

SEVENTH SUNDAY OF PASCHA

The Fathers of the First Ecumenical Council

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: O come, let us worship God our King.
O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103 (Selected Verses)

Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Great Ectenia

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travelers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

Then the First Kathisma of the Psalter (Psalms 1-8), 'Blessed is the man...' is read in three stases, with a little litany after each stasis. In current parish practice, only selected verses from the first stasis of the first kathisma are sung:

Blessed is the Man *(Selected Verses)*

Chanters: Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Psalm 140

Canonarch: In the Sixth Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129.

Chanters: Lord, I have cried unto Thee, hearken unto me. * Hearken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Hearken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Hearken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

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The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at 'Lord I have cried...'

10 Stichera: 3 of the resurrection in Tone 6; 3 of the Feast of the Ascension, and 4 for Holy Fathers.

The Resurrection Stichera, in Tone VI —

Stichos 10: Bring my soul out of prison * that I may confess Thy name.

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Saviour, Who pourest forth life from Thy light, have mercy on us!

Stichos 9: The righteous shall wait patiently for me * until Thou shalt reward me.

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Saviour, wellspring of light, unapproachable Light, have mercy upon us!

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

3 stichera, idiomela, of the ascension, in the Tone VI —

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

The Lord ascended into heaven, that He might send the Comforter to the world. The heavens prepared His throne; the clouds His ascent. The angels marvelled beholding a Man exalted higher than they. The Father awaiteth the Co-eternal One Whom He hath in His bosom; and the Holy Spirit commandeth all His angels: Lift up your gates, O ye princes! All the nations clap their hands, for Christ hath gone up to where He was before.

Stichos 6: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

The cherubim marvelled at Thine ascension, O Lord, beholding Thee, God Who sittest upon them, ascending upon clouds; and we glorify Thee, for Thy mercy is good. Glory to Thee!

Stichos 5: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Beholding Thine ascension upon the holy mountain, O Christ, Thou Effulgence of the glory of the Father, we hymn the radiant form of Thy countenance, we worship Thy sufferings, and we honour the resurrection, glorifying the glorious ascension. Have mercy on us!

4 stichera of the holy fathers, in Tone VI, Special Melody: 'The despairing...' —

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

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Before the ages Thou wast begotten of the womb of the Father without mother before the morning star; yet Arius calleth Thee a creature, refusing to glorify Thee as God, with audacity mindlessly confusing Thee, the Creator, with a creature, laying up for himself fuel for the everlasting fire. But the Council in Nicæa proclaimed Thee, O Lord, to be the Son of God, Who art equally enthroned with the Father and the Spirit.

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Who hath rent Thy garment, O Saviour? It was Arius, Thou hast said, who separated the Trinity's authority of equal honour into divisions. He hath denied Thee to be One of the Trinity. He hath taught Nestorius not to say 'Theotokos.' But the Council in Nicæa hath proclaimed Thee, O Lord, to be the Son of God, equally enthroned with the Father and the Spirit.

Psalm 116

Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Arius, who hated to see the Light, falleth into the pit of sin, and his bowels are rent asunder by the hook of God, so that he violently rendered up his being and soul, for he was another Judas in character and image. But the Council in Nicæa proclaimed Thee, O Lord, to be the Son of God, Who art equally enthroned with the Father and the Spirit.

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

The mindless Arius once divided the monarchy of the all-holy Trinity into three dissimilar and alien essences; wherefore, the God-bearing Fathers who assembled with diligence, aflame with zeal like Elijah the Tishbite, with the sword of the Spirit cut off the blasphemer who taught shameful doctrines, even as the Spirit commanded.

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon for the holy fathers, in Tone VI —

Let us praise the God-bearing fathers, the mystic clarions of the Spirit, which in the midst of the Church sound forth the melodious hymn of theology unto the one Trinity, the immutable Essence and Godhead. It is they, the champions of the Orthodox, who cast down Arius, and ever pray to the Lord that our souls find mercy.

Both now and ever, and unto the ages of ages. Amen.

Dogmatic Theotokion, Tone VI —

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

The Entrance

At the concluding sticheron (at 'Both now and ever, and unto the ages of ages. Amen.') the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

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The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O Gentle Light

Deacon: Wisdom! Aright!

We chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be hymned with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

The Lord is King, He is clothed with majesty.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* For He established the world which shall not be shaken.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

THE PARAMIA

And the following Readings:

Deacon: Wisdom!

Reader: The Reading from Genesis.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Genesis

[Genesis 14:14-20]

Abram, having heard that Lot, his nephew, had been taken captive, numbered his home-born servants, three hundred and eighteen, and pursued after them to Dan. And he came upon them by night, he and his servants, and smote them and pursued them as far as Hobah, which is on the left of Damascus. And he recovered all the cavalry of Sodom, and he recovered Lot, his nephew, and 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 Chedorla-omer, and the kings with him, to the valley of Shaveh (this was the plain of the kings). And Melchizedek, King of Salem, brought forth loaves 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.'

Deacon: Wisdom!

Reader: The Reading from Deuteronomy.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Deuteronomy

[Deuteronomy 1:8-11, 15-17]

In those days, Moses said to the children of Israel: 'Behold, God hath delivered the land before you. Go in and inherit the land, which He promised to your fathers, to Abraham, Isaac, and Jacob, to give it to them and to their seed after them. And I spoke 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 said to you. [How shall I alone be able to bear your labour, and your burden, and your gainsayings? Take to yourselves wise men for your tribes, and I will set your leaders over you. And ye answered me, and said: 'The thing which thou hast told us is good to do.'] 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 fifties, and rulers of tens, and officers to your judges. And I charged your judges at that time, saying: Hear causes

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between your brethren, and judge rightly between a man and his brother, and the stranger who is with him. Thou shalt not have respect of persons in judgement, thou shalt judge small and great equally; ye shall not shrink from before the person of a man; for the judgement is God's.'

Deacon: Wisdom!

Reader: The Reading from Deuteronomy.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Deuteronomy

[Deuteronomy 10:14-21]

In those days, Moses said to the children of Israel: 'Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are therein. Only the Lord chose fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore, ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is the God of gods and Lord of lords, the great, and strong, and terrible God, Who doth not accept persons, nor will He by any means accept a bribe: executing judgement for the stranger and orphan and widow. And as He loveth the stranger, to give him food and raiment, so shall ye love the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and shall swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen.'

The Augmented Ectenia

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most

Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Vouchsafe, O Lord

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach

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me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The Litany of Supplication

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITYA

And if there is to be a Litya, after the exclamation, the clergy go forth in procession to the narthex of the church as the Litya stichera are chanted by the chanters.

Stichera at the Litya

We chant the sticheron of the temple, then the first sticheron of the feast, in Tone I—

Chanters: O Lord, Who hast ascended into the heavens from whence Thou hadst come down, leave us not orphans That Thy Spirit may come, bearing peace unto the world; show the works of Thy power unto the children of men, O Lord Who lovest mankind.

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Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon for the holy fathers, in Tone III —

Ye were diligent keepers of the Traditions of the apostles, O holy fathers; for teaching in Orthodox manner the consubstantiality of the Holy Trinity, as a council ye cast down the blasphemy of Arius, with him denouncing Macedonius, who denied the Spirit; and ye condemned Nestorius, Eutyches and Dioscorus, Sabellius and Severus the mindless. Pray ye that we be delivered from their delusion, and that our life be kept undefiled in the Faith, we beseech you.

Both now and ever, and unto the ages of ages. Amen.

Sticheron for the feast, in Tone VI —

Having completed the mystery of Thy dispensation, O Lord, taking Thy disciples up the Mount of Olives, Thou didst ascend; and behold, Thou didst pass through the firmament of heaven, O Thou Who for my sake didst become poor like me; and having gone up whither Thou hadst never left, Thou didst send forth Thy most Holy Spirit, Who enlighteneth our souls.

After the usual prayers, we enter the church proper, chanting the Aposticha stichera.

THE APOSTICHA

Canonarch: In the Sixth Tone: ‘In the heavens, O Christ our Saviour, the angels hymn Thy resurrection ...’

We chant the Resurrection stichera in Tone VI —

Chanters: In the heavens, O Christ our Saviour, the angels hymn Thy resurrection; vouchsafe that we also on earth may glorify Thee with a pure heart.

Stichos: The Lord is King * He is clothed with majesty.

Having broken down the gates of bronze and shattered the chains of hades, as God almighty Thou didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who art risen from the dead, glory be to Thee!

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

Desiring to lift us up from our ancient corruption, Christ was nailed to the Cross and laid in the tomb; and with tears the myrrh-bearing women sought Him, and

weeping they said: ‘Alas, O Saviour of all! How is it that Thou hast willed to make Thine abode in a tomb? And having desired to dwell there, how is it that Thou hast been stolen away? How hast Thou been moved? What place concealeth Thy life-bearing body? Yet, as Thou hast promised, reveal Thyself to us, O Master, and take from us the lamentation of tears!’ And as they were weeping, an angel cried out to them: ‘Cease your weeping! Tell the apostles that the Lord is risen, granting purification and great mercy to the world!’

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

O Christ, Who wast crucified as Thou didst desire, and madest death captive by Thy burial, Thou didst rise on the third day as God in glory, granting the world never-ending life and great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon for the holy fathers, in Tone IV —

This day let us, the assemblies of the Orthodox, faithfully acting in accordance with piety, celebrate the prayerful memory of the God-bearing fathers who in the splendid city of Nicæa assembled from throughout all the world; for with pious resolve they cast down the godless dogma of the fearsome Arius, and in council expelled him from the Catholic Church, and in their Symbol of Faith have clearly taught all to confess the Son of God to be consubstantial, equally eternal, and existent from before the ages, setting this forth precisely and devoutly. Wherefore, following their divine dogmas and believing them with certainty, we worship the Trinity One in Essence: the Son and the Holy Spirit together with the Father, in one Godhead.

Both now and ever, and unto the ages of ages. Amen.

Sticheron of the feast, in the Same Tone —

Having fulfilled the mystery which was hidden from all ages and generations, O Lord, in that Thou art good, Thou didst go with Thy disciples to the Mount of Olives, bringing also her who gave birth to Thee, the Creator and Fashioner of all; for it was fitting that she who, as Thy Mother, was pained more than all others at Thy suffering, also delight with surpassing joy in the glory of Thy flesh. And we also, sharing in Thine ascension into heaven, O Master, glorify Thy great mercy toward us.

The Prayer of St Symeon

Reader or Canonarch: Now lettest Thou Thy

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servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

The Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparia

Troparion for the Fathers of the First Ecumenical Council, in Tone VIII —

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. *Twice.*

Troparion of the Ascension of the Lord, in Tone IV —

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

If a Litya has been served, the Blessing of the loaves follows.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Here endeth Great Vespers

MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Reader: Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

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Psalm 3

O Lord, why are they multiplied that afflict me?
Many rise up against me.

Many say unto my soul: There is no salvation for him
in his God.

But Thou, O Lord, art my helper, my glory, and the
lifter up of my head.

I cried unto the Lord with my voice, and He heard me
out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will
help me.

I will not be afraid of ten thousands of people that set
themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast
smitten all who without cause are mine enemies; the
teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon
Thy people.

And again: I laid me down and slept; I awoke, for the
Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten
me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast
laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy
wrath; and there is no peace in my bones in the face of
my sins.

For mine iniquities are risen higher than my head; as
a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the
face of my folly.

I have been wretched and utterly bowed down until
the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no
healing in my flesh.

I am afflicted and humbled exceedingly, I have
roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my
groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and
the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over
against me and stood, and my nearest of kin stood afar
off.

And they that sought after my soul used violence; and
they that sought evils for me spake vain things, and
craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and
was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath
in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken
unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me;
yea, when my feet were shaken, those men spake
boastful words against me.

For I am ready for scourges, and my sorrow is
continually before me.

For I will declare mine iniquity, and I will take heed
concerning my sin.

But mine enemies live and are made stronger than I,
and they that hated me unjustly are multiplied.

They that render me evil for good slandered me,
because I pursued goodness.

Forsake me not, O Lord my God, depart not from me.
Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart
not from me. Be attentive unto my help, O Lord of my
salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My
soul hath thirsted for Thee; how often hath my flesh
longed after Thee in a land barren and untrodden and
unwatered.

So in the sanctuary have I appeared before Thee to
see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall
praise Thee.

So shall I bless Thee in my life, and in Thy name will
I lift up my hands.

As with marrow and fatness let my soul be filled, and
with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I
meditated on Thee.

For Thou art become my helper; in the shelter of Thy
wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath
been quick to help me.

But as for these, in vain have they sought after my
soul; they shall go into the nethermost parts of the
earth, they shall be surrendered unto the edge of the
sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be
praised that sweareth by Him; for the mouth of them is
stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For
Thou art become my helper; in the shelter of Thy
wings will I rejoice. My soul hath cleaved after Thee,
Thy right hand hath been quick to help me.

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Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

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The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Great Ectenia

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

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Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travelers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

God is the Lord

Deacon: In the Sixth Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner.

This is the Lord's doing, and it is marvelous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the Resurrection twice; Glory... Troparion of the Fathers; Both now... Troparion of the feast.

Troparion of the Resurrection, in Tone VI —

Angelic hosts were above Thy tomb, * and they that guarded Thee became as dead. * And Mary stood by the grave * seeking Thine immaculate body. * Thou didst despoil hades and wast not tempted by it. * Thou didst meet the Virgin and didst grant us life. * O Thou Who didst rise from the dead, * O Lord, glory be to Thee. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Troparion for the Fathers of the First Ecumenical Council, in Tone VIII —

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 and ever, and unto the ages of ages. Amen.

Troparion of the Ascension of the Lord, in Tone IV —

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

Then two readings from the Psalter are appointed for Sunday Matins, each being followed by its little litany and its sessional hymns.

Readings of the Psalter

Chanters: Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

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Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit

ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

After the Second Reading of the Psalter:

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, these sessional hymns of the Resurrection, in Tone VI —

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: ‘Come forth, ye labourers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!’

Stichos: Arise, O Lord my God, let Thy hands be lifted on high; forget not Thy paupers to the end.

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and thinking Thee to be the gardener, she said: ‘Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!’

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Resurrectional Dismissal Theotokion, in Tone VI —

O Thou Who didst call Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

Sessional Hymns

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After the second reading of the Psalter, these sessional hymns of the Resurrection, in Tone VI —

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

By Thy death have we acquired immortal life, O only almighty Saviour of all; for in Thine honoured arising Thou didst call us all, O Thou Who didst destroy the victory of hades and the sting of death.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion —

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

‘THE BLAMELESS’

Psalm 118

(Selected Verses)

Blessed are the blameless in the way, who walk in the law of the Lord.

Blessed are they that search out His testimonies; with their whole heart shall they seek after Him.

For they that work iniquity have not walked in His ways.

Thou hast enjoined Thy commandments, that we should keep them most diligently.

Would that my ways were directed to keep Thy statutes.

Then shall I not be ashamed, when I look on all Thy commandments.

I will confess Thee with uprightness of heart, when I have learned the judgements of Thy righteousness.

I will keep thy statutes; do not utterly forsake me.

Wherewithal shall a young man correct his way? By keeping Thy words.

With my whole heart have I sought after Thee, cast me not away from Thy commandments.

In my heart have I hid Thy sayings that I might not sin against Thee.

The Evlogitaria of the Resurrection

Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding

Thee numbered among the dead; * yet, O Saviour, * destroying the stronghold of death, * and with Thyself raising up Adam, * and freeing all from hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, * for the Saviour is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early the myrrh-bearing women * hastened unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, * weep not, but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Saviour, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy Spirit. *

Let us worship the Father, * and His Son, * and the Holy Spirit, * the Holy Trinity, one in essence, crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages. Amen. *

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve instead of sorrow; * and those fallen from life * have thereunto been restored, * by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and

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Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Chanters: Amen.

The Hypakoë

The hypakoë of the resurrection, in Tone VI —

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

THE HYMNS OF ASCENT

Sixth Tone

Antiphon I

I lift up mine eyes to heaven, to Thee, O Word. Have pity, that I may live in Thee.

Have mercy upon us who are downcast, O Word, making us vessels useful to Thee.

Glory to the Father and to the Son and to the Holy Spirit.

The Holy Spirit is the Cause of all salvation. And if He blow upon anyone as is meet, He quickly taketh him away from among the things of earth: He giveth him wings, maketh him grow and setteth him on high.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon II

If the Lord were not among us, none of us would be able to combat the warfare of the enemy; for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word. Woe is me! How shall I, who love sin, escape them?

Glory to the Father and to the Son and to the Holy Spirit.

From the Holy Spirit cometh deification, goodwill, understanding, peace and blessing for all; for He worketh equally with the Father and the Word.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon III

Those who hope in the Lord are fearsome to the enemy and wondrous to all; for they direct their gaze on high.

He who hath Thee, O Saviour, as his Helper, the Portion of the righteous, doth not stretch out his hands toward iniquities.

Glory to the Father and to the Son and to the Holy Spirit.

The dominion of the Holy Spirit is over all. Him do the armies on high worship, as doth every creature here below.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

THE MATINS PROKEIMENON

Sunday Matins Prokeimenon, Tone VI

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Sixth Tone:

O Lord, stir up Thy might and come to save us.

Chanters: O Lord, stir up Thy might * and come to save us.

Deacon: *Stichos:* O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Chanters: O Lord, stir up Thy might * and come to save us.

Deacon: O Lord, stir up Thy might:

Chanters: And come to save us.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

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Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to John.

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the Resurrectional Matins Gospel of the week.

TENTH RESURRECTIONAL GOSPEL

The Reading from the Holy Gospel according to John, § 66 [20:1-14]

At that time, Jesus showed Himself to the disciples at the Sea of Tiberias, and in this way showed He Himself: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter said unto them, 'I am going fishing.' They said unto him, 'We also go with thee.' They went forth and entered into a boat immediately; and that night they caught nothing. But when the morning had now come, Jesus stood on the shore, but the disciples knew not that it was Jesus. Then Jesus said unto them, 'Children, have ye any meat?' And they answered Him, 'No.' And He said unto them, 'Cast the net on the right side of the boat, and ye shall find.' They cast therefore, and now they were not able to draw it in for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter, 'It is the Lord!' Now when Simon Peter heard that it was the Lord, he girded his fisher's coat unto him (for he was naked) and cast himself into the sea. And the other disciples came in a little boat (for they were not far

from land, but, as it were, two hundred cubits), dragging the net with fishes. As soon then as they had come to land, they saw a fire of coals there, and fish laid thereon and bread. Jesus said unto them, 'Bring of the fish which ye have now caught.' Simon Peter went up and drew the net to land, full of great fishes, a hundred and fifty three; and though there were so many, yet the net was not broken. Jesus said unto them, 'Come and dine.' And none of the disciples dared ask Him, 'Who art Thou?' knowing that it was the Lord. Jesus then came and took bread and gave it to them, and fish likewise. This is now the third time that Jesus showed Himself to His disciples after He was risen from the dead.

Choir: Glory to Thee, O Lord, glory to Thee.

Having Beheld the Resurrection of Christ

After the Gospel, we sing this resurrectional hymn, in Tone VI—

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death. *Once.*

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

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Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

After Psalm 50, we chant in Tone VI —

Chanters: Glory to the Father, and to the Son, and the Holy Spirit.

Through the prayers of the Apostles, * O Merciful One, * blot out the multitude of our transgressions.

Both now and ever, and unto the ages of ages. Amen.

Through the prayers of the Theotokos, * O Merciful One, * blot out the multitude of our transgressions.

In Tone VI: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

Then this sticheron:

Jesus having risen from the grave * as He foretold, hath given us life eternal, * and great mercy.

Save, O God, Thy People

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles; (*if there be commemorated one of the twelve apostles or evangelists, there is said:* of the holy Apostles (and Evangelists) *N.*, and the other holy, glorious, and all-praised apostles); of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of all Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitrim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosopher, and all the new hieromartyrs and confessors of the Russian Church; of the holy glorious, and victorious martyrs: the holy glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John

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of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Three Canons: that of the Resurrection, including the Irmos, with 4 troparia; Canon I of the Ascension, with 4 troparia; and that of the Holy Fathers, with 6 troparia. Katavasiae of Pentecost.

THE CANONS

Ode I

Canon of the Resurrection, in Tone VI

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Refrain: Glory to Thy holy resurrection, O Lord.

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Refrain: Glory to Thy holy resurrection, O Lord.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

Refrain: Most holy Theotokos, save us.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

First Canon of the Feast, in Tone V

Refrain: Glory to Thee, our God, glory to Thee.

Let us sing a hymn of victory, O ye people, unto Christ, Who hath been upborne on the shoulders of the cherubim, and hath set us with Himself at the right hand of the Father, for He hath been glorified.

Refrain: Glory to Thee, our God, glory to Thee.

Seeing Christ, the Mediator between God and man, in the flesh on high, the angelic choirs marvelled and together sang a hymn of victory. for He hath been glorified.

Refrain: Glory to Thee, our God, glory to Thee.

Unto God, Who appeared on Mount Sinai, Who gave the Law to Moses the God-beholder, and hath ascended in the flesh from the Mount of Olives, let us all sing, for He hath been glorified.

Refrain: Most Holy Theotokos, save us.

Theotokion: O all-pure Mother of God, unceasingly entreat God, Who became incarnate of thee yet was not separated from the bosom of the Father, that He save from every evil circumstance those whom He hath created.

Canon of the Holy Fathers, in Tone VI

Refrain: Holy God-bearing Fathers, pray to God for us.

Praising the most holy council of the holy fathers, crying out I beseech Thee, O Christ, to preserve within me its most holy prophecy. *Twice.*

Refrain: Holy God-bearing Fathers, pray to God for us.

The God-bearing fathers, descending today like lightning, clearly confessed Thee, O Christ, to be the only-begotten Son, consubstantial with the Father and equally without beginning. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

The right glorious escorts of Thy bride, the Church, O Master, manifestly setting forth the golden definition of the Faith, have adorned her therewith as with godly ornaments.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: All-adorned with divine glory, the honoured Queen standeth before her Son and God, asking that we be granted salvation of soul.

Katavasia of Pentecost, Tone 4: Covered with divine darkness, the one slow of speech hath proclaimed the God-written law; for having thrown the mire off his mental eye, he doth see the Existing One and is taught knowledge of the Spirit, praising with divine songs.

Ode III

Canon of the Resurrection, in Tone VI

Irmos: There is none as holy as Thou, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

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Refrain: Glory to Thy holy resurrection, O Lord.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Refrain: Glory to Thy holy resurrection, O Lord.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

Refrain: Most Holy Theotokos save us.

Theotokion: The miracle of thy divine birthing transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

First Canon of the Feast, in Tone V

Refrain: Glory to Thee, our God, glory to Thee.

Thou didst go up to the Father, O Christ, Bestower of Life, and didst uplift our nature in Thine ineffable compassion, O Thou Who lovest mankind.

Refrain: Glory to Thee, our God, glory to Thee.

Seeing human nature ascending with Thee, O Saviour, the ranks of the angels were amazed and unceasingly hymned Thee.

Refrain: Glory to Thee, our God, glory to Thee.

The choirs of angels were filled with awe, O Christ, beholding Thee upborne in the body; and they hymned Thy holy ascension.

Refrain: Most Holy Theotokos, save us.

Theotokion: Unceasingly entreat Him Who issued forth from thy womb, O pure one, that we who hymn thee, the Mother of God, may be delivered from the delusion of the devil.

Canon of the Holy Fathers, in Tone VI

Refrain: Holy God-bearing Fathers, pray to God for us.

The mindless and ungodly Arius, impiously attributing change, suffering and separation to the divine nativity, is cut off by the severing sword of the fathers. *Twice.*

Refrain: Holy God-bearing Fathers, pray to God for us.

Like the godly Abraham of old, the most honoured ones of divine eloquence who armed themselves with Thy power mightily destroyed Thy savage foes, O Good One. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Assembling, the first council of Thy priests piously professed Thee to be the Creator of all, consubstantial with and begotten by the unoriginate Father, O Saviour.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Neither the words or the tongue of mortals is able to praise thee as is meet, O Virgin; for from thee, without seed, was Christ, the Bestower of life, well pleased to become incarnate, O all-pure one.

Katavasia of Pentecost, Tone 4: The fetters of a childless womb, and the unbearable insults from a fruitful foe were of old done away with by Anna the Prophetess by her prayer alone, brought with a broken spirit unto the Mighty One and God of wisdom.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Ascension of the Lord, Idiomelon, in Tone VI—

When Thou didst fulfill the dispensation for our sake, * uniting things on earth with the heavens, * Thou didst ascend in glory, O Christ our God, * departing not hence, but remaining inseparable from us, * and crying unto them that love Thee: * I am with you, and no one shall be against you.

Ikos: O ye who have left the things of earth on the earth, ye who leave things of ashes to the dust, come, let us rouse ourselves and lift up our eyes and thoughts

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to the heights; let us soar in sight and senses to the gates of heaven, O mortals, and let us imagine ourselves on the Mount of Olives, gazing upon the Deliverer upborne upon the clouds. For from thence that the Lord hastened to the heavens, where He distributeth generous gifts to His apostles, comforting them like a father and making them steadfast; and instructing them like sons, He said to them: 'I shall not part from you! I am with you, and no one will be against you!'

Sessional Hymns

Sessional hymn of the Fathers, in Tone IV, Special Melody: 'Go thou quickly before...' —

O most blessed God-proclaiming fathers, on earth ye were truly shown to be all-radiant beacons of the truth of Christ unto the world, having dried up the blasphemous bane of heretical tongues, and quenched the flaming confusion of those of wicked belief. Wherefore, as ye are the hierarchs of Christ, pray ye that we be saved.

Glory to the Father, and to the Son, and the Holy Spirit.

Another sessional hymn of the fathers, Tone IV, Special Melody: 'Having been lifted up...' —

The splendid city of Nicæa today summoneth to itself, from throughout the whole world, the three hundred and eighteen hierarchs against Arius, who uttered blasphemy and belittled One of the Trinity — the Son Who is the Word of God; and having cast down Arius they confirmed the Faith.

Both now and ever, and unto the ages of ages. Amen.

Sessional Hymn of the Feast, in the same tone and melody —

O Christ, Who lovest mankind, having ascended with glory into the heavens and sat at the right hand of the Father, Thou wast in nowise separated from us. O Thou Who didst promise to send the Holy Spirit to Thine all-wise disciples and hast illumined our minds, grant enlightenment, that we may unceasingly hymn Thee, O Master.

Ode IV

Canon of the Resurrection, in Tone VI

Irmos: Christ is my power, my God and my Lord, the honoured Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Refrain: Glory to Thy holy resurrection, O Lord.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

Refrain: Glory to Thy holy resurrection, O Lord.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Refrain: Most Holy Theotokos save us.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

First Canon of the Feast, in Tone V

Refrain: Glory to Thee, our God, glory to Thee.

Thou didst ascend in glory, O King of the angels, sending the Comforter from the Father unto us; wherefore, we cry out: Glory to Thine ascension, O Christ!

Refrain: Glory to Thee, our God, glory to Thee.

As the Saviour went up in the flesh to the Father, the armies of the angels marvelled at Him and cried out: Glory to Thine ascension, O Christ!

Refrain: Glory to Thee, our God, glory to Thee.

The angelic hosts cried out to those who were higher: 'Lift up your gates for Christ our King, Whom with the Father and the Spirit we hymn!'

Refrain: Most Holy Theotokos, save us.

Theotokion: The Virgin gave birth and knew not the pangs of birthgiving; she is a Mother, yet remained a Virgin; and hymning her we cry out: Rejoice, O Theotokos!

Canon of the Holy Fathers, in Tone VI

Refrain: Holy God-bearing Fathers, pray to God for us.

The infamous Arius, who adulterated the Orthodox Faith with his foolish mind, was cut off from the Church like a rotting member. *Twice.*

Refrain: Holy God-bearing Fathers, pray to God for us.

Struggling for Thee, O Master, the choir of the fathers utterly vanquished Thy foes and hath glorified Thee as consubstantial with the Father and the Spirit. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

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Thou wast a Mediator between God and men, O Christ, Thou God-man; wherefore, knowing Thee, the divinely wise fathers proclaimed Thee the one Son in two natures.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Tasting of the tree showed me to be mortal, but the Tree of life which appeared through thee, O most pure one, arose and hath shown me to be an inheritor of the sweetness of paradise.

Katavasia of Pentecost, Tone 4: O King of kings, Only Like of Like, O Word coming forth from the Uncaused Father, as a Benefactor Thou hast now sent forth Thy Spirit, Equal in might, upon the apostles who chant: Glory to Thy dominion, O Lord.

Ode V

Canon of the Resurrection, in Tone VI

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, as the true God Who calleth all forth from the darkness of sin.

Refrain: Glory to Thy holy resurrection, O Lord.

The cherubim now withdraw from me, and the flaming sword is now sheathed, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

Refrain: Glory to Thy holy resurrection, O Lord.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Refrain: Most Holy Theotokos save us.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

First Canon of the Feast, in Tone V

Refrain: Glory to Thee, our God, glory to Thee.

Having filled all things with joy, O Merciful One, Thou didst go in the flesh to the heavenly hosts.

Refrain: Glory to Thee, our God, glory to Thee.

Seeing Thee taken up, the angelic hosts cried out: 'Lift up your gates for our King!'

Refrain: Glory to Thee, our God, glory to Thee.

Seeing the Saviour upborne, the apostles cried out to our King with trembling: Glory to Thee!

Refrain: Most Holy Theotokos, save us.

Theotokion: We hymn Thee, who wast a Virgin even after giving birth, O Theotokos; for thou gavest birth for the world unto God the Word in the flesh.

Canon of the Holy Fathers, in Tone VI

Refrain: Holy God-bearing Fathers, pray to God for us.

Truly beautiful are the feet of those who now proclaim Thee the Peace which passeth all understanding, O Christ, Who with a plentitude of peace dost unite the world of angels and men. *Twice.*

Refrain: Holy God-bearing Fathers, pray to God for us.

Assembling, the divine teachers proclaimed Thee the Wisdom, Power and hypostatic Word of the Father, O Christ, honourably sealing the most holy priesthood with the law. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

O ye who have watered the Orthodox Church with pure streams of the waters of doctrine, rejoicing, ye now find everlasting delight by the waters of repose.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Knowing thee, O only pure Theotokos, to be the radiant lamp which shineth forth Christ, the Sun of righteousness, Who illumineth all, we now call upon thine aid.

Katavasia of Pentecost, Tone 4: A redemptive purification of short-comings, the fire-breathing dew of the Spirit, receive, O ye luminous children of the Church, for now out of Sion hath a law gone forth: the grace of the Spirit in the form of tongues of fire.

Ode VI

Canon of the Resurrection, in Tone VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Refrain: Glory to Thy holy resurrection, O Lord.

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Refrain: Glory to Thy holy resurrection, O Lord.

Adam fell headlong into the abyss of hades, stumbling through deceit; but God, Who is merciful by nature, went down to search for him and, lifting him upon Thy shoulder, raised him up with Himself.

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Refrain: Most Holy Theotokos save us.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

First Canon of the Feast, in Tone V

Refrain: Glory to Thee, our God, glory to Thee.

The apostles leapt up, beholding the Creator taken up today into the heights, and in the expectation of the Spirit and with fear they cried: Glory to Thine ascent!

Refrain: Glory to Thee, our God, glory to Thee.

The angels stood before Thine apostles, crying out, O Christ: 'In the same manner wherein ye beheld Christ ascending in the flesh will the righteous Judge of all come again.'

Refrain: Glory to Thee, our God, glory to Thee.

As the hosts of heaven beheld Thee taken up on high in the body, O our Saviour, they cried out, saying: 'Great is Thy love for mankind, O Master!'

Refrain: Most Holy Theotokos, save us.

Theotokion: As is meet, we glorify thee, the bush unconsumed, the mountain, the animate ladder and the portal of heaven, O glorious Mary, boast of the Orthodox.

Canon of the Holy Fathers, in Tone VI

Refrain: Holy God-bearing Fathers, pray to God for us.

The sower of tares, who was called the namesake of rage, could not hide from ineffable Providence; for, having imitated Judas, like him the most wicked one burst asunder. *Twice.*

Refrain: Holy God-bearing Fathers, pray to God for us.

O Master, the divine and honoured assembly of the fathers proclaimeth Thee the only-begotten Effulgence Who shone forth from the essence of the Father, the Son Who was begotten before all the ages. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

In accordance with Providence, by the plough of the prayer of the divine priests the turbid and undrinkable wellspring of infamous heresies is literally rent apart in the belly.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Moses, great among the prophets, described thee beforehand as the ark, the table, the lampstand, and the jar, signifying by these images the

incarnation of the Most High from thee, O Virgin Mother.

Katavasia of Pentecost, Tone 4: O Christ, our propitiation and salvation, Thou didst shine forth, O Master, from the Virgin, that, just as the Prophet Jonah from the breast of the sea monster, Thou mightest rescue from corruption the whole Adam, fallen with all his race.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Holy Fathers of the First Ecumenical Council, in Tone VIII —

The preaching of the apostles and the doctrines of the fathers * confirmed the one Faith of 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: Let us hearken to the Church of God, which with exalted preaching crieth out: Let him who thirsteth come to me and drink of the cup which I hold. This is the cup of wisdom, this drink have I drawn forth with the word of Truth, which poureth forth not the water of gainsaying, but of confession; and today's Israel, drinking of it, beholdeth God, Who calleth out: 'See, O see that I am He Himself, and I shall not change! I am God first; I am also after these; and there is none that is Mine equal. Hence, let those who

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partake be filled and praise the great mystery of piety.’

Ode VII

Canon of the Resurrection, in Tone VI

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Refrain: Glory to Thy holy resurrection, O Lord.

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

Refrain: Glory to Thy holy resurrection, O Lord.

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Refrain: Most Holy Theotokos save us.

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

First Canon of the Feast, in Tone V

Refrain: Glory to Thee, our God, glory to Thee.

Blessed is the God of our fathers, Who ascended in clouds of light and hath saved the world.

Refrain: Glory to Thee, our God, glory to Thee.

Taking erring human nature upon Thy shoulder, O Saviour, having ascended, Thou didst bring it to God the Father.

Refrain: Glory to Thee, our God, glory to Thee.

Blessed is the God of our fathers, Who ascended in the flesh to the incorporeal Father.

Refrain: Glory to Thee, our God, glory to Thee.

Assuming our nature, which hath been slain by sin, O Saviour, Thou didst bring it to Thine own Father.

Canon of the Holy Fathers, in Tone VI

Refrain: Holy God-bearing Fathers, pray to God for us.

Ye vanquished Arius, the namesake of rage, who raged grievously and uttered false things against the

Most High; for he refused to cry out to the Son of God: Blessed art Thou, O God of our fathers! *Twice.*

Refrain: Holy God-bearing Fathers, pray to God for us.

Imitating the son of thunder, O wondrous ones, with your fiery mouths ye taught all to cry out to the Word, Who with the Father is equally without beginning and equally enthroned: Blessed art Thou, O God of our fathers! *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

O divinely blessed ones who aided the Word, ye come as on wings from the ends of the whole world, for the Holy Spirit assembled you to cry: Blessed art Thou, O God of our fathers!

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The furnace did not consume the three youths who prefigured thy birthgiving; for the divine Fire dwelt in thee without consuming thee, and hath illumined all to cry: Blessed art thou who gavest birth to God in the flesh!

Katavasia of Pentecost, Tone 4: The harmonious music of the flutes sounded forth to honour the lifeless idol made of gold; but the light-bearing grace of the Comforter doth inspire to cry out in reverence: Trinity in Unity, equal in might and beginningless, Blessed art Thou!

Ode VIII

Canon of the Resurrection, in Tone VI

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Refrain: Glory to Thy holy resurrection, O Lord.

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Refrain: Most Holy Theotokos save us.

Theotokion: From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the

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Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

First Canon of the Feast, in Tone V

Refrain: Glory to Thee, our God, glory to Thee.

Christ, Who with glory soared aloft into the heavens in two natures, and sitteth with the Father, hymn ye, O priests! Ye people, exalt Him supremely for all ages!

Refrain: Glory to Thee, our God, glory to Thee.

We hymn Thee, O Saviour, Who hast delivered creation from the slavery of idolatry and presented it, free, to Thy Father, and we exalt Thee supremely for all ages.

Refrain: Glory to Thee, our God, glory to Thee.

He Who by His descent cast down the adversary and by His ascent uplifted man, hymn ye, O priests! Ye people, exalt Him supremely for all ages!

Refrain: Most Holy Theotokos, save us.

Theotokion: Thou hast shown to be more exalted than the cherubim, O pure Theotokos, who in thy womb didst bear Him Who is upborne by them. With the incorporeal beings we men glorify Him for all ages.

Canon of the Holy Fathers, in Tone VI

Refrain: Holy God-bearing Fathers, pray to God for us.

Thy good shepherds, who were illumined with the rays of Thy divinity, confessed Thee to be the Lord and Creator of the existence of all, Whom we exalt supremely for all ages. *Twice.*

Refrain: Holy God-bearing Fathers, pray to God for us.

Having assembled, the ever-memorable choir of the pastors, now with divine wisdom theologizing concerning the uncreated Trinity, teacheth all to cry out: Thee do we exalt supremely for all ages! *Twice.*

Let us bless the Father, the Son, and the Holy Spirit, the Lord!

The hierarchs, the right glorious pastors, enlighten the Church of Christ, each in a different way sanctifying and exalting her supremely for all ages.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: In images all the prophets mystically foresaw thee, who gavest birth to the Word; for taking flesh of Thee He issued forth in two natures. Him do we exalt supremely for all ages.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia of Pentecost, Tone 4: The Thrice-radiant Form of the Godhead looseth the chains and bedeweth the flame; the youths chant, and the whole creation blesseth the Only Saviour and Creator as Benefactor.

The Song of the Most Holy Theotokos

Deacon: The Theotokos and Mother of the Light let us magnify in song.

And we sing the Song of the Most Holy Theotokos (the Magnificat).

Chanters: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For the Mighty One hath done great things to me, and holy is His name; * and His mercy is on them that fear Him unto generation and generation.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath put down the mighty from their seat, and exalted them of low degree; * He hath filled the hungry with good things, and the rich He hath sent empty away.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

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He hath holpen His servant Israel in remembrance of His mercy, * as He spake to our fathers, to Abraham and his seed forever.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Ode IX

Canon of the Resurrection, in Tone VI

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men, and magnifying Him with the armies of heaven, we call thee blessed.

Refrain: Glory to Thy holy resurrection, O Lord.

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Saviour; for Thou alone art dispassionate and almighty.

Refrain: Glory to Thy holy resurrection, O Lord.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Refrain: O Most Holy Trinity, Our God, Glory be to Thee!

Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honour the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

First Canon of the Feast, in Tone V

Seeing Thee, Christ God, the Deliverer of the world, divinely uplifted, leaping with faith the apostles magnified Thee.

Seeing Thy deified flesh in the highest, O Christ, the angels said one to another: 'Truly this is our God!'

Seeing Thee taken up on the clouds, O Christ God, the ranks of the incorporeal cried: O King of glory, lift up the gates!

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Watching with the apostles as He to Whom thou gavest birth was taken up from the earth today, thou didst magnify Him.

The Canon of the Holy Fathers, in Tone VI

Refrain: Holy God-bearing Fathers, pray to God for us.

The Word Who is before time, Who with the Father is equally without beginning and equally enthroned, found and assembled you as allies, arming you with the power of might. Him do ye now ever glorify with the armies of heaven, O most sacred ones. *Twice.*

Refrain: Holy God-bearing Fathers, pray to God for us.

Having set forth for all the sacred Symbol of the Faith, as physicians of souls and bodies ye halted the spread of the grievous heresy of Arius; and holding firmly to your Creed, we ever glorify your memory, O ministers of the sacred mysteries. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

As Thou art the all-pure Light, O Christ, cleanse my soul of the darkness of the passions through the supplications of Thy ministers, O Master, who have now proclaimed Thee to be without beginning, uncreated, the God and Creator of all, Who with the Father art equally without beginning.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Resurrection hath now been given to the dead by thine ineffable and indescribable Offspring, O Mistress Theotokos; for from thee hath Life, clad in the flesh, shone forth upon all, and He hath manifestly destroyed the stronghold of death.

Katavasia of Pentecost, Tone 4: Rejoice, thou, O Queen, the glory of both mothers and virgins! For no mouth, however fluent or well-spoken, can be so eloquent as to hymn thee worthily; and every mind faileth to understand thy childbirth. Wherefore, with one accord thee do we glorify.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

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Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Holy is the Lord

Deacon: Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* For holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* Above all peoples is our God.

Chanters: Holy is the Lord our God.

And the Exapostilaria are chanted.

Exapostilaria

Exapostilarion of the resurrection, in Tone II, Special Melody: ‘Upon that mount in Galilee...’ —

On the Sea of Tiberias of old, the sons of Zebedee, with Nathaniel and Peter, * Thomas and two other disciples, were in a boat; * and having cast their net on the right side as Christ commanded, * they drew in a great draught of fishes. * And recognizing Him, Peter cast himself forth to come to Him. * This was His third appearance; and He showed them bread and fish upon burning coals.

Glory to the Father, and to the Son, and the Holy Spirit.

Exapostilarion of the Fathers, in the Same Tone, Special Melody: ‘Hearken, ye women...’ —

Celebrating today the memory of the godly fathers, * O most Compassionate One, * by their entreaties, we pray: * Deliver Thy people from all the harm of heresies, O Lord, * and vouchsafe that all may glorify * the Father, the Word and the most Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

Exapostilarion of the Ascension, Automelon —

As Thy disciples watched, * Thou didst ascend, O Christ, to sit with the Father; * and the angels, hastening before Thee, cried out: * ‘Lift up your gates! Lift them up; * for the King is come * to the primal Light of glory!’

THE LAUDS (THE PRAISES)

Psalm 148

Canonarch: In the Sixth Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Chanters: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

Praise Him, O sun and moon; praise Him all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word.

The mountains and all the hills, fruitful trees, and all cedars.

The beasts and all the cattle, creeping things and wingéd birds.

Kings of the earth, and all peoples, princes and all the judges of the earth.

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

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The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

Stichera at the Praises

8 Stichera: 4 stichera of the resurrection; and 4 of the Holy Fathers —

The Resurrection Stichera, in Tone VI —

Stichos: To do among them the judgment that is written. * This glory shall be to all His saints.

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us!

Psalm 150

Stichos: Praise ye God in His saints, * praise Him in the firmament of His power.

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

Stichos: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us cry out to Him: Thou art our life and resurrection! Have mercy upon us!

Stichos: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

Automelon: Thou didst rise from the tomb on the third day, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

The stichera of the Holy Fathers, in Tone VI, Special Melody: 'Having set all aside...' —

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

Having shared their spiritual skills, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honoured fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and everlasting

with Him Who begot Him, thus following most carefully the teachings of the apostles.

Stichos: Praise Him with tuneful cymbals; praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Having 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 supernatural decision; and having manifestly received from on high the revelation thereof, being illumined, they expounded the Faith taught by God.

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

Having mustered all their pastoral skill and then being moved to wrath most just, as champions, as most true servants of Christ and 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.

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

Having shared their spiritual skills, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honoured fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and everlasting with Him Who begot Him, thus following most carefully the teachings of the apostles.

Glory to the Father, and to the Son, and the Holy Spirit.

Doxasticon for the holy fathers, by the composition of George of Nicomedia, in Tone VIII, —

The choir of the holy fathers, which came together from the ends of the whole world, taught the one essence and nature of the Father, the Son, and Holy Spirit, and clearly transmitted the mystery of theology to the Church. Praising them with faith, let us bless them, saying: O godly company, divinely eloquent warriors of the regiment of the Lord, greatly radiant stars of the noetic firmament, impregnable towers of the mystic Sion, flowers of paradise, wafting forth the scent of myrrh, golden mouths of the Word, boast of Nicæa, adornments of the whole world: pray ye earnestly in behalf of our souls!

Both now and ever, and unto the ages of ages. Amen.

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Theotokion, in Tone II —

Most blessed art Thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

The Great Doxology

Priest: Glory to Thee Who hast showed us the light.

And we chant:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continua Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal have mercy on us.

Holy God, Holy Mighty, Holy Immortal have mercy on us.

Resurrectional Troparion

After the Great Doxology, the Resurrectional Troparion, in Tone II —

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plenteous in mercy.

The Augmented Ectenia

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

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Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery: this holy monastery*).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: To Thee, O Lord.

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Litany of Supplication

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Dismissal

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

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Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord have mercy. *Thrice.* Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness N. * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend N.; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) N.; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

After the Dismissal —

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The Tenth Gospel Sticheron, in Tone VI —

Grieving, as was meet, over parting from Thee, O Christ, after Thy descent into hades and Thy resurrection from the dead, Thy disciples returned again to their trade, to their boats and nets; yet nowhere did they catch fish. But Thou, O Saviour, showing Thyself to be Master of all, didst command them to cast the nets on the right side. And straightway Thy word became reality, and there was a great multitude of fishes, and Thou didst prepare a strange meal on the shore. That of which Thy disciples then partook, do

Thou vouchsafe that we now enjoy noetically, O Lord Who lovest mankind.

Here endeth Matins

Then the reader immediately begins the First Hour

THE FIRST HOUR

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wildest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

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Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*

Lord, have mercy. *Thrice.*

Troparia

He readeth the troparion of the Resurrection —

Angelic hosts were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate body. Thou didst despoil hades and wast not tempted by it. Thou didst meet the Virgin and didst grant us life. O Thou Who didst rise from the dead, O Lord, glory be to Thee.

Glory to the Father and to the Son and to the Holy Spirit.

He readeth the troparion of the feast —

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

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me

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from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Reader: Amen.

Kontakion

He readeth the kontakion of the feast —

When Thou didst fulfill the dispensation for our sake, uniting things on earth with the heavens, Thou didst ascend in glory, O Christ our God, departing not hence, but remaining inseparable from us, and crying unto them that love Thee: I am with you, and no one shall be against you.

Then:

Lord, have mercy. *Forty times.*

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in

mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

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Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

At the 1st & 6th Hours:

Troparion of the Resurrection (*Tone 6*)

Angelic hosts were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate body. Thou didst despoil hades and wast not tempted by it. Thou didst meet the Virgin and didst grant us life. O Thou Who didst rise from the dead, O Lord, glory be to Thee.

Troparion for the Ascension (*Tone 4*)

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

Kontakion of the Ascension (*Tone 6*)

When Thou didst fulfill the dispensation for our sake, uniting things on earth with the heavens, Thou didst ascend in glory, O Christ our God, departing not hence, but remaining inseparable from us, and crying unto them that love Thee: I am with you, and no one shall be against you.

At the 3rd & 9th Hours:

Troparion of the Resurrection (*Tone 6*)

Angelic hosts were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate body. Thou didst despoil hades and wast not tempted by it. Thou didst meet the Virgin and didst grant us life. O Thou Who didst rise from the dead, O Lord, glory be to Thee.

Troparion for the Fathers (*Tone 8*)

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.

Kontakion of the Holy Fathers (*Tone 8*)

The preaching of the apostles and the doctrines of the fathers confirmed the one Faith of the Church. And wearing the garment of truth, woven from the theology on high, She rightly divideth and glorifieth the great mystery of piety.

AT THE DIVINE LITURGY

Third Antiphon (Beatitudes)

12 Troparia: 4 of the resurrection, in Tone VI, 4 of the ascension, from Ode IV, and 4 of the fathers, from Ode VI, after 'Blessed are the poor in spirit, for theirs is the Kingdom of heaven.'

1. Remember me when Thou comest in Thy kingdom, O God my Saviour, and save me, for Thou alone lovest mankind.

2. By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

3. O Bestower of life, Who hadst broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Saviour: Glory to Thine arising!

4. O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy: remember me, in that Thou art compassionate.

5. Thou didst ascend in glory, O King of the angels, sending the Comforter from the Father unto us; wherefore, we cry out: Glory to Thine ascension, O Christ!

6. As the Saviour went up in the flesh to the Father, the armies of the angels marvelled at Him and cried out: Glory to Thine ascension, O Christ!

7. The angelic hosts cried out to those who were higher: 'Lift up your gates for Christ our King, Whom with the Father and the Spirit we hymn!'

8. *Theotokion:* The Virgin gave birth and knew not the pangs of birthgiving; she is a Mother, yet remained a Virgin; and hymning her we cry out: Rejoice, O Theotokos!

9. The sower of tares, who was called the namesake of rage, could not hide from ineffable Providence; for, having imitated Judas, like him the most wicked one burst asunder.

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10. O Master, the divine and honoured assembly of the fathers proclaimeth Thee the only-begotten Effulgence Who shone forth from the essence of the Father, the Son Who was begotten before all the ages.

11. In accordance with Providence, by the plough of the prayer of the divine priests the turbid and undrinkable wellspring of infamous heresies is literally rent apart in the belly.

12. *Theotokion*: Moses, great among the prophets, described thee beforehand as the ark, the table, the lampstand, and the jar, signifying by these images the incarnation of the Most High from thee, O Virgin Mother.

After the Small Entry, we sing the following troparia and kontakia:

Troparion of the Resurrection (*Tone 6*)

Angelic hosts were above Thy tomb, * and they that guarded Thee became as dead. * And Mary stood by the grave * seeking Thine immaculate body. * Thou didst despoil hades and wast not tempted by it. * Thou didst meet the Virgin and didst grant us life. * O Thou Who didst rise from the dead, * O Lord, glory be to Thee.

Troparion for the Ascension (*Tone 4*)

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

Troparion for the Fathers (*Tone 8*)

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.

Glory...

Kontakion of the Holy Fathers (*Tone 8*)

The preaching of the apostles and the doctrines of the fathers * confirmed the one Faith of 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...

Kontakion of the Ascension (*Tone 6*)

When Thou didst fulfill the dispensation for our sake, * uniting things on earth with the heavens, * Thou didst ascend in glory, O Christ our God, * departing not hence, but remaining inseparable from us, * and crying

unto them that love Thee: * I am with you, and no one shall be against you.

The Prokeimenon in the Fourth Tone, the Song of the Fathers: Blessed art Thou, O Lord the God of our fathers * and praised and glorified is Thy name unto the ages! (*Daniel 3:26 LXX*)

Stichos: For righteous art Thou in all which Thou hast done for us. (*Daniel 3:26 LXX*)

The Reading from the Acts of the Holy Apostles, **§44 [20:16-18, 28-36]**

In those days, Paul had determined to sail past Ephesus, because he would not spend the time in Asia; for he was in haste, that it might be possible for him to be at Jerusalem on the day of Pentecost. And from Miletus he sent to Ephesus, and called for the elders of the church. And when they had come to him, he said unto them, 'Ye know, from the first day that I came into Asia, in what manner I have been with you in all seasons. [...] Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood. For I know this: that after my departing shall grievous wolves enter in among you, not sparing the flock. Also from among your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember that for the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all those who are sanctified. I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my own necessities, and also to those who were with me. I have shown you all things, how that by so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" And when he had thus spoken, he kneeled down and prayed with them all.

Alleluia in the First Tone:

Stichos: 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. (*Psalms 49:1*)

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices. (*Psalms 49:6*)

The Reading from the

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Holy Gospel according to St John, §56 [17:1-13]

At that time Jesus 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 whom Thou gavest Me out of the world. Thine they were, and Thou gavest them to 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 whom 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 these 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.'

Instead of 'It is truly meet' we chant (Tone 5):

Refrain: Magnify, O my soul, Him Who hath ascended from earth to heaven, Christ the Giver of life.

Irmos: Thee that art above understanding and word the Mother of God, that hast ineffably brought forth in time the Timeless One, we the faithful with one accord magnify.

Communion Hymn: Praise the Lord from the heavens, praise Him in the highest. (*Psalm 148:1*)

Another: Rejoice in the Lord, O ye righteous; praise is meet for the upright! (*Psalm 32:1*)
Alleluia! Alleluia! Alleluia!

Instead of 'We have seen the true Light...' we sing the troparion of the Feast (and at every Liturgy until the Apodosis):

Troparion for the Ascension (Tone 4)

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

According to Greek Use only the following Communion Verses are used on this Sunday:

Communion Hymn: Praise the Lord from the heavens, praise Him in the highest. (*Psalm 148:1*)

Another: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings. (*Psalm 111:6*)

Alleluia! Alleluia! Alleluia!

Lambertsen translation:

Troparion for the Ascension (Tone 4)

Thou didst ascend in glory, O Christ our God, * Who by the promise of the Holy Spirit didst fill the disciples with joy, * when they had been assured by Thy blessing * that Thou art the Son of God, * the Deliverer of the world.

Troparion for the Holy Fathers (Tone 8)

Most glorious art Thou, O Christ our God, * Who hast established our fathers upon the earth as beacons, * and hast thereby guided us all to the true Faith! * O greatly compassionate One, glory be to Thee!

Kontakion for the Fathers (Tone 8)

The preaching of the apostles and the dogmas of the fathers * sealed the one Faith for the Church; * and wearing the robe of the Truth, woven of theology from on high, * she setteth forth in order and glorifieth the great mystery of piety.

Kontakion of the Ascension (Tone 6)

Having fulfilled Thy dispensation for us, * and united things on earth with things in heaven, * Thou didst ascend in glory, O Christ our God, * in nowise departing from us, but remaining inseparable, * and crying out to those who love Thee: * I am with you, and no one is against you!

Katavasiae of Pentecost

Ode I

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Katavasia of Pentecost, Tone 4: He that was slow of speech, having been covered with divine darkness, gave utterance unto the divinely written law; for, having shaken off the mire from his noetic eyes, he beheld He Who Is and learned the understanding of the Spirit, uttering praise with hymns divine.

Ode III

Katavasia of Pentecost, Tone 4: Of old, the mere prayer to the mighty God of understandings by Hannah the Prophetess, who bore a contrite spirit, broke the bonds of her barren womb and the reproach of the child-bearing, which was hard to endure.

Ode IV

Katavasia of Pentecost, Tone 4: O Word, Thou King of kings, Who alone didst issue forth from the Father Who is without cause and Thy Spirit, Who is equal to Thee in might, Who are like unto Thee: As our Benefactor, Thou didst truly send forth the apostles, who chant: Glory to Thy dominion, O Lord!

Ode V

Katavasia of Pentecost, Tone 4: O radiant children of the Church, receive ye the fiery dew of the Spirit, the delivering cleansing of sins; for now from Sion hath gone forth the law, the grace of the Spirit in tongues of fire.

Ode VI

Katavasia of Pentecost, Tone 4: O Christ Master, our purification and salvation, Thou didst shine forth from the Virgin, that Thou mightest rescue from corruption Adam, in whose fall our whole race fell, as Thou didst save the Prophet Jonah from the belly of the sea monster.

Ode VII

Katavasia of Pentecost, Tone 4: The melodious music of instruments sounded forth, calling men to worship the inanimate idol wrought of gold; but the radiant grace of the Comforter preferreth that they cry: O only Trinity, Who art equal in power and equally without beginning, blessed art Thou!

Ode VIII

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia of Pentecost, Tone 4: The thrice-radiant image of the Godhead looseth bonds and bedeweth the flame; and all of fashioned creation blesseth as its Benefactor the one Saviour and Accomplisher of all.

Ode IX

Katavasia of Pentecost, Tone 4: Rejoice, O Queen, thou glory of mothers and virgins! For even the most

skillful and divinely eloquent mouth is not able to hymn thee as is meet; and every mind is at a loss to understand thy birthgiving. Wherefore, together we glorify thee.

Brookline translation:

Troparion for the Ascension (Tone 4)

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.

Troparion for the Fathers (Tone 8)

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.

Kontakion of the Holy Fathers (Tone 8)

The preaching of the apostles and the doctrines of the fathers * confirmed the One Faith of the Church. * and wearing the garment of truth woven from the theology on high, * she rightly divideth and glorifieth the great mystery of piety.

Kontakion of the Ascension (Tone 6)

When Thou hadst fulfilled Thy dispensation for our sakes, * uniting things on earth with the Heavens, * Thou didst ascend in glory, O Christ our God, * departing not hence, but remaining inseparable from us * and crying unto them that love Thee: * I am with you, and no one can be against you.

Note: This work is designed to give the worshipper the text of the service that is being sung in church so that he or she may attentively follow the service in church, or read it at home when it is not possible to get to church. This work may not be further reproduced, beyond printing out a single copy for personal non-commercial use.

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This work is a compilation of several sources:

SEVENTH SUNDAY OF PASCHA — FATHERS OF THE FIRST ECUMENICAL COUNCIL

The Horologion texts are taken from *The Unabbreviated Horologion*, Second Edition, translated from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 1999.

The texts from the Pentecostarion (with a few exceptions noted below) are taken from *The Pentecostarion of the Orthodox Church*, translated from the Church Slavonic by Reader Isaac Lambertsen, and published by the St John of Kronstadt Press, Liberty, Tennessee, in 2010.

The Pentecostarion Dismissal Troparia and Kontakia are taken from *The Unabbreviated Horologion*, Second Edition, translated from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 1999.

The Katavasiae of Pentecost are taken from *The Sunday of Holy Pentecost*, from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, n.d.

When texts from the Menaion are used in these compilations, these texts are from *The Menaion of the Orthodox Church*, Second Edition, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 12 volumes by the St John of Kronstadt Press in 2003-2012.

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The translation used for Epistle and Gospel Readings is taken from *The Third Millennium Bible: New Authorized Version of the Holy Bible*, published by Third Millennium Publications, A division of Deuel Enterprises, Inc., of Gary, South Dakota. The Third Millennium Bible (TMB) is a 1998 minor update of the Authorised (King James) Version of the Bible. Unlike the New King James Version, it does not alter the language significantly from the 1611 version, retaining Jacobean grammar, but it does attempt to replace some of the vocabulary which no longer would make sense to a modern reader.

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