21st Sunday after Pentecost / Tone 4 / The Holy Fathers of the Seventh Ecumenical Council

At Lord, I Have Cried:

(Following is all the text for pages 29 and the top half of page 31. You do not need to flip between the sheet and the book)

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

Bowing down unceasingly before Thy life-giving Cross, O Christ God, / We glorify Thy Resurrection on the third day, / For thereby Thou hast restored corrupted human nature, O Almighty, / And hast renewed for us the ascent of the heavens, / In that Thou alone art good and lovest mankind.

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

Thou hast loosed the penalty for the disobedience commited throug the tree, O Saviour, / Having been nailed of Thine own will to the tree of the Cross;/ And having descended into hades, O Mighty one, / As God Thou didst break asunder the bond of death./ Wherefore, we worship Thy Resurrection from the dead crying out with joy: / 'O Lord Almighty, glory be to Thee!'

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

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Thou didst break down the gates of hades, O Lord, / And didst destroy the kingdom of death;/ And Thou didst free the human race from corruption, / Granting life, incorruption and great mercy to the world.

Stichos: Let Thine ears be attentive, / to the voice of my supplication.

Come O ye peoples, /

Let us hymn the Savior's Rising on the third day, / Whereby we have been delivered from the unbreakable bonds of hades / And have all received incorruption and life crying out: / 'O Thou Who alone lovest mankind,/ Who was crucified, buried, and hast risen,/ Save us by Thy Resurrection.'

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

The Patriarch Germanus the New, / taking the honored councils of the fathers, / brought them together in one single canon, / recording and holding their dogmas; / and these valorous intercessors for salvation / doth he present to the Lord, // and to the flock and its pastors.

Stichos: 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.

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The Patriarch Germanus the New, / taking the honored councils of the fathers, / brought them together in one single canon, / recording and holding their dogmas; / and these valorous intercessors for salvation / doth he present to the Lord, // and to the flock and its pastors.

Stichos: From the morning watch until night, from the morning watch, / Let Israel hope in the Lord.

The Scriptures of the Law / appointed the honored number seven for the Hebrew children, / who wait in shadow and serve it; / whilst the fathers who, at the command of God / Who created all that exists in six days and blessed the seventh, / met at the sevenfold Councils, // have made it most honorable.

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

O thrice-blessed fathers! / From things that are real, / unto all have ye clearly taught the Trinity, / Who is the Cause of the world's creation; / for, being like the four elements, / and having set down the three and four councils / and been shown to be vindicators of Orthodox discourse, / ye have made clear the doctrine of the Trinity, // Who hath created these things and fashioned the world.

Stichos: O praise the Lord, all ye nations; / Praise Him all ye peoples.

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A single bending of the greatly renowned Prophet Elisha / over the prone son of the woman who had rendered him service / was sufficient to breathe life into him; / yet he returned and bent over him seven times, / proclaiming beforehand, as a seer of things to come, your Councils, / whereby ye have brought to life the incarnation of God the Word, // slaying Arius and them that labored with him.
Stichos: For He hath made His mercy to prevail over us, / And the truth of the Lord abideth forever.

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

Glory … Tone 6:

Tone 6: Let 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.

Both now …Tone 4:

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Dogmatic Theotokion

The prophet David, the forefather of God, / For thy sake gave voice beforehand in psalmody concerning thee, / Unto Him, Who in thee accomplished mighty works:/ The Queen stood at thy rigth hand./ For God, Whose good pleasure it was to become incarnate of thee without father,/ Showed thee, His Mother, to be the mediatress of life,/ That He might renew His image which had become corrupt through the passions. / And having found the sheep which had strayed among the mountains and become lost, / He taketh it upon His shoulders and bringeth it to His Father;/ And Christ, Who is possessed of great and rich mercy,/ In accordance with His will, uniteth it with the the hosts of heaven,/ And saveth the world, O Theotokos.

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The prokimenon for Vespers:

Deacon: Let us attend!

Priest: Peace be unto all!

Deacon: Wisdom! Let us attend!

On Saturday evenings, in tone 6:

Reader: The Lord is King, He is clothed with majesty.

Deacon: Wisdom.

Reader: The Reading is from the Deuteronomy:

Deacon: Let us attend.

Deuteronomy:

Reader: 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 Chedorlaomer, 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 delivered thine enemies into thy power.” And Abram gave him the tithe of all. **Continued on next page.**

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Reader: The Reading is from the Deuteronomy:

Deacon: Let us attend.

Deuteronomy:

Reader: 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 labor, 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 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 judgment, thou shalt judge small and great equally; ye shall not shrink from before the person of a man; for the judgment is God's.”

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Deacon: Wisdom.

Reader: The Reading is from the Deuteronomy:

Deacon: Let us attend.

Deuteronomy

Reader: 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 judgment 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.”

Aposticha

The Resurrection Aposticha, tone 4: Having ascended the Cross, O Lord, / Thou didst destroy the ancestral curse, / And descending into hades Thou didst free the prisoners of ages past, / granting incorruption to the human race./ Wherefore, chanting, / we glorify Thy life-creating and saving Resurrection.

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

Suspended on the tree, O Thou Who alone art powerful, / Thou didst shake all creation; / And laid in a tomb, Thou didst raise up those who lived in the graves, / Granting incorruption and life to the human race. / Wherefore, chanting, / We glorify Thine arising on the third day.

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

Iniquitous men, having given Thee over to Pilate, O Christ, / Condemned Thee to be crucified, / Showing themselves ungrateful for Thy benefactions, / And Thou didst of Thine own will endure burial / And didst rise of Thine own accord, as God, on the third day / Granting us never-ending life and great mercy.

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

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The women, arriving at the tomb in tears, sought Thee; / And finding Thee not, they said, lamenting and crying out with weeping:/ Woe to us, O our Saviour, Thou King of all! / How is it that Thou hast been stolen? / What place holdeth Thy life-bearing Body? / And an angel answered them: / Weep not, he said,/ But going forth, proclaim that the Lord hath risen, / Granting us joy, in that He alone is compassionate!

Glory … Tone 4

Tone 4: This day let us, the assemblies of the Orthodox, / faithfully acting in accordance with piety, / celebrate the prayerful memory of the Godbearing 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.

Both now ...

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Theotokion, Tone 4 Mercifully regard the supplications of thy servants, / O all-immaculate one, / quelling the cruel uprisings of the demons against us, / delivering us from every sorrow; / for thee alone do we have as a steadfast and sure confirmation, / and having acquired Thine intercession; / let not us who call upon thee be put to shame, / O Sovereign Lady. / Hasten thou to answer the entreaties of those who cry out to thee with faith: / Rejoice, thou help, joy and protection of all, / and the salvation of our souls!

Troparion & Theotokian of the Day

Resurrectional troparion:

Having learned the joyful proclamation of the Resurrection from the angel, / and having cast off the ancestral condemnation, / the women disciples of the Lord spake to the apostles exultantly: / 'Death is despoiled and Christ God is risen, / Granting to the world great mercy'.

Glory … Tone 8

Troparion of 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.

Both now ...

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Theotokion, same tone 8: O Good One, Who for our sake wast born of the Virgin / And, having endured crucifixion, cast down death by death, / And as God revealed the resurrection: / Disdain not that which Thou hast fashioned with Thine own hand. / Show forth Thy love for mankind, O Merciful One; / Accept the Theotokos who gave Thee birth and prayeth for us, / And save Thy despairing people, O our Savior!