

THE SUNDAY ON OR AFTER THE 11th DAY OF THE MONTH OF
OCTOBER

COMMEMORATION OF THE HOLY FATHERS OF THE SEVENTH ECUMENICAL
COUNCIL

Be it known: that, on the Sunday following the eleventh day of this month, we celebrate the memory of the three hundred and sixty-five fathers of the Seventh Ecumenical Council, the second convened in Nicaea, the task whereof was the repudiation and eradication of the godless teachings of the Christ-hating and Christian-persecuting iconoclasts Copronymus and those of like mind with him: the wretched bishops and unholy hierarchs, and their godless and vile synagogue.

Should the eleventh day of October fall on a Sunday itself, the service to the holy fathers of the Seventh Ecumenical Council is chanted on that very day. If it fall on Monday, Tuesday or Wednesday, the service is chanted on the preceding Sunday; if on Thursday, Friday or Saturday, on the following Sunday.

The service of the saint appointed for that Sunday is omitted and is chanted whenever the ecclesiarch shall decide.

ON SATURDAY AT LITTLE VESPERS:

We chant the Stichera to the Resurrection and to the Theotokos as usual.

AT GREAT VESPERS

On “Lord, I have cried ...,” 10 Stichera: 4 from the Oktoechos, 3 to the Resurrection and 1 by Anatolius; and 6 Stichera of the holy fathers, in Tone VI:

Spec. Mel: “The despairing ...”:

The Patriarch Germanus the New, taking the honored councils of the fathers, brought them together in one single canon, recording and holding their dogmas; and these valorous intercessors for salvation doth he present to the Lord, and to the flock and its pastors. (Twice)

The Scriptures of the Law appointed the honored number seven for the Hebrew children, who were held fast serving the law in shadows; but the fathers who, by the command of God Who created all that exists in six days and blessed the seventh, met at the sevenfold Councils, rendering them most honorable, having thereby laid down the foundation of the faith.

O ye thrice-blessed fathers! from things that are material ye have clearly taught unto all the Trinity, as the cause of the creation of the world; for by three, and then four councils, having set forth the most lofty discourse, ye expounded clearly orthodox doctrine, using the four elements, to elucidate the understanding of the Trinity, Who hath created these things and fashioned the world.

A single bending of the greatly renowned Prophet Elisha over the prone son of the woman who had rendered him service was sufficient to breathe life into him; yet he returned and bent over him seven times, proclaiming beforehand, as a seer of things to come, your Councils, whereby ye have brought to life the mortality of God the Word, slaying Arius and those who labored with him.

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 to not say "Theotokos." But the Council in Nicaea hath proclaimed Thee, O Lord, to be the Son of God, coenthroned with the Father and the Spirit.

Glory ..., in Tone VI:

Let us praise today the mystic trumpets of the Spirit, * the God-bearing fathers who in the midst of the Church * chanted the harmonious hymn of theology, * that the Trinity is one and immutable in essence and divinity; * the destroyers of Arius, the champions of the Orthodox, * who ever pray to the Lord ** that our souls find mercy.

Both now ..., the Dogmatic Theotokion, in the tone of the week.

After the Entrance, the Prokeimenon of the day, and three lessons:

THE READING IS FROM THE BOOK OF GENESIS

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 back 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 Chedorlomer and of the kings that were with him, at the valley of Shaveh, which is the kings 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.

THE READING IS FROM THE BOOK OF DEUTERONOMY

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!)

How can I myself alone bear your cumbrance; and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. 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.

THE READING IS FROM THE BOOK OF DEUTERONOMY

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 stiff necked. 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 the Litiya, the Stichera of the temple, and then:

Glory ..., in Tone III:

O holy fathers, ye were careful preservers of the Tradition of the apostles, for, having taught in an Orthodox manner the consubstantiality of the Holy Trinity, in Council ye cast down the blasphemy of Arius; and having denounced both him and Macedonius, who contended against the Spirit, ye condemned Nestorius, Eutyches and Dioscorus, Sabellius and the mindless Severus. We beseech you to pray that our life may be kept undefiled in the Faith.

Both now ..., Theotokion, in Tone III:

By the will of the Father and without seed * thou didst conceive through the divine Spirit the Son of God * Who hath existed from the Father without a mother from before the ages, * and Who for our sake came forth from Thee in the flesh without a father, * and Him hast thou suckled as a babe. * Wherefore, cease not to beseech Him, ** that our souls be delivered from tribulations.

On the Aposticha: 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.

Both now ..., Theotokion, in Tone IV:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

**At the Blessing of the Loaves, the Troparion “Virgin Theotokos, rejoice ...,” Twice,
and then that 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. **(Once)**

AT MATINS

On “God is the Lord ...,” the Troparion of the Resurrection (Twice);
Glory ..., the 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. (Once)

Now and ever..., the Theotokion, in Tone VIII.

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

Four Canons: The canon of the Resurrection, with 4 Troparia, including its Irmos; that of the Cross and Resurrection, with 2 Troparia; that of the Theotokos, with 2 Troparia; and that of the fathers, with 6 Troparia, in Tone VIII, the acrostic is:

“I hymn the Seventh Council of the blessed ones”:

The composition of Germanus II, Patriarch of Constantinople.

ODE I

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

O Lord, grant unto me, as one who who desires to hymn the Seventh Council, an assemblage of the seven gifts of the Paraclete, Who, with tongues of fire, made it wise causing all sacrilegious blasphemy to fall silent.

From the beginning the number seven hath been greater than others, for originally the all-accomplished cessation of the divine creation of all was on the seventh day, and now an end hath come to all heresies at the Council of the same number.

Of old in Nicaea the choir of the fathers vanquished with a pastoral staff Arius, who contended against God, and thus taught the Church to walk in accordance with Orthodox teachings; and now, as a champion, it hath put to shame the iconoclasts therewith as well.

Theotokion: As the fathers piously taught, confessing in faith the Virgin’s womb which, without pain, hath given birth in the flesh to the Incorporeal One, so we also worship it, inscribing its image upon pillars and venerating it with honor.

Katavasia: I shall open my mouth ...,

ODE III

Irmos: **O** Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, **O** only Lover of mankind.

Initiated into the mysteries of Christ; the divine chief shepherds drove the cohorts of Antichrist, who wished to trouble the Church of Christ, far from the pious, that it not be shaken.

The company of the fathers, drawing forth streams of teaching from the wellsprings of salvation, gave the thirsting people of Christ to drink thereof, and washed away the turbid streams of filth.

The Seventh Council of the Christ-loving fathers, whose defenders were the imperial Irene and Constantine, was held in the splendid city of Nicaea against those who in truth despise Christians and prosecuted them.

Theotokion: Let all the impious who do not honor the precious icon of the Theotokos depart, for they do not proclaim her to be the one who hath given birth to Christ as a man; wherefore let them be sent into the fire, to burn without being consumed.

Kontakion and Ikos of the Resurrection.

Then, the Sessional Hymn of the holy fathers, in Tone IV:

Spec. Mel: "Go thou quickly before ...":

O ye truly most blessed and divinely eloquent fathers, ye have appeared on earth as most radiant luminaries of the truth of Christ in the world, stifling the heresies of sacrilegious blasphemies and quenching the fiery tumults of the impious. Wherefore, as ye are hierarchs of Christ, pray that we be saved. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

Go thou quickly before us, **O** pure Virgin Mother. Rescue us from the enemies who blaspheme against thee. Destroy all the sacrilege of heresies. Set at naught their assaults by thy might, that they might understand that thou alone art the Mother of God, who by thy prayers dost save the congregation of the Orthodox.

ODE IV

Irmos: **Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'**

The god-like fathers, bearing the word of God as an arrow and sword, with the sign of the Cross, together slaughtered all of the enemies who do not honor the images of Christ, the Theotokos, and of all the saints.

As at the blast of the seven trumpets the walls of Jericho fell upon the completion of the seventh circuit, so by these seven Councils, the entire multitude which hath risen up against God hath been cast down into the abyss, at the assembly of the divinely sounding trumpets of the Spirit.

Showing forth youthful diligence, and aflame with divine zeal, the multitude of the fathers, like Elijah, hath slain the abominable priests. Wherefore, with boldness they have taught all to worship the icon of Christ with love.

Theotokion: **T**hou art my hope, O all-pure one. Thou art my hymn. Thou art my refuge, thou art my restoration, O thou who without seed hast given birth to God, the incarnate Word of the Father. Wherefore, I bow down without hesitation before thine icon, strengthened by thy might.

ODE V

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Deliberating together with exalted thought, the honored fathers committed the iconoclasts to anathema, as ones who conjectured strange things. And they commanded that honor be rendered unto the icon of Christ, as is fitting.

Now is the time for gladness! Now is the day of salvation made manifest! Let us therefore be glad, and let us cry out to Christ with joy: Grant us Thy peace, through the prayers of the fathers of the Seventh Council, O Lover of mankind.

Theotokion: **F**or the sake of His compassionate mercy, the Son of God was immutably born from the Virgin, taking what was foreign to Him as His own, and, being in His essence uncircumscribable, willingly appeared circumscribed in this form.

ODE VI

Irmos: **C**leanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Let the mountains rain down sweetness and joy, for the multitude of heretics, who pour forth the bitter poison of the removal of the holy icons, have been driven out.

Let heaven and earth celebrate together the magnificence of the daughter of God; for she is magnified, rejecting those who would diminish it.

Theotokion: **T**he Son of the Mother, Who was first begotten of the Father without mother, and was born in a divine manner without a father, and hath granted me renewal. Wherefore, fashioning an image of her that gave birth and of Him who was born, I venerate it.

Kontakion of the holy fathers, in Tone VI:

The Son Who ineffably shone forth from the Father * hath been born in two natures from a woman, * and beholding Him we reject not the depiction of the form thereof. * But, tracing it with reverence, we honor it in faith. * Wherefore, the Church, embracing the true Faith, * doth venerate ** the icon of the incarnation of Christ.

Ikos: The all-compassionate God, Who doth ever desire to rouse us to the perfect memory of His incarnation, gifted the notion to mankind, that His precious form be depicted with pigments upon icons; that, beholding these in visible objects, we may believe that which we have heard spoken, clearly comprehending the activity, the names, features and sufferings of holy men and Christ, the Bestower of crowns, Who presenteth these crowns to holy athletes and martyrs. And the Church, most diligently holding fast to the true faith for their sake, venerates the icon of the incarnation of Christ.

ODE VII

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

The heresiarchs have been vanquished by the dogmas of the divinely eloquent men who rightly render the honor they accord to images, to the prototypes, as Basil the Great hath said. O God of our fathers, Blessed art Thou!

Today the temples, adorned with splendid icons, are rendered beautiful; wherefore, in the churches the world doth raise a song unto Him Who is more comely in beauty than all men, and it singeth: O God of our fathers, Blessed art Thou!

The light hath exceedingly outshone the darkness, and the impious have been driven away. Wherefore, all things are filled with the light of Christ, the Bestower of light, and cry aloud with gladness saying: O God of our fathers, Blessed art Thou!

Theotokion: O most pure Lady, who alone art the hope of salvation for all, who in an awesome manner gave birth to Christ, the King of kings, and bore in thine arms as a babe, Him Who is depicted and worshipped, as the fathers say.

ODE VIII

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

Most strictly doth the company of the fathers set as law for those who honor God the restoration of the proper worship of the sacred icons of Christ; and as their right dutiful children, the lovers of piety celebrate their yearly commemoration and with love venerate the icon of Christ.

Seven times the haughty ones cast down the humble, and tried to quench the lovers of virtues, calumniating their divine acts. But the fathers of the Seventh Council who assembled in Nicaea straightway pulled down their conceit with a sevenfold swiftness.

The blows and wounds inflicted by the childish are like play arrows against the mature, as saith the Psalms, for with divine power the tongues of those who utter blasphemies against the Most High are stopped, as are those who do not acknowledge the Father, and the Son and the Holy Spirit to be One God, the sole Cause of all.

Theotokion: **O**f His own will, for mercy's sake, the Creator fashioned Himself into a man through thy pure blood, preserving thee, even after thy birthgiving, all pure and immaculate, thereby cleansing the image of God which had been defiled within man. Wherefore, though God in essence, yet having become a man by nature, He is depicted on icons in company with thee.

ODE IX

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

O thou only unapproachable and supreme God, Thou Who holdest all things together by Thy might and counsel, most able Ruler and King of all: Establish the Church, preserving it in Thine Orthodoxy, by the prayers of the all-glorious fathers and denouncers of heresy.

Ye were deemed worthy of great honors on earth, O holy ones of heavenly wisdom, for with love ye honored the image of Christ. And now, having cast off the shadow and the covering of the flesh, ye gaze directly upon His countenance and counted worthy of yet greater honors.

Though we be chastened by the hosts of uncivilized barbarism which Thou hast loosed against us, yet do Thou Thyself crush their assault and audacity, and ally Thyself with right-believing Orthodox hierarchs who place their trust in Thee, O Thou who canst accomplish all things, by the right assured prayers of the holy fathers whose memory we keep.

Theotokion: **T**he mind of man can in no wise comprehend the mystery of thine awesome birthgiving, nor can the exalted intelligence of the angels; for, in a manner transcending nature, thou hast given birth to God incarnate. Wherefore, knowing thee to be the Theotokos and depicting thee with Him, we magnify thee.

The Exapostilarion of the Resurrection,
Glory ..., that of the fathers:
Spec. Mel: “By the Spirit in the sanctuary ...”:

O ye fathers of heavenly mind, who assembled at the Seventh Council, ever bring your earnest prayers unto the Trinity, that we who hymn your divine Council may be delivered from all heresy and eternal judgment, and may receive the Kingdom of heaven.

Both now ..., Theotokion:

Through the supplications of Thy Mother, O supremely good Lord, and of the fathers who assembled at the seven Councils, establish Thou the Church and strengthen the Faith; and when Thou comest to earth to judge all creation, show us all to be heirs of the Kingdom of heaven.

N.B. The Theotokion of the Exapostilarion of the Resurrection is not recited.
On the Praises: 8 Stichera; four of the Resurrection, and four of the holy God-bearing fathers, in Tone VI:

Spec. Mel: “Having set all aside ...”:

Having combined their spiritual art, * and reviewed the heavenly and precious Symbol of Faith * through the divine Spirit, * the honored fathers * inscribed it with a divine writing, * wherein the right glorious, * most noetically rich and truly divine wise ones * teach most clearly * that the Word is co-beginningless * and equally everlasting with Him that begot Him, * thus following most carefully ** the teachings of the apostles. (Twice)

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

Having received * all the noetic radiance of the Holy Spirit, * as preachers of Christ, * the divine defenders * of the teachings of the Gospel * and the traditions of the pious, * inspired by God, * proclaimed their most supra-natural decision; * and having manifestly received from on high * the revelation thereof, * being illumined, ** they expounded the Faith taught by God.

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

Having mustered all their pastoral skill * and then being moved to wrath most just, * as champions, * as most true servants of Christ * and most sacred keepers * of the mysteries of divine preaching, * the divine pastors drove forth * the savage and pernicious wolves, * casting them out * of the fullness of the Church; * and they fell, as it were, to their deaths ** as ones afflicted incurably.

Glory ..., the composition of George of Nicomedia. in Tone VIII:

The choir of the holy fathers, which hath gathered from the ends of the earth, hath taught the single essence of the Father, Son and Holy Spirit, and hath carefully committed to the Church the mystery of theology. Praising them in faith, let us bless them, saying: O divine legion, divinely eloquent swordsmen of the Lord's command, most radiant stars of the noetic firmament, unassailable towers of the mystical Sion, sweet-scented blossoms of paradise, golden mouths of the Word, boast of Nicaea and adornments of the whole world: pray ye on behalf of our souls!

Both now ..., Theotokion "Most blessed art thou, O Virgin Theotokos ..."

Great Doxology and Dismissal.

Then, the usual departure to the narthex.

Glory ..., Both now ..., the Evangelical Sticheron.

AT LITURGY

At the Beatitudes, 10 Troparia: 6 of the Resurrection, and 4 from ODE III of the canon of the holy fathers.

Initiated into the mysteries of Christ; the divine chief shepherds drove the cohorts of Antichrist, who wished to trouble the Church of Christ, far from the pious, that it not be shaken.

The company of the fathers, drawing forth streams of teaching from the wellsprings of salvation, gave the thirsting people of Christ to drink thereof, and washed away the turbid streams of filth.

The Seventh Council of the Christ-loving fathers, whose defenders were the imperial Irene and Constantine, was held in the splendid city of Nicaea against those who in truth despise Christians and prosecuted them.

Theotokion: Let all those who do not honor the precious icon of the Theotokos the impious depart, for they do not proclaim her to be the one that hath given birth to Christ as a man; wherefore let them be sent into the fire, to burn without being consumed.

After the Entrance, Troparia of the Resurrection,
Troparia of the holy fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, * Who hast established our fathers upon the earth as luminaries, * and hast thereby guided us all to the true Faith! ** O greatly Compassionate One, glory be to Thee!

Kontakion of the Resurrection,
Glory ..., of the holy fathers, in Tone VI:

The Son Who ineffably shone forth from the Father * hath been born in two natures from a woman, * and beholding Him we reject not the depiction of the form thereof. * But, tracing it with reverence, we honor it in faith. * Wherefore, the Church, embracing the true Faith, * doth venerate ** the icon of the incarnation of Christ.

Both now ..., to the Theotokos, in Tone VI.

O protection of Christians that cannot be put to shame, * O mediation unto the creator unfailing, * disdain not the supplicant voices of sinners, * but be thou quick, O good one, to help us who in faith cry unto thee; * hasten to intercession and speed thou to make supplication, ** thou who dost ever protect, O Theotokos, them that honor thee.

Prokeimenon of the Resurrection:

Then of the holy fathers, in Tone IV: the Hymn of the Fathers: Blessed art Thou, O Lord 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.

Epistles: first, that of the day, and then that of the fathers:

THE EPISTLE TO THE HEBREWS (13:7-16)

Brethren: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle, for the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia: first, of the Tone, and then of the fathers, in Tone I: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

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

Gospels: of the day, and of the fathers

READING FROM THE 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 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.

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

Communion Verse of the Fathers: Rejoice in the Lord, O ye righteous; praise is meet for the upright.