# THE SUNDAY ON OR AFTER THE 13th DAY OF THE MONTH OF JULY

## COMMEMORATION OF THE HOLY FATHERS

## OF THE FIRST SIX ECUMENICAL COUNCILS

Be it known that if the sixteenth day of July fall on a Sunday, this service of the Holy Fathers is chanted on that very day; but if the sixteenth fall on a Monday, Tuesday or Wednesday, the service is chanted on the preceding Sunday; and if the sixteenth fall on a Thursday, Friday or Saturday, it is chanted on the following Sunday. We celebrate the memory of the six holy ecumenical councils, and transfer the service of the saint of the day to Compline.

### AT LITTLE VESPERS

We chant the Stichera of the Resurrection and to the Theotokos, as usual.

### AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...,"

On "Lord, I have cried ...," 4 of the Resurrection, and 6 of the fathers, in Tone VI:

Spec. Mel: "The wretched ...":

**B**efore the morning star from the womb Thou wast begotten from the Father motherless before 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 Nicaea proclaimed that Thou, O Lord, art truly the Son of God, one in rank with the Father and the Spirit. (Twice)

**W**isely did ye mend the robe of Christ which had been rent and torn by the jaws of dogs, O honored 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. (Twice)

**T**he 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 Savior, stripping the thrice-wretched ones in particular of their sheep's clothing. Wherefore, we call you blessed. (Twice)

Glory ..., in Tone VI:

**L**et us acclaim today * those mystical trumpets of the Spirit, * 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 Godhead; * 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 ..., the Dogmatic Theotokion in the tone of the week.

Entrance. Prokeimenon of the day. Three Lessons:

## READING FROM THE BOOK OF GENESIS (14:14-20)

**A**nd when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought back again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said: Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.

## READING FROM BOOK OF DEUTERONOMY (1:8-17)

**I**n those days, Moses said unto the sons of Israel: Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob to give unto them and to their seed after them. And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.

## READING FROM BOOK OF DEUTERONOMY (10:14-21).

**I**n those days, Moses said unto the sons of Israel: Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff necked. For the Lord your God is God of gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye

were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

At the Litiya, the Sticheron of the temple; and, Glory ..., in Tone III:

**Y**e 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 we pray, make ye entreaty that we be delivered from their error, ** and that our life be preserved blameless in the Faith.

Both now ..., Theotokion, in Tone III:

**B**y the will of the Father and without seed * thou didst conceive through the divine Spirit the Son of God * Who hath existed from the Father without a mother from before the ages, * and Who for our sake came forth from Thee in the flesh without a father, * and Him hast thou suckled as a babe. * Wherefore, cease not to beseech Him, ** that our souls be delivered from tribulations.

The Aposticha from the Oktoechos; and, Glory ..., in Tone IV:

**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 Nicaea, * 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 Orthodox Catholic Church. * And they instructed all to openly confess the consubstantial 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 ..., Theotokion, in Tone IV:

**M**ercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

At the Blessing of the Loaves, the Troparion "Virgin Theotokos, rejoice ...," (Twice); and that of the fathers, in Tone VIII:

Troparion of the holy fathers, in Tone VIII:

**M**ost glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. ** O Most merciful One, glory be to Thee. (Once)

## AT MATINS

On "God is the Lord ...," the Troparion of the Resurrection, (Twice);
Glory ..., the Troparion of the holy fathers, in Tone VIII:

**M**ost glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. ** O Most merciful One, glory be to Thee!

Both now ..., Theotokion, in Tone VIII:

**O** good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the Resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the Kathismata, the Sessional Hymns from the Oktoechos.

Canon of the Resurrection, with 4 Troparia, including the Irmos; canon of the Theotokos, with two Troparia; and two canons of the holy fathers, with 8 Troparia.

### ODE I

Canon I of the holy fathers, the composition of Germanus II, sacred and ecumenical Patriarch, in Tone VI:

**Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.**

**W**ith sacred words let the fathers be honored 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.

**W**ith the Holy Spirit Christ hath driven the evil spirit of the Spirit-haters far from His Church, unifying the Church by the activity of the Second Council.

**C**yril, 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 hast given 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.

Canon II of the holy fathers, in Tone VIII:

**Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.**

**T**he pious council of the fathers, which once assembled against Eutyches, truly preached the Savior in two inseparable natures, manifestly walking and abiding according to the doctrine of the godly father Cyril.

**T**he 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.

**L**et him that doth not confess Christ, the Word of the Father, to be in two natures and activities, fall under our anathema! For the Fourth Council of the holy fathers unanimously preached thus. Let us all, therefore, call them blessed.

Theotokion: **M**ost 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 honor thee, after God, as our intercessor.

## ODE III

### Canon I

**Irmos: T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

**T**he mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are equally tormented in the fire of Gehenna with the Hellenes.

**W**ith the seven sacred councils of the holy fathers thou didst adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of the seven beacons.

**T**he multifarious plague of the heretics destroyeth Thy flock, O Word; but the shepherds of Thy noetic sheep have changed this by their doctrine.

Theotokion: **O** most pure one, thou hast given birth unto One of the uncreated Trinity, Who is dual in nature and volition, and Whose image we worship, filled with grace.

### Canon II

**Irmos: O** Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

**T**hose who 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 honor the Savior and Creator of all in two indivisible natures, two wills and activities. Wherefore, we utterly reject the deception of Severus.

**C**ome 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.

Theotokion: **T**hou hast been revealed 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.

Kontakion and Ikos of the Resurrection; Sessional Hymn of the fathers, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

**Y**e have been revealed to the world as most radiant beacons of the truth of Christ on earth, O truly exceedingly blessed and divinely eloquent fathers, having desiccated the heresies of the blasphemous confusion of tongues and quenched the flaming tumults of those who are of a false faith. Wherefore, as holy hierarchs of Christ, pray ye that we be saved. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

**B**y thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O exceedingly glorious Virgin, as thou didst foretell.

## ODE IV

### Canon I

**Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.**

**T**hine enemies raised a great tumult, O Savior, and they that hate Thee lifted up their heads but a little; yet straightway they have fallen, unable to endure the blare of Thy spiritual trumpets.

**T**he suns of the Sun have with twofold radiance made clear that the Son and the Spirit are from the Father, uncreated, co-beginningless. The Father is confessed to be the sole cause of both.

**S**even are the spirits which rested on Christ, Isaiah said; and Christ, with the Father and the divine Spirit, rested on the seven councils.

Theotokion: **F**rom thy precious blood thou hast given birth unto God Who was clothed in flesh, O pure maiden; Him have the fathers professed to be in two natures, but a single Hypostasis.

## Canon II

**Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the prophet Habbakuk I cry unto Thee, * "Glory to Thy power, O Lover of mankind!"**

**O** mindless and vain Severus, tell us: is the Word, the Son of the Father of lights, a single essence, commingled, and beginningless? For if thou sayest so, thou dost postulate a different essence; for the flesh and the Word are not a single essence, but are two, O wretched one!

**T**o speak of the Word as being of a single nature confuses His incarnate nature which is without change and commingling, with His human nature; wherefore the teacher and primate of the Alexandrians hath clearly taught two natures and wills to those who wish to reason in an Orthodox fashion.

**T**he two uncommingled natures of Christ do we all proclaim, O ye faithful, trampling underfoot all the impiety of Eutyches and the mindless Dioscorus, wherefore we follow the limits set down by the holy fathers through the discourse of the divine Cyril.

Theotokion: **T**hou 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 from thy most pure womb. Wherefore, worshipping Him Who became incarnate from thee in two natures, we unceasingly glorify Him.

## ODE V

## Canon I

**Irmos: Illumine with Thy divine light, I pray, O good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.**

**T**he 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.

**I**llumining their minds with thrice-radiant divine splendor, the honored fathers professed the Lord Christ to be One of the honorable Trinity, and dual in nature and activity.

Trinitarian: **O** Trinity, among material things the Church hath been made heavenly by the wise fathers as though among the seraphim; and ever chanting unto Thee the thrice-holy hymn, it uniteth Thy threefold nature into One.

Theotokion: **T**hou wast the Mother and handmaiden 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, but united in the hypostatic Word.

## Canon II

**Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.**

**O** Severus! Mingle not wickedly the natures of Christ, O iniquitous one; for all the priests and most blessed teachers, professing that in the one Person of Christ there are two natures, have thus expounded this to all.

**D**esiring to take pity on us who were perishing' the Beginningless One, the Word of the Father, as the Lover of mankind, manifestly assumed human nature. Wherefore, I profess Him in two natures and wills.

**T**he 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 natures of the Savior as dual in number, without separation.

Theotokion: **P**ossessed 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.

## ODE VI

## Canon I

**Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly merciful One.**

**O**nce 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.

**T**he wisdom of God hath founded seven pillars, Thy Church, O Master, which is maintained unshaken by all heresies, through the councils of the sacred fathers, seven in number.

**M**ay shame cover the countenances of Eutyches and Dioscorus, who spake foolishly of a commingling of the natures of Christ; for He received the nature of a mortal not only in appearance, but in His divinity.

Theotokion: **L**et Nestorius be admitted to the darkened councils of the Jews and let his blasphemous tongue be cut out; for the Virgin Mary gave birth to God Who became incarnate for our sake.

## Canon II

**Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.**

**T**he 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.

**C**yril preached Christ in two natures and two activities, cutting off the heresy of the senseless Severus. Wherefore, let us all remain in his doctrines.

Theotokion: **W**e, the pious, proclaim thee truly to be the pure and most glorious Virgin, O Mary, Birthgiver of God, shutting the impudent mouth of Nestorius and the evil mind of Dioscorus.

Kontakion of the holy fathers, in Tone VIII:

Spec. Mel.: "As the first-fruits ...":

**T**he preaching of the apostles and the doctrines of the Fathers confirmed the one Faith in the Church. * And wearing the garment of truth woven from the theology on high, ** she rightly divideth and glorifieth the great mystery of piety.

Ikos: **I**n the lofty preaching of the Church of God, let us hearken as she crieth: he that thirsteth, let him come and drink. The cup which I bear is the cup of wisdom. Its drink have I mixed with the word of truth. I pour forth the water, not of contention, but of confession. As Israel doth now drink thereof, it beholdeth God, Who saith: See, see, that I am He, and have not changed. I am God, I am first, and I am hereafter, and besides Me there is none other. Hence, they that partake shall be filled, and shall praise the great mystery of piety.

## ODE VII

### Canon I

**Irmos: An angel made the furnace bedew the holy children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * "O God of our fathers, blessed art Thou."**

**O**nce 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.

**W**ith unforgivable impiety the wolf Macedonius showed his disdain, striking out against the Spirit Who deifieth mortals and restoreth all the faithful to their pristine goodness with the laver of baptism.

**D**ioscorus, Eutyches and Severus the Leviathan, the three who have commingled and admixed the natures of Christ with mental confusion, have struck out with audacity against the adored Trinity.

Theotokion: **W**ith reverence 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 through to the Prototype.

### Canon II

**Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, blessed art Thou!**

**C**onfessing Christ to be in two natures and activities, without commingling, and immutable, 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!

**W**e 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: O God of our fathers, Blessed art Thou!

**D**espising 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!

Trinitarian: **T**heologizing in an Orthodox manner, we declare Thee to be the Lord of all, the one and, more precisely, only-begotten Son of the Father, knowing Thine only proceeding Spirit to be right, equally united and ever existent with Thee.

## ODE VIII

### Canon I

**Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.**

**T**he 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 equal honor with the other timeless Hypostases.

**T**hou 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 didst make Thine abode in the material womb of the only Theotokos.

**D**arts 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: **N**ot in more than one Person do we glorify the one Christ, nor do we unite Him by commingling His essences; for He is one and the same Person, thy Son and Creator, O Virgin, distinguished by being dual in nature.

### Canon II

**Irmos: In his wrath the Chaldean tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * "Ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages".**

**L**et those who do not profess the one Son in two natures, indivisible, immutable and uncommingled, 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 ascribe his name to yourselves, tell us: were ye baptized in his name of old? Wherefore, because of them, ye who yet willingly cleave unto shamelessness with that liar have fallen away from the grace of Christ.

**I**n 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 Savior. With the Church we who are Orthodox hold them in derision.

Trinitarian: **T**he one, thrice-luminous splendor of the Godhead which shineth forth from the one essence in three Hypostases: the beginningless Father, the consubstantial Word of the Father, and the equally reigning consubstantial Spirit, ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

Theotokion: **O** most pure Birthgiver of God, cleanse thou the wounds of my soul and the bruises of sin, washing them with the stream which sprang 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.

## ODE IX

### Canon I

**Irmos: It is impossible for mankind to see God * upon Whom the orders of angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the heavenly Hosts * Him we magnify and thee we call blessed.**

**O**ne must not add or subtract ought from sacred Tradition, our Orthodox Faith; for therein have we faithfully been baptized. And they that add ought to this Faith shall be rightly given over to the ban of anathema.

**L**et us all leap up in joy of heart, uniting in one feast the memory of the sacred councils of the fathers, for their sake have we come to behold the light of Orthodoxy; for they have been revealed as beacons guiding all to find proper doctrines.

**L**et us ask cleansing for our souls, and let us strive to live our life piously, that we may have a portion with the holy fathers who have disclosed the riches of right doctrine unto us their children.

Theotokion: **G**od shone forth from thy womb, O Mother of God, and deified the human race, deeming it worthy of His own glory; and He hath shown all who ever proclaim thee truly the Theotokos to be His heirs.

### Canon II

**Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.**

**T**he false Severus, having traversed the right glorious Church of Christ, rightly becameth the object of the vengeance of the council of the pious fathers because of his blasphemy and deceptive verbal pretense; and, condemned, he hath been cut off from the company of the teachers of the Church.

**O** wretched Severus, why dost thou commingle the natures of Christ and introduce confusion and admixture 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.

Theotokion: **T**he pride and audacity of the foe and the counsels of those who 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.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

**C**elebrating 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 grant that all may glorify the Father, the Word and the all-holy Spirit.

Glory ..., Both now ..., Theotokion:

**R**ejoice, 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!

On the Praises, 4 Stichera of the Resurrection, and 4 of the fathers, in Tone VI:
Spec. Mel.: "Having set all aside ...":

**H**aving combined their spiritual art, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most noetically rich and truly divine wise ones teach most clearly that the Word is co-beginningless and equally everlasting with Him who begot Him, thus following most carefully the teachings of the apostles. (Twice)

Verse: Blessed art Thou, O Lord God of our fathers, * and praised and glorified is Thy name unto the ages.

**H**aving 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 supra-natural decision; and having manifestly received from on high the revelation thereof, and being illumined, they expounded the Faith taught by God.

Verse: Gather together unto Him His holy ones * who have established His covenant upon sacrifices.

**H**aving mustered all their pastoral skill and then being moved to a most just wrath, as champions, as most true servants of Christ and the 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 ..., in Tone VIII: the composition of George of Nicomedia:

**W**hen the choir of the Holy Fathers * flocked from the ends of the inhabited world, * they proclaimed the doctrine of the One Essence * and One Nature of the Father, Son and Holy Spirit, * thereby delivering plainly to the Church the mystery of theology. * As we acclaim them in faith, we call them blessed, saying: * O divine array, ye God-proclaiming hoplites of the Lord's company, * ye most brilliant stars of the spiritual firmament, * ye impregnable towers of the mystical Sion, * ye fragrant flowers of Paradise, ye all-golden mouths of the Word, * the boast of Nicaea and adornment of the whole world. ** Intercede ye fervently in behalf of our souls.

Both now ..., the Theotokion "Most blessed art thou, O Virgin Theotokos ..."

Great Doxology, and after the Trisagion, the Troparion of the Resurrection alone. Ektenias, and dismissal. Catechetical Discourse of St. Theodore the Studite.

Departure to the narthex. Glory ..., Both now ..., Evangelical Sticheron. First Hour. Final dismissal.

## AT THE HOURS

Troparion of the Resurrection; Glory ..., that of the fathers; Both now ..., Theotokion of the Hour. Kontakion of the Resurrection.

## AT LITURGY

On the Beatitudes: 10 Troparia, 6 for the Resurrection, and 4 for the holy fathers, from ODE III of their canon.

**T**he mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are equally tormented in the fire of Gehenna with the Hellenes.

**W**ith the seven sacred councils of the holy fathers thou didst adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of the seven beacons.

**T**he multifarious plague of the heretics destroyeth Thy flock, O Word; but the shepherds of Thy noetic sheep have changed this by their doctrine.

Theotokion: **O** most pure one, thou hast given birth unto One of the uncreated Trinity, Who is dual in nature and volition, and Whose image we worship, filled with grace.

After the Entrance: Troparia of the Resurrection and of the fathers; in Tone VIII:

**M**ost glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. ** O Most merciful One, glory be to Thee!

Kontakion of the Resurrection; Glory ..., of the fathers in Tone VIII:

**T**he preaching of the apostles and the doctrines of the Fathers confirmed the one Faith in the Church. * And wearing the garment of truth woven from the theology on high, ** she rightly divideth and glorifieth the great mystery of piety.

Both now ..., that of the temple, if it be dedicated to the Theotokos, or "Protectress of Christians that cannot be put to shame ..."

Prokimena: first, that of the Resurrection;

Then that of the holy fathers, in Tone IV: Blessed art Thou, O Lord God of our fathers, * and praised and glorified is Thy name unto the ages.

Verse: For righteous art Thou in all which Thou hast done for us.

Epistles: first, of the Sunday, and then:

THE EPISTLE TO THE HEBREWS (13:7-16).

**R**emember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited those who have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the

bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia; first, of the Tone, and then of the fathers, in Tone I: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Verse: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Gospels: first, of the Sunday, and then:

THE GOSPEL ACCORDING TO ST. JOHN (17:1-13)

**T**hese words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but ye are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Communion Verse for the Resurrection: Praise the Lord from the heavens, praise Him in the highest.

Communion Verse for the saint: Rejoice in the Lord, O ye righteous; praise is meet for the upright.