

SUNDAY, OCTOBER 10

TONE 7

16th Sunday after Pentecost (3rd of Luke)

Commemoration of the Holy Fathers of the 7th Ecumenical Council

"Lord I Call..." Tone 7

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

V. (10) *Bring my soul out of prison, that I may give thanks to Your Name!*

V. (9) *The righteous will surround me; for You will deal bountifully with me.*

Tone 7 *(for the Resurrection)*

Come, let us rejoice in the Lord,

Who destroyed the dominion of death!

Let us sing to Him with the bodiless hosts,

for He enlightened the race of man!//

O our Maker and Savior, glory to You!

V. (8) *Out of the depths I cry to You, O Lord. Lord, hear my voice!*

You endured the Cross and burial for our sake.

By Your death, You destroyed death as God.

We fall down before Your Resurrection on the third day,//

O Savior, glory to You!

V. (7) *Let Your ears be attentive to the voice of my supplications!*

When the Apostles beheld the Resurrection of the Maker,

they were amazed and sang the angelic praise.

This is the glory of the Church.

This is the richness of the Kingdom.//

O Lord, crucified for our sake, glory to You!

V. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

(*Resurrection stichera by Anatolius*)

You were held by lawless men, O Christ,
but to me, You are God, and I am not ashamed.
You were smitten on the cheek, but I do not deny You.
You were nailed to the Cross and I do not conceal it,
for I glory in Your Resurrection: Your death is my life.//
O Almighty Lord and Lover of man, glory to You!

V. (5) For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.

Tone 6 (for the Fathers) (Despairing for her life)

The seven honorable councils of the Fathers, held at various times,
were brought together under one canon in good order
by Patriarch Germanus the New.

He established and recorded their teachings;
he also presented these Fathers to the Lord
as watchful intercessors for our salvation,//
and as fellow-shepherds of the fold.

V. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!

The book of the Law instructed the sons of Israel
that the seventh day was to be honored,
and they devoted themselves to a shadow and reverenced it.
But, O Fathers, who came together in the Seventh Council,
at the behest of God,
Who fashioned the universe in six days and blessed the seventh day,//
you have made the seventh more honorable by laying down a definition of the
Faith.

V. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

You have enabled all men, O thrice-blessed Fathers,
to come to the knowledge of the Trinity
as the Cause of the world's generation;
for by your mystical reasoning
you established three and four Councils,
and you appeared as champions of Orthodoxy,
for you showed that, while there are four elements,//
it is the Trinity Who created them and made the world.

V. (2) Praise the Lord, all nations! Praise Him, all peoples!

It would have been enough for Elisha the Prophet
to have bent down only once to give life to the dead son of the woman;
but he knelt and bent seven times.
And in his foresight he prophesied your gathering,
by which you breathed life into the slaying of God the Word,//
by putting to death Arius and his profane companions.

V. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

In your wisdom, O venerable Fathers,
you mended the garment of Christ, rent by howling dogs;
for you could not bear looking upon the nakedness of His Body,
but as Shem and Japheth of old who hid their father's nakedness,
you put to shame that slayer of his father, the wretched Arius,//
and those who foolishly follow his teachings.

Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 6 (for the Fathers)

Today let us praise the mystical trumpets of the Spirit,
the God-bearing Fathers,
who stand in the midst of the Church, singing true theology,
praising the changeless Trinity!
They laid low the errors of Arius
and upheld the Orthodox Faith.//
They always entreat the Lord to have mercy on our souls.

now and ever, and unto ages of ages. Amen.

Tone 7 (*Theotokion – Dogmatikon*)

No tongue can speak of your wonderful childbearing,
for the order of nature was overruled by God.
You were revealed to be a Mother above nature,
for you remained a Virgin beyond reason and understanding.
Your conception was most glorious, O Theotokos!
The manner of your giving birth was ineffable, O Virgin!
Knowing you to be the Mother of God,
devoutly we pray to you://
“Beseech Him to save our souls!”

Old Testament Readings (Fathers)

Genesis 14:14-20
Deuteronomy 1:8-11, 15-17
Deuteronomy 10:14-21

Aposticha

Tone 7 (*for the Resurrection*)

As the Savior of the world You arose from the tomb.
As God You resurrected the race of man with Your flesh.//
O Lord, glory to You!

V. *The Lord is King; He is robed in majesty!*

Come, let us worship the One Who rose from the dead,
and enlightened all creation!
By His death, He saved us from the torments of hell.//
By His Resurrection He has granted us eternal life and great mercy.

V. *For He has established the world, so that it shall never be moved.*

You descended into hell, capturing death, O Christ.
In three days You arose again,
resurrecting us who glorify Your Resurrection.//
O Lord and Lover of man.

V. *Holiness befits Your house, O Lord, forevermore!*

When You were placed in the tomb as one asleep,
the sight was great and awesome.
But when You rose on the third day as almighty God,
You resurrected Adam with Yourself.//
Glory to Your Resurrection, only Lover of man!

Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 4 (*for the Fathers*)

Today we, the Orthodox, celebrate the annual memory
of the God-bearing Fathers who assembled in Nicea.
They laid low the godless doctrines of Arius,
driving him from the unity of the Catholic Church,
and teaching us how to confess the consubstantial and co-eternal Son of God.
They expressed this clearly in the Symbol of Faith,
and we follow their divine doctrines,
believing in and serving the Son with the Father and the all-Holy Spirit,//
the consubstantial Trinity and one Divinity.

now and ever, and unto ages of ages. Amen.

Tone 4 (*Theotokion*)

Look on the entreaties of your servants, O Blameless One!
Stop all the terrible attacks against us,
freeing us from every affliction,
for we have only you as our sure and firm anchor!
Do not let us be put to shame, O Lady,
for we call on you for our intercession!
Hasten to pray for those who call in faith:
“Rejoice, O Lady, Help of all://
the Joy and Shelter and Salvation of our souls!”

(at Great Vespers)

Tone 7 Troparion (Resurrection)

By Your Cross You destroyed death.
To the thief You opened Paradise.
For the Myrrhbearers You changed weeping into joy.
And You commanded Your disciples, O Christ God,
to proclaim that You are risen,//
granting the world great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit,

Tone 8 Troparion (Fathers)

You are most glorious, O Christ our God!
You have established the Holy Fathers as lights on the earth.
Through them You have guided us to the true Faith.//
O greatly compassionate One, glory to You!

now and ever, and unto ages of ages. Amen.

Tone 8 Resurrectional Dismissal Theotokion

For our sake You were born of the Virgin
and endured crucifixion, O Good One, destroying death by death.
Revealing the Resurrection as God, do not despise the work of Your hand!
Reveal Your love for man, O Merciful One, and accept the Theotokos praying for
us,//
and save the despairing people, O our Savior!

(at the Divine Liturgy)

Tone 7 Troparion (*Resurrection*)

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For the Myrrhbearers You changed weeping into joy.
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O greatly compassionate One, glory to You!

Tone 7 Kontakion (*Resurrection*)

The dominion of death can no longer hold men captive,
for Christ descended, shattering and destroying its powers.
Hell is bound, while the Prophets rejoice and cry:
“The Savior has come to those in faith; //
enter, you faithful, into the Resurrection!”

Tone 6 Kontakion (*Fathers*)

The Son Who shone forth from the Father
was ineffably born, two-fold in nature, of a woman.
Having beheld Him, we do not deny the image of His form,
but depict it piously and revere it faithfully.
Thus, keeping the True Faith, //
the Church venerates the icon of Christ Incarnate.

Tone 7 Prokeimenon (*Resurrection*)

The Lord shall give strength to His people. / The Lord shall bless His people
with peace. (*Ps. 28:11*)

V. *Offer to the Lord, O you sons of God! Offer young rams to the Lord!* (*Ps. 28:1a*)

Tone 4 Prokeimenon (*Song of the Three Holy Children*)

Blessed are You, O Lord God of our fathers, / and praised and glorified is
Your Name forever! (*Song of the Three Holy Children, v. 3*)

Epistle
(181) 2 Corinthians 6:1-10
(334) Hebrews 13:7-16 (*Fathers*)

Tone 7

Alleluia, Alleluia, Alleluia!

V. *It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.* (*Ps. 91:1*)

V. *To declare Your mercy in the morning, and Your truth by night.* (*Ps. 91:2a*)

Tone 1

V. *The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.* (*Ps. 49:1*)

Gospel
(30) Luke 7:11-16
(56) John 17:1-13 (*Fathers*)

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)

Rejoice in the Lord, O you righteous; praise befits the just! (*Ps. 32:1*)

Alleluia, Alleluia, Alleluia!

In addition to translations from the Department of Liturgical Music and Translations, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon's Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon's Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Father Benedict Churchill, Isaac Lambertson, St. Vladimir's Seminary, and Holy Transfiguration Monastery, among others.