

The Sunday which occurs closest to the 11th of October



Commemoration of the Holy Fathers of the Seventh Œcumenical Council (found in the Menaion on the 11th Day of October).

Should the 11th Day fall on a Sunday itself, the service to the holy fathers is sung on that day. If it falls on a Monday, Tuesday or Wednesday, the service is transferred to the preceding Sunday; if on a Thursday, Friday or Saturday, then, to the following Sunday, October 17th.

The service of any coinciding saint is transferred to whenever the Rector wishes.

At the Small Evening Service on Saturday, the stikhera to the Resurrection and the Theotokos, as usual.

Great Evening Service

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

At “Lord, I call...,” 10 stikhera. 4 stikhera to the Resurrection and the following to the Fathers:

6 stikhera, in Tone 6: *Special Melody, “The despairing...”*

The precious councils of the fathers, /
Which assembled at different times /
Were gathered together into one union under the canon by Patriarch Germanus the New, /
Who codified them together and preserved their dogmas. /
And so he offered the fathers as intercessors, /
Vigilant of salvation, to the Lord, ///
As shepherds of the flock. *(Twice)*

The Book of the Law exalted the precious Seventh Day /
For the children of the Hebrews who dwelt in its shadow and served it. /
The fathers, having come together at the seven councils at the inspiration of God /
Who completed His work in six days and blessed the seventh, ///
Made it more honorable, having expounded the boundaries of the Faith,

Clearly you gave to all, O thrice-blessèd fathers /
To know the Trinity, the Cause of all being in the world. /
For with mystical words, having called three and then four councils, /
You were shown to be champions of the Orthodox Word, ///
Having explained the Trinity Who created the four elements and made the world.

It would have been sufficient for Elisha the Prophet, /
To bend down once and breathe life into the dead son of the servant, /

But he inclined and kneeled seven times, /
Prophesying as a seer your councils, /
By which the destruction of the dogmas of the Divine Word was reversed, ///
After Arius and his companions were overturned.

By whom. O Savior, /
Was thy seamless garment torn? /
Who had challenged the unity of the Triune Godhead? /
It was Arius for he denied that Thou art equal to the Father. /
He taught Nestorius to deny the Theotokos, /
But the council of Nicæa proclaimed Thee as Son of God, ///
Co-enthroned with the Father and the Spirit.

Glory..., in Tone 6: (Usual melody)

Let us praise today the mystical trumpets of the Spirit, /
The God-bearing Fathers: /
They stand in the midst of the Church, singing the harmony of theology: /
Praising the changeless Trinity, /
One in Essence and Undivided, /
They threw down the errors of Arius and upheld the Orthodox Faith! ///
Now they ever entreat the Lord to have mercy on 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)

^{14:14}**N**ow 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. ¹⁵He and his servants attacked them by night and struck them and pursued them as far as Hobah, north of Damascus. ¹⁶And he recovered all the cavalry of Sodom. He also recovered his brother Lot, Lot's possessions and the women and the people. ¹⁷Now 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. ¹⁸And Melchizedek the king of Salem brought loaves of bread and wine. Now he was the priest of God Most High. ¹⁹And he blessed Abram and said, "Blessèd is Abram of God Most High, who created heaven and earth. ²⁰And 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: ^{1:8}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. ⁹[And] at that time I spoke to you, saying: `I am not able to lead you alone; ¹⁰the Lord our God hath numbered you, and behold, you are this day as the stars of heaven, *in* multitude. ¹¹May 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.

¹⁵So 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. ¹⁶And 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. ¹⁷There 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)

In those days Moses spoke to the children of Israel: ^{10:14}Behold, the Heaven belongeth to the Lord thy God, and the Heaven of heavens, and the earth and all things that are therein. ¹⁵And 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. ¹⁶Circumcise, therefore the foreskin of your heart, and stiffen your neck no more. ¹⁷For 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. ¹⁸He executeth judgment for the fatherless and the widow, and loveth the stranger, and giveth him bread and clothing. ¹⁹Love ye, therefore, the stranger, for you were strangers in the land of Egypt. ²⁰Thou shalt fear the Lord thy God, and serve Him alone; and unto Him shalt thou cleave, and swear by His Name. ²¹He 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 stikhera of the Temple, and then:

Glory... Tone 3: (Usual melody)

O holy fathers, /

You are renowned for preserving the apostolic traduitions. /

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

And that our lives be preserved chaste in the faith.

Now and ever... Theotokion (Resurrection Theotokion from the Apostikha), Tone 3:

By 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 Apostikha from the Octoechos, and then:

Glory..., Tone 4:

Let us celebrate the memory of the God-bearing fathers. /
Who came to Nicæa from every part of the world. /
They righteously 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:

Look 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 for the Fathers, in Tone 8:

Most 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!

Morning Service

At God is the Lord, the Troparion for the Resurrection (Twice), Glory..., **Fathers;** Now and ever...,

Resurrection Theotokion, 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.

The Kathisma (Sedalen) hymns from the Octoechos.

The Canon

The canon for the Resurrection, with 4 troparia including the irmos; that of the Theotokos with two 2 troparia, and that of the fathers, with 6 troparia, in Tone 8, with the acrostic: “*We praise the seventh assembly of the blessed,*” by Germanus:

... incomplete as of 10/2013

The Kontakion for the Fathers, in Tone 6:

The Son, having shone ineffably from the Father, /
Having two natures was born of a woman. /
We do not reject His image when we gaze upon it, /
But piously representing it, we honor it with faith. /
Therefore the Church, having the True Faith, ///
Kisses the icon of the incarnation of Christ.

Exapostilarion (Svetilen): to the Resurrection.

Glory..., to the Fathers: Special melody “Through the Spirit in the sanctuary....”

The divinely-wise fathers gathered at the Seventh Council, bring their fervent prayer before the Trinity, that we, who praise their assembly, be delivered from every heresy and eternal damnation, but rather, be granted the Kingdom of heaven.

Now and ever..., Theotokion:

Through the prayers of Thy most-pure Mother, and the holy fathers who gathered at the seven councils, confirm Thy Church, strengthen the Faith and make us all partakers of paradise when Thou returnest to earth to judge all Creation.

(Note: the Theotokion of the Exapostilarion to the Resurrection is replaced by that of the Fathers'.)

At the Praises, 4 stikhera to the Resurrection, and four to the Fathers, in Tone 6: Special melody: "Having set all aside...."

Having 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 Faith.
In it, most-clearly, they, the truly divine-wise, most-rich and glorified fathers, /
Teach 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!

Having received the all-wise radiance of the Holy 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.

All 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)

The 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, /
Unshakeable pillars of the mystical Zion, /
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....”

The Great Doxology, the Troparion for the Resurrection, usual litanies and the Dismissal

Liturgy

At the Beatitudes, 10 Troparia: 6 for the Resurrection; 4 for the Fathers from Ode 3 of the canon to the Saints.

The Troparion for the Resurrection and:

The Troparion for the Fathers, in Tone 8:

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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!

The Kontakion for the Resurrection;

Glory..., the Kontakion for the Fathers, in Tone 6:

The Son, having shone ineffably from the Father, /
Having two natures was born of a woman. /
We do not reject His image when we gaze upon it, /
But piously representing it, we honor it with faith. /
Therefore the Church, having the Tru^e Faith, ///
Kisses the icon of the incarn^ation of Christ.

Now and ever..., for the Church, if of Theotokos; if not: Steadfast protectress....

The Prokeimena: For the Sunday and for the Fathers, Tone 4: Blessed art Thou, O Lord God of our fathers and praised and glorified is Thy Name for ever!

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!