

THE SUNDAY ON OR AFTER THE 13th DAY OF THE MONTH OF JULY  
COMMEMORATION OF THE HOLY FATHERS  
OF THE FIRST SIX ECUMENICAL COUNCILS

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

AT LITTLE VESPERS

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

AT GREAT VESPERS

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

At "Lord, I have cried ...," 4 of the Resurrection, and 6 of the Fathers, Tone VI:

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

**B**efore 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 Nicaea proclaimed Thee to be the Son of God, Who art equally enthroned with the Father and the Spirit. (Twice)

**W**isely did ye mend the robe of Christ which had been rent and torn by the jaws of dogs, O honored fathers, unable to endure the sight of His nakedness, as of old Shem and Japheth could not bear to see their father's nakedness. And ye put to shame the mindlessness of those of like mind with Arius, the namesake of wrath. (Twice)

The Macedonians, Nestorians, Eutychians and Dioscorans, the Appollinarians, Sabellians and Severians, savage wolves who came clad in sheep skins, did ye, as true pastors, drive far away from the flock of the Savior, stripping the thrice-wretched ones in particular of their sheep's clothing. Wherefore, we call you blessed. (Twice)

Glory ..., in Tone VI:

**L**et us praise today the mystic clarions of the Spirit, the God-bearing fathers who in the midst of the Church chanted the harmonious hymn of theology, that the Trinity is one and immutable in essence and divinity; the destroyers of Arius, the champions of the Orthodox, who ever pray to the Lord that our souls find mercy.

Now and ever ..., the Dogmatic Theotokion of the tone.

Entrance. Prokimenon of the day. And three lessons:

**READING FROM THE BOOK OF GENESIS [14:14-20]**

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

**READING FROM BOOK OF DEUTERONOMY [1:8-17]**

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

**READING FROM BOOK OF DEUTERONOMY [10:14-21].**

**B**ehold, the heaven and the heaven of heavens is the Lord's thy God, the

earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff necked. For the Lord your God is God of gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

*At the Litia, the sticheron of the temple; and Glory ..., in Tone III:*

**O** holy fathers, ye were careful preservers of the Traditions of the apostles, for, having taught in Orthodox manner the consubstantiality of the holy Trinity, in council did ye cast down the blasphemy of Arius; and having denounced both him and Macedonius, who contended against the Spirit, ye did condemn Nestorius, Eutyches and Dioscorus, Sabellius and the mindless Severus. Pray ye that we be delivered from their deception, that our life may be kept undefiled in the Faith, we beseech you.

*Now and ever ..., in the same tone:*

**T**hrough the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who cometh forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray, that our souls be saved.

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

**T**his day let us, the assemblies of the Orthodox, faithfully acting in accordance with piety, celebrate the prayerful memory of the God-bearing fathers who assembled from throughout all the world in the splendid city of Nicaea; for with pious mind they cast down the godless dogma of the dreadful Arius, and in council cast him out of the catholic Church, and in their Symbol of Faith have clearly taught all to confess the Son of God to be consubstantial, equally everlasting, and existent before the ages, setting this forth precisely and piously. 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.

Now and ever ..., Theotokion, in Tone IV:

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

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

**M**ost glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

## AT MATINS

At "God is the Lord ...," the troparion of the Resurrection, (Twice);  
Glory, the troparion of the fathers, in Tone VIII:

**M**ost glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

Now & ever ..., Theotokion, in Tone VIII:

**O** Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, a Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, a our Savior!

After the Kathismata, the Sedalions from the Oktoechos.

Canon of the Resurrection, with four troparia, including the Irmos; canon of the Theotokos, with two troparia; and two canons of the fathers, with eight troparia.

### ODE I

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

**Irmos:** When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried out: Let us chant unto God a song of victory!

**W**ith sacred words let the fathers be honored who from Nicaea. as it were from the sky, thundered forth the Word of the living God everywhere, showing forth His enemies slain by their thunder.

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

**C**yril, the leader of the Council, who clearly confessed the Virgin Mary to be the pure Mother and Theotokos, dispelled the deception of Nestorius the Christ-hater.

**Theotokion:** **O** pure one, thou gavest birth unto Christ, One of the uncreated Trinity, in two natures and volitions, Who for thy sake hath accomplished the uniting of men and angels.

Canon II of the Holy Fathers, in Tone VIII:

**Irmos:** **O**nce the staff of Moses, working wonders, having struck the sea in the form of the Cross and divided it, drowned the tyrant Pharaoh and his chariots, and saved Israel who fled on foot, chanting a hymn unto God.

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

**T**he six hundred and thirty pious men, having cast down the deception of Eutyches and the heresy of Severus, attained unto this hymn: We preach Christ in two natures, walking according to the pronouncement of the blessed Cyril.

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

**Theotokion:** **M**ost glorious things have been spoken of thee amid generations of generations, O Mary Theotokos, who contained God the Word within thy womb, and remained pure. Wherefore, we all honor thee, after God, as our intercessor.

### **ODE III**

#### **Canon I**

**Irmos:** **T**here is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

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

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

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

**Theotokion:** **O** all-pure one, thou gavest birth unto One of the uncreated Trinity, Who is two in nature and volition, and Whose image we worship, filled with grace.

#### **Canon II**

**Irmos:** **O** Christ, Who in the beginning established the heavens in wisdom and founded the earth firmly upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy save Thee, Who alone lovest mankind.

**T**hey that have foolishly inclined towards the words of Severus, which are full of dreadful poison, are ever put to shame, cut off from the Church like predatory wolves and dogs.

**O** ye faithful who join chorus together, we honor the Savior and Creator of all in two indivisible natures, two volitions and activities. Wherefore, we utterly reject the deception of Severus.

**C**ome ye, and let us openly spurn the deception of the pernicious Severus and Jacob, and with them Theodosius and Dioscorus; but let us praise the Fourth Council of the pious fathers with divine hymns.

**Theotokion:** **T**hou hast been shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone hast received the uncontainable God in thy womb, O immaculate one. Wherefore, all we, the faithful, bless thee with hymns, O pure one.

**Kontakion and Ikos of the Resurrection; and this Sedalion of the fathers, in Tone IV:**  
**Spec. Mel.: "Go thou quickly before ...":**

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

**Glory ..., Now and ever ..., Theotokion:**

**B**y thy divine birthgiving, O pure one, thou hast renewed mortal nature which had grown corrupt in earthly passions; and thou hast raised up all from death to the life of incorruption. Wherefore, as is meet, we all bless thee as thou didst foretell, O all-glorious Virgin.

## **ODE IV**

### **Canon I**

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

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

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

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

**Theotokion:** From thy precious blood didst thou give birth unto God Who bore flesh, O pure Maiden; Him have the fathers professed to be in two natures, but in a single Hypostasis.

## Canon II

**Irmos:** Thou art my strength, O Lord! Thou art my power! Thou art my God! Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Lover of mankind!

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

To speak of a single nature of the Word goeth against the incarnate nature of humankind apart from any change and commingling; and the teacher and primate of the Alexandrians hath clearly taught two natures and volitions to them that wish to reason in Orthodox fashion.

The two un-commingled natures of Christ do we all proclaim, O ye faithful, trampling underfoot all the impiety of Eutyches and the mindless Dioscorus. And we follow the limits set down by the holy fathers through the discourse of the divine Cyril.

**Theotokion:** Thou art the chariot of the cherubim, O pure Mother of God; thou art the habitation, the dwelling-place of God the Word of the Father, Who clothed Himself in flesh of thine all-pure womb. Wherefore, worshipping Him Who becometh incarnate of thee in two natures, we glorify Him unceasingly.

## ODE V

### Canon I

**Irmos:** With Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God Who doth call them forth from the gloom of sin.

The divine grapevine of Christ which was brought from Egypt was once consumed by the wild beasts of the accursed destroyer; but they have been driven far away with the sling of the holy fathers.

Illumining their minds with thrice-radiant divine splendor, the honored fathers professed the Lord Christ to be One of the honorable Trinity and two in nature and volition.

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

**Theotokion:** **T**hou wast the Mother and handmaiden of thy Son, O pure one; for He Who came forth from thee existed before thee as thy Creator. Him do we know to be in two natures and we unite them in the hypostatic Word.

## Canon II

**Irmos:** **W**herefore hast Thou turned Thy face from me, O Light never-waning? Why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray!

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

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

**T**he Fourth Council, having set at naught Severus and Dioscorus, who blaspheme Christ, read aloud the Tome of Leo, the primate of Rome, right well showing forth the natures of the Savior as two in number, without separation.

**Theotokion:** **P**ossessed of maternal boldness before thy Son, O most pure one, spurn not thought of us as kin, we pray; for thee alone do we Christians set before the Master as our merciful purification.

## ODE VI

### Canon I

**Irmos:** **B**eholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

**O**nce David, chanting, said: The God of gods, the Lord, hath spoken, and He hath called them from the ends of all the earth, from the rising of the sun and even unto the setting thereof, signifying the ecumenical councils of the fathers.

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

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

**Theotokion:** Let Nestorius be admitted to the benighted councils of the Jews and let his blasphemous tongue be cut out; for the Virgin Mary gaveth birth to God Who became incarnate for us.

## Canon II

**Irmos:** Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray, for to Thee have I cried: Hearken unto me, O God of my salvation!

The two epistles of Cyril which were once sent to the prefect who held authority over the East, denounce all the deception of Severus, piously proclaiming Christ.

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

**Theotokion:** We, the pious, proclaim thee truly to be the pure and all-glorious Virgin, O Mary Theotokos, shutting the impudent mouth of Nestorius and the evil mind of Dioscorus.

**Kontakion, in Tone VIII: Spec. Mel.: "As the first-fruits ...":**

The preaching of the apostles and the dogmas of the fathers sealed the one Faith of the Church; and clad in the robe of truth woven of theology from on high, it setteth aright and glorifieth the great mystery of piety.

**Ikos:** Let us hearken unto the Church of God which crieth out with exalted preaching: let him that thirsteth come to me and drink the cup which I hold, for it is the cup of wisdom! This drink of truth have I drawn by the word, which poureth forth not the water of gainsaying, but of confession, which drinking, the present Israel beholdeth God, Who declareth: Behold ye, and see that it is I Myself Who am God, and I change not! I have been God from the beginning, and will be so hereafter; and other than Me there is no God! They that drink hereof shall be satisfied, and shall praise the great mystery of piety.

## ODE VII

### Canon I

**Irmos:** The Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: Blessed art Thou, O God of our fathers!

Once Daniel destroyed the dragon of Babylon; and by the prayers of the fathers hath Arius, the cruel serpent of Egypt, which devoureth the flock of Christ, been manifestly broken asunder.

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

**Dioscorus, Eutyches and Severus the Leviathan, the three who have commingled and mixed the natures of Christ with mental confusion, have struck out with audacity against the worshipful Trinity.**

**Theotokion:** With reverence do we venerate the image of the countenance of thine incarnation, O Master, and that of Thy Mother and of all the saints, knowing with right thought that the veneration passeth well to the Prototype.

## Canon II

**Irmos: Once in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!**

Confessing Christ to be in two natures and activities, without confusion, immutably, we vanquish the deception of Severus. Wherefore, we cry out to Him Who, in assuming flesh, endured suffering: Blessed is the God of our fathers!

We understand that it was One Who was on the Tree, yet, as God in the highest, was in the bosom of the Father, and Who was in the tomb in that He was joined to the flesh. To Him do we chant, crying out together: Blessed art Thou, O God of our fathers!

Despising the enemies of the Trinity, the emptiness and division of Arius who belittled God, and the like-mindedness of Sabellius, let us cry out to the Trinity, O ye faithful: Blessed is the God of our fathers!

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

## ODE VIII

### Canon I

**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 so-ever Thou willest. Thee do we exalt supremely for all ages!**

The Son and the Spirit shone forth as divinely planted shoots from a single Root; for the Father is the sole Cause, is timeless and of honor equal with the other timeless Persons.

Thou didst timelessly shine forth from an immaterial womb, O Word Who art of one essence with the Father and the Spirit; yet for our sake Thou madest Thine abode in the material womb of the only Theotokos.

**D**arts ablaze with the fire of the Spirit, the seven councils of the godly fathers pierced the shameful hearts of the heretical enemies and sent them to their death.

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

## Canon II

**Irmos:** **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but seeing them saved by a higher power, he cried out to the Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

**L**et them that do not profess the one Son in two natures, indivisible, immutable and unconfused, be put to shame, and let their mouths be stopped; for we, the pious, render glory, believing that Christ acteth and willeth not in accordance with different hypostases, but in two natures.

**O** ye who bear the name of Jacob the ragged and ascribe his name to yourselves, tell us: were ye baptized in his name of old? Wherefore, because of them, ye who yet willingly cleave unto shamelessness with that liar have fallen away from the grace of Christ.

**I**n Chalcedon, the Fourth council set at naught Dioscorus, Eutyches and Severus, and utterly cut off from the Church of Christ the Master the thorns of their heresy, which confused the natures of the Savior. With the Church we who are Orthodox hold them in derision.

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

**Theotokion:** **O** all-pure Theotokos, cleanse thou the wounds of my soul and the bruises of sin, washing them with the stream which springeth forth from the side of thy Son in flowing streams; for to thee do I cry, to thee do I flee, and thee, who art full of the grace of God, do I invoke.

## ODE IX

### Canon I

**Irmos:** **I**t is not possible for men to see God upon Whom the ranks of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared unto men; and magnifying Him with the armies of heaven, we call thee blessed.

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

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

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

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

## Canon II

**Irmos:** **H**eaven was stricken with awe, and the ends of the earth were amazed that God appeared to men in the flesh, and that thy womb becometh yet more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee who art the Theotokos.

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

**O** wretched Severus, why comminglest thou the natures of Christ and introducest confusion and commixture into them, thus adding to the Godhead, which is devoid of passion, the suffering on the Cross and the burial of the only-begotten Word of God? Wherefore, we abominate thy great blasphemy.

**Theotokion:** **T**he pride and audacity of the foe and the counsels of them that utter blasphemy against the Creator hath He Who was born of the Virgin set at naught; and as God Who hath lifted up the horn of His people and strengthened them with faith He hath made the council of the faithful unshakable, that we may all magnify thee, O Theotokos.

**Exapostilation: Spec. Mel.: "Hearken, ye women ...":**

**C**elebrating the memory of the divine fathers today, by their supplications, O most Compassionate One, we entreat Thee: deliver Thy people, O Lord, from all the harm of heresies, and vouchsafe that all may glorify the Father, the Word and the most Holy Spirit.

**Glory ..., Now and ever ..., Theotokion:**

**R**ejoice, palace of God! Rejoice, mountain overshadowed! Rejoice, bush unburnt! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden candlestick! Rejoice, most radiant lamp! Rejoice, O Mary, Virgin and Mother, thou light cloud!

**At the Praises, four stichera of the Resurrection, and four of the fathers, in Tone VI:  
Spec. Mel.: "Having set all aside ...":**

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

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

**H**aving received all the noetic radiance of the Holy Spirit, as preachers of Christ, the divine defenders of the teachings of the Gospel and the traditions of the pious, inspired by God, proclaimed their most supernatural decision; and having manifestly received from on high the revelation thereof, being illumined, they expounded the Faith taught by God.

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

**H**aving mustered all their pastoral skill and then being moved to 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.

**Glory ..., in Tone VIII: the composition of George of Nicomedia:**

**T**he choir of the holy fathers, which hath gathered from the ends of the earth, hath taught the single essence of the Father, Son and Holy Spirit, and hath carefully committed to the Church the mystery of theology. Praising them in faith, let us bless them, saying: O divine legion, divinely eloquent swordsmen of the Lord's command, most radiant stars of the noetic firmament, unassailable towers of the mystical Sion, sweet-scented blossoms of paradise, golden mouths of the Word, boast of Nicaea and adornments of the whole world: pray ye in behalf of our souls!

Now and ever ..., the Theotokion "Most blessed art thou, O Virgin Theotokos ..."

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

Departure to the narthex. Glory ..., Now and ever ..., Evangelical Sticheron. First Hour. Final dismissal.

#### AT THE HOURS

Troparion of the Resurrection; Glory ..., that of the fathers; Now and ever ..., Theotokion of the Hour. Kontakion of the Resurrection.

## AT LITURGY

On the Beatitudes: 10 troparia, 6 for the Resurrection, and 4 for the fathers, from Ode III of their canon.

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

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

The multifarious murrain of the heretics destroyeth Thy flock, O Word; but the shepherds of Thy noetic sheep have changed this by their doctrine.

**Theotokion:** O all-pure one, thou gavest birth unto One of the uncreated Trinity, Who is two in nature and volition, and Whose image we worship, filled with grace.

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

Most glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

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

The preaching of the apostles and the dogmas of the fathers sealed the one Faith of the Church; and clad in the robe of truth woven of theology from on high, it setteth aright and glorifieth the great mystery of piety.

Now and ever ..., that of the temple, if it be dedicated to the Theotokos, or "Protectress of Christians that cannot be put to shame ..."

Prokimena: first, that of the Resurrection;

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

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

Epistles: first, of the Sunday, and then:

READING FROM THE EPISTLE TO THE HEBREWS [13:7-16].

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about

with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

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

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

*Gospels: first, of the Sunday, and then:*

**READING FROM THE GOSPEL ACC. TO ST. JOHN [17:1-13]**

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

perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

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

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