

SEVENTH SUNDAY OF PASCHA
AFTER-FEAST OF THE ASCENSION
SUNDAY OF THE HOLY FATHERS OF THE FIRST ECUMENICAL
COUNCIL
AT VESPERS

On “Lord I have cried ...,” 10 Stichera, 3 from the Oktoechos, in Tone VI:

Verse: Bring my soul out of prison * that I may confess Thy name.

Victorious over Hades, O Christ, * Thou didst ascend the Cross * that Thou mightest raise up with Thyself * those who sat in the darkness of death; * free among the dead, * Thou didst pour forth life from Thine own light. ** O All-powerful Savior, have mercy on us.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Today Christ, having trampled on death, * hath arisen as He foretold, * granting joy to the world, * that we may all cry aloud the hymn and say: * O Source of life, O unapproachable light, * O All-powerful Savior, ** have mercy on us.

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Where shall we sinners escape Thee, O Lord, * who art present in all creation? * In heaven? Thou dwellest there. * In Hades? There Thou didst trample on death. * In the depths of the sea? Thy hand is also there O Master. * To Thee we flee and falling down before Thee we implore: ** O Lord risen from the dead, have mercy on us.

Then 3 Stichera from the Feast of the Ascension, in Tone VI:

Verse: Let Thine ears be attentive * to the voice of my supplication.

The Lord was taken up into the Heavens * that He might send the Comforter unto the world. * The Heavens made ready His throne, and the clouds His Ascension. * The Angels marvel as they see a man more exalted than they. * The Father receiveth Him Whom He had with Him eternally in His bosom. * The Holy Spirit commandeth all His Angels: * Lift up your gates, O ye princes. * All ye nations, clap your hands; ** Christ hath ascended whither He was before.

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

O Lord, the Cherubim were amazed at Thine Ascension, * when they beheld Thee, O God, Who sittest on them, * ascending upon the clouds. * And we glorify Thee, for Thy mercy is good. ** Glory be to Thee.

Verse: 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.

Having beheld Thine ascents on the holy mountains, O Christ, * Thou effulgence of the Father's glory, * we praise the radiant likeness of thy countenance. * We worship Thy passion, * we honor Thy Resurrection, * and we glorify Thy glorious Ascension. ** Have mercy on us.

And 4 Stichera of the Holy Fathers, in Tone VI:

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

Before the morning star * from the womb Thou wast begotten from the Father * motherless before the ages, * though Arius held Thou wast created and thus not God, * boldly and mindlessly identifying thee, the Creator, * with things created, * thus storing up fuel for the eternal fire. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, ** art truly the Son of God, * one in rank with the Father and the Spirit.

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

O My Savior, Who hath rent Thy raiment? * Thou didst say: It was Arius who hath cut asunder the Trinity's headship, * which is one in rank and honour, * disputing that Thou art One of the Most Holy Trinity; * thereby teaching Nestorius the godless one * to not say Theotokos. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, * art truly the Son of God, ** one in rank with the Father and the Spirit.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Keeping his eyes shut, that he might not see light, * Arius fell headlong into the deep pit of sin. * His bowels were rent asunder by a divine hook, * such that he violently gave up all his substance and his soul * and in this manner became another Judas, * through his most evil purpose and disposition. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, * art truly the Son of God, ** one in rank with the Father and the Spirit.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Mindless, foolish Arius * once divided the all-holy Trinity's sole dominion * thus making three essences, * dissimilar and foreign. * Hence, the God-bearing Fathers fervently gathered together, * burning with zeal like Elias the Tishbite, * cutting down with the sharp sword of the Holy Spirit * the vile blasphemer, who taught blasphemous doctrines, ** as thus the Spirit revealed unto them.

Glory ..., in Tone VI

Let us acclaim today * those mystical trumpets of the Spirit, * the God-bearing Fathers, who, in the midst of the Church, * sang a harmonious song of theology, * teaching that the Trinity is one, unchanging in essence and Godhead; * they are the refuters of Arius, * and the foremost warriors of the Orthodox. ** And they ever intercede with the Lord that our souls find mercy.

Now & ever ..., in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and all-blessed one, ** that our souls find mercy!

After the Entrance, and "O Joyous Light ...,"

Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse: The Lord is clothed with strength and He hath girt Himself.

Verse: For He established the universe which shall not be shaken.

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

The Three Scriptural Lessons:

A READING FROM THE BOOK OF GENESIS (14:14-20)

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the

people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand.

A READING FROM THE BOOK OF DEUTERONOMY (1:8-11, 15-17)

In those days Moses said unto the sons of Israel: Behold, I have set the land before you, go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. And I spake unto you at that time, saying, I am not able to bear you myself alone: The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you!) So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.

A READING FROM THE BOOK OF DEUTERONOMY (10:14-21)

In those days Moses said unto the sons of Israel: Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His name. He is thy praise, and He is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

At Litiya: The Sticheron of the temple, then:

Tone I: As Thou didst ascend into the Heavens, * from whence Thou didst also descend, * leave us not orphaned, O Lord; * let Thy Spirit come, bringing peace unto the world; * show Thou unto the sons of mankind the works of Thy might, ** O Lord and Lover of mankind.

Glory ..., of the Fathers, in Tone III:

Ye have become exact keepers of the apostolic traditions, * O Holy Fathers; * for in setting forth in council the dogma of the consubstantiality * of the Holy Trinity in Orthodox fashion, * ye cast down the blasphemy of Arius. * Then, after censuring Macedonius, the enemy of the Holy Spirit, * ye condemned Nestorius, Eutyches, Dioscorus, * Sabellius, and Severus the headless one. * Wherefore we pray, make supplication on our behalf, that we be delivered from their error, ** and that our life be preserved blameless in the Faith.

Now & ever ..., of the Ascension, in Tone VII:

O Lord, when Thou didst fulfill the mystery of Thy dispensation, * Thou didst take Thy disciples and ascend the Mount of Olives; * and behold, Thou didst pass through the firmament of heaven. * O Thou Who for my sake didst become poor like unto me, * and Who didst ascend thither whence Thou wast not separated, ** send forth Thy most holy Spirit to enlighten our souls.

On the Aposticha, the Resurrection Stichera, in Tone VI:

Thy Resurrection O Christ our Savior, * The Angels in the heavens hymn; * grant also unto us who are here on earth ** to glorify Thee with pure hearts.

Verse: The Lord is King: He is clothed with majesty. * The Lord is clothed with strength and He hath girt Himself.

Thou as God all-powerful, hast smashed the gates of brass and shattered the bars of Hades, * and Thou hast raised the fallen human race. * Therefore with one accord we also cry out to Thee: ** O Lord, risen from the dead, glory be to Thee!

Verse: For He established the universe * which shall not be shaken.

Wishing to restore us from our ancient fall, * Christ wast nailed to a Cross and placed in a tomb. * The Myrrh-bearing Women, as they sought Him with tears, said, lamenting: * Alas, O Savior of all, how is it that Thou deigned to dwell in a tomb? * How is it, that Thou who willingly dwelt there, hast been stolen? * How is it that Thou hast been moved? * What place hath hidden Thy life-bearing body? * O Master, as Thou hast promised, * do Thou appear unto us, and bring to an end our grieving and our tears. * But as they lamented an Angel cried unto them saying: * End your lament! Go and tell the Apostles that the Lord hath risen, ** granting the world remission and great mercy.

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

Thou wast willingly crucified O Christ, * and by Thy burial Thou didst despoil death. * On the third day Thou didst rise as God in glory, ** granting the world everlasting life and Thy great mercy.

Glory ..., of the Fathers, in Tone IV:

O ye assemblies of the Orthodox, * let us celebrate today with faith and piety * the annual memorial of the God-bearing Fathers * who, in the illustrious city of Nicaea, * came together from the whole inhabited world. * For with pious mind they refuted the godless dogma of the grievous Arius, * and by synodal decree banished him from the Orthodox Catholic Church. * And they instructed all to openly confess the consubstantial and co-eternal Son of God, * Who existed before the ages. * This, in exactness and piety, did they set forth in the Symbol of Faith. * Wherefore, following their divine doctrines and believing with assurance, ** we worship, in One Godhead, the Father, Son and all-holy Spirit, the Trinity one in essence.

Now & ever ..., of the Ascension, in Tone IV:

O Lord, having fulfilled the mystery * that was hidden from before the ages and from all generations, * as Thou art good Thou didst come with Thy disciples to the Mount of Olives, * having together with Thyself her that gave birth * unto Thee, the Creator and Fashioner of all things; * for it was meet that she * who, as Thy Mother, suffered at Thy Passion more than all, * should also enjoy the surpassing joy * of the glorification of Thy flesh, O Master, * which we have attained by Thine Ascension to the Heavens, ** and we glorify Thy great mercy toward us.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

Troparion of the Fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. * O Most merciful One, glory be to Thee. **(Twice)**

Troparion of the Ascension, in Tone IV:

Thou hast ascended in glory, O Christ our God, * and gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God ** and Redeemer of the world. **(Once)**

Blessing of the loaves.

Blessed be the Name of the Lord ..., and the rest.

If a vigil is not served: The Resurrection Troparion, Glory ..., the Troparion for the Holy fathers, Now & ever ..., the Troparion for the Ascension.

AT MATINS:

On “God is The Lord ...,” the Resurrection Troparion, in Tone VI:

The Angelic Hosts were before Thy tomb, * the guards became as dead men, * and Mary stood in the sepulcher looking for Thy pure Body. * Thou didst despoil Hades, for Thou wast not tempted by it. * Thou didst come and meet the Virgin to give life. ** O Lord, Who didst rise from the dead, glory be to Thee. (Twice)

Glory..., Troparion of the Fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. * O Most merciful One, glory be to Thee!

Now & ever ..., Troparion of the Ascension, in Tone IV:

Thou hast ascended in glory, O Christ our God, * and gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God ** and Redeemer of the world.

After the 1st chanting of the Psalter (Kath. II), the Sessional Hymns of the Resurrection, in Tone VI:

While the tomb lay open and Hades lamented, * Mary, cried unto the Apostles who were in hiding saying: * “Come forth, ye workers of the vineyard, * proclaim unto the world the word of the Resurrection, * for the Lord is arisen, ** granting the world His great mercy!”

Verse: Arise, O Lord my God, let Thy hands be lifted on high; * forget not Thy paupers to the end.

Mary Magdalene stood by Thy tomb O Lord, * and mistaking Thee for the gardener, * weeping she cried aloud unto Thee: * “Where hast Thou hidden the Life eternal? * Where hast Thou placed Him who sitteth on the Cherubic Throne? * For those who were guarding Him have become as dead-men through fear. * Either give me my Lord or cry out with me: * O Thou who wast numbered among the dead and hast raised the dead, ** glory be to Thee!”

Glory ..., Now & ever ..., Theotokion:

Gideon hath foretold of thy conception, * and David hath revealed thine ineffable child-bearing, * O Theotokos; * for the Word descended like a dew upon the fleece of thy womb, * and thou O Virgin full of grace, * like unto a holy and fertile earth, ** budded forth without seed our salvation, Christ God.

After the 2nd chanting of the Psalter (Kath. III), the Sessional Hymns of the Resurrection, in Tone VI:

Life was laid in the tomb * and a seal was set upon the stone; * the soldiers stood guarding Christ like a sleeping King; ** and having invisibly struck His foes the Lord arose.

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

Jonah foretold of Thy tomb, and Symeon revealed Thy divine Arising, * O immortal Lord; * for Thou didst descend as One dead into the tomb, * and having smashed the gates of Hades, * Thou didst arise without corruption as Master, for the salvation of all the world, * O Christ our God, ** enlightening those lying in darkness.

Glory ..., Now & ever ..., Theotokion:

O Virgin Theotokos, entreat thy Son Christ our God, * Who was willingly nailed upon the Cross, * and hath arisen from the dead, ** that He save our souls!

The Resurrectional Verses (THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead, * O Savior; * destroying the stronghold of death, * and with Thyself raising up Adam, ** and freeing all from Hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, ** for the Savior is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early * the myrrh-bearing women hastened * unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, weep not, ** but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Savior, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God ** He is risen from the tomb.

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

Let us worship the Father, * and His Son, and the Holy Spirit, * the Holy Trinity, * one in essence, * crying with the Seraphim: ** Holy, Holy, Holy art Thou, O Lord.

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

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve * instead of sorrow; * and those fallen from life * have thereunto been restored, ** by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (Thrice).

Then the little Litany: and:

The Sessional Hymn, in Tone VI:

By Thy voluntary and life-giving death, O Christ, * Thou hast shattered the gates of Hades, * and as God Thou hast opened unto us the Paradise of old; * and by arising from the dead, ** Thou hast delivered our lives from corruption.

The Songs of Ascent: 1st Antiphon:

Unto heaven I raise my eyes, * even unto Thee, O Word; * do Thou have pity on me, ** that I may live for Thee.

Have mercy upon us * who are filled with contempt O Word, * repairing Thy broken vessels ** that we may be found useful.

Glory ..., Now & ever ...,

In the Holy Spirit is the cause of all salvation, * if He seeth fit to breathe on one of His creatures, * He swiftly raiseth him from the things of this earth, and having given him wings, ** maketh him to grow and raiseth him on high.

2nd Antiphon:

If the Lord had not dwelt among us, * none could have withstood the attacks of the enemy, * for those who are victorious ** are exalted by Him.

Let not my soul be taken like a sparrow by their teeth, O Word; * Woe unto me! * how shall I, the lover of sin, ** be delivered from the power of the enemy?

Glory ..., Now & ever ...,

In the Holy Spirit all things find divine inspiration, * goodness, understanding, peace and blessing; * for He is equal in activity ** to the Father and the Word.

3rd Antiphon:

They that put their trust in the Lord * look upon high * and are thus fearful to their foes ** and wondrous to all mankind.

Unto the pursuit of iniquities * stretch not the hands of the righteous * having Thee, O Savior, ** as their helper.

Glory ..., Now & ever ...,

In the Holy Spirit is sovereignty over all creation; * Him the armies of hosts above worship * and by everything that hath breath below ** is He worshiped.

Prokeimenon, in Tone VI: O Lord, stir up Thy might * and come to save us.

The Verse: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Let every breath ...,

The 10th Sunday Resurrection Gospel. Then in Tone VI:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death.

Psalm 50, Then:

Glory ..., in Tone VI:

Through the prayers of the Apostles * O Merciful One, ** blot out the multitude of our transgressions.

Now & ever ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Jesus having risen from the grave, * as He foretold, * hath given us life eternal, ** and great mercy.

After which: "O God, save Thy people ...," The Canons:

Resurrection Canons, in Tone VI.

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Refrain: Glory to Thy holy Resurrection O Lord.

With Thy hands stretched out upon the Cross, O most compassionate Jesus, Thou hast filled all things with the Father's good-will; wherefore we all sing to Thee a song of victory.

Refrain: Glory to Thy holy Resurrection O Lord.

As a bidden slave, death approached Thee with fear and trembling, for Thou, O Sovereign Lord of life, hast granted unto us eternal life and resurrection.

Refrain: Most holy Theotokos save us.

Theotokion: Having received thy Maker ineffably incarnate within thy seedless womb, as He Himself hath willed, thou hast been revealed, O pure one, as truly the Sovereign-Lady of all creation.

Canon of the Ascension

Irmos: Unto God the Savior ...,

Refrain: Glory to Thee, our God, glory to Thee.

O all ye peoples, let us sing a song of victory unto Christ, Who is taken up with glory upon the shoulders of the Cherubim, and Who hath seated us together with Himself at the right hand of the Fathers; for He is glorified.

Refrain: Glory to Thee, our God, glory to Thee.

Beholding Christ, the Mediator between God and man, with His flesh in the heights, the choirs of the Angels were amazed, and with one accord they sang a hymn of victory.

Refrain: Glory to Thee, our God, glory to Thee.

Let us all sing unto God, Who was seen upon Mount Sinai, and Who gave the Law unto Moses, the seer of God, and Who ascended from the Mount of Olives in the flesh, for He is glorified.

Refrain: O Most Holy Theotokos, save us.

O most pure Mother of God, do thou unceasingly intercede with Him Who assumed flesh from thee, yet was not separated from the bosom of the Father, that He save from every danger those whom He hath fashioned.

Canon of the Holy Fathers

Irmos: When Israel walked on foot ...,

Refrain: Holy God-bearing Fathers pray to God for us.

While acclaiming the all-holy Council of the holy Fathers, I entreat Thee, O Christ, crying: Preserve in me its all-holy prophetic proclamation.

Refrain: Holy God-bearing Fathers pray to God for us.

The God-bearing Fathers, coming together like flashes of lightning on this day, clearly confessed Thee, O Christ, as the Only-begotten Son, co-beginningless and consubstantial with the Father.

Glory..., **H**aving clearly set forth the boundary of the Faith of Thy Bride, the Church, O Master, these glorious groomsmen have adorned it as with a majestic golden adornment.

Now & ever ..., **A**dorned with the divine glory, the august Queen doth stand in the presence of her Son and God, entreating Him for the salvation of our souls.

Katavasia, in Tone IV: Covered by the divine cloud, * he that was slow of tongue proclaimed the Law written by God; * for having shaken off the impurity from the eye of his mind, * He beholdeth Him That is, and he is initiated into the knowledge of the Spirit, * While giving praise with God-inspired songs.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

Refrain: Glory to Thy holy Resurrection O Lord.

Seeing God crucified in the flesh, all creation quaked from fear, but was held fast by the sustaining hand of Him Who was crucified for our sake.

Refrain: Glory to Thy holy Resurrection O Lord.

Death, having been despoiled by death, doth lie miserably breathless, for unable to endure the revelation of Divine Life, the mighty-one hath been slain and resurrection hath been bestowed upon all.

Refrain: Most holy Theotokos save us.

Theotokion: The wonder of thy divine child-birth, O pure one, surpasseth all that is natural, for above nature thou hast conceived God in thy womb, and in giving birth remained Ever-virgin.

Canon of the Ascension

Irmos: By the power of Thy cross, O Christ ...,

Refrain: Glory to Thee, our God, glory to Thee.

Thou didst go up unto the Father, O Life-giving Christ, and Thou didst exalt our race by Thine ineffable compassion, O Lover of mankind.

Refrain: Glory to Thee, our God, glory to Thee.

The orders of Angels, O Savior, on beholding man's nature ascending together with Thee, were amazed and ceaselessly praised Thee.

Refrain: Glory to Thee, our God, glory to Thee.

The choirs of Angels were amazed, O Christ, as they beheld thee taken up with Thy body, and they praised Thy holy Ascension.

Refrain: O Most Holy Theotokos, save us.

Unceasingly entreat Him Who came forth from thy loins, O pure one, that those who praise thee as the Mother of God may be delivered from the deception of the devil.

Canon of the Holy Fathers

Irmos: There is none as holy as Thee ...,

Refrain: Holy God-bearing Fathers pray to God for us.

The foolish, ungodly Arius, impiously attributing change and passion and division unto Thy divine Nativity, is cut off by the cutting sword of the Fathers.

Refrain: Holy God-bearing Fathers pray to God for us.

Like divine Abraham of old, all the august heralds of God, in waging war against Thy raging enemies, O Good One, have mightily destroyed them by Thy might.

Glory..., the first gathering of Thy priests, O Savior, piously proclaimed Thee to be begotten and consubstantial with the beginningless Father and Creator of all.

Now & ever ..., Neither the speech nor the tongue of mortals can acclaim thee worthily, O Virgin; for without seed Christ, the Giver of life, was well-pleased to become incarnate from thee, O most pure One.

Katavasia: Only the prayer of the Prophetess Anna, * who of old brought a broken spirit * unto the Mighty One and God of knowledge, * loosed the fetters of a childless womb * and the unruly rebuke of her with children.

Kontakion and Ikos of the Ascension, in Tone VI:

When Thou didst fulfill Thy dispensation for our sake, * uniting things on earth with the heavens, * Thou didst ascend in glory, O Christ our God, * departing not hence, but remaining inseparable from us, * and crying unto them that love Thee: ** I am with you, and no one shall be against you.

Ikos: Leaving the things of earth upon the earth, and surrendering to the earth things of ashes, come, let us come to our senses and raise our eyes and thoughts on high; let us, O mortals, turn our gaze together with our senses up unto the heavenly gates. Let us consider ourselves present at the Mount of Olives, and gaze intently at the Redeemer who is riding upon a cloud; for the Lord hath hastened up from there into the Heavens. And there the bountiful Giver of gifts distributed gifts unto His Apostles, calling to them as a Father, and strengthening them; He guided them like Sons and said unto them: I am not separated from you; I am with you, and no one can be against you.

Sessional Hymn of the Fathers, in Tone IV:

O blessed Fathers, ye were truly shown, unto the world * to be luminous stars bright with the truth of Christ, * shining most brilliantly upon the earth. * Having burnt up the heresies of slanderous babblers; * ye wholly quenched the blasphemers' flagrant confusions. * As hierarchs of Christ, ** pray ye then, that we may be saved.

Glory..., of the Fathers, in Tone IV:

Today the brilliant city of the Nicaeans * hath called together to herself from the whole world * three hundred eighteen hierarchs against Arius, * who uttered blasphemy * and made little account of the One of the Trinity, * the true Son and Divine Word; * and having thus deposed this man from power, ** the Fathers mightily strengthened the Holy Faith.

Now & ever ..., of the Ascension, in Tone VII:

Thou Who didst rise into the Heavens with glory, * and didst sit down at the right hand of the Father, * from Whom Thou never hadst parted, O Lover of mankind, * Thou, O Christ, didst promise to send down Thy Holy Spirit to Thy wise initiates. * Do Thou now grant unto us enlightenment, * illumining our minds, O Master, ** that we may unceasingly hymn Thee.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Refrain: Glory to Thy holy Resurrection O Lord.

The Tree hath blossomed forth with true life, O Christ, for the Cross hath been raised and soaked with the blood and water from Thine incorruptible side, sprouting forth life unto us.

Refrain: Glory to Thy holy Resurrection O Lord.

No longer doth the serpent deceitfully entice me with false deification, for Christ, the Divine Creator of human nature, hath now opened unto me without restriction, the path of life.

Refrain: Most holy Theotokos save us.

Theotokion: Truly unutterable and beyond understanding are the mysteries of thy Divine birth-giving, O Theotokos, both unto those on earth and those in heaven, O Ever-virgin.

Canon of the Ascension

Irmos: I heard the rumor of the power of the cross ...,

Refrain: Glory to Thee, our God, glory to Thee.

Thou wast taken up in glory, O King of the Angels, that Thou mightest send us the Comforter from the Father. Wherefore we cry: Glory to Thine Ascension, O Christ.

Refrain: Glory to Thee, our God, glory to Thee.

As the Savior ascended in the flesh unto the Father, the arrays of the Angels were astonished at Him and cried aloud: Glory to Thine Ascension, O Christ.

Refrain: Glory to Thee, our God, glory to Thee.

The hosts of the Angels cried unto those above: Lift up the gates for Christ our King; Him do we praise together with the Father and the Spirit.

Refrain: O Most Holy Theotokos, save us.

The Virgin gave birth without the experience of those things that pertain to motherhood. But though she was a mother, she remained a virgin; wherefore praising her, we cry: Rejoice, O Theotokos.

Canon of the Holy Fathers

Irmos: Christ is my power ...,

Refrain: Holy God-bearing Fathers pray to God for us.

Arius of evil fame, having, in his foolish mind, adulterated the Orthodox Faith, was banished from the Church as a rotten member by the decrees of the Fathers.

Refrain: Holy God-bearing Fathers pray to God for us.

The choir of the Fathers that struggled for Thee, O Master, mightily put to flight Thine enemies; and they glorified Thee as consubstantial with the Father and the Spirit.

Glory..., Thou Who art God and man didst become a Mediator between God and mankind. Wherefore, O Christ, the men of godly mind proclaimed Thee, knowing Thee to be one Son in two natures.

Now & ever ..., the tasting of the tree showed me forth as dead; but the Tree of Life, which appeared from thee, O all-pure One, raised me up and made me an heir of the joy of Paradise.

Katavasia: O King of kings, even Thou Who art from the Only One, * O Word, Who comest forth from the only uncaused Father, * Thou, as our Benefactor, didst unfailingly send * Thy Spirit, Equal in might, unto the Apostles, who sing: ** Glory to Thy power, O Lord.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Refrain: Glory to Thy holy Resurrection O Lord.

Now the cherubim hinder me not, and the flaming-sword, O Master, hath been turned back, since they saw Thee, the true God, O Word of God, making a way into paradise for the thief.

Refrain: Glory to Thy holy Resurrection O Lord.

No longer do I fear returning unto the earth, O Master Christ; for in Thy great compassion Thou hast led me, the utterly forgotten one, from the lowest earth to the heights of incorruption, through Thy resurrection.

Refrain: Most holy Theotokos save us.

Theotokion: O blessed Sovereign-Lady of the world, save those who from their soul confess thee to be the Theotokos; for in thee we possess an invincible protection, O true Mother of God.

Canon of the Ascension

Irmos: Waking at dawn, we cry unto Thee, O Lord ...,

Refrain: Glory to Thee, our God, glory to Thee.

Having filled all things with joy, O Merciful One, Thou didst come in Thy flesh unto the hosts on high.

Refrain: Glory to Thee, our God, glory to Thee.

As the hosts of Angels saw Thee being lifted up, they cried aloud: Lift ye the gates for our King.

Refrain: Glory to Thee, our God, glory to Thee.

As the Apostles beheld the Savior being lifted up on high, they cried with trembling: Glory be to Thee, O our King.

Refrain: O Most Holy Theotokos, save us.

We praise thee as a Virgin after childbirth, O Theotokos; for thou didst conceive God the Word in the flesh for the sake of the world.

Canon of the Holy Fathers

Irmos: Illumine with Thy divine light ...,

Refrain: Holy God-bearing Fathers pray to God for us.

Truly comely are the feet of those who proclaim Thee, the Peace that passeth all understanding of all Angels and men, O Christ, Who by the abundance of peace hast united the world.

Refrain: Holy God-bearing Fathers pray to God for us.

Coming together, the divine teachers of the all-holy priesthood, augustly sealed by the Law, proclaimed Thee to be the hypostatic Word, the Wisdom and Power of the Father.

Glory..., Having watered the Church with the pure waters of Christ's teaching, ye now take delight by the waters of rest, rejoicing forever.

Now & ever ..., O most pure One, knowing thee to be the radiant lamp that hath shone its ray - Christ, the Sun of Righteousness - upon all, wherefore we now invoke thy protection, O only pure Mother of God.

Katavasia: O ye children of the Church, * whose likeness is like unto light, * receive ye the fire-breathing dew of the Spirit, * which is a redeeming purification of offenses; * for now hath the Law gone forth from Zion, ** even the Spirit's grace, in the form of tongues of fire.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations,
* I run to Thy calm haven, and cry to Thee: * Raise up my life from
corruption, * O greatly Merciful One.

Refrain: Glory to Thy holy Resurrection O Lord.

Crucified O Master, by the nails Thou hast annulled the curse that weighed upon us, and pierced with the lance in Thy side, Thou hast torn up the charges laid against Adam, thereby freeing the world.

Refrain: Glory to Thy holy Resurrection O Lord.

Smitten deceitfully, Adam was led down to the bowels of Hades, but Thou Who by nature art both God and Compassionate, in Thy desire to recall him, didst carry him upon Thy shoulders, raising him up together with Thyself.

Refrain: Most holy Theotokos save us.

Theotokion: O most holy Sovereign-Lady, who hath brought forth the Lord Pilot for the sake of all mankind, do thou calm the ever-changing and frightful surging of my passions and grant peace to my heart.

Canon of the Ascension

Irmos: An Abyss hath consumed me ...,

Refrain: Glory to Thee, our God, glory to Thee.

In their hope for the coming of the Spirit, the Apostles leapt for joy as they beheld on high the Creator being lifted up, and they cried out with fear: Glory be to Thine ascent.

Refrain: Glory to Thee, our God, glory to Thee.

The Angels came and cried unto Thy disciples, O Christ: In like manner as ye see Christ going up, so shall He, the righteous Judge of all, come in the flesh.

Refrain: Glory to Thee, our God, glory to Thee.

As the hosts of Heaven saw Thee, our Savior, being taken up into the heights together with Thy body, they cried out, saying: Great is Thy love for mankind, O Master.

Refrain: O Most Holy Theotokos, save us.

O Thou bush un-burnt, and mountain and living ladder, and gate of Heaven, we glorify thee as is meet, O glorious Mary, thou boast of the Orthodox.

Canon of the Holy Fathers

Irmos: Beholding the sea of life surging ...,

Refrain: Holy God-bearing Fathers pray to God for us.

The sower of tares, who was called the namesake of madness, was not able to escape the unspeakable judgment of providence; for having zealously emulated Judas, he, the most evil one, was rent asunder like him.

Refrain: Holy God-bearing Fathers pray to God for us.

The divine and august assembly of the Fathers doth proclaim Thee as the Only-begotten Effulgence that shone forth from the essence of the Father, and as the Son Who was begotten before all ages, O Master.

Glory..., By the prayers of the God-inspired priests, the bowels from whence the turbid and undrinkable water of impious heresies flowed, were literally rent asunder in a most providential manner.

Now & ever ..., Moses, great among the Prophets, symbolically wrote aforetime concerning thee as an ark, and table, and lamp, and an urn, signifying the incarnation of the Most High that took place within thee, O Virgin Mother.

Katavasia: Thou hast shone forth from the Virgin * as forgiveness and salvation for us, O Christ Master; * that, like as Jonah was reft from the belly of the sea monster, * Thou mightest snatch from corruption ** all the fallen race of Adam.

Kontakion of the Fathers, in Tone VIII

The preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. * And wearing the garment of truth woven from the theology on high, ** she rightly divideth and glorifieth the great mystery of piety.

Ikos: In the lofty preaching of the Church of God, let us hearken as she crieth: he that thirsteth, let him come and drink. The cup which I bear is the cup of wisdom. Its drink have I mixed with the word of truth. I pour forth the water, not of contention, but of confession. As Israel doth now drink thereof, it beholdeth God, Who saith: See, see, that I am He, and have not changed. I am God, I am first, and I am hereafter, and besides Me there is none other. Hence, they that partake shall be filled, and shall praise the great mystery of piety.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Refrain: Glory to Thy holy Resurrection O Lord.

Lamenting Thy passion, O Master, the sun wrapped itself in darkness casting gloom upon all the earth, which cried aloud: “O God of our fathers, blessed art Thou”.

Refrain: Glory to Thy holy Resurrection O Lord.

At Thy descent, O Christ, the lowest depths of Hades were encompassed with light, and the forefather, exalting and full of joy, sprung up crying: “O God of our fathers, blessed art Thou”.

Refrain: Most holy Theotokos save us.

Theotokion: Through thee, O Virgin Mother, the effulgent light hath appeared unto all the world, for thou hast brought forth God the Creator of all; entreat Him, O all-pure one, to send down upon us the faithful, great mercy.

Canon of the Ascension

Irmos: O Thou Who didst save the Children ...,

Refrain: Glory to Thee, our God, glory to Thee.

O Thou Who wast taken up on a cloud of light didst save the world, O God of our fathers, blessed art Thou.

Refrain: Glory to Thee, our God, glory to Thee.

O Christ, having taken upon Thy shoulders our nature, which had gone astray, Thou didst ascend and bring it unto God the Father.

Refrain: Glory to Thee, our God, glory to Thee.

O Thou Who didst ascend in the flesh unto the bodiless Father, O God of our fathers, blessed art Thou.

Refrain: O Most Holy Theotokos, save us.

O Thou Who wast born of the Virgin, thereby making her the Theotokos, O God of our fathers, blessed art Thou.

Canon of the Holy Fathers

Irmos: An Angel made the furnace throw dew ...,

Refrain: Holy God-bearing Fathers pray to God for us.

Ye conquered Arius, the namesake of madness, who was raging grievously and spake the utmost unjust things against God; for he refused to cry unto the Son: Blessed art Thou, the God of our fathers.

Refrain: Holy God-bearing Fathers pray to God for us.

Imitating the Son of Thunder, O ye marvelous ones, with your fire-like mouths ye teach all to proclaim the Word, Who is co-beginningless and of one throne with the Father, and to cry: Blessed art Thou, the God of our fathers.

Glory..., Ye came as though on wings, with the help of the Word, O ye blessed of God; for the Holy Spirit gathered you from the ends of the world, that ye might cry: Blessed art Thou, the God of our fathers.

Now & ever ..., the furnace did not burn the three Youths, thus prefiguring thy giving of birth; for the Divine Fire dwelt within thee, and did not consume thee, enlightening all to cry aloud: Blessed art thou who didst conceive God in the flesh.

Katavasia: The unison of instrumental music declared *that all should worship the lifeless image wrought of gold; * but the light-bearing grace of the Comforter * doth teach us to cry out in reverence: * O only Trinity, Equal in power and beginningless, ** blessed art Thou.

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Refrain: Glory to Thy holy Resurrection O Lord.

The Jewish people who slew the prophets of old, from envy hath now made themselves slayers of God, raising upon the Cross O Word of God, Thee Whom we exalt throughout all ages.

Refrain: Glory to Thy holy Resurrection O Lord.

Abandoning not the Heavenly realms, while descending into Hades, O Christ, Thou hast raised together with Thyself fallen mankind, who exalteth Thee throughout all ages.

Theotokion; Refrain: Most holy Theotokos save us.

From Light thou hast conceived the giver of Light, the Word of God, ineffably bringing Him forth, for the Divine Spirit dwelt within thee, wherefore thou art glorified O Maiden, and we magnify thee throughout all ages.

Canon of the Ascension

Irmos: The Son of God who before all ages ...,

Refrain: Glory to Thee, our God, glory to Thee.

Unto Christ, the Giver of life, Who in two essences hath risen into the Heavens with glory and sitteth together with the Father, O ye priests hymn, and ye peoples supremely exalt throughout all ages.

Refrain: Glory to Thee, our God, glory to Thee.

Unto Thee, O Savior, Who didst deliver creation from slavery to the idols, and didst present it free unto Thine own Father, do we give praise, and supremely exalt throughout all ages.

Refrain: Glory to Thee, our God, glory to Thee.

Unto Him Who by His descent destroyed the adversary, and Who by His ascent raised up mankind give praise; O ye priests, hymn, and ye peoples, supremely exalt Him throughout all ages.

Refrain: O Most Holy Theotokos, save us.

Thou hast proved to be more excellent than the Cherubim, O pure Theotokos, since thou hast carried in thy womb Him that rideth upon them. Together with the bodiless ones, we mortals glorify Him throughout all ages.

Canon of the Holy Fathers

Irmos: Thou didst make flame sprinkle the Saints ...,

Refrain: Holy God-bearing Fathers pray to God for us.

Afire with the rays of Thy Divinity, Thy good shepherds confessed Thee as the Creator, Fashioner, and Lord of all things, Whom we supremely exalt throughout all ages.

Refrain: Holy God-bearing Fathers pray to God for us.

The all-famed choir of shepherds, having gathered together, speak with divine authority in a godly-minded manner concerning the uncreated Trinity, and teach all to cry: Thee do we supremely exalt throughout all ages.

Refrain: We bless the Father, Son, and Holy Spirit, the Lord.

The many praiseworthy hierarchs and shepherds enlighten the Church of Christ, each of them illuminating it in diverse lands, and supremely exalting it throughout all ages.

Now & ever ..., **M**ystically, in images, all the Prophets foresaw thee who hast conceived the Word; for having taken flesh from thee, He came forth twofold, even Him Whom we supremely exalt throughout all ages.

Verse: We praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

Katavasia: The type of the Godhead prefigured in the resplendent three * loosed the bonds and moistened the flames with dew. * The Children praise, and all creation that was made doth bless, * the only Savior and Creator of all, ** as their Benefactor.

And then we sing the Hymn of the Most Holy Theotokos (the Magnificat)

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou, O Word of God, didst remain dispassionate while dwelling in the passionate flesh, thereby freeing mankind from the passions, being Thyself a passion unto the passions, O our Savior, for Thou alone art passionless and All-powerful.

Refrain: Glory to Thy holy Resurrection O Lord.

Suffering the corruption of death, O Master, Thou hast preserved Thy body from corruption, and leaving not Thy life-giving divine soul in Hades, Thou didst arise as from sleep, raising us up also.

Refrain: We bless the Lord; Father, Son and Holy Spirit.

Trinitarian: We, the race of mankind with pure lips glorify and honor God the Father, the Co-beginningless Son, and the ineffable and most glorious power of the all-holy Spirit; for Thou alone art All-powerful, O Trinity indivisible.

Canon of the Ascension

Irmos: The Son of God who before all ages ...,

Refrain: Glory to Thee, our God, glory to Thee.

As the Apostles beheld Thee, Christ God, the Redeemer of the world, being exalted in a manner befitting God, they magnified Thee with awe as they leapt for joy.

Refrain: Glory to Thee, our God, glory to Thee.

Beholding Thy deified flesh on high, O Christ, the Angels beckoned to one another: Truly this is our God.

Refrain: Glory to Thee, our God, glory to Thee.

As the orders of the Bodiless saw Thee being lifted up in the clouds, O Christ God, they cried: Lift up the gates for the King of Glory.

Refrain: O Most Holy Theotokos, save us.

Theotokion: Rejoice, O Theotokos, Mother of Christ God. As thou didst behold ascending from the earth Him Whom thou didst conceive, thou didst magnify Him together with the Angels.

Canon of the Holy Fathers

Irmos: It is impossible for mankind to see God ...,

Refrain: Holy God-bearing Fathers pray to God for us.

Arming you with the mighty strength of the Spirit, the Word, Who is co-beginningless and of one throne with the Father before the ages, found you to be allies, and gathered you together; Him do ye now ever glorify together with the heavenly hosts, O all-sacred ones.

Refrain: Holy God-bearing Fathers pray to God for us.

As physicians of both souls and bodies, ye established, against the spread of Arius' grievous heresy, the Symbol of Faith, which ye set forth for all in a sacred manner, to which we now cleave, ever glorifying your memory, O sacred ministers.

Glory... Since Thou art the most pure Light, O Christ, do Thou redeem my soul out of the darkness of the passions, by the intercessions of Thy sacred ministers, O Master, who have now proclaimed Thee as the beginningless, uncreated Creator of all, and God, co-beginningless with the Father.

Now & ever ... Unto the dead hath resurrection now been granted through thine ineffable and inexpressible birthgiving, O Lady Theotokos; for Life, being clothed in flesh taken from thee, hath shone forth upon all, manifestly dispelling the gloom of death.

Katavasia: Rejoice, O Queen boast of virgins and mothers; * for every eloquent and capable mouth is unable to extol thee worthily, * and every mind is confounded in seeking to comprehend thy childbirth. ** Wherefore, with one accord do we glorify thee

Holy is the Lord our God ..., in Tone VI: (Thrice)

Exapostilarion of the Tenth Resurrection Gospel:

Glory... Exapostilarion of the Fathers:

While celebrating on this day the holy Fathers' memory, O all-compassionate Savior, we pray Thee by their entreaties to save Thy people and Thy flock from all the harm of heresies and thus make us all worthy to extol the Word and the Father, yea, and the all-holy Spirit.

Now & ever ..., Exapostilarion of the Ascension:

While Thy disciples looked on Thee, Thou didst ascend, * O Christ, unto the Father to sit beside Him. * Angels hastened, running on before, and cried: * Lift ye the gates up, lift them up; * for the King hath ascended ** unto His bright primal glory.

On the Praises, 4 Resurrection Stichera, in Tone VI:

Verse: To do among them the judgment that is written * This glory shall be to all His saints.

Thy Cross, O Lord, * is the life and resurrection of Thy people, * and trusting in it we sing Thy praises: ** O our risen God, have mercy on us.

Verse: Praise ye God in His saints, * praise Him in the firmament of His power.

Thy burial, O Master, * hath opened Paradise to mankind, * and thus delivered from corruption we sing Thy praises: ** O our risen God, have mercy on us.

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

With the Father and the Spirit * let us hymn Christ risen from the dead, * and let us cry out to Him: * “Thou art our life and resurrection, have mercy on us.”

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

On the third day Thou didst arise from the tomb, O Christ, * as it was written, * raising together with Thyself our Forefather; * therefore the race of mankind both glorifieth Thee, and hymneth Thy Resurrection.

4 Stichera, of the Fathers, in Tone VI:

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

Having brought together * all knowledge of things of the spirit * and made careful inquiry by the divine Spirit’s grace, * lo, like godly scribes the august Fathers * wrote the celestial Symbol, the august Creed of our holy Faith, * wherein they clearly teach that, like God the Father, * the Word of God, is also beginningless and is consubstantial with Him in truth. * Thus did these all-blest and renowned and godly-minded ones ** indeed follow in manifest manner in that which the Apostles taught.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Having brought together * all knowledge of things of the spirit * and made careful inquiry by the divine Spirit's grace, * lo, like godly scribes the august Fathers * wrote the celestial Symbol, the august Creed of our holy Faith, * wherein they clearly teach that, like God the Father, * the Word of God, is also beginningless and is consubstantial with Him in truth. * Thus did these all-blest and renowned and godly-minded ones ** indeed follow in manifest manner in that which the Apostles taught.

Verse: Blessed art Thou, O Lord, the God of our fathers, * and praised and glorified is Thy name unto the ages.

When those blest defenders of the Gospel's doctrines, * Christ's heralds, had received * the fullness of noetic enlightenment through the Spirit's grace, * they proclaimed the august oracle to all mankind * under inspiration from our God, * that most transcendent truth which, though few in words, is sublimely wise. * These champions of piety and pious traditions and teachings * thus received revelation of piety and dogma from on high * and were enlightened and then set forth ** that faith which was taught of God.

Verse: Gather together unto Him his holy ones * who have established His covenant upon sacrifices.

Lo, the divine shepherds, * as devoted servants of Christ God and sacred initiates of the preaching inspired by God, * brought together their wisdom as shepherds and their pastoral knowledge. * Then most righteously did they stir up their righteous anger * and cast out from the plenitude of the Church the prowling and destructive wolves, * driving them far off with the Spirit's sling, * since those thus expelled had incurred a fall that leadeth unto death ** and were diseased with an illness that could not be relieved or cured.

Glory..., of the Fathers, in Tone VIII:

When the choir of the Holy Fathers * flocked from the ends of the inhabited world, * they proclaimed the doctrine of the One Essence * and One Nature of the Father, Son and Holy Spirit, * thereby delivering plainly to the Church the mystery of theology. * As we acclaim them in faith, we call them blessed, saying: * O divine array, ye God-proclaiming warriors of the Lord's company, * ye most brilliant stars of the spiritual firmament, * ye impregnable towers of the mystical Sion, * ye fragrant flowers of Paradise, ye all-golden mouths of the Word, * the boast of Nicaea and adornment of the whole world. ** Intercede ye fervently on behalf of our souls.

Now & ever ..., Theotokion, in Tone II:

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art Thou, O Christ our God, who hast been thus well-pleased, glory be to Thee.

Then the Great Doxology and then the Resurrection Troparion.

Having risen from the tomb, and having burst the bonds of Hades, * Thou hast destroyed the sentence of death, O Lord, * delivering all from the snares of the enemy. * Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; * and through them hast granted Thy peace to the world, * O Thou Who alone art plenteous in mercy.

At the conclusion of Matins:

Glory..., Now & ever ..., the 10th Resurrectional Gospel Sticheron.

After Thy descent into Hades and the resurrection from the dead, Thy disciples were discouraged at being parted from Thee, O Christ our God, wherefore they turned to labor once more. Returning to their boats and nets again, but nowhere was a catch to be found, but when Thou didst appear, O Savior, as the Master of all creation, commanding them to cast the nets on the right side of the boat, then straightway wast Thy command fulfilled, and they caught a great multitude of fish; whereupon a mysterious banquet was prepared on the land. This banquet of which Thy disciples partook, count us also worthy now to spiritually take delight, O Lord who alone lovest mankind.

And then the first hour.

AT THE LITURGY

At the Beatitude Verses: 4 from the Oktoechos, 4 from the Feast - ODE IV: and 4 From the Fathers - ODE VI.

Remember me when Thou comest in Thy kingdom, O God my Savior, and save me, for Thou alone lovest mankind.

By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

O Bestower of life, Who hadst broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Savior: Glory to Thine arising!

O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy: remember me, in that Thou art compassionate.

Thou wast taken up in glory, O King of the Angels, that Thou mightest send us the Comforter from the Father. Wherefore we cry: Glory to Thine Ascension, O Christ. **(Twice)**

As the Savior ascended in the flesh unto the Father, the arrays of the Angels were astonished at Him and cried: Glory to Thine Ascension, O Christ.

The hosts of the Angels cried unto those above: Lift up the gates for Christ our King; Him do we praise together with the Father and the Spirit.

The sower of tares, who was called the namesake of madness, was not able to escape the unspeakable judgment of providence; for having zealously emulated Judas, he, the most evil one, was rent asunder like him.

The divine and honored assembly of the Fathers doth proclaim Thee to be the Only-begotten Effulgence that shone forth from the essence of the Father, and as the Son Who was begotten before all ages, O Master.

Glory ... In a most providential manner, by the prayers of the God-inspired priests, literally rent asunder were those bowels, even that source that gushed forth the turbid and undrinkable water of impious heresies.

Now & ever ... **M**oses, great among the Prophets, symbolically wrote aforetime concerning thee as an ark, and table, and lamp, and an urn, signifying the incarnation of the Most High that took place in thee, O Virgin Mother.

At the Entrance, The Troparia, and Kontakia:

Troparion of the Resurrection, in Tone VI:

Angelic hosts were above Thy tomb, * and they that guarded Thee became as dead. * And Mary stood by the grave seeking Thine immaculate body. Thou didst despoil Hades and wast not tempted by it. * Thou didst meet the Virgin and didst grant us life. ** O Thou Who didst rise from the dead, O Lord, glory be to Thee.

Of the Fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. * O Most merciful One, glory be to Thee!

Of the Feast, in Tone IV:

Thou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world.

Kontakion of the Fathers, in Tone VIII:

Glory..., the preaching of the apostles and the doctrines of the fathers confirmed the one Faith of the Church. * And wearing the garment of truth, woven from the theology on high, ** She rightly divideth and glorifieth the great mystery of piety.

Kontakion of the Feast; in Tone VI:

Now & ever ..., When Thou didst fulfill Thy dispensation for our sake, * uniting things on earth with the heavens, * Thou didst ascend in glory, O Christ our God, * departing not hence, but remaining inseparable from us, * and crying unto them that love Thee: ** I am with you, and no one shall be against you.

The Prokeimenon, in Tone IV: Blessed art Thou, O Lord, the God of our fathers, * and praised and glorified is Thy name unto the ages.

Verse: For righteous art Thou in all which Thou hast done for us.

ACTS OF THE HOLY APOSTLES: (20:16-18,28-36)

In those days: Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I

have been with you at all seasons, Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all.

Alleluia, in Tone I:

Verse: The God of gods, the Lord hath spoken, and He hath called the earth from the rising of the sun unto the setting thereof.

Verse: Gather together unto Him his holy ones who have established His covenant upon sacrifices.

GOSPEL ACCORDING TO ST. JOHN (17:1-13)

At that time: Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in

the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Instead of “It is truly meet...” we chant the **Irmos** of the 9th ODE of the First Canon of the feast, Fifth Tone:

Refrain: Magnify, O my soul, * Christ the giver of life, ** Who ascended from earth to Heaven.

Irmos: O thou who art God’s Mother transcending mind and word, * who ineffably in time hast given birth unto the Timeless One, * thee do we the faithful ** magnify with one accord.

Communion Verse: Praise the Lord in the heavens, praise Him in the highest!

Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia, Alleluia, Alleluia!