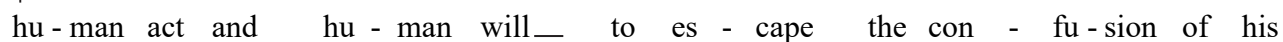
*Eutyches is pronounced: EV-tih-keez.

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._____

Slow



Those God - man-tled bless-ed ones, as - sem - bled to - geth - er,



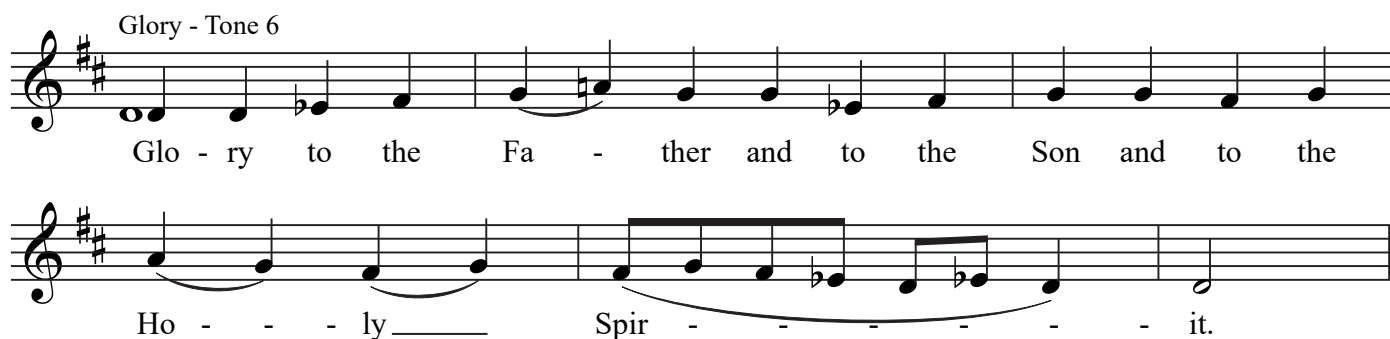
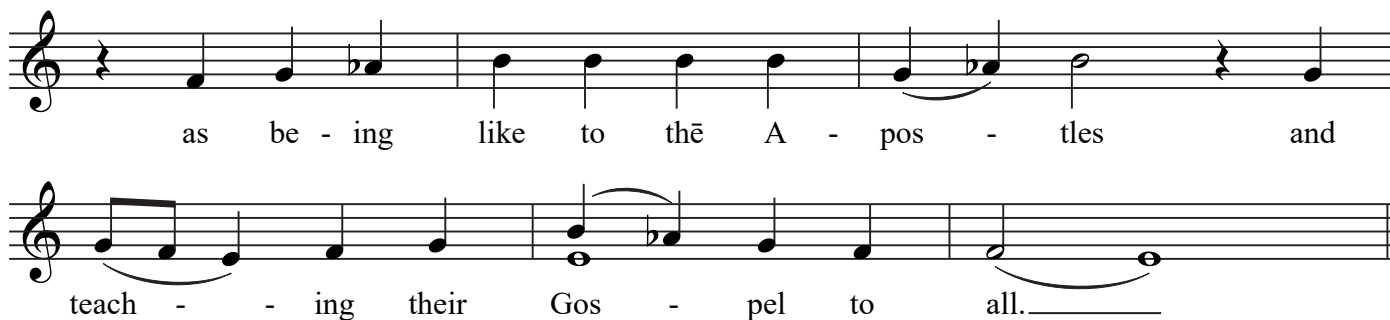
Verse 10 - Fast

Slow



Prosimion 10





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.

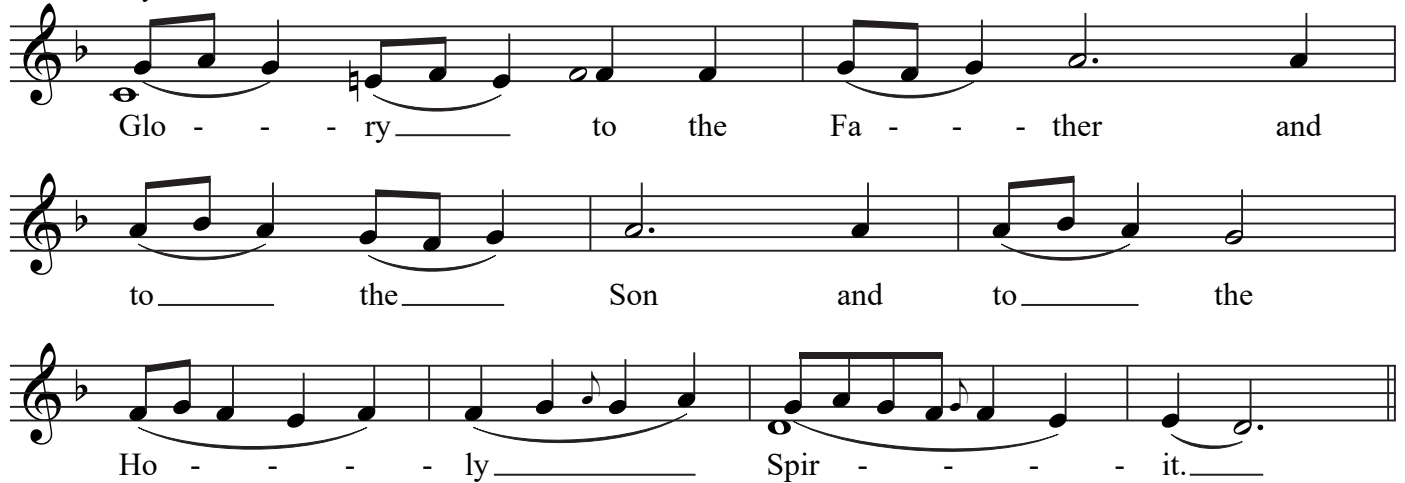
Then sing "Both now . . ." and the Theotokion for the Resurrection in the tone in use.

*Following "Gladstone 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 the Aposticha of the Resurrection
and then the "Glory . . ." on the following page.*

Glory - Tone 3



Slow



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.*

Thou, O Christ, art our God of ex - ceed - - 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 Exaposteilarion of the Resurrection for the Eothinon of the day,
sing the following two for the Fathers.*

Special melody: *Hearken, ye women*

Ison
By cel - e - 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 thē 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,

Slow



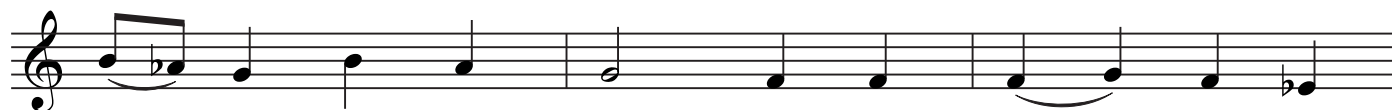
praise him with stringed in - stru - ments and or - gans.

Special melody: *Having laid up all their hope*

Prosomion 1



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



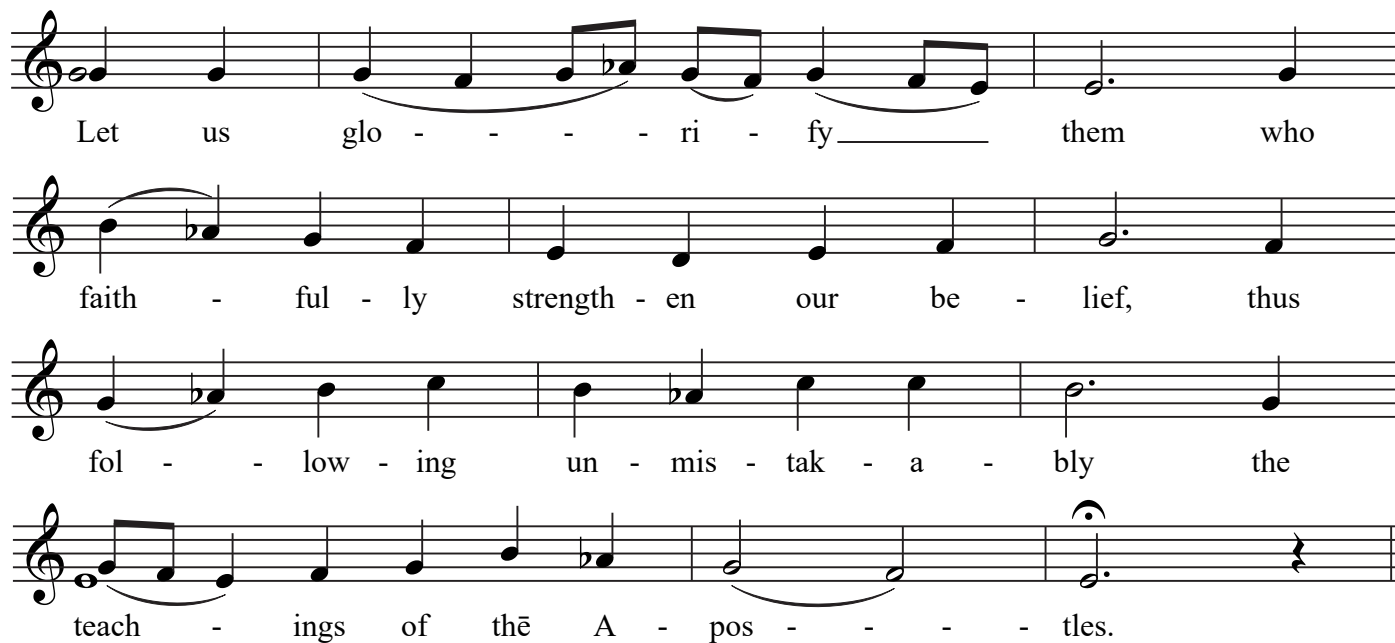
hon' - ra - ble and heav'n - ly Can - on, in which they clear - ly



teach that the Word is co - e - ter - nal

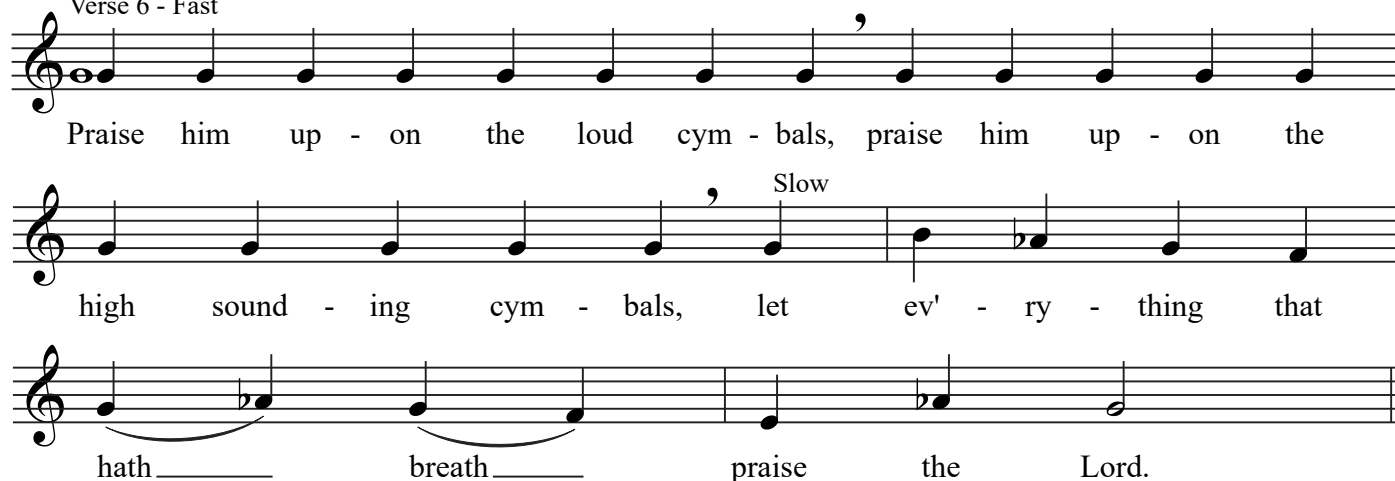


and con - sub - stan - tial with the Fa - ther.



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 thē A - pos - - - tles.

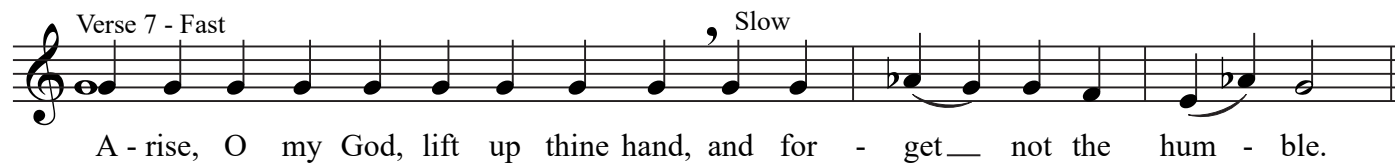
Verse 6 - Fast



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.

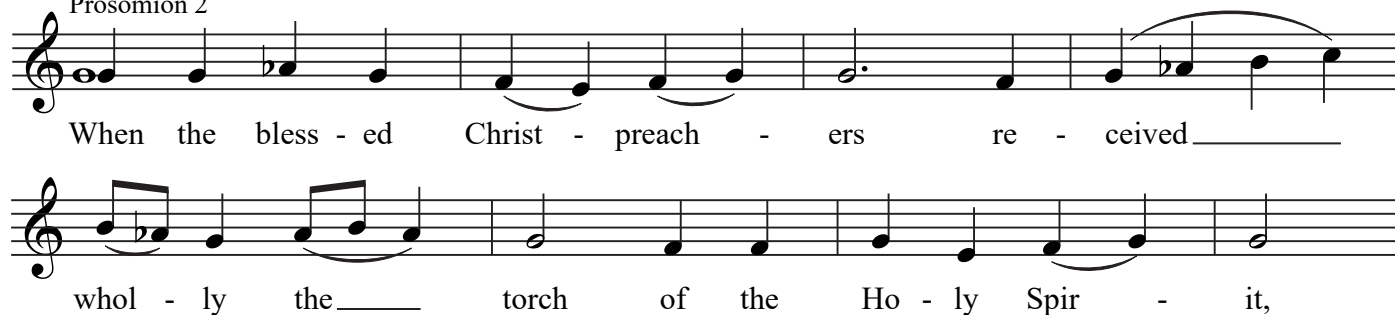
After completing Verse 6, repeat Prosomion 1, "Having indited," then continue with Verse 7 as below.

Verse 7 - Fast



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

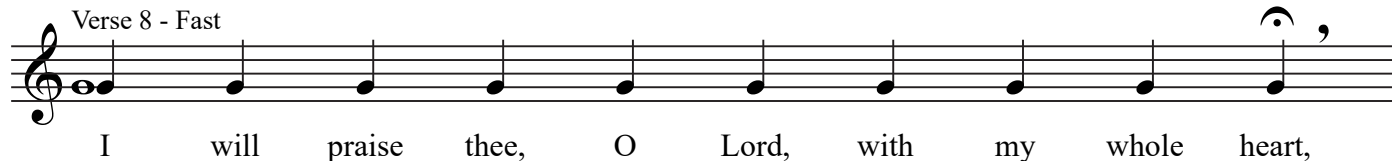
Prosomion 2



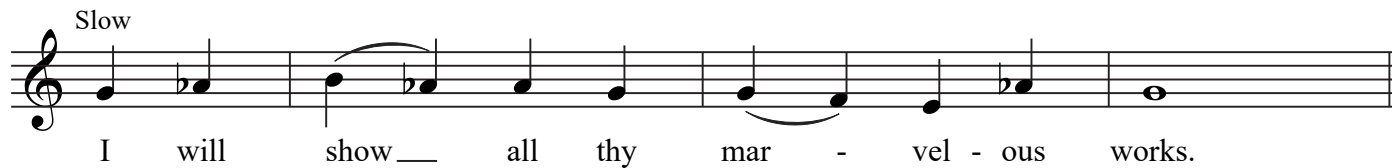
When the bless - ed Christ - preach - ers re - ceived
whol - ly the torch of the Ho - ly Spir - it,

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.

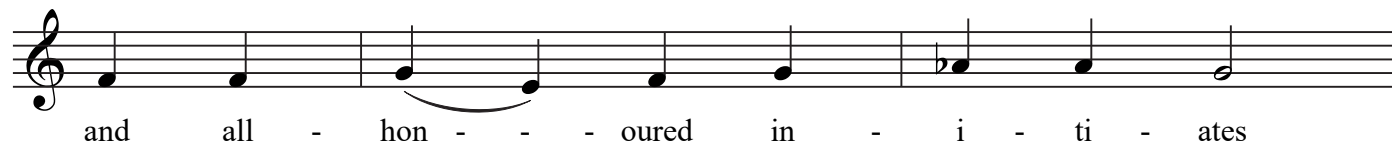
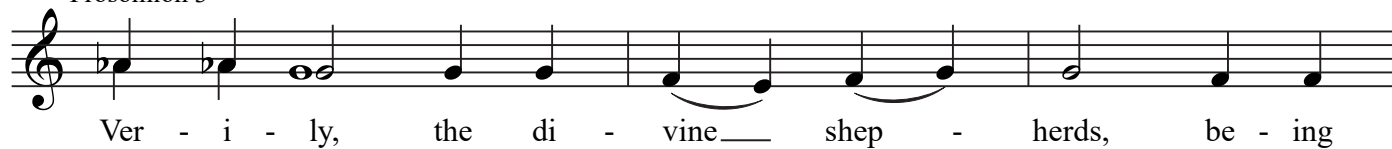
Verse 8 - Fast



Slow



Prosimion 3



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 - t'ry 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 u - 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.