

Glo - ry to the Fa - ther and to the Son, and

to the Ho - ly Spir - it.

Slow

When the rank of the ho - ly Fa - thers

flocked from thē ends of thē in - hab - it - ed

world, they be - lieved in one Sub - stance and one Na - ture of the

Fa - ther, Son and Ho - ly Spir - it,

de - liv - er - ing plain - ly to the Church the

mys - t'ry of dis - cours - ing in the - ol - o - gy.

Where - fore, in that we laud them in faith, we be - at - i - fy

them, say - ing: What a di - vine ar - my,



ye God - in - spired sol - diers of the camp of the Lord, ye most
bril - liant lu - mi - nar - ies in the su - per - sen - su - ous
firm - a - ment, ye im - preg - na - ble tow - ers of the
mys - ti - cal Zi - on, ye scent - ed
flow - ers of par - a - dise, the gold - en lights of the Word,
*the boast of Ni - ce - a, and de - light of the
whole u - ni - verse, in - ter - cede
cease - less - ly for our souls.

*Now sing "Both now . . ." and "Most blessed art thou, O Virgin Theotokos . . ." in Tone 8,
as in the Byzantine Matins Project by Kazan, pages 198 -199,
followed by "The Great Doxology" in Tone 8 on page 235 of the Byzantine Matins Project.*

*NOTE: "The boast of Nicea" was omitted from the wording in Nassar.