

## 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**

To the voice of my sup - pli - ca - tion.

The Lord ascended into heaven, /  
that He might send the Comforter to the world. /  
The heavens prepared His throne; /  
the 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 clap their hands, //  
for Christ hath gone up to where He was before.

"Lord I have cried" (*continued*)

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

Musical score for the text "For with Thee there is forgiveness." The score is written in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with some accompaniment in the bass clef. The lyrics are: "For with Thee there is for - give - - - - - ness." The word "forgiveness" is split across several notes with hyphens.

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,

Musical score for the text "My soul hath hoped in the Lord." The score is written in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with some accompaniment in the bass clef. The lyrics are: "My\_\_ soul hath hoped\_\_\_\_\_ in the Lord." The word "hoped" is split across several notes with a long underline.

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!

"Lord I have cried" (*continued*)

*Stichera of the Fathers*

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

Let Is - - - ra - el hope in the Lord.

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 Father and the Spirit.

"Lord I have cried" (*continued*)

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

And He shall redeem Israel out of all his iniquities.

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written on the treble staff, and the bass line is on the bass staff. The text is written below the treble staff, with a long horizontal line under the word 'all' and a long horizontal line under the word 'iniquities'.

Who hath rent Thy garment, O S̄avior? /

It was Ārius, Thou hast said, /

who separated the Trinity's authority of equal honor into divisions. /

He hath denied Thee to be One of the T̄rinity. /

He hath taught Nestorius not to say "Theot̄okos." /

But the Council in Nicea proclaimed Thee to be the S̄on of God, //

Who art equally enthroned with the F̄ather and the S̄pirit.

"Lord I have cried" (*continued*)

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

The image shows a musical score for a two-part setting of the text "Praise Him all ye peoples." The score is written on two staves, a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#). The melody is primarily in the treble clef, with some notes in the bass clef. The lyrics are: "Praise Him all ye peoples." The word "all" is followed by a long horizontal line, and "ye" is followed by a long horizontal line. The word "peoples" is written as "ples." with a period. The music consists of several measures, with some notes beamed together and some notes held over from the previous measure.

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.

"Lord I have cried" (*continued*)

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

And the truth of the Lord a - bi - - - deth for - ev - - - er.

The image shows a musical score for a reader. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written on the treble staff, and the accompaniment is on the bass staff. The lyrics are written below the treble staff. The text is: "And the truth of the Lord a - bi - - - deth for - ev - - - er." The word "abide" is split as "a-bi" and "deth", and "forever" is split as "for-ev" and "er". There are long horizontal lines under "bi", "deth", "ev", and "er" to indicate the length of the notes. The music is in a simple, hymn-like style.

The mindless Arius divided the single dominion /  
of the all-holy Trinity /  
into three iniquitous and unconjoined Beings; /  
wherefore, the God-bearing fathers who assembled with diligence, /  
afame with zeal like Elijah the Tishbite, as the Spirit commanded /  
cut down with the sword of the Spirit, //  
the blasphem<sup>er</sup> who taught shame<sup>ful</sup> things.

"Lord I have cried" (*continued*)

*Reader: Glory, in the same tone.*

The image shows a musical score for a hymn. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "Glory to the Father, and to the Son, and to the Ho - - - ly Spi - - - rit." The word "Holy" is written with three hyphens, and "Spirit" is written with three hyphens. The music features a mix of quarter and eighth notes, with some phrases being held over with a fermata.

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.*