

**The Sunday which occurs from the 13<sup>th</sup> to the 19<sup>th</sup> of July**

**✠ Commemoration of the Holy Fathers of the First Six Œcumenical Councils** (printed in the Menaion on the 16<sup>th</sup> Day of July).

Note: The service of any coinciding Saint is transferred to Compline.

Note: At the Small Vespers on Saturday, the stichera are of the Resurrection and Theotokos, as usual.

### **Great Vespers**

**After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.**

**At “Lord, I call...,” 10 stichera,**

**4 stichera of the Resurrection and the following of the Fathers:**

**6 stichera, in Tone 2:**

**T**hou wast born out of the womb before the morning star, /  
Without mother from the Father before the ages. /  
Although Arius proclaimed Thee a creature, /  
Not glorifying Thee as God, /  
With boldness senselessly confusing Thee, the Creator, with the creature. /  
He gathered in himself a treasury of kindling for the eternal fire. /  
But the Council at Nicæa proclaimed Thee, O Lord, as the Son of God, ///  
Co-enthroned with the Father and the Spirit. *(twice)*

**W**isely, O ven’rable fathers, /  
You patched the torn raiment of Christ, /  
Torn by the mouths of dogs, /  
Not being able to bear seeing His nakedness, /  
Like Shem and Japheth the patriarchs of old. /  
You shamed the nonsense of Arius, the namesake of wrath, ///  
And those of like mind with him. *(twice)*

**L**ike true shepherds you expelled from the Savior’s fold /  
The Macedonians, Nestorians, Eutychians and the followers of Dióscorus, /  
Appolonarius, Sabelius and Sévérus, grievous wolves in sheep’s clothing. /  
Truly you stripped the thrice-wretched ones naked from disguise as sheep. ///  
Therefore we bless you. *(twice)*

**Glory..., in Tone 6:**

**L**et us praise today the mystical trumpets of the Spirit, /  
The God-bearing fathers who in the midst of the Church, /

Sang a harmonious hymn of theology: /

The Trinity as One, not differing in substance or divinity. ///

The champions of Orthodoxy, the deposers of Arius, who ever beseech the Lord to be  
merciful to our souls

**Now and ever..., Dogmatic Theotokion, in the Tone of the Week.**

**The Entrance and the Prokeimenon of the Day.**

**Three Readings:**

**The Reading from Genesis (14:14-20)**

<sup>14:14</sup>Now when Abram heard his brother Lot had been taken captive, he armed the ones born in his own household, three hundred and eighteen, and pursued after them as far as Dan. <sup>15</sup>He and his servants attacked them by night and struck them and pursued them as far as Hobah, north of Damascus. <sup>16</sup>And he recovered all the cavalry of Sodom. He also recovered his brother Lot, Lot's possessions and the women and the people. <sup>17</sup>Now the king of Sodom went out to meet him in the valley of Shaveh

(this was the king's plain), after he had returned from the slaughter of Chedorla-omer and the kings with him. <sup>18</sup>And Melchizedek the king of Salem brought loaves of bread and wine. Now he was the priest of God Most High. <sup>19</sup>And he blessed Abram and said, "Blessèd is Abram of God Most High, who created heaven and earth. <sup>20</sup>And blessèd is God Most High, who delivered thine enemies into thine hands." And Abram gave him a tithe of all.

**The Reading from Deuteronomy (1:8-11, 15-17):**

In those days Moses spoke to the children of Israel: <sup>1:8</sup>Behold, I, the Lord, have set the land before you; go in and inherit the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them. <sup>9</sup>And at that time I spoke to you, saying: 'I am not able to lead you alone; <sup>10</sup>the Lord our God hath numbered you, and behold, you are this day as the stars of heaven, in multitude. <sup>11</sup>May the Lord God of our fathers increase you, that you may be a thousand times more than

you are, and bless you, as He hath promised you. <sup>15</sup>So I took out of your tribes wise and honorable men, and set them as rulers, tribunes, and captains of hundreds, and commanders of fifties, and leaders of tens, and officers to your tribes. <sup>16</sup>And I charged your judges at that time, saying: Hear the cases between your brethren and judge righteously between a man and his brother, or the stranger that is with him. <sup>17</sup>There shall be no difference of persons in judgment; ye shall judge the small and the great alike; and ye shall

not shrink back from the face of a man,  
for the judgment is God's.

**The Reading from Deuteronomy (10:14-21)**

**I**n those days Moses spoke to the children of Israel: <sup>10:14</sup>Behold, the heaven belongeth to the Lord thy God, and the heaven of heavens, and the earth and all things that are therein. <sup>15</sup>And yet the Lord favored your father's to love them; and chose their descendants after them, even you, above all nations, as it is this day. <sup>16</sup>Circumcise, therefore the foreskin of your heart, and stiffen your neck no more. <sup>17</sup>For the Lord our God is the God of gods and the Lord of lords; A great God, the mighty, and the terrible,

who is not awed by persons, nor taketh a bribe. <sup>18</sup>He executeth judgment for the fatherless and the widow, and loveth the stranger, and giveth him bread and clothing. <sup>19</sup>Love ye, therefore, the stranger, for you were strangers in the land of Egypt. <sup>20</sup>Thou shalt fear the Lord thy God, and serve Him alone; and unto Him shalt thou cleave, and swear by His name. <sup>21</sup>He is thy praise, and He is thy God, who hath wrought for thee these great and glorious things, which thine eyes have seen.

**At the Litya, the stichera of the Temple, and then:**

**Glory..., in Tone 3:**

**O** holy fathers, /

You are renowned for preserving the apostolic traditions. /

For, in an Orthodox manner, having taught that the Holy Trinity is One in essence, /

In Council you cast down the blasphemy of Arius. /

With him having exposed Macedonius, the struggler against the Spirit, /

And condemned Nestorius, Eutychius, Dióscorus, Sabellius and Severus. /

Entreat that we be delivered from their spiritual delusions, ///

And that our lives be preserved chaste in the faith, we pray you.

**Now and ever..., Theotokion, in Tone 3: (the Resurrection Theotokion from the Aposticha)**

**B**y the will of the Father /

Thou hast conceived of the Holy Spirit without seed the Son of God /

Who, begotten of the Father /

Had His being without mother before the world began. /

He was born for our sakes in the flesh of thee without a father /

And thou hast fed Him as an infant with thy milk. /

Do not cease entreating Him ///

To deliver our souls from danger.

**The Aposticha from the Octoechos, and then:**

**Glory..., in Tone 4:**

Let us celebrate the memory of the God-bearing fathers. /  
Who came to Nicæa from every part of the world. /  
Righteously, they overthrew the godless teachings of Arius. /  
Separating him from the unity of the Universal Church. /  
They taught everyone how to profess their faith in the Son of God: /  
He is Consubstantial and Co-eternal with the Unoriginate Father. /  
They proclaimed this with precision in the Creed, our Symbol of Faith.  
We faithfully follow their divine doctrines. /  
We worship the Son and the Holy Spirit as equal to the Father, ///  
The Trinity One in Essence, One in Godhead.

**Now and ever..., Theotokion, in the same Tone:**

**L**ook down, O all-pure Virgin /  
Upon the supplications of thy servants; /  
Thou dost crush the savage assaults that beset us, /  
And dost calm all our distress, /  
Thou art the only steadfast support that we know. /  
Suffer us not, O our Lady, to be put to shame, /  
We who have found an intercessor in thee and who call upon thee /  
Speedily hearken to the entreaties of those who cry to thee in faith: /  
Rejoice, O our Lady, thou help and joy, ///  
Protection and salvation of our souls.

**At the Blessing of the Loaves, the Troparion:** Rejoice, O Virgin Theotokos...  
(twice) and,

**The Troparion of the Fathers, in Tone 8:**

**M**ost glorious art thou, O Christ our God! /  
Thou hast established the Holy Fathers as lights on the earth! /  
Through them Thou hast guided us to the True Faith! ///  
O greatly-compassionate One, glory to Thee!

**Matins**

— incomplete as of 2/2013

**After God is the Lord, the Tropar of the Resurrection (twice), Glory..., the Fathers;** Now and ever...,

**Resurrection Theotokion, in Tone 8:**

Thou wast born of a Virgin for our sake, O Good One /  
Thou didst endure crucifixion and didst destroy death by death. /  
As God thou didst reveal the Resurrection. /  
Despise not the work of Thy hands, but reveal Thy love for man, O Merciful One /  
Accept the prayers of Thy Mother, the Theotokos, for us ///  
And save Thy despairing people, O our Savior.

**After the Kathismas, the Sessional Hymns are from the Octoechos.**

**The Canon**

**The Canon of the Resurrection, with 4 Troparia and the Irmos, that of the Theotokos, with 2 Troparia, and that of the Fathers, with 6 Troparia, in Tone 8,**

*the composition of Germanus,  
— incomplete as of 6/2013*

**The Kontakion of the Fathers, in Tone 8:**

The apostles' preaching and the father's doctrines have established one Faith for the Church /  
Adorned with the robe of Truth, woven from heavenly theology, ///  
It defines and glorifies the great mystery of Orthodoxy.

**The Exapostilarion of the Resurrection, then:**

**Glory..., of the Fathers:**

**C**elebrating today the memory of the divine fathers, we beseech Thee through their prayers, O most compassionate One: deliver Thy people, O Lord, from the harm of all heresy, and vouchsafe that all may glorify the Father, the Word and the All-holy Spirit.

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

**R**ejoice, O palace of God! Rejoice, O mountain covered in shadow! Rejoice, O bush unharmed by fire! Rejoice, O throne of glory! Rejoice, O banquet table divine! Rejoice, O golden candlestick! Rejoice, O most radiant lamp! Rejoice, O Mary, Virgin and Mother, thou praise of heaven!

**At the Praises, 4 stichera of the Resurrection, and**

**4 of the Fathers, in Tone 6: *To the melody, "Having set all aside...."***

**H**aving gathered together all those of spiritual eloquence, /  
And having examined together, by the Divine Spirit, /  
The precious fathers traced out by means of divine writing /  
The precious and heavenly Symbol of the Faith. /  
In it, most clearly, they the truly divinely-wise, most-rich and glorious fathers /  
Teach of her who gave birth to the Co-eternal Word, /  
Of One essence with the Father, ///  
Clearly following the teaching of the apostles. *(twice)*

*Verse:* Blessèd art Thou, O Lord God of our fathers and praised and glorified  
is Thy name forever!

**H**aving received the all-wise radiance of the Spirit, /  
With supernatural words and concise speech, in a divinely-inspired way /  
As preachers of Christ and defenders of divine Gospel teachings, /  
The holy fathers announced pious traditions, /  
Having received clearly the revelation of these from above,  
And having been enlightened ///  
They expounded the divinely-taught Faith.

*Verse:* Gather to Me, my venerable ones, who made a covenant with Me by  
sacrifice.

**A**ll those with pastoral wisdom having gathered, /  
And being most-righteously enraged, /  
Drove away from the fullness of the Church the ravening wolves, /  
And having spewed them out by the sting of the Spirit; /  
Those fell as if to death, being incurably sickened. /  
Thus the divine shepherds did this, ///  
As truest servants of Christ and most sacred masters of divine preaching.

**Glory..., in Tone 8: *(by George of Nicomedia)***

**T**he choir of holy fathers, /  
Having assembled from the ends of the universe, /  
Taught the Father, Son and Holy Spirit, /  
One in essence and nature, /  
And clearly gave the Church the mystery of theology. /  
Praising them with faith, we bless them saying: /  
O godly regiment of divinely-speaking warriors of the arry of the Lord, /

Bright luminaries of the spiritual firmament, /  
Myrrh-scented blossoms of paradise, /  
All-golden mouths of the Word, praise of Nicæa and adornment of the universe, ///  
Earnestly pray for our souls.

**Now and ever..., as usual:** “Thou art most-blessèd...”

**Great Doxology. The Troparion of the Resurrection, usual Litanies and the Dismissal.**

### **Liturgy**

**At the Beatitudes, 10 Troparia: 6 of the Resurrection; 4 of the Fathers from the Ode 3 of the Canon of the Saints.**

**The Troparia of the Resurrection and the Fathers:** Most glorious art thou, O Christ our God...; **Kontakia of the Resurrection; Glory...,** The apostles’ preaching and the father’s doctrines...; **Now and ever..., of the Church, if of Theotokos; if not:** Steadfast protectress of Christians....

**The Prokeimena: For the Sunday and that of the Fathers, Tone 4:** Blessèd art Thou, O Lord God of our fathers and praised and praised and glorified is Thy name forever!

**The Epistles: For the Sunday and for the Fathers: (334) Hebrews 13:7-16**

**The Alleluias: For the Sunday and of the Fathers, Tone 1:** The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

**The Gospels: For the Sunday and for the Fathers: (56) John 17:1-13**

**The Communion Hymn:** Praise the Lord from the heavens.... Rejoice in the Lord, O ye righteous! Praise befits the just! Alleluia!...