

FOR VESPERS

SUNDAY OF THE HOLY FATHERS

From October 11th to the 17th, on whichever day Sunday falls, chant the Service of the Holy Fathers of the Seventh Ecumenical Council convened for the second time in Nicea in the year 787.

On "O Lord, to thee have I cried..." chant four for the Resurrection in the Tone of the week, and then six for the Fathers in Tone 6 as on pages 2 to 7 of this book.

Now sing the "Glory" in Tone 6 as on pages 8 and the top of 9 in this book. Now sing "Both now" in the Tone of the week.

Then sing the "Aposticha" in the Tone of the week, followed by the "Glory" in Tone 4 as on pages 9-11 of this book, and then "Both now" in Tone 4 as on pages 11-12 of this book.

For the Troparia, first sing the Troparion of the Resurrection in the Tone of the week. Then chant "Glory to the Father..." and sing the Troparion of the Holy Fathers, as on page 13 of this book, followed by "Both now and ever," and the Theotokion in Tone 8, "Thou who for our sake wast born of a Virgin ..." as on page 31 of the Matins Byzantine Project by Kazan. Then conclude Vespers as usual.

MATINS - MENAION
Pages 14 Thru 22

OCTOBER 11 Thru 17
SUNDAY OF THE HOLY FATHERS

Follow the Matins Byzantine Project through the Exaposteilarion of the Resurrection, and then sing the Exaposteilaria of the Holy Fathers as on pages 14 and 15 of this book.

For "The Praises" sing four for the Resurrection in the Tone of the week, followed by four for the Holy Fathers in Tone 6 as on pages 16 to 20 of this book.

Then sing the "Glory" for the Holy Fathers in Tone 8, as on pages 21 and 22, followed by "Both now and ever," as in the Matins Byzantine Project on pages 198 and 199.

Follow with the "Great Doxology" in Tone 8, as on page 235 of the Matins Service Book.

In place of "Having Risen..." sing the Troparion of the Fathers in Tone 8, as on page 13 of this book.

MENAION
Page 23

OCTOBER 23
JAMES, THE BROTHER OF THE LORD

This Troparion is on page 23 of this book.

Verse 1 Fast

Ison
If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand,

Slow
for with thee there is for - give - ness.

Prosomion 1 Special Tone: *Ere the morning star*

Ver - i - ly, the sev - en coun - cils of the Fa - thers
held at sun - dry times, were brought to - geth - er
un - der the can - on and in good or - der by the
Pa - tri - arch Ger - man - os the New, in - scrib - ing and es -
- tab - lish - ing their doc - trines and of - fer - ing them -
- selves as in - ter - ces - sors with the Lord,
watch - ful for sal - va - tion, and shep - herds with
him of the fold.

Verse 2 fast

Ison

Be - cause of thy name have I wait - ed for thee

O Lord, my soul hath wait - ed up - on thy word,

Slow

my soul _____ hath hoped _____ in the Lord.

Prosomion 2

The Book of the Law hath ver - i - ly hon - oured the sev - enth

day for the He - brews, dis - persed in the sha - dow and de -

- vot - ed there - to. But ye Fa - thers, by your par - tic - i -

- pa - tion in the Sev - en Coun - cils, by thē in - spir -

- a - tion of God who in six days fin - ished this ū - ni -

- verse and blessed _____ the sev - enth day, have made it ev - en more

hon' - ra ble by de - cree - ing the bounds of faith. _____

Verse 3 Fast

From the morn - ing watch un - til night, from the morn - ing

Slow

watch, let Is - ra - el trust in the Lord.

Prosomion 3

Ison
Ye have giv - en all, O — thrice - bless - ed Fa - thers, to

know the Trin - i - ty clear - ly by his — works,

he be'ng the Cause of the cre - a - - - tion

of the world; for by your mys - ti - cal

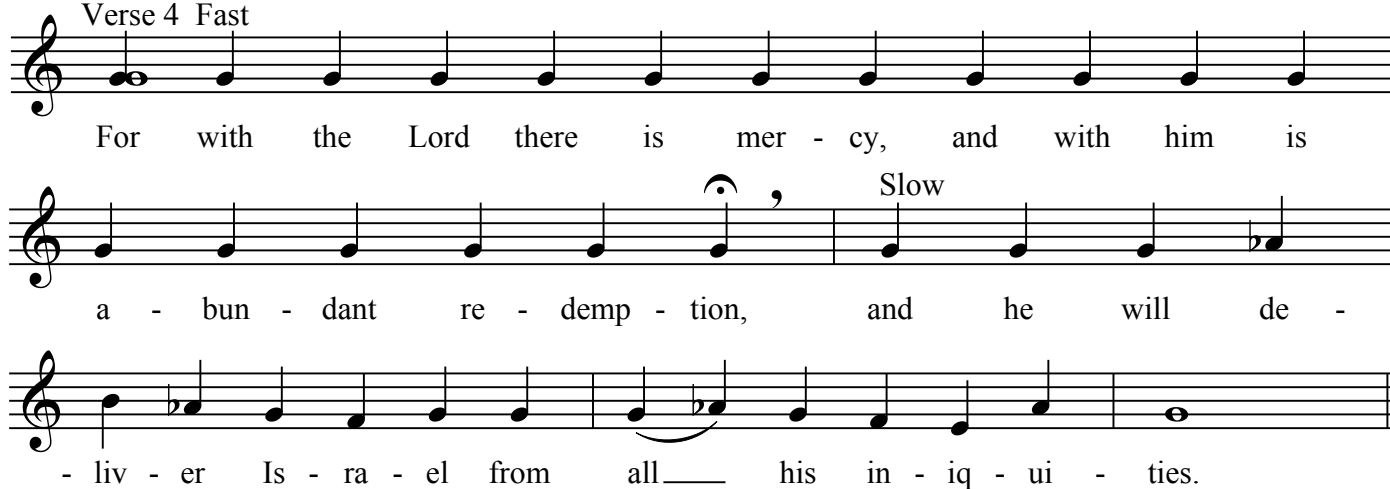
speech, hav - ing called first three Coun - cils then four,

ye have ap - peared as champ - ions of thē Orth - o - dox word,

prov - ing that the Trin - i - ty is ver - i - ly the Cre -

- a - - tor of the four — el - e - ments and of the world. —

Verse 4 Fast

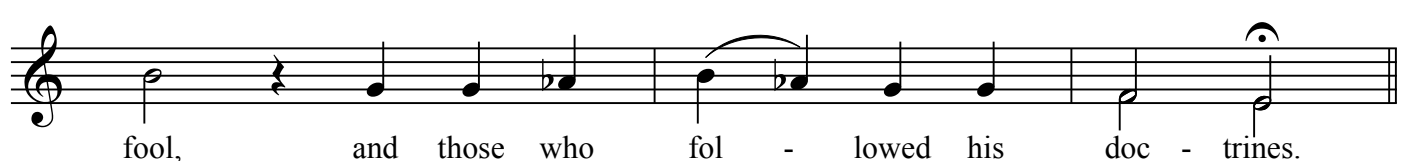
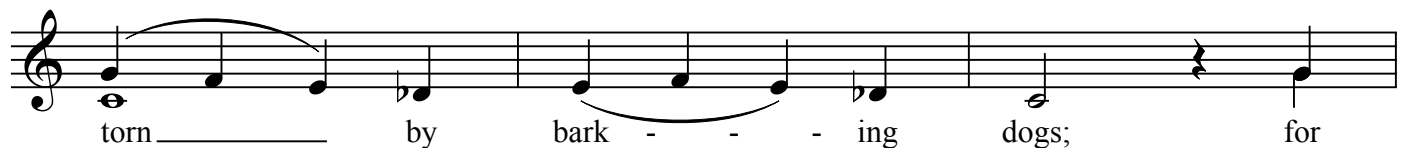
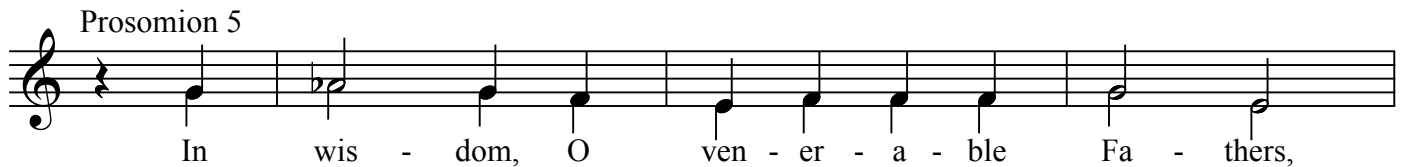
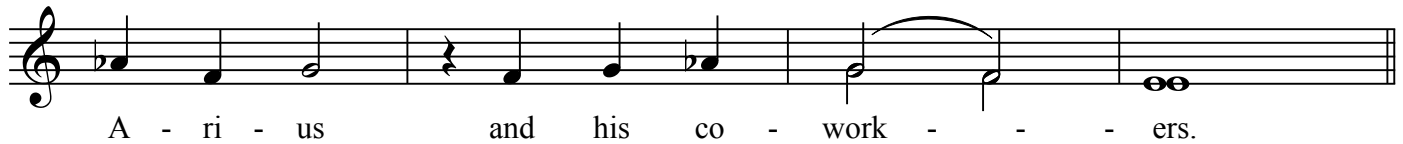


For with the Lord there is mer - cy, and with him is
a - bun - dant re - demp - tion, and he will de -
- liv - er Is - ra - el from all his in - iq - ui - ties.

Prosimion 4



Ison
It would have suf - ficed E - - li - sha the
Proph - et to bend but once to in - still life in the
dead son of the ser - - vant; but he
kneeled and bent sev - en times.
Thus in his fore - vi - sion did he proph - - e -
- sy your gath - er - ing where - with ye re - vived thē
In - car - na - tion of the Word of God, mor - ti - fy - ing



Verse 6 Fast

Slow



Prosimion 6



*Eutyches is pronounced: YOO-tih-keez.

Slow

Glo - ry to the Fa - ther and to the Son and to the

Ho - - ly Spir - - - it.

Slow

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 -

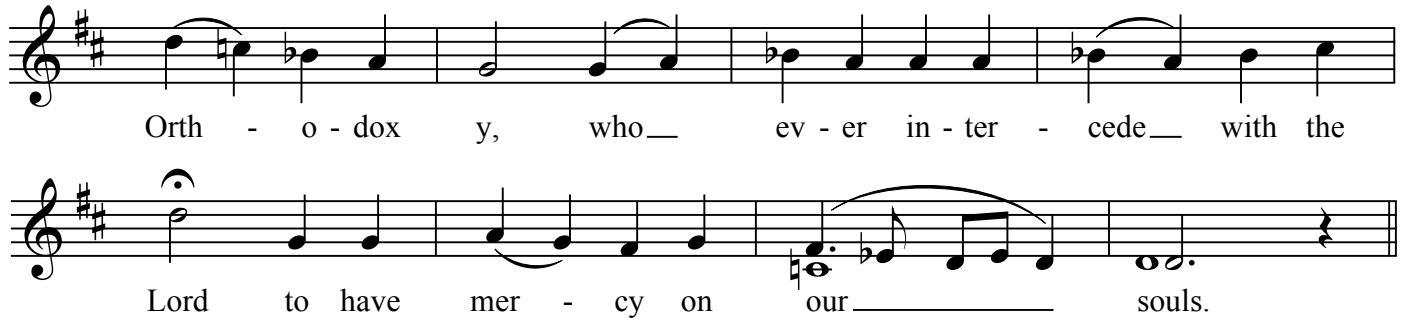
- vine things, sang in the midst of the

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

A - ri - us and con - tend - - - ing for



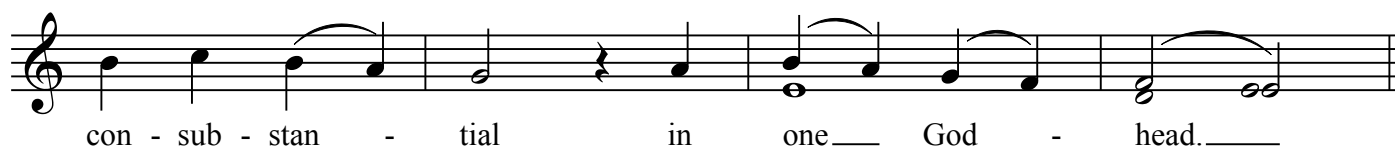
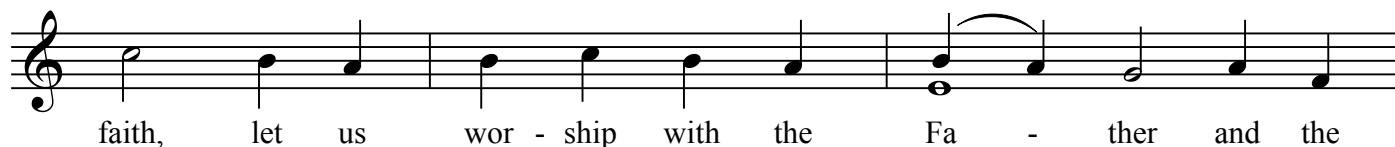
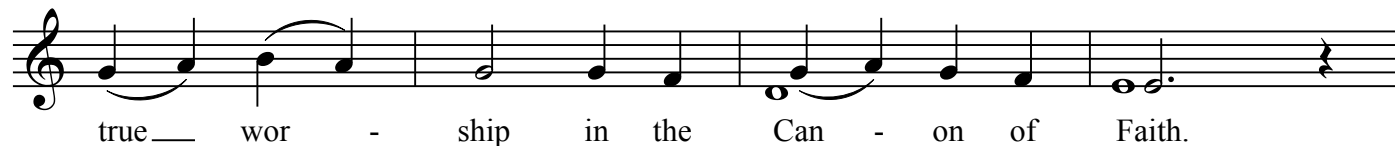
Now sing "Both now ..." in the Tone of the week. After Gladsome Light, the Prokeimenon, and the Litanies, sing the Aposticha in the Tone of the week. Then sing the following "Glory..." and "Both now..." for the Fathers.

Tone 4





- ce - a; for those in the sa - gac - i - ty
of their pi - ous minds did re - fute thē im -
- pi - ous be - lief which A - ri - us the
wretch - ed had in - vent - ed, ban - ish - ing him by a de -
- cree of the Coun - cil from the ū - ni - ver - sal Church,
and in - struct - ing all to con - fess o - pen -
- ly the Son of God, that he is
con - sub - stan - tial and co - e - ter -
- nal with the Fa - ther be - fore e - ter - ni - ty, de -
- cree - ing the same with pre - ci - sion and



thee, O La - - - dy, have we tak - en
as our suc - cor. Where - fore, we shall nev - er be dis -
com - fit - ed, who ask thee to has - ten to those who be -
seech _____ and hail _____ thee in faith, _____ say - - -
ing: Re - joice, O La - dy, the help of all, O
joy, _____ shel - - - ter, and sal - va - - - tion of our
souls. _____

*For the Apolytikia (Troparia), first sing the one for the Resurrection in the Tone of the week.
Then, sing "Glory to the Father and to the Son and to the Holy Spirit"
and the Troparion on the next page for the Fathers.*

Tone 8

Thou, O Christ, art our God of ex - ceed - ing
praise who didst es - tab - lish our ho - ly Fa - thers as
lu - min - ous 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 ever, and unto ages of ages. Amen"
and the Theotokion in Tone 8, "Thou who for our sake..." on page 31 in the
Matins Byzantine Project by Kazan.
Then conclude with the Dismissal of the Vesper Service.*

Verse 5 Fast

Slow

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

Prosimion 1 Special Tone: *Having laid up all their hope*

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 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

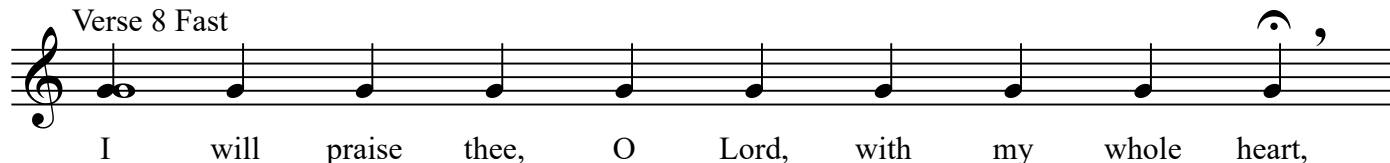
A - rise, O my God, lift up thine hand, and for - get not the hum - ble.

Prosomion 2

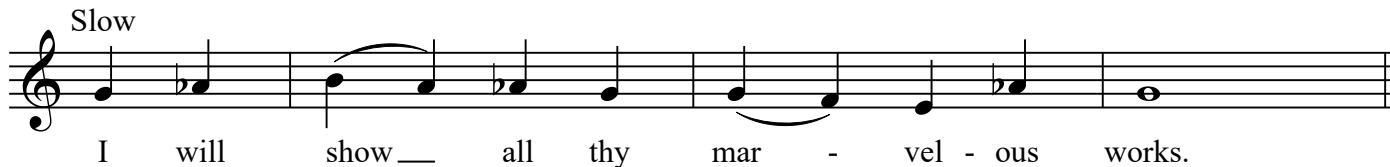
When the bless - ed Christ - preach - ers re - ceived
whol - ly the torch of the Ho - ly Spir - it,
they spoke with di - vine in - tu - i - tion, with

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. _____

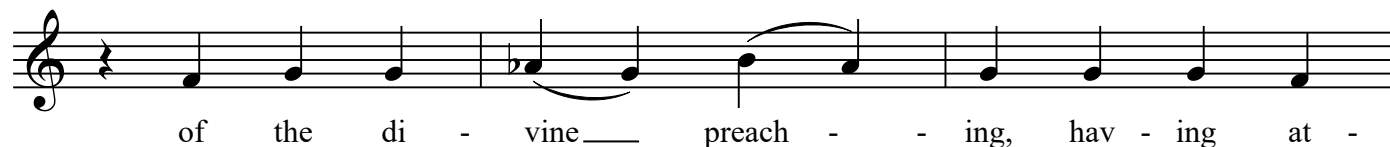
Verse 8 Fast

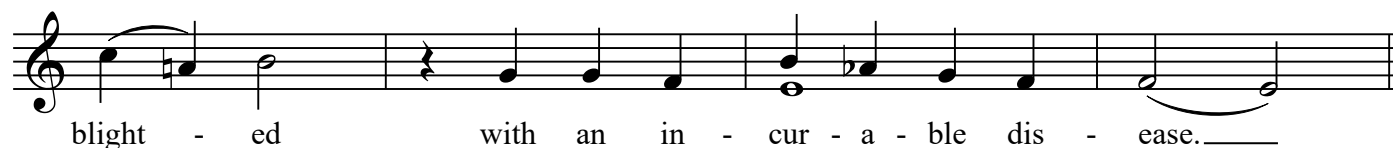
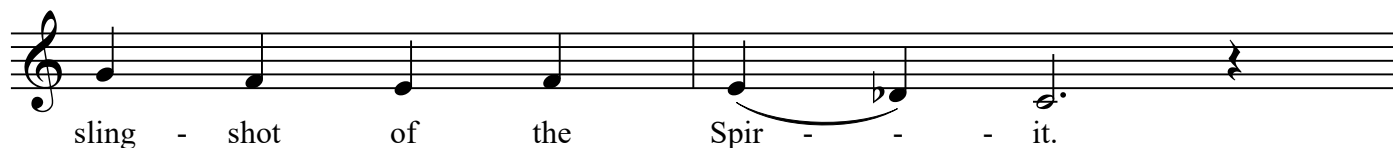


Slow

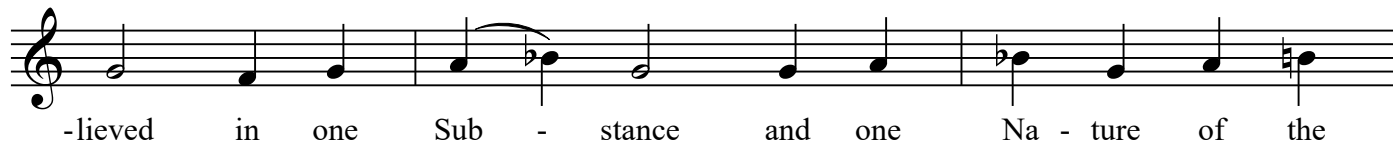
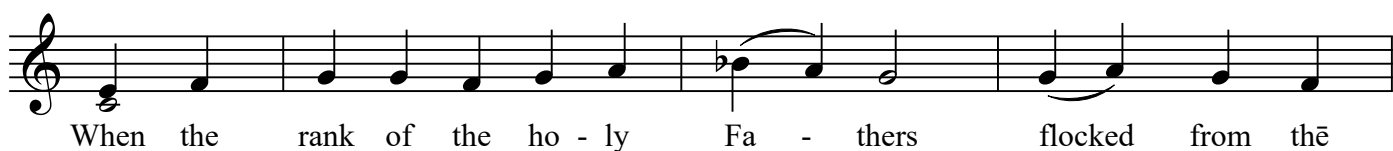


Prosomion 3





Tone 8





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 ū - ni - verse, in - ter - cede___ cease - less -

- ly for our _____ souls.

*(*This additional phrase of "the boast of Nicea" is in the Arabic translation,
but was not included in Nassar's translation.)*

*Sing "Both now . . ." and "Most blessed art thou, O Virgin Theotokos . . . ,"
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.*