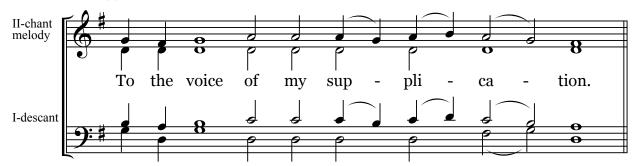
# Sunday of the Fathers of the 1st Council Vespers

After the Beginning Psalm (103) and the Great Litany, we chant the 1st Kathisma "Blessed is the Man".

On "Lord I have cried...", 10 stichera: 3 of the Resurrection (from the Octoechos) in Tone 6; 3 of the Ascension, in Tone 4; and 4 of the Fathers in Tone 6—

## Stichera of the Ascension

## (7) Reader: In the 4th Tone— Let Thine ears be attentive



The Lord ascended into heaven, /

that He might send the Comforter to the world. /

The heavens prepared His throne; /

the  $\overline{\text{clouds}}$  His ascent. /

The angels marvelled, beholding a Man more exalted than they. /

The Father awaiteth the Co-eternal One Whom He had in His bosom; /

and the Holy Spirit commandeth all His angels: /

Lift up, your gates, O ye princes! /

All the nations  $\overline{\text{clap}}$  their hands, //

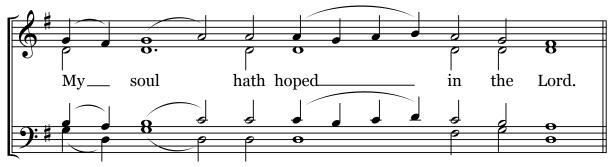
for Christ hath gone up to where He was before.

(6) Reader: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?



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

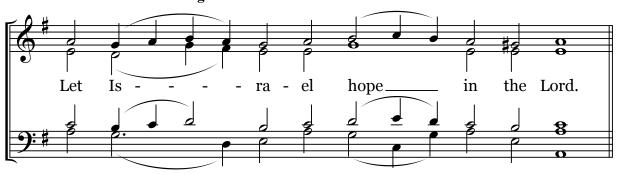
(5) Reader: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word,



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

## Stichera of the Fathers

# (4) *Reader:* In the 6th Tone— From the morning watch until night, from the morning watch



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, /

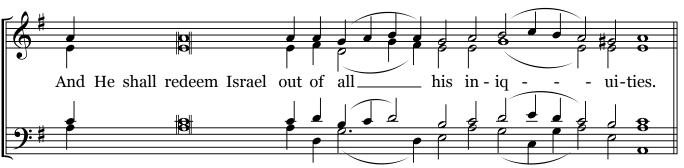
laying up for himself fuel for the everlasting fire. /

But the Council in Nicea /

proclaimed Thee to be the Son of God, //

Who art equally enthroned with the  $\overline{\text{Fa}}$ ther and the  $\overline{\text{Spi}}$ rit.

(3) Reader: For with the Lord there is mercy, and with Him is plenteous redemption;



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 Nicea proclaimed Thee to be the Son of God, //

Who art equally enthroned with the Father and the Spirit.

## (2) Reader: O praise the Lord, all ye nations;



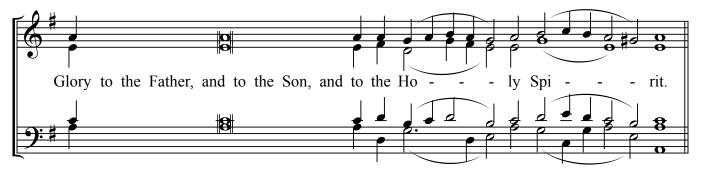
Arius, who hated to see the Light, /
falleth into the pit of sin, /
and his bowels are rent asunder by the hook of God /
so that they violently rendered up his being and soul, /
for he was another Judas in character and image. /
But the Council in Nicea proclaimed Thee to be the Son of God, /
Who art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

(1) Reader: For He hath made His mercy to prevail over us,



The mindless Arius divided the single dominion / of the all-holy Trinity / into three iniquitious and unconjoined Beings; / wherefore, the God-bearing fathers who assembled with diligence, / aflame with zeal like Elijah the Tishbite, as the Spirit commanded / cut down with the sword of the Spirit, // the blasphemer who taught shameful things.

Reader: Glory, in the same tone.



Let us praise the God-bearing fathers, /
the mystical clarions of the Spirit, /
which sound forth in the midst of the Church /
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, ... the Dogmatic Theotokion in the same tone.