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

For with Thee there is forgiveness.

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!
"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

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.

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.
"Lord I have cried" (continued)

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

And the truth of the Lord abideth forever.

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, /
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.
"Lord I have cried" (continued)

Reader: Glory, in the same tone.

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

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.