

THE 1ST DAY OF THE MONTH OF JANUARY
THE CIRCUMCISION IN THE FLESH OF OUR LORD JESUS CHRIST
COMMEMORATION OF OUR FATHER AMONG THE SAINTS BASIL THE GREAT,
ARCHBISHOP OF CAESAREA IN CAPPADOCIA
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone III:

Having caused Christ, the Well-spring of life, to dwell in thy soul by thy pure life, O Basil manifest in sanctity, thou didst pour forth rivers of the teachings of piety upon the whole world; and watered thereby, the faithful people of the Church, the fruits of the confession of thy lips, offer grace to Him Who hath glorified thy memory unto the ages of ages. (Twice)

The myrrh of the grace which was poured forth upon thee anointed thee to act as priest of the Gospel of the kingdom of heaven, O divinely revealed Basil, and as the sweet savor of Christ thou hast filled the whole world with the fragrance of the knowledge of Him. Wherefore, graciously accepting the pleas of thy servants, ask thou great mercy for us who honor thee.

The composition of Byzantius: Arrayed in hierarchal vesture, O Basil, champion of the Trinity, thou didst stand before the governor's tribunal, accepting tribulation for the Faith; and showing forth an athlete's prowess, thou didst put to shame the wrath of the governor, who raged with the might of ungodliness and threatened thee with pitiless dismemberment; yet reasoning zealously, and becoming a martyr by intent, thou didst receive a crown of victory from Christ, Who hath great mercy.

Glory ..., in Tone II:

Having learned thoroughly the nature of things, and perceived the inconstancy of all, thou didst find one thing unshakeable: the transcendent Creator of all that existeth; and cleaving unto Him, thou didst cast aside all desire for other things. Pray thou, O Basil who art manifest in sanctity, that we also may receive our divine desire.

Now & ever ..., of the feast, in Tone VIII:

Descending unto the human race, the Savior deigned to be wrapped in swaddling-bands, and He did not refuse to be circumcised in the flesh as an eight-day old infant born of His Mother, but unoriginate according to His Father. To Him, O ye faithful, let us cry: Thou art our God! Have mercy upon us!

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

As a most splendid temple * of the light of the threefold Sun, * thou dost illumine the souls * of those who are nurtured * by thy discourses, O Basil.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

The sound of thy voice * is like a trumpet from heaven, * and thy teachings, O Basil, * are fire, whereby all the teachings of the heretics * are utterly consumed.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Distinguishing the one thrice-radiant Light * according to Persons, * and theologizing the Unity thereof * according to essence, O Basil, * thou didst cast down Arius and Sabellius.

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

Honoring the circumcision * of the Word and God-man * according to the flesh, * and the memory of Basil the Great, * we venerate the Theotokos.

Troparion of the holy hierarch, in Tone I:

Thy sound hath gone forth into all the earth, which hath received thy discourse, whereby thou didst divinely teach and make clear the nature of things, and didst adorn the ways of men. O venerable father, thou royal priesthood, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

O Jesus, Who in the highest dost sit with Thine unoriginate Father and the divine Spirit upon a fiery throne, thou wast well-pleased to be born on earth of Thy Mother, O Maiden who knew not man; wherefore, thou wast circumcised as a babe eight days of age. Glory to Thine all-good counsel! Glory to Thy dispensation! Glory to Thy condescension, O Thou Who alone lovest mankind!

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 of the circumcision, in Tone VIII:

Descending unto the human race, the Savior deigned to be wrapped in swaddling-bands, and He did not refuse to be circumcised in the flesh as an eight-day old infant born of His Mother, but unoriginate according to His Father. To Him, O ye faithful, let us cry: Thou art our God! Have mercy upon us! (Twice)

The all-good God was not ashamed to be circumcised with the circumcision of the flesh, but provided Himself as an example and pattern for all, for their salvation; for the Creator of the law fulfilleth the prescriptions of the law and the predictions of the prophets concerning Himself. O Lord Who holdest all things in the palm of Thy hand, and wast wrapped in swaddling-clothes, glory be to Thee! (Twice)

And 4 stichera of the holy hierarch, in Tone IV:

Spec. Mel.: "Called from on high ...":

O father who art the namesake of kingship, * when thou, the royal priesthood, * didst shepherd the holy Christian nation * with skill and love of wisdom, * then the Lord of all, the King of kings, * the Son Who is one * and equally everlasting and unoriginate * with Him Who begat Him, * crowned thee with the crown of His kingdom. * Him do thou beseech, that He save and enlighten our souls. (Twice)

Adorned with hierarchal vesture, * rejoicing, thou didst preach * the Gospel of the kingdom, O Basil, * pouring forth upon the Church the doctrine of Orthodoxy. * And, illumined now thereby, * we theologize and glorify * the one Godhead in the Father Almighty, * the only-begotten Word of God * and the divine Spirit * three Persons indivisible. * Entreat thou the Trinity, * that our souls be enlightened and saved.

Abiding with the choirs of heaven * and making thine abode with them, * O father Basil, * thou didst emulate their love * by the pure splendor of thy life, * living like one of the incorporeal ones * while dwelling in the flesh with those on earth. * Entreat Christ our God, * that He save those who delight * in thy divinely inspired teachings * from misfortunes and the darkness of ignorance, * and that He enlighten our souls.

Glory ..., the composition of Anatolius, in Tone VIII:

As a lover of wisdom and of all things pertaining to God, O venerable one, and accounting mortal knowledge thy companion, thou didst live a magnificent life. For, having walled off from thyself the carnal passions with mighty ramparts of abstinence and the law of divine teaching, thou didst preserve the state of thy soul un-enlaved and with the riches of virtue didst make all the understanding of thy flesh subject to thy spirit. Wherefore, having hated the flesh, the world and the ruler of this world, as thou standest before Christ ask great mercy for our souls.

Now & ever ..., of the feast, in the same tone:

Descending unto the human race, the Savior deigned to be wrapped in swaddling-bands, and He did not refuse to be circumcised in the flesh as an eight-day old infant born of His Mother, but unoriginate according to His Father. To Him, O ye faithful, let us cry: Thou art our God! Have mercy upon us!

Entrance. Prokimenon of the day. Three readings:

A READING FROM GENESIS

God appeared unto Abram and said to him: "I am thy God. Be well-pleasing before Me, and be blameless. And I will establish My covenant between Me and thee, and I will multiply thee exceedingly. Thou shalt be the father of a multitude of nations. And thy name shall no more be called Abram, but thy name shall be Abraham, for I have made thee a father of many nations. And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee." And Abraham fell upon his face, and worshipped the Lord. And the Lord said unto Abraham: "Thou shalt also fully keep My covenant, thou and thy seed after thee for their generations. And this is the covenant which thou shalt fully keep between Me and you, and between thy seed after thee for their generations: every male of you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you, and between thy seed after thee for their generations. And the child of eight days old shall be circumcised by you, every male throughout your generations. And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, he shall be utterly destroyed from his family, for he hath broken My covenant."

A READING FROM PROVERBS

The Lord made me the beginning of His ways for His works. He established me before time was, in the beginning, before He made the earth: even before He made the depths; before the fountains of water came forth, before the mountains were settled, and before all the hills, He begat Me. The Lord made countries and uninhabited tracts, and the highest inhabited parts of the world. When He prepared the heaven, I was present with Him; and when He prepared His throne upon the winds, and when He strengthened the clouds above, and when He secured the fountains of the earth, and when He strengthened the foundations of the earth: I was like unto Him. I was that wherein He took delight, and daily I rejoiced in His presence continually.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hasted He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

At Litia, the sticheron of the temple;

And these stichera of the holy hierarch, in Tone III:

The composition of Germanus: **H**aving caused Christ, the Well-spring of life, to dwell in thy soul by thy pure life, O Basil manifest in sanctity, thou didst pour forth rivers of the teachings of piety upon the whole world; and watered thereby, the faithful people of the Church, the fruits of the confession of thy lips, offer grace to Him Who hath glorified thy memory unto the ages of ages.

The myrrh of the grace which was poured forth upon thee anointed thee to act as priest of the Gospel of the kingdom of heaven, O divinely revealed Basil, and as the sweet savor of Christ thou hast ruled the whole world with the fragrance of the knowledge of Him. Wherefore, graciously accepting the pleas of thy servants, ask thou great mercy for us who honor thee.

The composition of Byzantius: **A**rroyed in hierarchal vesture, O Basil, champion of the Trinity, thou didst stand before the seat of the judge, accepting tribulation for the Faith; and showing forth an athlete's prowess, thou didst put to shame the wrath of the governor, who raged with the might of ungodliness and threatened thee with pitiless dismemberment; yet reasoning zealously, and becoming a martyr by intent, thou didst receive a crown of victory from Christ, Who hath great mercy.

Glory ..., in Tone VI:

Grace was poured forth in thy lips, O venerable father, and thou wast a shepherd of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

Now & ever ..., of the feast, in Tone VIII:

Descending unto the human race, the Savior deigned to be wrapped in swaddling-bands, and He did not refuse to be circumcised in the flesh as an eight-day old infant born of His Mother, but unoriginate according to His Father. To Him, O ye faithful, let us cry: Thou art our God! Have mercy upon us!

At the Aposticha, these stichera of the holy hierarch:

The composition of Byzantium, in Tone I: O most blessed Basil, thou divine and sacred bee of the Church of Christ! Having armed thyself with the sting of divine desire, thou didst wound the blasphemies of abominable heresies, and thou didst store up the sweetness of piety for the souls of the faithful. And now, passing over the incorrupt pastures of the divine garden of paradise, be thou mindful of us as thou standest before the consubstantial Trinity.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

The composition of Basil the Monk: Thou didst combine the virtues of all the saints: the meekness of Moses and the zeal of Elijah, the confession of Peter and the theology of John. And like Paul thou didst not cease to cry aloud: "Who is weak, and I am not weak? Who is offended, and I am not ashamed?" Wherefore, making thine abode with them, pray thou, that our souls be saved.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

The composition of John the Monk, in Tone II: Having learned thoroughly the nature of things, and perceived the inconstancy of all, thou didst find one thing unshakeable: the transcendent Creator of all that existeth; and cleaving unto Him, thou didst cast aside all desire for other things. Pray thou, O Basil who art manifest in sanctity, that we also may receive our divine desire.

Glory ..., in Tone VI:

Receiving the grace of miracles from heaven, and having denounced the falsehood of idolatry by thy doctrines, O most blessed Basil, thou art the glory and confirmation of hierarchs, and the model of the teaching of all the venerable. As thou hast boldness before God, entreat Him, that our souls be saved.

Now & ever ..., in Tone VIII:

The all-good God was not ashamed to be circumcised with the circumcision of the flesh, but provided Himself as an example and pattern for all, for their salvation; for the Creator of the law fulfilleth the prescriptions of the law and the predictions of the prophets concerning Himself. O Lord Who holdest all things in the palm of Thy hand, and wast wrapped in swaddling-clothes, glory be to Thee!

Troparion of the holy hierarch, in Tone I:

Thy sound hath gone forth into all the earth, which hath received thy discourse, whereby thou didst divinely teach and make clear the nature of things, and didst adorn the ways of men. O venerable father, thou royal priesthood, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Troparion of the feast, in the same tone:

○ Jesus, Who in the highest dost sit with Thine unoriginate Father and the divine Spirit upon a fiery throne, thou wast well-pleased to be born on earth of Thy Mother, a Maiden who knew not man; wherefore, thou wast circumcised as a babe eight days of age. Glory to Thine all-good counsel! Glory to Thy dispensation! Glory to Thy condescension, O Thou Who alone lovest mankind!

AT MATINS

On "God, is the Lord ...", the troparion of the feast, in Tone I:

O Jesus, Who in the highest dost sit with Thine unoriginate Father and the divine Spirit upon a fiery throne, thou wast well-pleased to be born on earth of Thy Mother, a Maiden who knew not man; wherefore, thou wast circumcised as a babe eight days of age. Glory to Thine all-good counsel! Glory to Thy dispensation! Glory to Thy condescension, O Thou Who alone lovest mankind! (Twice)

Glory ..., that of the holy hierarch, in Tone I:

Thy sound hath gone forth into all the earth, which hath received thy discourse, whereby thou didst divinely teach and make clear the nature of things, and didst adorn the ways of men. O venerable father, thou royal priesthood, entreat Christ God, that our souls be saved.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Let us all praise Basil as the royal adornment of the Church, an inexhaustible treasury of doctrines, for thereby he hath taught us to worship the Holy Trinity, which is united in essence but distinguished as to hypostasis.

Glory ..., another Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

O all-wise Basil, as thou standest before the Trinity, pray that we who hymn thee and honor thy memory may receive grace, mercy and the washing away of our transgressions on the day of judgment, that with mouth and heart we may glorify Him Who alone loveth mankind.

Now & ever ..., Sedalion of the feast, in the same melody:

The Creator of all and Master of the world, though He is on high with the Father and the Spirit, is circumcised on earth as a babe eight days of age. Truly divine and wondrous are Thy works! For Thou, O Master, Who art the Fulfillment of the law, wast circumcised for our sake.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "of the Wisdom ...":

Thou didst divinely draw forth the mystic riches of ineffable wisdom, and hast poured forth upon all the waters of Orthodoxy which divinely gladden the hearts of the faithful and fittingly drown the commands of the infidels. Wherefore, in both thou hast been shown to be an invincible champion of the Trinity by the sweat of thy works of piety, O holy hierarch Basil. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

Glory ..., another Sedalion, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

To the whole world hast thou given to drink thy doctrines, the collected dogmas of piety, as though they were water; for the Well-spring of life truly resided within thee, O Basil. As thou hast acquired boldness, O divinely inspired one, beseech Him to grant us great mercy.

Now & ever ..., Sedalion of the feast, in Tone IV:

He Who is invisible in essence is now become visible in the flesh; the uncreated Word now taketh form, born of the pure Virgin. Wherefore, following the law for the sake of us men, He is circumcised as a babe eight days of age. Let us therefore worship Him as our Savior.

Polyeleos, and this magnification: We magnify Thee, O Basil, thou holy hierarch of Christ, who didst piously preserve the Church of Christ immaculate.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

But if the church be dedicated to the Circumcision of the Lord:

This magnification is chanted: We magnify Thee, O Christ, Bestower of life, and we honor the circumcision of Thine all-pure flesh, which Thou didst deign to endure in accordance with the law.

Selected Psalm verses:

A: Judge them, O God, that do me injustice; war against them that war against me.

B: Take hold of weapon and shield, and arise unto my help.

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

By the power of thy divine words thou didst cast down dark heresies: thou didst drown all the insolence of Eunomius, for thou didst preach that the Spirit is God, and thou didst slay the enemy with the work of thy hands; and thou didst drive away all the ministry of Sabellius and didst set at nought all the reasonings of Nestorius. O holy hierarch Basil, entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

Glory ..., another Sedalion, in the same melody:

The grace of thy divine discourses and the mystic heights of thy dogmas have become for us a ladder of divine ascent; for having acquired the clarion of the Spirit, O father, thou didst thereby proclaim divine doctrines. Wherefore, thou hast made thine abode in a place of verdure, receiving the reward for thy struggles. O venerable hierarch Basil, entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

Now & ever ..., Theotokion, in the same melody:

The Master and Creator of all, Who received flesh from thine all-pure womb, hath shown thee to be an intercessor for men, O most immaculate one; wherefore, we all flee to thee, asking to be cleansed of our transgressions, O Mistress, and to be delivered from everlasting torments and all the oppression of the evil prince of this world. For this cause we cry unto thee: Entreat thy Son and God, that He grant remission of transgression unto those who with faith worship thy most holy birthgiving.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16].

The Lord said to the Jews who came to Him: I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After Psalm 50, this sticheron, in Tone VI:

Grace was poured forth in thy lips, O venerable father, and thou wast a shepherd of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

Canon of the feast, the Irmos whereof is chanted twice, the troparia repeated to make up 4 in number, and that of the holy hierarch, with 8 troparia.

ODE I

Canon of the feast, the composition of Stephen, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

The eighth day, which beareth the image of that which is to come, is by Thy voluntary abasement enlightened and sanctified, O Christ; for thereon Thou wast circumcised in the flesh in accordance with the law.

Christ receiveth circumcision on the eighth day after His nativity, and the shadow of that day withdraweth, the light of the new grace shining forth.

Canon of the holy hierarch, with 8 troparia.

The composition of John of Damascus, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

It hath been fitting that thy voice come unto those desiring to sing thy praises, O father Basil. Accepting their entreaty, grant us grace in abundance.

Thou didst tread the difficult path of the virtues, and didst attain unto the smooth and pleasant entry to heaven, O Basil, and hast shown thyself to be a model for all.

By thy desire for the love of wisdom thou didst restrain the uprising of the passions which tormenteth the flesh; wherefore, thou dwellest in the incorrupt mansions of heaven, O father Basil.

With the sword of the Spirit thou didst right profitably cut down the passions of both soul and body, O Basil; and thou didst bring thyself to the Master as a sacrifice.

As an initiate of the ineffable mysteries, O sacred father Basil, thou didst manifestly instruct the Church of Christ in His mysteries and hast shone upon us the light of the Trinity.

Theotokion: Who can fittingly describe thy conceiving, which is beyond words? For thou hast given birth in the flesh to God Who hath shown Himself to be our Savior and Lord, O most pure one.

Katavasia I: The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.

Katavasia II: Israel traversed the stormy depths of the sea, which had straightway become as dry land; but the dark waters covered all the chief captains of Egypt together in a watery grave, through the mighty power of the right hand of the Master.

ODE III

Canon of the Feast

Irmos: Establish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

The transcendent Word Who became incarnate hath been circumcised that the law might cease; and He hath given us the beginning of divine grace and life incorruptible.

As the Fulfiller of the law, and One in nowise opposed to God, Christ showed Himself to be incarnate, and hath deigned of His own will to be circumcised on the eighth day.

Canon of the Hierarch

Irmos: Establish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

Thy memorial hath arrived and shone forth at the same time as the nativity of Christ, the ineffable mystery whereof thou didst manifestly show forth by thy teachings.

Established in the fear of God, in that it is the beginning of wisdom, thou didst soar aloft in the highest love of wisdom, O Basil.

Full of all instruction, O Basil, thou wast shown to be a light unto the world, not only that which is below and is trodden upon by our feet, but that which is far higher.

O all-wise Basil, thou hast shown activity to be the entry into vision most divine, and by activity thou didst enter therein; and thou hast manifestly taught the understanding of all that existeth.

Theotokion: Without seed thou didst conceive in thy womb, and didst ineffably give birth to God incarnate, upon Whom the hosts of heaven dare not gaze, O pure Ever-virgin.

Katavasia I: The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!

Katavasia II: From the ancient snares have we all been set loose, and the teeth of the lions have been broken in their mouths. Let us then rejoice with great joy and open wide our mouths, weaving with words a sweet hymn to the Word, which delighteth to bestow gifts upon us.

Kontakion of the feast, in Tone III:

Spec. Mel.: "Today the Virgin ...":

The Lord of all endureth circumcision and, in that He is good, He cutteth away the transgressions of men, and today granteth salvation to the world. And Basil, the high priest of the Creator, the radiant and divine initiate of the mysteries of Christ, rejoiceth on high.

Sedalion of the hierarch, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having learned the wisdom of the Word and set aside the writings of the law, thou didst proclaim to all the word of grace, and by thy words thou didst erase the tablets of men's souls, and thereon didst inscribe divine doctrines. Wherefore, passing through the darkness, a cloud protecting thy body, thou didst shine forth in the Spirit, O holy hierarch Basil. Entreat Christ God, that He grant remission of sins unto those who with faith honor thy holy memory. (Twice)

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

As Thou art an abyss of love for mankind, O Master, Thou didst clothe Thyself in the guise of a servant and wast circumcised in the flesh, granting Thy great mercy unto all men.

ODE IV

Canon of the Feast

Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee Who alone lovest mankind. Circumcision hath ceased since Christ was circumcised of His own will, saving a multitude of the nations by grace.

The eighth day, whereon the Master was circumcised in the flesh, is an image of the everlasting life of the age to come.

Canon of the Hierarch

Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee Who alone lovest mankind. Circumcision hath ceased since Christ was circumcised of His own will, saving a multitude of the nations by grace.

As the Church of Christ is adorned like a bride by His nativity, so is she also adorned by thy memorial, O most blessed one.

Doing battle for God, thou wast shown to be invincible, O Basil, making all subject to His precepts.

Thou hast been given to the Church by God as a firm rampart and bulwark, O most blessed Basil.

O father Basil, thou hast been shown to be a scythe cutting down the adversary, and a fire consuming falsehood

Theotokion: We beseech thee, O pure one who didst conceive God without seed: Pray thou ever for thy servants.

Katavasia I: I heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended, He cried out: Thou art Christ, the Wisdom and Power of God!

Katavasia II: Purified by the fire of a mystical vision, the prophet praiseth the restoration of mortal man; and, filled with the inspiration of the Spirit, he lifteth up his voice to reveal the incarnation of the ineffable Word, Who hath broken the dominion of the mighty.

ODE V

Canon of the Feast

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Having issued forth ineffably from the Virgin Mother, O Lord, thou didst not decline to clothe Thyself in human guise as a babe, and in accordance with the law didst fulfill the law.

Israel, in that she loveth the shadow of the law, hath become like the night, engendering Christ, Who hath appeared, shining forth from her, as the Light of the world.

Canon of the Hierarch

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Today the Church doth truly introduce a twofold feast: that of the Master Who hath appeared on earth as a babe, and the memorial of His wise and thrice-blessed servant.

Christ, the Light unapproachable, resting in thee, O venerable one, hath shown thee to be a radiant lamp unto the world; wherefore, we hymn thy memory, O Basil.

The Genesis described by Moses on Sinai amid great darkness hast thou described for all, speaking from the storehouses of divine wisdom, O all-blessed Basil.

Neither Moses the law-giver, nor Joseph, the chief of pharaoh's granaries, who lived before the law, were like unto thee; for thou, O Basil, didst show thyself to break the flesh of God.

Theotokion: To thee, who gavest birth to Christ, the Creator of all, do we cry: Rejoice, O pure one! Rejoice, O thou who hast shone forth upon us the Light! Rejoice, O thou who didst contain the uncontainable God!

Katavasia I: Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

Katavasia II: Washed clean of the poison of the dark and vile enemy by the cleansing of the Spirit, we have set out upon the new path which leadeth to joy inaccessible, which only they attain whom God hath reconciled with Himself.

ODE VI

Canon of the Feast

Irmos: The great abyss of sin encompasseth me, and, emulating the prophet, I cry to thee: Lead me up from corruption, O Lord!

The law hath come to an end since Christ, Who is the Fulfiller of the law, hath become a babe, receiving circumcision: He hath annulled the curse of the law.

The keeping of the Sabbath, circumcision and the arrogance of the Jews ceased at the behest of Christ Who hath appeared, and the springtime of grace hath shone forth.

Canon of the Hierarch

Irmos: The great abyss of sin encompasseth me, and, emulating the prophet, I cry to thee: Lead me up from corruption, O Lord!

Thou didst abundantly feed the souls of the poor tormented by starvation, O Basil, and didst fill the hearts of the hungry with all divine gladness.

Thou didst richly feed the hungry with heavenly food; for thy discourse is angelic bread, O Basil, of which thou becamest an excellent issuer of grain.

O Basil, like a bee thou didst industriously gather honey from the flowers of all the virtues, and as a wise man thou art blessed therein.

Thou didst yearn to depart this world and to live with God; wherefore, forsaking things inconstant and corrupt, O most blessed Basil, as a wise man thou hast acquired things which are abiding.

Theotokion: Save thy servants from misfortunes, O Theotokos, for we flee to thee after God, as to an impregnable rampart and intercession.

Katavasia I: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Katavasia II: With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as Myself, hath come forth from the human race. He is My living Word, Who by My providence is become a man.

Kontakion of the hierarch, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Thou hast been shown to be the unshakeable foundation of the Church, bestowing upon all men a dominion which cannot be taken away, and sealing them with thy precepts, O newly revealed and venerable Basil.

Ikos: Basil the Great, the cup of chastity, the mouth of wisdom, the foundation of doctrines, shineth forth noetically upon all. Come ye, therefore, and let us stand in the house of God, gazing with fervor, adorning ourselves with his miracles, having been illumined with the splendor of his life, and been cooled by his pure spirit, emulating his faith, ardor and humility, whereby he became a house of the essence of God; and, crying aloud unto him, let us chant: O newly-revealed and venerable Basil!

ODE VII

Canon of the Feast

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Radiant and most splendid is the nativity of Christ, which today hath depicted the mystery of the restoration which is to come! For the Savior is circumcised in lawful manner, not as God, but as man, the Fulfillment of the law.

Fulfilling the law, the Creator of the law today is of His own will circumcised in the flesh, cutting away the winter of sin, granting that all may cry: Blessed art Thou, O God of our fathers!

Canon of the Hierarch

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

The Son is the image of the Father, and the Spirit is the image of the Son; and thou, O Basil, art the pure reflection of the Spirit and the abode of the whole Trinity. Blessed is thy memory, and those who glorify it are themselves glorified!

O the single inspiration of mind of the sacred twain! For, united in divine desire, Basil was in Gregory, and Gregory in Basil, like a single soul, inseparable, in two bodies. Entreat Christ now in behalf of your flock.

The father of orphans and defender of widows, the riches of the poor, the consolation of the sick, the guidance of the wealthy, the staff of old age and instruction of youth, and a rule of virtue for monastics wast thou shown to be, O Basil.

Having purified thy mind of all filthy defilement, O Basil, thou didst examine spiritual things with the Spirit Whom thou didst desire; wherefore, hymning the Trinity, with boldness thou hast cried out: Blessed art Thou, O God of our fathers!

Theotokion: On Mount Sinai Moses foresaw as a bush which burned with fire thee who received, without being consumed, the unbearable Effulgence of the ineffable Essence, Who united Himself to the coarseness of the flesh, He being One of the holy Hypostases.

Katavasia I: The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

Katavasia II: He Who cooled the lofty flame that encircled the pious youths in the furnace, hath burnt the heads of the dragons in the waters; and with the dew of the Spirit He washeth away all the unbearable gloom of sin.

ODE VIII

Canon of the Feast

Irmos: God the Word, Who in His ineffable wisdom created all things and brought them out of oblivion into existence, do ye bless as Lord, O ye works, and exalt supremely for all ages!

On the eighth day Jesus the Master was circumcised as a babe; and He receiveth His name, in that He is the Savior and Lord of the world.

To the nativity of Christ we join the eighth day, the most glorious memorial of the holy hierarch; and honoring it with faith, let us hymn the Lord and exalt Him supremely forever.

Canon of the Hierarch

Irmos: God the Word, Who in His ineffable wisdom created all things and brought them out of oblivion into existence, do ye bless as Lord, O ye works, and exalt supremely for all ages!

O ye works of the Lord, bless ye the Lord Who, in His ineffable providence, hath given Basil to the world as a light of piety and clarion of theology!

O ye works of the Lord, bless ye the Lord Who, in His rich activity, made His abode within the wise Basil, and through Him piously gave utterance to theology.

Delighting in thy divine discourses, O Basil, and celebrating unceasingly in thy memory, we cry aloud: Bless the Lord, ye works of the Lord!

O Basil, thou hast emitted thy discourses upon the world like brilliant rays which by light instruct all to worship the single Essence of the Trinity, crying: Bless the Lord, ye works of the Lord!

Theotokion: O ye works of the Lord, bless ye the Lord, the timeless Word of God, Who issued forth from the Father before time began, and shone forth from the Virgin in latter times.

At Ode IX we do not sing the Magnificat, but chant instead the refrains of the feast:

Refrain: Magnify, O my soul, the Lord Who hath been circumcised in the flesh in accordance with the law!

ODE IX

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb ineffably didst make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

Then the second choir likewise chanteth the refrain and Irmos.

The following three refrains are chanted before the troparia of the canon of the circumcision:

Refrain: Magnify, O my soul, Him Who receiveth circumcision on the eighth day! (Twice)

Refrain: Today the Master is circumcised in the flesh as a babe, fulfilling the law. (Once)

Refrain: Today the Master hath been circumcised in the flesh and been called Jesus. (Once)

Transcending the bounds of all human nature, Christ was supernaturally born of the Virgin; and as He commanded the writing of the law, He is circumscribed and shown to be the Fulfiller of the law.

Come, and in holiness let us celebrate the glorious names of Christ the Master; for in godly manner He hath been named Jesus today. And with them let us also magnify the memory of the holy hierarch.

And these refrains of the hierarch are chanted before the troparia of his canon:

Refrain: Magnify, O my soul, Basil who is great among hierarchs! (Twice)

Refrain: Magnify, O my soul, the all-radiant beacon of the whole world! (Twice)

Refrain: Magnify, O my soul, the great Basil of Caesarea! (Twice)

Instead of Glory ..: Magnify, O my soul, him who hath adorned the Church of Christ!

Instead of Now & ever ..., Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven!

O Basil, like a sheep faithful to Christ, the Chief Shepherd, thou didst follow His life-bearing steps; for thou didst expose thy soul to the tyrant, O most blessed father, valiantly braving danger for the sake of the Church.

Beholding the most sacred unity of the Church of Christ, which was adorned by thine episcopate, O wise one, the tyrannical destroyer of all fell as though struck by a bolt of thunder; for he was unable to endure the radiance of the Spirit which was within thee, O Basil.

O Basil, thou wast vouchsafed an apostolic see, a place in the choir of the athletes of Christ, the tabernacle of the patriarchs, the delight of the righteous and the joy of the prophets; for thou wast a servant of the Theotokos and an initiate of the mysteries of the Trinity.

The Lord Who alone covereth the chambers with waters, Who restraineth the sea and drieth up the depths, and Who received flesh of thee, O pure one, doth hasten from Bethlehem to the Jordan, to be baptized in the flesh.

Then both choirs, descending, chanting the first refrain of the feast, and the Irmos of Canon I of Theophany. After which they chant the refrain of the Theotokos [sung instead of Now & ever ...] and the Irmos of Canon II of Theophany.

Refrain I: Magnify, O my soul, the Lord Who hath been circumcised in the flesh in accordance with the law!

Katavasia I: Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

Refrain II: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven!

Katavasia II: O most pure Bride, O blessed Mother! the wonders of thy birthgiving pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, bearing a hymn of thanksgiving unto Him as a gift.

Exapostilarion of the hierarch:

Spec. Mel.: "By the Spirit in the sanctuary ...":

With the desire of love of wisdom thou didst cut away that which covered thy soul, O father, and in thy miracles wast shown to the world to be like the sun; and thou hast illumined the thoughts of the faithful, O divinely wise Basil, initiate of the mysteries of the Trinity and servant of the Theotokos. (Twice)

Glory ..., Now & ever ..., Exapostilarion of the feast:

The Creator of the ages, Who hath fulfilled the law, is circumcised in the flesh as a babe eight days of age; He is wrapped in swaddling bands as a man; He is fed with milk Who, as God, sustaineth all things by His infinite might and holdeth all things in His hand.

On the Praises, 6 stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

He Who as the Word was ineffably begotten of the Father without separation or corruption endureth circumcision in the flesh, and as God begotten by God He remaineth immutably divine; wherefore, He Who is above the law, following the law doth deliver all from the curse of the law, and granteth them blessing

from on high. For this cause, praising His all-good condescension, we hymn and glorify Him in thanksgiving, entreating Him to grant our souls great mercy.
(Twice)

Having become a child of God through grace, by the regeneration of divine baptism, O venerable one, in essence and truth thou didst confess the pre-eternal Son and Word of God, as consubstantial and equally unoriginate with the Father; and with the brilliance of thy words thou didst shut the gaping mouths of the heretics. Wherefore, thou hast made thine abode in the kingdom on high, reigning together with Christ, Who ruleth alone and naturally, and doth richly accord great mercy unto the world.

Through activity and vision thou didst enter within the temple of heaven as a sacred priest, vested in the principles of wisdom as with holy raiment. And now, serving as priest at the altar of heaven, O venerable one, and standing before God, performing the immaterial service, mercifully remember those who celebrate thy sacred and most honored memory, O most blessed Basil, entreating Christ, Who granteth the world great mercy.

Wholly consecrated to God and dedicated to Him from childhood in every way, shining forth with the rays of wisdom all-divine thou hast made clear the understanding of those things which exist, speaking plainly and holding forth in wisdom, revealing the order of nature, that all may recognize the work of God. Wherefore, we proclaim thee to be a divinely eloquent and godly teacher and a radiant beacon of the Church, who prayeth to Christ, Who granteth the world great mercy.

Made steadfast by the fear of God, thou didst understand the beginning of wisdom, O Basil. Thou didst surpass fear by the wisdom and uprightness of thy life, O father, and, united to God by love, thou becamest His alone. Wherefore, having learned His divine justifications and judgments, thou didst teach morals to men, and didst adorn the minds of the faithful, making the council splendid by thy spiritual laws. For this cause, entreat Christ, that He grant great mercy to our souls.

Glory ..., in Tone VI:

Grace was poured forth in thy lips, O venerable father, and thou -vast a shepherd of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

Now & ever ..., of the feast, in Tone VIII:

Descending unto the human race, the Savior deigned to be wrapped in swaddling-bands, and He did not refuse to be circumcised in the flesh as an eight-day old infant born of His Mother, but unoriginate according to His Father. To Him, O ye faithful, let us cry: Thou art our God! Have mercy upon us!

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT THE LITURGY

On the Beatitudes, 8 troparia; 4 from Ode III of the feast, and 4 from Ode VI of the saint.

The transcendent Word Who became incarnate hath been circumcised that the law might cease; and He hath given us the beginning of divine grace and life incorruptible. (Twice)

As the Fulfiller of the law, and one in nowise opposed to God, Christ showed Himself to be incarnate, and hath deigned of His own will to be circumcised on the eighth day. (Twice)

Thou didst abundantly feed the souls of the poor tormented by starvation, O Basil, and didst fill the hearts of the hungry with all divine gladness.

Thou didst richly feed the hungry with heavenly food; for thy discourse is angelic bread, O Basil, of which thou becamest an excellent issuer of grain.

O Basil, like a bee thou didst industriously gather honey from the flowers of all the virtues, and as a wise man thou art blessed therein.

Theotokion: Save thy servants from misfortunes, O Theotokos, for we flee to thee after God, as to an impregnable rampart and intercession.

Troparion for the Circumcision, in Tone I:

Thou Who art by nature God, didst without change take the form of man, * O most compassionate Lord, * and in fulfilling the Law, Thou, of Thine own will, didst receive circumcision in the flesh, * banishing Hades and rolling away the veil of our passions. * Glory to Thy goodness; glory to Thy compassion; * glory to Thy condescension, O Word.

Troparion for St Basil the Great, in Tone I:

Thy fame hath gone forth into all the earth, * which hath received thy word. * Thereby hast thou taught the Faith; thou hast revealed the nature of things created; * thou hast made a royal priesthood of the ordered life of men. * O Righteous Father Basil, intercede with Christ our God * that our souls may be saved.

Glory, Kontakion for St Basil the Great, in Tone IV:

Thou wast an unshaken foundation of the Church * and didst give to all mortals an inviolate lordship * which thou didst seal with thy doctrines, * O righteous Basil, * revealer of the mysteries of heaven.

Both now, Kontakion for the Circumcision, in Tone III:

In undergoing circumcision * the Lord of all has circumcised the sins of mortal men. * On this day He gives salvation to the world. * And the Hierarch Basil, the Creator's light-bearer * and Christ's mystic, rejoices in the highest.

Prokimenon of the feast, in Tone VI: Save, O Lord, Thy people; * and bless Thine inheritance.

The Stichos: To Thee, O Lord, have I cried; O my God, keep Thou not silent toward me.

Prokimenon of the saint, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

THE EPISTLE OF ST. PAUL TO THE COLOSSIANS [COL. 2: 8-12]

Brethren: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

THE EPISTLE OF ST. PAUL TO THE HEBREWS [Heb. 7:26- 8:2]

Brethren: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia in Tone VIII: God be gracious unto us and bless us, and cause Thy face to shine upon us, and have mercy on us.

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

THE GOSPEL ACCORDING TO ST. LUKE [LK. 2:20-21, 40-52]

At that time: the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried

behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

THE HOLY GOSPEL ACCORDING TO ST. LUKE [Lk. 6:17-23]

At that time: Jesus came down, and stood in the plain, and in the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

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

Communion Verse of the saint: In everlasting remembrance shall the righteous be; he shall not fear evil tidings.

THE 1ST DAY OF THE MONTH OF JANUARY
AKATHIST HYMN TO OUR FATHER AMONG THE SAINTS BASIL THE GREAT,
ARCHBISHOP OF CAESAREA IN CAPPADOCIA

KONTAKION I

O chosen and all-radiant beacon of the whole world, most wise teacher of the Church of Christ, first to record the rules of monasticism, O great Basil, fervent and faithful servant of the All-holy Trinity, pray to the Lord for us who praise thee in faith, and who cry out to thee with compunction:

Rejoice, O great Basil, beacon of the whole world!

IKOS I

O holy hierarch Basil, the Creator of the angels showed thee forth on earth as an equal to the angels who hath shown us the angelic path which leadeth to Heaven through the codification of the monastic rules wherewith we are daily instructed, rendering thanks therefore unto God, the Creator of all. And with compunction we cry out to thee thus:

Rejoice, O Basil, namesake of regal authority!

Rejoice, renowned patriarch of monks!

Rejoice, most wondrous preserver of purity and chastity!

Rejoice, true lover of the life of solitude!

Rejoice, shepherd who didst receive from God Himself the authority to tend the reason-endowed sheep!

Rejoice, thou who didst drive away from His flock the ravening wolves of heresy!

Rejoice, lamp which dispelleth the gloomy darkness of idolatry!

Rejoice, brilliant lightning flash which illumineth all the world with gladness!

Rejoice, zealous teacher of the truth of the Gospel!

Rejoice, courageous uprooter of the most pernicious falsehood of Arius!

Rejoice, faithful and renowned guide along the path of salvation!

Rejoice, ready defender of all that call upon thee for protection!

Rejoice, O great Basil, beacon of the whole world!

KONTAKION II

The Orthodox people of Caesarea, perceiving thee to be a fervent defender of the Holy Trinity, elevated thee to the hierarchal throne; and though at first thou wast unwilling and forbade it, thou didst take thy seat thereupon and didst thunder forth divine teachings, and didst preach the three-Sunned, indivisible light of the Godhead. Wherefore, illumined by thy divinely inspired teachings, and worshipping the All-holy Trinity, we chant with compunction: **Alleluia!**

IKOS II

With fiery mind and tongue thou didst utterly consume the pernicious arrogance of the heretics who fought against God, and didst illumine the faithful with the light of the threefold Sun; for thou hast taught us to praise the One God in three Persons. And praising Him with our lips of clay, we cry out to thee:

Rejoice, harp and Cythera, which sweetly soundeth forth the praise of the Trinity!

Rejoice, cape of gold and purple which magnificently adorneth the Church!

Rejoice, book full to overflowing with the doctrines of theology!

Rejoice, unfathomable abyss of orthodox doctrines!

Rejoice, incense kindled by the fire of the Holy Spirit!

Rejoice, thou who hast filled the whole world with the sweet fragrance of Christ.

Rejoice, thou who hast driven away the stench of idolatrous sacrifices by the power of the Spirit of God!

Rejoice, thou who didst call idolatrous people to the true God!

Rejoice, thou who didst skillfully plumb the depths of Orthodox law!

Rejoice, most wise and skillful uprooter of the fables of the heretics!

Rejoice, abyss which hath drowned the impious Arius and those of like mind with him in the deeds of hell!

Rejoice, height which hath clearly revealed the light of the three-fold Sun to the world!

Rejoice, O great Basil, beacon of the whole world!

KONTAKION III

The power of the Most High showed thee to be an invincible warrior, O holy hierarch Basil, who mightily and manfully contended against the apostate Julian and his wicked idolaters, whose evil pagan doctrine thou didst cut in pieces with the sword of the Faith. And thou hast commanded us to chant to the Holy Trinity in the unity of the Godhead: Alleluia!

IKOS III

Possessed of the divinely radiant splendor of theology, O all-blessed father Basil, thou didst dispel the dark cloud of the impiety of Julian the apostate; and, instructed by thee, we cry out thus:

Rejoice, thou who art another Moses, who hast freed us from the slavery of idolatry!

Rejoice, pillar of fire which sheddeth light upon the night of idolatry!

Rejoice, clear light which showeth us the way to the promised land!
Rejoice, wellspring which soaketh thirst with heavenly waters in the wilderness of the monastic life!
Rejoice, nurturer who feedest the faithful with the food of the Word of God!
Rejoice, for thou hast guided to chastity those who offer up in sacrifice the fruits of bitter desire!
Rejoice, for thou hast guided all to the safe harbor of Orthodoxy
Rejoice, for by the Cross of Christ thou hast sweetened the labors of strict abstinence!
Rejoice, for thou didst teach [all] to follow after Him Whom the [brazen] serpent [in the wilderness] prefigured!
Rejoice, for thou didst steadfastly command all to hold to the tablets of the commandments of Christ!
Rejoice, mighty and invincible leader of the new Israel!
Rejoice, thou who hast utterly vanquished the enemies who never-endingly rise up against God!
Rejoice, O great Basil, beacon of the whole world!

KONTAKION IV

By the power of the divine Spirit thou didst dispel the tempest of the impious Emperor Valens who was possessed by the impiety of Arius, and thou didst quell his savage assault upon the Orthodox; and by the power of thy prayer, thou didst return the church, which had been seized by the heretics, to the faithful. And therein thou didst cry out to the Holy Trinity with the ineffable joy of the Orthodox: **Alleluia!**

IKOS IV

When the heretical assemblage heard thy divinely inspired teachings concerning the All-holy Trinity, O Basil, holy hierarch of Christ, they were cut to the heart immeasurably, and spake iniquity and unrighteousness against the just man; but thou didst manfully struggle in behalf of the Holy Trinity like an invincible warrior, undaunted by their calumnies and mocking their mindless babbling; and thou didst proclaim aloud the super-substantial Trinity, the Unity in three Hypostases. And praising Him, we cry out to thee:

Rejoice, O Basil, teacher given to the Holy Church by God!
Rejoice, O Basil, instructor of those seeking God!
Rejoice, holy and forechosen hierarch of God!
Rejoice, protector of the doctrines of God!
Rejoice, for thou didst teach in thy theology that the Son is equally unoriginate with the Father!

Rejoice, for thou didst make clear for the faithful the pre-eternal Light which hath shone forth from pre-eternal Light!
Rejoice, for thou didst say that the Savior of all men is God incarnate!
Rejoice, for thou didst confess the same Lord Jesus to be the Creator of all the ages!
Rejoice, for with material fire thou didst punish Valens, the false hater of Christ, like Arius, the blasphemer of the Son of God!
Rejoice, for with the sling of thy words thou didst bring down the impious Arius!
Rejoice, vigilant champion of Orthodoxy and most exalted intellect!
Rejoice, sweetest teacher of the manifestations of Christ!
Rejoice, O great Basil, beacon of the whole world!

KONTAKION V

Thou hast been shown to be a divinely guided star of the noetic East, O Basil, holy hierarch of Christ, dispelling with the most brilliant rays of theology the fetid gloom of heretical teaching and godless blasphemy against our Lord Jesus, and revealing the same Son of God as consubstantial, equal in honor and equally enthroned with the Father and the Spirit. To Him, as true God and perfect man, we ever chant: **Alleluia!**

IKOS V

Thy reason-endowed flock, seeing the quickly accomplished destruction of the wicked and Christ-hating emperors which had been foretold by thee, were gladdened with inexpressible joy and chanted hymnody of thanksgiving to the Lord in three Hypostases Who had brought peace again to His Church through thy holy and fervent supplications. And commending ourselves thereto, we cry out to thee:

Rejoice, O Basil, pillar of fire which toucheth the heights of heaven!
Rejoice, eagle borne aloft on its pinions to gaze upon the light of the Trinity!
Rejoice, for thou dost bear aloft the fledglings of [this] earthly nest to the light of the Trinity!
Rejoice, for thou dost foretell outer darkness for those blinded by heresy!
Rejoice, winged eagle who traverseth the whole world in flight by thy doctrines!
Rejoice, thou who dost utterly destroy the false faith of the dark ravens!
Rejoice, wellspring of the living waters of the Spirit Paraclete!
Rejoice, thou who pourest forth a stream of teaching upon all the ends of the earth!
Rejoice, melodious nightingale who doth gladden the hearts of the faithful!

Rejoice, sweet-voiced thrush who glorifieth God with unceasing song!
Rejoice, river of Paradise which issueth forth from Eden!
Rejoice, torrent of sweet teachings which watereth all the earth!
Rejoice, O great Basil, beacon of the whole world!

KONTAKION VI

Thou wast shown to be a divinely eloquent preacher with a divinely inspired mouth sweeter than honey, O Basil, holy hierarch of Christ, at a time when there was great turmoil in the Orthodox Church; for, like a clarion-voiced trumpet, thou didst thunder forth the salvation of our God to all the ends of the earth, and thou didst maintain and preserve the holy Orthodox faith unadulterated and inviolate. Therein do thou also preserve us who chant unto God: **Alleluia!**

IKOS VI

Thou didst shine forth like a radiant sun upon those abiding within the darkness of false belief and dreadful error, O Basil, holy hierarch of Christ. For the Lord Christ, the Effulgence of the essence of the Father, chose thee. Wherefore, like a ray of great splendor, thou hast illumined the earth with the teaching of thy splendid words. For through thee many were united in oneness of mind in the Orthodox Faith; and standing immovably therein, they chant with us to thee with one heart:

Rejoice, divinely splendid ray of the mystic Light!
Rejoice, golden trumpet of the Truth of the Gospel!
Rejoice, lamp of the Church which enlighteneth the world with thy teaching!
Rejoice, proclamation which fillest all the world with divinely inspired words!
Rejoice, organ of the All-holy Spirit, which playeth the hymn of salvation for us!
Rejoice, wellspring which filleth all the world with sweet music!
Rejoice, orator of sweet eloquence who propoundest the mysteries of heaven!
Rejoice, theologian who comprehendest the truth that the Hypostases of God are three in number!
Rejoice, establisher of monastic rules and habitations!
Rejoice, most exalted ruler of the see of Caesarea!
Rejoice, divinely planted olive tree which hath put forth virtuous sons of the Church!
Rejoice, vine which hath given rise to divinely wise teachers and defenders of Orthodoxy!
Rejoice, O great Basil, beacon of the whole world!

KONTAKION VII

Christ the Lord, the supreme High Priest, desiring to invest thee with hierarchal authority, first adorned thee with the gifts of the Holy Spirit as with precious stones; therewith thou didst crush the false myths of the heretics; and thou didst shepherd the flock entrusted to thee in life-bearing pastures, in holiness and righteousness, and didst teach them to chant unto the One God in Trinity: *Alleluia!*

IKOS VII

O holy hierarch Basil, we praise thee as a new Aaron, not arrayed and adorned in the Old Testament vesture resplendent with the twelve precious stones, but with that of Christ, wrought with angelic confession instead of an arrangement of twelve stones; and therein thou didst serve divine Mysteries worthy of angels. And we, weaving hymns with precious pearls, cry out today:

Rejoice, Sardis of the true Faith, shining with heavenly brilliance!

Rejoice, emerald ever verdant with good works and never fading!

Rejoice, ruby resplendent with zeal for man's salvation!

Rejoice, sapphire who remaineth on earth, yet hath been lifted up in heart to heaven!

Rejoice, agate which utterly setteth at nought the poison of heretical doctrine!

Rejoice, hyacinth which turneth the hearts of the contentious to unity and concord!

Rejoice, amethyst which possesseth ever wakeful vigilance in the service of God!

Rejoice, Chrysolite which raiseth eyes and hearts up to heaven!

Rejoice, onyx which turneth to repentance those weighted down with sins!

Rejoice, diamond which meekly and manfully endureth persecutions!

Rejoice, pearl more costly and precious than all other pearls!

Rejoice, most holy hierarch of the High Priest of heaven!

Rejoice, O great Basil, beacon of the whole world!

KONTAKION VIII

The holy Ephraim saw in thee strange and most glorious things, O holy Basil, hierarch of Christ. For he perceived thee aflame with the seraphic fire of the mercy of God, which reached to the heights of heaven. Account us, thy children, also worthy, O most honorable father, of unceasingly burning with this virtue of the mercy of God, of never being quenched, and of ever chanting unto God in the ardor of our hearts: *Alleluia!*

IKOS VIII

Thou wast full to overflowing with the light of the threefold Sun, O venerable father Basil, in that thy lips were fiery, thy words full of lightning, thy voice like thunder, thy teaching bedewing the faithful like a downpour and giving strength unto their hearts; wherefore, bedew also our hearts, which have been desiccated by our sins, that we may chastely cry out to thee:

Rejoice, O Basil, who burnest with the seraphic fire of the mercy of God!

Rejoice, thou who dost wisely explain the mysteries of heaven to the Holy Church!

Rejoice, flame-like Basil who consumest pernicious heresies!

Rejoice, thou who puttest to shame the accursed pride of arrogant Eunomius!

Rejoice, courageous denouncer of the shameful heresy of Nestorius!

Rejoice, earnest maintainer of the honor of the all-pure Mother of God!

Rejoice, thou who didst command all creation to rejoice and be glad in her!

Rejoice, thou who askest victories for faithful Christians over infidel barbarians!

Rejoice, thou who didst blamelessly offer up un-bloody sacrifices to God!

Rejoice, thou who didst also teach other priests to offer them up!

Rejoice, thou who didst honor the martyrs with panegyric discourses!

Rejoice, and grant that, together with them, we also may stand before the throne of God!

Rejoice, O great Basil, beacon of the whole world!

KONTAKION IX

All the multitude of demons cannot withstand thine insuperable power, O venerable father; for by the power of thy prayer thou didst wrest from the maw of hell the youth who had fallen therein through signing a pernicious document; for after he had repented for forty days, thou didst tear asunder the document which thou didst receive, and didst reconcile and unite the youth to his Creator, and didst teach him to chant in compunction of heart: **Alleluia!**

IKOS IX

The vain-minded heretical orators, beholding the most glorious wonder wrought upon the youth, were seized with great fear; and beholding this, they united themselves to the unity of mind of the Orthodox Church and, with thee raising hymns of thanksgiving unto the One God in Trinity with one voice, in compunction they cried out to thee, the exorcist of whom the demons were afraid:

Rejoice, O Basil, who didst strike down the cruel serpent with thy dreadful thunder!

Rejoice, thou who didst implant the Tree of the Cross in his prideful heart!

Rejoice, thou who didst disperse all the power of the demons as though it were smoke!

Rejoice, thou who in the presence of many didst tear asunder the scroll of hand writing which fell from above!

Rejoice, thou who didst return the lost son to God the Father!

Rejoice, thou who by the Body and Blood of the Son of God didst satisfy him!

Rejoice, thou who didst fill all the faithful with ineffable joy!

Rejoice, thou who didst lead the lost sheep to the meadows of paradise!

Rejoice, for all the angels in the heavens rejoice over him!

Rejoice, for all the weaknesses of the serpent of hell are mocked and put to shame!

Rejoice, fervent lover of souls ransomed by the precious Blood of Christ!

Rejoice, and vouchsafe that all of us may also be numbered among the choirs of the saints!

Rejoice, O great Basil, beacon of the whole world!

KONTAKION X

The Creator, desiring to save His creation, through thee led forth many from the darkness of unbelief into the light of Orthodoxy; for even when thou wast already sick unto death and wast approaching thy blessed repose, thou didst enlighten with holy baptism the Jewish physician and his wife and children, and didst teach them how fittingly to chant with a pure heart unto the Holy Trinity:
Alleluia!

IKOS X

Thou art a rampart of the Church and a firm bulwark of the faithful, O Basil, holy hierarch of Christ; for the assault of the impious was unable to move thee; for thou wast founded on the immovable rock of the confession of Christ, from which, as from hard adamant, their evil darts were deflected, and turned back upon them. And the Orthodox Faith was glorified and strengthened with thy wondrous works; for, at the end of thy temporal life, thou didst enlighten a Jew with holy baptism, and didst depart then thyself to the mansions of heaven, whence do thou look down in thy supplications upon us who cry out to thee such things as these:

Rejoice, most wondrous adornment of the see of Caesarea!

Rejoice, thou who by thy governance didst legislate a wise organization therefore!

Rejoice, thou who didst emit a heavenly light in the presence of an unbelieving Jew!
Rejoice, thou who, near death, wast the cause of his salvation!
Rejoice, great wonder-worker even at the time of thy repose!
Rejoice, thou who didst not permit him to die in the unbelief of the Jews!
Rejoice, dread dispeller of demons!
Rejoice, brave conqueror of their evil attacks and assaults!
Rejoice, thou who dost drive away from men all tribulations and griefs!
Rejoice, thou who grantest ready help to all that call upon thee!
Rejoice, nurturer of orphans and ready intercessor for all in need!
Rejoice, visitor and helper of those who suffer from the passions!
Rejoice, O great Basil, beacon of the whole world!

KONTAKION XI

It is not possible to offer up hymns worthy of thee, O all-wondrous Basil; for thou lookest down from the heavens upon us and in thine earnest entreaties dost intercede in obtaining for us divine grace. There thou art crowned with a never-fading wreath by the most merciful right hand of Christ God, the Chief Shepherd, Whom, in company with the angels, thou dost hymn as true God, chanting: **Alleluia!**

IKOS XI

O Basil, radiant lamp and great favorite of Christ, light of godly intelligence which illumineth the hearts of the faithful: shining with many virtues, thou hast entered into the holy of holies of heaven, and as a true hierarch and faithful servant of God, thou hast taken thy place before the Holy Trinity, where do thou be mindful of us that cry out to thee:

Rejoice, unfading splendor of noetic brilliance!
Rejoice, thou who hast illumined earthly kings with the radiance of thy divinely inspired words!
Rejoice, morning star which riseth in the lands of the East!
Rejoice, thou who hast reached even unto the West in thine effulgence!
Rejoice, lightning flash which casteth light upon the north and the coasts of the sea!
Rejoice, luminous pearl which adorneth the world with the wondrous deeds of thy life!
Rejoice, living fountain which coolest those who are in the burning heat of sins!
Rejoice, helmsman and pilot for those who sail the sea of life!
Rejoice, lily which blossomed forth from the good earth of holy parents!
Rejoice, thou who didst perfume the world which was permeated with the

stench of unbelief!

Rejoice, fragrant rose which abideth in the garden of Paradise!

Rejoice, and ever pray unto God for thy beloved flock!

Rejoice, O great Basil, beacon of the whole world!

KONTAKION XII

The grace of the Godhead, which is One and Three, blessed thy struggles, pangs and labors, O holy hierarch Basil, with the sight of ineffable glory and things inexpressibly beautiful and good; for He accounted thee worthy to abide with the saints and to reign with them everlastingly. There be thou mindful of us that glorify thy holy repose and chant unto God: **Alleluia!**

IKOS XII

All of the angelic choirs praise thee in hymns, O father, for thou didst live angelically on earth; and the company of the saints celebrate with thee, for thou didst amaze the ends of the earth with the greatness of thy labors. On earth all the assemblies of the faithful bless thee, for thy much-healing relics cure divers ailments and heal diseases. Wherefore, rejoicing, we cry out such things as these to thee:

Rejoice, royal priesthood, all-praised and all-blessed Basil!

Rejoice, pure and honored habitation of the super-essential Trinity!

Rejoice, converser with angels, honored with the patriarchs!

Rejoice, thou who wast equal to the prophets and apostles in thy labors and struggles!

Rejoice, thou who sharest the throne of holy hierarchs and art the chief among monks!

Rejoice, model for monastics, boast and glory of the virginal!

Rejoice, thou who dwellest in the mansions of heaven with all the saints!

Rejoice, our vigilant protector from the deceitful assaults of hell!

Rejoice, O great Basil, who hast been crowned in the heavens with a teacher's wreath!

Rejoice, fervent mediator given to all the Orthodox by God!

Rejoice, ready helper of all, especially in time of battle!

Rejoice, faithful preserver of us all amid every tribulation and sorrow!

Rejoice, O great Basil, beacon of the whole world!

KONTAKION XIII

O Basil, all holy and most great hierarch of Christ, comfort of the sorrowful and search for the lost! Accept from us this present supplication, and bear it to the throne of the All-holy Trinity, that, by thy holy prayers, we may become heirs of the kingdom of heaven, and, with thee and all the saints, may be accounted worthy to chant unto God: **Alleluia, alleluia, alleluia!**

This Kontakion is chanted thrice; whereupon Ikos I and Kontakion I are repeated.

IKOS I

O holy hierarch Basil, the Creator of the angels showed thee forth on earth as an equal to the angels who hath shown us the angelic path which leadeth to Heaven through the codification of the monastic rules wherewith we are daily instructed, rendering thanks therefore unto God, the Creator of all. And with compunction we cry out to thee thus:

Rejoice, O Basil, namesake of regal authority!

Rejoice, renowned patriarch of monks!

Rejoice, most wondrous preserver of purity and chastity!

Rejoice, true lover of the life of solitude!

Rejoice, shepherd who didst receive from God Himself the authority to tend the reason-endowed sheep!

Rejoice, thou who didst drive away from His flock the ravening wolves of heresy!

Rejoice, lamp which dispelleth the gloomy darkness of idolatry!

Rejoice, brilliant lightning flash which illumineth all the world with gladness!

Rejoice, zealous teacher of the truth of the Gospel!

Rejoice, courageous uprooter of the most pernicious falsehood of Arius!

Rejoice, faithful and renowned guide along the path of salvation!

Rejoice, ready defender of all that call upon thee for protection!

Rejoice, O great Basil, beacon of the whole world!

KONTAKION I

O chosen and all-radiant beacon of the whole world, most wise teacher of the Church of Christ, first to record the rules of monasticism, O great Basil, fervent and faithful servant of the All-holy Trinity, pray to the Lord for us who praise thee in faith, and who cry out to thee with compunction:

Rejoice, O great Basil, beacon of the whole world!

PRAYERS TO THE HOLY HIERARCH BASIL THE GREAT

PRAYER I.

O all-blessed father Basil, divinely wise teacher of the whole world, who art great among hierarchs! Great were the struggles and labors which thou didst accomplish for the glory of the Holy Church! Thou wast a steadfast confessor and beacon of the Faith of Christ on earth, illumining the faithful with the light

of the knowledge of God, burning up false doctrines, and proclaiming the word of the truth of salvation to the whole world. And now, as thou possessest great boldness before the Holy Trinity in the heavens, help us who fall down before thee in humility, that we may firmly and unalterably preserve the holy Orthodox Faith until the end of our lives; keep us from lack of faith, doubts and wavering in the Faith, that we be not deceived by the words of soul-destroying teachings which are hateful to God. O all-glorious pastor of the Church of Christ, by thine intercession enkindle within us the spirit of that holy zeal wherewith thou wast aflame, for Christ hath ordained us to be pastors, that we may with all diligence enlighten and confirm in the right Faith the reason-endowed flock of Christ. Entreat thou the King of kings, that He grant unto them that have authority over us length of days, health and prosperity in all things. O merciful and holy hierarch, ask thou of the Father of lights every gift which is right needful for all: for children, good upbringing in the fear of God; for the young, chastity; for the elderly and infirm, strengthening; for the sorrowful, consolation; for the sick, healing; for them that are in error, admonition and correction; for the oppressed, help; for orphans and widows, protection; for the tempted, grace-filled aid; and for our fathers and brethren who have departed this transitory life, blessed repose. Yea, O saint of God, look down with mercy from the mansions of heaven upon us, the lowly, who are tempest-tossed by many temptations and dangers, and lift up to the heights of heaven them that have been cast down to earth. O all-good father, bestow upon us thine arch-pastoral and holy blessing, that, under the protection thereof, during this new year and all throughout the rest of our life, we may live in peace, repentance and obedience to the Holy Orthodox Church, diligently following the commandments of Christ and fighting the good fight of the Faith; and may thus attain unto the kingdom of heaven, where do thou count us worthy, with thee and all the saints, to hymn and glorify the holy, consubstantial and indivisible Trinity, unto the ages of ages. Amen.

PRAYER II.

O great and all-holy hierarch, most glorious father Basil, teacher of the universal Church, most diligent champion of the glory of the all-holy Trinity, forechosen confessor of the Mother of God and her immaculate virginity, most splendid model of purity, humility and patience! Behold, I, who am greatly sinful and unworthy to look upon the heights of heaven, do humbly entreat thee, O all-wise teacher of the Church of Christ: teach me to lead my life in God-fearing manner, that I may never wander onto the path which is contrary to the commandments of God or go astray. By thy greatly powerful

intercession keep and deliver me from the temptations of the world and the wiles of the devil, as thou didst deliver the young man therefrom who had apostatized from our sweet Savior and had fallen under the authority of Satan. Grant me strength of soul, that I may become a diligent emulator of thy lofty virtues; render me steadfast and unshakable in the right Faith; strengthen me who am timid in endurance and trust in the Lord; enkindle within my heart true love for Christ, that I may desire the good things of heaven above all else and may delight in them. Ask of the Lord that I be given sincere contrition for my sins, that I may spend the remaining time of my life in peace, repentance and the fulfillment of the commandments of Christ. And when the hour of mine end draweth nigh, do thou then, O all-good father, together with the all-blessed Virgin Mary, make haste to mine aid: defend me from the wicked assaults of the enemy, and vouchsafe me to be an heir to the mansions of paradise, that, with thee and all the saints, I may stand before the throne of the unapproachable majesty of God, and may glorify and hymn the life-bestowing, consubstantial and indivisible Trinity, always and for endless ages. Amen.

PRAYER III.

O great and all-glorious holy hierarch of Christ, divinely wise teacher of the whole universal Church, steadfast confessor and champion of Orthodoxy, most blessed father Basil! Look down from the heights of heaven upon us who humbly fall down before thee, and entreat the Lord Who ruleth over all, Whose faithful servant thou wast on earth, that He grant us a steadfast and immutable preservation of the true Faith, obedience to the Holy Church, correction of our life, ready help in all our needs, tribulations and temptations, patience and fortitude. Grant us thy holy blessing, that, overshadowed thereby, we may live all our days in peace and repentance, in a manner pleasing unto God, and, together with thee and all the saints, may be accounted worthy to hymn and glorify the Trinity, the Origin of life: the Father, and the Son, and the Holy Spirit, in the kingdom of heaven, unto the ages of ages. Amen.

THE 2nd DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE AND GOD-BEARING FATHER,
SERAPHIM, WONDERWORKER OF SAROV
AT LITTLE VESPERS

At "Lord, I have cried ..., four stichera, in Tone IV:

Assembling today, O ye Christian people, let us crown the earthly angel and heavenly man with hymns of praise, and let us cry out to him with fervor: O blessed father Seraphim, most glorious boast of fasters, pray thou to the Lord in our behalf, that He have mercy upon our souls. (Twice)

Loving chastity and meekness from thy youth, O father Seraphim, with purity of mind and heart didst thou acquire the love of Christ, whereby thou didst draw nigh unto God. Do thou therefore now entreat Him to deliver from misfortune them that keep thine honored memory with faith.

O venerable father Seraphim, the multitudes of Christian people assembling today for the glorification of thy precious relics are filled with joy and gladness. For thou art shown to be healing for the afflicted and feet for the lame that approach the shrine of thy relics with faith.

Glory ..., in Tone VI:

Rejoice, and be glad in the Lord, O Monastery of Sarov, for in thee hath shone forth a new light of the land of Russia. Adorn thyself and dance, O Church of God, and rejoice with her, O ye multitudes of monks. Leap for joy, O assemblies of them that love the feasts of the Church; and having woven a wreath of spiritual flowers, cry ye out with David: Precious in the sight of the Lord is the death of His saints. For this is the beginning of the glory of the venerable Seraphim, whereof do thou make us partakers through thy supplications, O blessed one.

Now and ever ..., Theotokion, in the same tone:

None that approacheth thee leaveth thee ashamed, O most pure Virgin Theotokos; for he asketh grace and receiveth a gift unto the profit of his own request.

At the Aposticha, these stichera, in Tone II:

Departing thy native region and traveling to the city of Kiev, thou didst there, at the relics of the wonderworkers of the Caves, receive a blessing for the path of saving struggle. Thus do thou also send down a blessing upon us that keep thine all-holy and most honored memory.

Stichos: Precious in the sight of the Lord is the death of His saints.

Great skill didst thou receive with love in the obedience of monastic struggles, O venerable father Seraphim, and thou didst astonish the brethren with thy patience and love. Pray that our souls be saved.

Stichos: Blessed is the man that feareth the Lord; he shall greatly delight in His commandments.

Strengthened by the counsels of the abbot, thou didst dwell in the wilderness of Sarov, O father; thou didst make haste to abide there in prayerful struggle, and wast shown to be a habitation of the Holy Spirit.

Glory ...,

Strengthened by the counsels of the abbot, thou didst dwell in the wilderness of Sarov, O father; thou didst make haste to abide there in prayerful struggle, and wast shown to be a habitation of the Holy Spirit.

Now and ever ..., Theotokion, in the same tone:

Thou art our intercessor and protection, O most pure one. Deliver us from grievous misfortunes and circumstances, and save our souls by thy divine prayers.

Troparion, in Tone IV:

From thy youth didst thou love Christ, O blessed one; and, aflame with the desire to serve Him alone, thou didst struggle in the wilderness in unceasing prayer and labor; and with compunction of heart acquiring the love of Christ, thou wast shown to be the beloved favorite of the Mother of God. Wherefore, we cry unto thee: Save us by thy prayers, O our venerable father Seraphim.

Glory ..., Now & Ever ..., The Troparion of the Fore-feast, In Tone IV:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new!

AT GREAT VESPERS

We chant "Blessed is the man" ..., the first antiphon.

At "Lord, I have cried ...", The stichera of the forefeast, in Tone IV,

Spec. Mel.: "As valiant among the martyrs ...":

Let us piously sound forth beforehand * the hymns of the forefeast * of the honored baptism of our God; * for, lo! as a man He washeth * to approach His Forerunner in the flesh * and to request saving baptism * for the edification of all * that with faith are enlightened in sacred manner * and partake of the Spirit.

Christ is pointed out! * God is made manifest, * as David most plainly wrote beforehand; * and He goeth to a servant, asking baptism. * O river Jordan, be thou filled with gladness! * Ye earth and sea, * ye mountains and hills, * and hearts of men, now leap for joy, * receiving the noetic light!

O Almighty Lord, * how can the river's streams receive Thee * Who art the River of the world * and a torrent of nourishment, * as it is written, * Who goest up naked, * Who clothest heaven with clouds, * Who hast lain bare all the malice of the enemy, * and arrayest mortal men in incorruption?

And five stichera to the venerable one, in Tone I,

Spec. Mel.: "O marvelous wonder ...":

O most glorious wonder! * A struggler for piety is revealed at Sarov, * and the most wondrous Seraphim doth become a fervent intercessor for us before God. * Rejoice, O Monastery of Sarov, that dost hold within thyself the relics of the venerable one! * Leap for joy, O ye multitudes of the Orthodox, * who have the most wondrous Seraphim as a defender amid misfortune and who cry unto him: * Rejoice, thou light of the Russian land! * Utterly disperse the legions of our adversaries, * and beseech the Lord to grant peace and great mercy to our souls.

O marvelous wonder! * In the Monastery of Sarov, * behold, the blessed Seraphim revealeth himself to us * as an unshakeable pillar of piety. * Wherefore, O ye assemblies of the divinely wise, * be ye exalted in the spirit to the heights, * crying to the venerable one: * O venerable father Seraphim, * beseech the Lord to grant peace and great mercy to our souls!

Wondrous are Thy mysteries, * O Christ our God, * for Thou hast given us a beacon in the venerable Seraphim, * a mighty champion for our right-believing hierarchs * against the adversary, * and intercessor for monks and all Orthodox Christians, * and the boast and foundation of his holy monastery, * who now doth entreat Thee, O Lord, * to grant peace and great mercy unto our souls.

When thou didst enter the wilderness of Sarov, O venerable one, * having utterly cast off thine own will, * thou didst show steadfast obedience to all, * for thou didst joyously endure vexation and dishonor. * Thou didst receive blows and stripes from evil men, * for whom thou didst yet pray, O venerable one. * And glorifying thy most honored memory, * we beseech thee, O venerable one: * Beg the Lord to grant peace to the world and great mercy to our souls.

Blessed is the Monastery of Sarov, * which hath thee, O venerable father Seraphim, as a treasury of virtues, * a vessel of purity and chastity, * a receptacle of grace, a fount of healings, * a physician who cureth the infirm without fee, * a true faster, a comforter of the afflicted, * and a calm haven for them that are tempest-tossed by the passions of life. * O venerable father Seraphim, pray that peace and great mercy be granted unto us * that keep thine honored memory.

Glory ..., in Tone VIII:

Come, ye assemblies of the faithful, let us glorify our most wondrous father with songs of praise today, and let us cry thus unto him: O venerable father Seraphim, thou wast truly vouchsafed a godly life, receiving a crown of unfading glory from God. Wherefore, the Monastery of Sarov doth boast of thee, and the people, beholding the precious shrine of thy relics and the miracles that take place through thine intercession, glorify the Lord Who doth glorify thee. Beseech Him, O venerable father, that He grant peace and great mercy to our souls!

Now & ever ..., Doxasticon of the forefeast, in Tone VI:

The Christ of truth cometh to the Jordan to be baptized of John, and he sayeth unto Him: "I have need to be baptized of Thee, and comest Thou to me? I who am grass dare not touch fire! But do Thou, O Master, sanctify me by Thy divine revelation!"

Entrance. Prokimenon of the Day. And three Lessons:

READING FROM THE WISDOM OF SOLOMON [3:1-9].

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion

over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

READING FROM THE WISDOM OF SOLOMON [5:15-6:3]

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations, for power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

READING FROM THE WISDOM OF SOLOMON [4:7-15]

But though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

**At the Litia, the sticheron of the temple,
And these stichera to the venerable one, in Tone I:**

With what crowns of praise shall we crown the great ascetic, the venerable Seraphim? For he was shown to be a good guide in steadfast faith and virtue, instructing them that came unto him with divinely inspired teachings and by his angelic life. Wherefore, we cry unto him: a venerable one, beseech Christ to establish the Orthodox faith and to save our souls!

Come, O ye multitudes of monks, let us piously praise the venerable one today, the true disciple of the Savior, who hath trampled down the deception of the world, taken the yoke of Christ upon his shoulders, and put to shame the hosts of the demons. Let us cry thus unto him: O father Seraphim, forget not us that praise and honor thy holy memory!

O venerable Seraphim, thy radiant and godly memory hath struck kings, princes and hierarchs with wonder, for while yet in the flesh thou, like one of the bodiless hosts, didst put to shame the invisible enemies. The whole province of Tambov and the holy Monastery of Sarov rejoice, possessed of thy holy relics, through which health is granted unto all that draw nigh to thy precious reliquary in faith. Wherefore, enlightened by thee we cry unto thee, O venerable one: Pray thou that our souls be saved!

Glory ..., in Tone V:

O land of Russia, rejoice this day; and be thou glad, O holy Monastery of Sarov! Ye multitudes of the faithful who have hastened hither today, let us glorify our venerable father, pastor and teacher, the divinely wise guide of those astray, the ready healer of all the afflicted, the great adornment of the Russian land, whom praising thus we say: O venerable Seraphim, save us by thy prayers!

Now and ever ..., Theotokion, in Tone V:

Rejoice, O holy Virgin Theotokos, thou pure vessel of the whole world, ever-burning lamp, indestructible temple, thou who contained the Uncontainable One! Rejoice, thou of whom was born the Lamb of God, Who cometh forth to take away the sins of the whole world!

**At the Aposticha, these stichera, in Tone V;
Spec. Mel.: "Rejoice, O life-bearing Cross ...":**

Rejoice, converser with angels, O venerable Seraphim! Having lived piously on earth, thou didst teach the fear of the Lord unto the many that came to thee. Illumined by the grace of the all-holy Spirit, thou didst behold as present things which were to come, and hast filled many that were suffering in spirit with compunction and joy. Wherefore, we beseech thee: Pray to the Lord in behalf of them that honor thee!

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, most wondrous instructor of the erring, who wast vouchsafed to behold in the temple Christ the Lord with angels and archangels. And now, O venerable one, who in the heavens dost take unceasing delight in the vision of Him, do thou pray for us that keep thy memory in faith.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoice, O venerable Seraphim, for thou hast commanded all to keep Christ's true faith; and, yearning for the life on high, thou didst disdain wealth. And thou dost now behold the ineffable beauty of heaven and takest delight in the sweet hymnody of the angels. Wherefore, entreat thou the Lord, that He grant us peace and great mercy.

Glory ..., in Tone VI:

O venerable father Seraphim, who can recount thy labors and sufferings? And what tongue can describe thy harsh life in the wilderness, thy vigils and fasting, yea, and thy life in seclusion, thy silence and unceasing prayer? Thou hast truly been shown to be the adornment of them that fast and a steadfast intercessor before God. Wherefore, we cry unto thee: Rejoice, a model of monastic life! Rejoice, great consolation amid misfortunes and sorrows, and fervent advocate for all! O venerable one, pray thou that our souls be saved!

Now & ever ..., Doxasticon of the forefeast, in Tone I:

Come, all ye faithful, and, forsaking the land of Judea, let us cross over the wilderness of Jordan; and there shall we behold today Him Who hath appeared in the flesh for our sake, requesting baptism in the streams of the Jordan of the Baptist, who refused, crying aloud in fear: "I dare not touch Fire with my hand of clay! Jordan and the sea fled and turned back, O Savior; and how can I place my hand upon the crown of the head of Thee before Whom the seraphim tremble? Jordan fled when Elisha received the mantle of Elijah; and how is it that it hath not sunk into chaos and the lower depths, beholding Thee naked in its streams? How is it that it doth not scald me who am set all afire by Thee?" "Wherefore dost thou hesitate to baptize my Lord, O Baptist?" the Jordan cried out to John. "Why hinderest thou the cleansing of many? Sanctify all creation, and remain Thou also to sanctify me, and the nature of water, for it is for this that Thou hast made Thyself manifest!"

Troparion, in Tone IV:

From thy youth didst thou love Christ, O blessed one; and, aflame with the desire to serve Him alone, thou didst struggle in the wilderness in unceasing prayer and labor; and with compunction of heart acquiring the love of Christ, thou wast shone to be the beloved favorite of the Mother of God. Wherefore, we cry unto thee: Save us by thy prayers, O our venerable father!

Glory ..., Now & Ever ..., The Troparion of the Fore-feast, In Tone IV:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new!

AT MATINS

At "God is the Lord ...," the troparion of the saint, twice;

From thy youth didst thou love Christ, O blessed one; and, aflame with the desire to serve Him alone, thou didst struggle in the wilderness in unceasing prayer and labor; and with compunction of heart acquiring the love of Christ, thou wast shone to be the beloved favorite of the Mother of God. Wherefore, we cry unto thee: Save us by thy prayers, O our venerable father! (Twice)

Glory ..., Now & Ever ..., The Troparion of the Fore-feast, In Tone IV:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new!

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Having overcome the temptations of the enemy by the sign of the Cross and by prayer, thou didst please the Lord right well with fasting and abstinence. Wherefore, thou didst receive the gift of miracles, bestowing healing upon all that approach the shrine of thy relics with faith, O venerable Seraphim. Beseech Christ God, that He grant remission of sins unto them that honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion of the forefeast, in Tone IV:

Spec. Mel.: "Thy tomb, O Savior ...":

Having clothed Thyself in my poverty, O my Jesus, mingling with Thy servants Thou comest forth, requesting baptism of a servant, O Lover of mankind. Wherefore, John, beholding Thee, cried out: "How can I baptize Thee Who art wholly without defilement, O all-good God?"

After the second chanting of the Psalter, this Sedalion, in Tone I:

In the depths of the wilderness of Sarov thou didst kneel upon a rock, stretching forth thy venerable hands unto the Lord. Wherefore, thou didst receive from the Savior the grace of the Holy Spirit, to heal suffering bodies and to enlighten the souls of the faithful. Therefore, we cry unto thee: Entreat Christ God, O venerable one, that He save us that celebrate thy holy memory! (Twice)

Glory ... , Now & ever ..., Sedalion of the forefeast, in Tone IV:

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

The Rich One, having beggared Himself in His great lovingkindness, and desiring to enrich us who once made ourselves beggars through intemperance, cometh forth to enter the streams of the Jordan and to be baptized openly by John. O ye faithful, let us hymn His extreme humility!

Polyeleos, and this Magnification: We bless thee, O venerable father Seraphim, and we honor thy holy memory, thou instructor of monks and converser with angels.

The Selected Psalm verses:

A: I waited patiently for the Lord, and he inclined unto me, and heard my calling.

B: He set my feet upon the rock, and ordered my goings.

Glory ..., Now and ever..., Alleluia..., glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VII:

Thy virtuous life hath now shone forth in the land of Russia, O venerable one, and thou art glorified with hymns of praise by all; for, like Elijah ascending on the chariot of the virtues, in thy soul thou hast soared aloft to heaven, and there hast been justly crowned with a most splendid crown. Wherefore, we cry unto thee in thanksgiving: O blessed Seraphim, beseech Christ God, that He grant remission of sins unto us that honor thy holy memory with love. (Twice)

Glory ... , Now & ever ... : Sedalion of the forefeast, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ... ":

In His goodness Christ cometh forth to the streams of the River Jordan, and therein He wisheth to accomplish our renewal through grace; the godly Forerunner, rejoicing, hath received Him, washing in the waters Him Who wished it, the only Lover of mankind.

Hymn of Ascent, the first antiphon of Tone IV:

"From my youth ..."

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of his saints.

Stichos: What shall I render unto the Lord for all that he hath rendered unto me?

"Let every breath praise the Lord. "

THE GOSPEL ACCORDING TO ST. MATTHEW [11:27-30]

The Lord spake unto His disciples saying: All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this sticheron, in Tone VI:

Celebrating in spirit on the appointed festival of the venerable father and piously rejoicing, let us fervently cry aloud today, O ye faithful: Rejoice, O blessed Seraphim! Rejoice, heavenly man and earthly angel! Rejoice, O thou that hast guided many to the path of salvation! Rejoice, boast of pious Orthodox Christians and confirmation of the Russian land! Pray thou in behalf of our souls!

The canon of the forefeast, with six troparia, including its Irmos, followed by both canons of the venerable Seraphim, with a total of eight troparia.

ODE I

Canon of the forefeast of the Theophany, the acrostic whereof is the alphabet, the composition of Joseph the Hymnographer, in Tone II:

Irmos: Let us chant unto the Lord Who by His divine command dried up the impassable and turbulent sea, and directed the people of Israel to cross it on foot, for gloriously hath He been glorified!

The divine Forerunner, who knoweth the advent of the Lord, emergeth from the desert, crying out with splendor: "Our deliverance hath drawn nigh and appeared! Repent ye, and cleanse yourselves with water!"

O Word, Who art co-unoriginate with the Father, with the immersion of repentance which is Thy baptism cleanse me wholly who am immersed in a flood of sins; and ever grant deliverance unto the faithful, for the sake of Thine infinite lovingkindness.

The land of Zebulon, as it is written, beholding the unwaning Light, was enlightened; for, lo! He is come to the streams of the Jordan! And it hymneth God Who is over all, crying out: Let us chant unto the Lord, for gloriously hath He been glorified!

The divinely eloquent Forerunner, seeing all the people who had come, exclaimed to them: "Who hath told you to flee from the coming wrath? Show forth fruits of repentance, O ye that are saved by grace!"

Canon I to the Venerable Seraphim, in Tone VI:

Irmos: When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried out: Let us chant unto God a song of victory!

O Lord, open Thou mine unworthy lips and grant me an utterance of knowledge, that I may worthily hymn the memory of the blessed Seraphim, who with the angels doth now pray to Thee to deliver us from every grievous circumstance.

Thou wast a great intercessor before the Theotokos, O venerable one, and wast vouchsafed to behold her with the apostles. And now, cease not to visit thy children with thy prayers.

From thy youth, O venerable one, thou didst surrender thyself in mind unto the Lord, and having subdued the passions of thy body through rigorous abstinence, thou wast adorned with every virtue, O most wise one.

Theotokion: O most blessed Mistress, who gavest birth unto the all-good God in the flesh, cleanse thou my heart which is tormented by passions, that I may magnify thee with faith and love.

Canon II to the Venerable Seraphim, in Tone VIII:

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Thou didst tread the straight and narrow path to the heavenly kingdom in accordance with the commandment of Christ the Master, disdaining the broad and spacious path. And now do thou pray for us that keep thy most radiant memory.

Having ascended the mount of dispassion and taken up thy cross from thy youth, thou didst unfalteringly follow after Christ. And having acquired spiritual wisdom, thou didst attain the heavenly Jerusalem, O venerable one. Pray thou to the Lover of mankind in our behalf.

Standing now before the throne of God, O venerable one, intercede thou for the suffering Russian land; and by thy prayers, O venerable one, entreat salvation for the Christ-loving people of Russia.

Theotokion: Harken, O Lady, unto them that flee to thee with faith and love, and that hymn thee with fear.

Katavasia: The Lord, mighty in battles, uncovered the bed of the deep and drew His people across dry land, overwhelming the adversary in the sea, for He hath been glorified!

ODE III

Canon of the Forefeast

Irmos: Establish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us that hymn Thee.

"The Christ hath appeared!" the Forerunner crieth out, "And He cometh up to the streams of the Jordan! Let us make haste to greet Him, enlightened by pure thoughts!"

O my God, Thou deliverance of all, having clothed Thyself in my abundant poverty, Thou approachest to be baptized, seeking me who have strayed from the right path.

Let earth and heaven now join chorus, for the Benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

Canon I to St. Seraphim

Irmos: **T**here is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Standing before God with the angels in thy prayer, O venerable one, pray thou for the whole world, that the assaults of the enemy be overcome and that Orthodox Christians be granted victory over their adversaries.

From thy youth thou didst cleave with faith and love unto the Master of the hosts on high, O venerable Seraphim; and, shining forth like the sun in the wilderness of Sarov, thou wast a comfort to them that approached thee in sorrow. Pray thou that we be saved!

To them that pray unto thee, thou hast been shown to be an unshakeable pillar and a refuge for them that have recourse unto the Monastery of Sarov, and abundant grace for them that receive healings.

Theotokion: **O**ur first mother Eve heard: In sorrow thou shalt bring forth children. And thou, O pure Virgin, hearing: The Lord is with thee! Rejoice! didst put to flight the grief of our first mother with this cry of joy!

Canon II to St. Seraphim

Irmos: **O** Lord, Fashioner of the vaults of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

Beseech Christ God, O blessed one, to deliver us from famine and plagues, from sudden death, from secret transgressions and wicked thoughts, that with a pure heart we may cry out to Christ: O Lord, save us by the supplications of the venerable one!

Following after Christ the Master in meekness and humility, thou wast all things to all men; tirelessly instructing both rich and poor in piety, thou didst foresee the future as though it were the present. Beseech Christ God, O venerable one, to grant us remission of our transgressions!

Deliver thy monastery from every assault of the enemy, O venerable one, and fill it with love and grace, that it heed not the cares of this life, but attain unto the goodness and beauty which save the soul.

Theotokion: **O**ur trust and hope art thou, O most holy Mistress. Save the suffering Russian land and thy people that pray and call upon thy holy name!

Katavasia: **T**he Lord Who giveth strength unto our kings and exalteth the horn of His anointed ones, is born of the Virgin and cometh to baptism. O ye faithful, let us cry aloud unto Him: There is none as holy as our God!

The Kontakion Of The Forefeast, In Tone IV,

Spec. Mel.: "Thou Hast Appeared Today ...":

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Ikos: "I do not require thee to transgress the bounds of what is meet, O Baptist; I am not saying unto thee: Tell Me what thou tellest the iniquitous, and what thou teachest sinners. Only baptize Me in silence, awaiting those things which come through baptism; for it is for the sake of this that thou hast received a dignity which even the angels do not possess; for I have made thee greater than all the prophets. Thus, not one of them beheld Me plainly, but only in images, shadows and reflections; but thou beheldest Me standing before thee. For I am come to save Adam the first-created!"

Sedalion of the venerable one, in Tone IV:

Having utterly overcome the passions of the sea of life by abstinence, and attained unto the haven of dispassion, thou wast revealed as a vessel of abstinence, O venerable Seraphim. Beseech Christ God to grant us great mercy!

Glory ..., Now and ever ..., of the forefeast, in Tone VIII:

Spec. Mel.: "Of the shepherds ...":

O invisible God, unapproachable Word, Thou wast begotten of the Father in a manner transcending nature and past recounting; and again, in the latter days, without altering what Thou wast, Thou wast born of the Virgin and comest now to be baptized in the flesh in the streams of the Jordan, O Thou Who as God hast been well pleased to save the race of man.

ODE IV

Canon of the Forefeast

Irmos: Thou didst come forth from the Virgin, not as an intercessor, nor an angel, but the Lord Himself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

The great Forerunner doth marvel at Thine arrival, O Jesus our Benefactor, and in awe he crieth out to Thee: "O Master Who art fire, burn me not who am grass!"

"Beholding Me standing in these waters of Mine own will, O John, do thou now draw nigh and baptize Me, that with water I may fashion grace for the human race!"

"I have come to know Thee in the flesh to be as the sun which covereth itself with clouds. How therefore is it that I now behold Thee naked, clothed in the waters?" John cried out, marveling.

"Human nature is enlightened and receiveth deliverance from the darkness of sin, and is clothed from on high with the divine vesture of incorruption when I am stripped naked."

Canon I to St. Seraphim

Irmos: Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

Today the Monastery of Sarov doth radiantly celebrate thy memory, O venerable one, and doth beg thee: Ask of the Lord peace for the whole world and great mercy for our souls!

In thy great struggles didst thou flourish like a palm tree, O venerable one, sweetening the hearts of them that have recourse unto thee with fruitful words and a blameless life: Wherefore, do thou now pray that we obtain mercy from Christ our Savior!

By thy prayers entreat God for us, O venerable Seraphim, and drive away the sinful darkness of our grief. Adorn with dispassion, faith and love all that honor thy most glorious memory!

Theotokion: Rejoice, O Virgin Mistress, thou beauty of the Churches, might and boast of the suffering Russian land! Pray to Christ God without ceasing, that He preserve us from misfortunes by thy prayers.

Canon II to St. Seraphim

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

It is not the Monastery of Sarov alone, but the whole land of Russia which hath thee, O blessed one, as a fervent intercessor and speedy helper, almighty and invincible defender and mediator for our souls.

Be thou an intercessor and mediator for us before the all-holy Trinity, and move thou to pray with thee the choirs of the saints whose life thou didst emulate, O venerable one. With them pray for peace and the good estate of the whole world, that in this age we may live a peaceful and quiet life, and in the future inherit eternal life.

Being great among fasters, O venerable one, thou didst lead an arduous monastic life in the wilderness, and didst end it in compunctionate prayer. Pray that we be saved!

Theotokion: Thou art our refuge and confirmation, O all-pure Theotokos. Beseech thy Son and our God, that He grant us salvation and remission of sins.

Katavasia: He Whom Thou didst call "a voice crying in the wilderness," heard Thy voice as Thou didst thunder over many waters, bearing witness unto Thy Son. And being wholly filled with the Spirit which had descended, he cried aloud: "Thou art the Christ, the Wisdom and Power of God!"

ODE V

Canon of the Forefeast

Irmos: O Lord, Bestower of light and Creator of the ages: Guide us in the light of Thy commandments, for we know none other God than Thee.

Crying out, "Repent ye: for the kingdom of heaven is at hand," the sacred Forerunner appeared out of the desert, renewing them that had grown desolate in evil deeds.

His law and the sacred company of the prophets said of old that the Christ would come, renewing through divine baptism us who wax old through our many transgressions.

"Strange and awesome things do I behold today," said John, "for now the Wellspring of immortality is come to ask baptism of the least droplet!"

Canon I to St. Seraphim

Irmos: With Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God Who calleth them forth from the gloom of sin.

Unto all that come to thee hast thou been a true teacher and a great intercessor before the Theotokos. And now, O venerable one, cease not to pray for thy children, for thou hast great boldness.

Let the Christian people now enter into the temple of the Monastery of Sarov, bowing down before thy precious relics, O venerable Seraphim, and, glorifying Christ, let them ask healing and salvation of thee.

The invisible enemy desired to affright thee when thou wast praying to God at night, O venerable one. But, put to shame by thy prayer, the most wicked one vanished.

Theotokion: O most pure Mary, beseech God Who was born of thee, that He grant remission of transgressions unto thy servants.

Canon II to St. Seraphim

Irmos: Illumine us with Thy commandments, O Lord, and with Thy lofty arm grant us Thy peace, O Lover of mankind!

Thou didst glorify the Monastery of Sarov with fasting and unceasing prayer, O venerable one, anointing the infirm with oil from the icon of the Theotokos and granting them healing in abundance. Pray thou now that our souls be saved!

O ye hierarchs and priests, rejoice with the monks of Sarov, and ye people, hymn together the blessed father, the calm haven of them that are tempest-tossed by sorrows, the ready healer of infirmities of body and soul.

Offer up thy prayers, O venerable one, as an acceptable and unblemished sacrifice unto the all-holy Trinity, and forget not us that now keep thy memory. Beg mercy for them that hate, wrong and are angered against us, and deliver all from every sorrow.

Theotokion: Guide my mind which is tempest-tossed by many passions, O Mistress. Save us that have recourse unto thee, O Theotokos, for apart from thee we know none other help, O pure one.

Katavasia: Jesus, the Author of life, cometh to lift the condemnation of Adam the first-created, and though as God He requireth no cleansing, He cleanseth the fallen one in the Jordan. And having slain enmity therein, He granteth peace which passeth all understanding.

ODE VI

Canon of the Forefeast

Irmos: The uttermost abyss of offenses hath surrounded me, O Lord, but lead up my life from corruption, as Thou didst the Prophet Jonah, O Lord.

As rain into a fleece of wool do Thou drop down the remission of our offenses, O Lover of mankind, Who drowned the transgressions of those born of earth in the Jordan's streams, in Thy great mercy.

Being an abyss of righteousness, O Christ, Thou dost now come forth to the River Jordan to drown the serpent and to wash away the crime of Adam.

"How can the river's streams hold Thee Who art truly a stream of incorruption, O Christ?" the Forerunner cried out, glorifying Thy great compassion.

Canon I to St. Seraphim

Irmos: Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

Thy holy soul was an abode of God, wherein the Father, the Son and the Holy Spirit did dwell. Wherefore, we pray thee, O venerable one, dispel the slanders of the enemy from them that honor thee, and grant peace to the suffering land of Russia.

O venerable Seraphim, we honor thy great struggles and labors in the wilderness and the sweetness of thy teaching, whereby thou hast enlightened many that have come to thee and taught them to hymn the consubstantial Trinity.

Following after Christ the Master in purity of life, thou didst complete the good race, O venerable one. Having ascended to the eternal mansions, thou dost behold there what the angels see. Wherefore, honoring thy memory, we glorify Christ.

Theotokion: I now flee unto thee, O all-pure one. Save and preserve me by thy supplications. For whatsoever thou desirest, that thou canst do, in that thou art the Mother of the Almighty.

Canon II to St. Seraphim

Irmos: I pour forth my supplication unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

We are all full of sin, but thy prayers, O venerable Seraphim, ascend unto the Lord like fragrant incense. We now pray thee: Calm thou the raging storm of evil impiety in the land of Russia, and entreat of the Lord the salvation of our souls.

Truly blessed wast thou, O venerable Seraphim, having acquired riches through poverty, and through tears, joy-which thou didst abundantly bestow upon them that came to thee. And now thou dost emit rays of miracles and dost heal all that have recourse unto thee in faith.

Having dug with thine own hands a well in the wilderness, O venerable one, thou didst give drink unto the thirsty that came unto thee. And now thou healest the diseases of the sick with the water of this well. Truly, the Master hath shown thee forth unto all as a miraculous intercessor and wonderworker, O venerable one.

Theotokion: We confess thee indeed to be the Mother of God, the true Theotokos, for by thy birthgiving have we been delivered from the curse of corruption, by the lovingkindness of God, the Lover of mankind, and have been called to life incorruptible.

Katavasia: The voice of the Word, the candlestick of the Light, the morning star of the Sun, the Forerunner, crieth out to all the people in the wilderness: "Repent, and be ye cleansed beforehand! For, lo! Christ is at hand, delivering the world from corruption."

Kontakion of the Venerable One, In Tone II:

Having forsaken the beauty of the world and the corruption therein, thou didst take up thine abode in the Monastery of Sarov. And having lived there as an angel, thou didst become a path for many to salvation. Wherefore, Christ hath glorified thee, O father Seraphim, and enriched thee with the gift of healings and miracles. Therefore, we cry out to thee: Rejoice, O our venerable father Seraphim!

Ikos: Having forsaken family and friends, and regarding riches as but dust, thou didst take up thine abode in the wilderness of Sarov; and having struggled against the passions like one of the bodiless hosts, thou wast vouchsafed to stand in the angelic choir. Wherefore, having received spiritual knowledge, grant even us, O venerable one, to chant this unto thee with understanding, saying: Rejoice, O blessed Seraphim, heavenly man and earthly angel! Rejoice, emulator of Christ in thy love! Rejoice, abode of the Holy Spirit! Rejoice, great joy of the despondent! Rejoice, source of healing! Rejoice, sweet consolation for sorrowful souls! Rejoice, calm haven for monks and all-wise instructor! Rejoice, boast of the land of Russia! Rejoice, O our venerable father Seraphim!

ODE VII

Canon of the Forefeast

Irmos: When the golden image was worshipped on the plain of Dura, Thy three children despised the godless command; and, cast into the midst of the fire, bedewed they sang: Blessed art Thou, O God of our fathers!

Clothing me in sacred vesture, who have been stripped naked through the counsel of the false one, O Christ, Thou hast come in the richness of Thy goodness to pass naked through the waters. I hymn Thy lovingkindness and worship Thy wondrous providence.

When John beheld Thee naked and commanding that he baptize Thee, he said: "What is this great economy toward us, O Christ? What is this poverty? What is this ineffable descent which passeth understanding?"

Thou didst light Thy precious flesh like a lamp in the midst of the Jordan, O Christ, and didst search for Thine image which had been buried by sin and the passions; and finding it, Thou didst adorn it with Thy baptism, O Good One. Wherefore, we hymn Thee.

Canon I to St. Seraphim

Irmos: The Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: Blessed art Thou, O God of our fathers!

Wondrously was thy life shown to be full of the grace of the divine Spirit, O venerable one. Truly thou didst receive the blessed end of the righteous, rejoicing in Christ. And we cry out to Him that hath glorified thee: O God of our fathers, blessed art Thou!

Gathering together at thy holy monastery today, a multitude of people doth bow down before thy precious relics, O venerable Seraphim, and we all draw forth healings therefrom, crying out unceasingly: O God of our fathers, blessed art Thou!

This report hath gone out into all the world, that a most glorious wonderworker hath appeared in Sarov, pouring forth a multitude of healings upon all that with faith approach and cry out: O God of our fathers, blessed art Thou!

Theotokion: O Virgin Theotokos, who ineffably didst give birth unto the Word, thy Creator: With the venerable Seraphim beseech Him to have mercy upon our souls!

Canon II to St. Seraphim

Irmos: The children that went down from Judea in Babylon once trod down the flame of the furnace by faith in the Trinity, saying: O God of our fathers, blessed art Thou!

Have mercy on us, O Lord, and through the prayers of him that pleased Thee, the venerable Seraphim, preserve us from every soul-corrupting evil, that we may all cry out with compunction: O God of our fathers, blessed art Thou!

Who is not astounded, who doth not glorify the unfathomable abyss of Thy lovingkindness, O Lord? For Thou hast revealed to the whole world him that pleased Thee, the venerable Seraphim, the fervent intercessor before Thee for us that cry out: O God of our fathers, blessed art Thou!

Acept this hymn of thanks which we offer unto thee, O venerable Seraphim, and grant healing unto all of us that keep thy holy memory, that bow down before the shrine of thy relics and cry out: O God of our fathers, blessed art Thou!

Theotokion: **T**hou art our refuge and confirmation, O all-holy Theotokos. Entreat thy Son and our God to grant us salvation and remission of sins.

Katavasia: **T**he dew-laden whistling wind and the descent of the Angel of God preserved unharmed the pious youths who communed together in the fiery furnace. Wherefore, bedewed in the flame, they raised a hymn in thanksgiving: O all-hymned Lord and God of our fathers, blessed art Thou!

ODE VIII

Canon of the Forefeast

Irmos: **G**od, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

John stood forth, the voice of him crying out clearly in the wilderness, turning the hearts of them that have fervently repented to glorify the Savior and Master Who appeared in the Jordan.

"A rushing torrent art Thou, Who fashioned the sea and the wellsprings, and how comest Thou up to the waters? Why seekest Thou cleansing, O Thou Who art the washing and purification of them that hymn Thee, O Christ, for ever?"

Seeking to dry up the streams of the enemy's malice, to drain the sea of the passions and to pour forth cleansing and remission upon the faithful, a Master, Thou comest to be baptized in the streams of the Jordan.

O Creator of the hours and years, having in Thy lovingkindness come under time, Thou hast shone forth timelessly from the all-unoriginate Father, and hast come to wash away in the streams of the Jordan the transgressions committed throughout all ages.

Canon I to St. Seraphim

Irmos: **F**rom the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou willest. Thee do we exalt supremely for all ages!

Having subdued the passions of the flesh and died to the world, thou didst receive the words of eternal life in thy heart, O blessed one, teaching all that had recourse unto thee to cry out: O ye works, praise ye the Lord, and exalt Him supremely for ever!

At the glorification of thy precious relics, O venerable one, the Monastery of Sarov was filled with joy. And all the people cried out unto God Who is wondrous in His saints: O ye works, praise ye the Lord, and exalt Him supremely for ever!

Being filled with the grace of the divine Spirit, O venerable Seraphim, through thy prayers beg remission of sins for the faithful people that keep thy holy memory and cry out: Ye children, bless; ye priests, praise; ye people, exalt the Lord supremely for ever!

Theotokion: O Theotokos, who gavest birth unto the Savior and Master of all, thou hast been shown forth to us as the mediatrix of salvation; wherefore, we pray thee: Vouchsafe salvation unto all that faithfully hymn thee unto all the ages.

Canon II to St. Seraphim

Irmos: **The heavenly King Whom the angelic choirs do hymn, praise ye, and exalt Him supremely for all ages!**

The most evil enemy, hating thy virtuous life, desired to cause thee to falter, O venerable one. But having put him to shame by the grace of God and the prayers of the Theotokos, thou didst glorify God, singing: O ye works, praise ye the Lord and exalt Him supremely for ever!

As flashing lightning illumineth the firmament, so have the reports of thy wonders gone forth throughout all the world, O venerable one. And marveling at thy glory, we cry out: O ye children, bless; ye priests, praise; ye people, exalt the Lord supremely for ever!

Heal thou our minds which are disquieted by vain and passionate imaginings, O venerable one; quell thou the waves of evil disbelief in our land, and strengthen our hearts, which are crippled by worldly cares, that we may glorify Christ the Creator for ever.

Theotokion: Rejoice, O fiery throne of the Lord! Rejoice, O ray of immaterial splendor! Rejoice, thou cloud of the radiant Sun of righteousness, Christ our Savior, Whom we exalt supremely for all ages!

Katavasia: **The Babylonian furnace which poured forth dew showed forth a most glorious mystery: how the Jordan was to receive the immaterial Fire in its streams and embrace the Creator baptized in the flesh. Him do the peoples bless and exalt supremely for all ages!**

ODE IX

Canon of the Forefeast

Irmos: O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam, who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

Seeing Thee, our Benefactor, coming to him and asking baptism of him with humility, John marveled, astonished, in no wise daring to touch with his hand Thee Who touch all the mountains and makest them to smoke.

Like the cherished swallow heralding a noetic spring, the Baptist hath called forth to them caught up in the deep mid-winter of boundless transgressions and ever enduring the blizzard of adverse spirits and evil passions.

With hymns do we magnify Thee, O Lord, as God and Savior, the Effulgence of the glory of the Father, the never-setting Sun Who hast shone forth upon them that sit in the darkness of evil, and art come to enlighten all.

Seeing thy barrenness, O my soul, the axe of death, lying at thy root, threateneth to hew thee down as an unfruitful tree. But cry out to God with fervent repentance: I have sinned against Thee! Save me!

The voice of one crying out hath been heard in the wilderness of our hearts, saying: "Be ye glad! Christ hath come forth, granting remission unto all! Be ye all sanctified, O springs and rivers, valleys and mountains, and all places under the sun!"

Canon I to St. Seraphim

Irmos: It is not possible for men to see God, upon Whom the ranks of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Accept, and disdain not, our small tribute, offered unto thee from unworthy lips, O venerable one. Sanctify all that glorify thee, and deliver us from misfortunes, dangers and eternal torments, that we may hymn thee forever.

Manfully enduring the heat of the day and the cold of night in the solitude of the wilderness, thou wast an abode of the Wisdom of God, and didst hasten toward the unwaning radiance. Pray thou that we be saved!

This day is the monastery glorified, wherein thou didst consent to take upon thyself the yoke of Christ; for there didst thou spend thy days in the wilderness; and, enlightening by thy teachings the many that came unto thee, thou didst teach them to be children of the Church of Christ.

Theotokion: Thou art our strength, thou art our boast and joy, our protectress, help, refuge and invincible intercessor. O most pure Theotokos, save thou thy servants!

Canon II to St. Seraphim

Irmos: Saved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Emulating the great fathers who of old shone forth in fasting and ascetic struggle, O venerable one, thou didst spend all the days of thy life in prayer, tears and labor, until thou didst attain unto the heavenly mansions. Wherefore, we bless thee as is meet.

With mighty power did Christ God gird thee about and strengthen thee to overcome the wiles of the demons, O venerable one. Wherefore, we now pray thee: Entreat God, the Lover of mankind, to deliver us all from the assaults and temptations of the enemies, and to save our souls.

In our pain and sorrow we flee to thee, O venerable one, and cry out from the depths of our souls: Be thou a calm haven and ready healer for the sick, and deliver us from every ill and want, that we may unceasingly magnify thee.

Theotokion: O most pure Virgin, thou didst give birth unto One of the Holy Trinity, the Son and Word, Whom do thou entreat with the saints and the righteous in behalf of thy servants that with faith ask remission of sins.

Katavasia: Every tongue is at a loss how to praise thee as is meet, and even a heavenly intelligence is bewildered when called upon to hymn thee, O Theotokos. Yet, as thou art good, accept our faith; for thou knowest our godly love, in that thou art the protectress of Christians, and we magnify thee.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Come, all ye faithful, let us praise with sacred hymns the venerable Seraphim, wondrous in miracles, the new beacon of the land of Russia, the converser with angels and fervent intercessor before God for them that honor his holy memory!

Glory ..., Now and ever ..., the Exapostilarion of the forefeast, in the same melody:

The voice of one crying out hath been raised: "Leap up, O mountains! Join chorus, O race of men! for the all-unoriginate Word, Who as a man hath taken flesh upon Himself, is come, being baptized by hands which He fashioned, drowning the sin of the world in the Jordan.

At the Praises, six stichera:

Three stichera of the forefeast, in Tone VI, Spec. Mel.: "O angelic hosts ...":

O hosts of angels, go forth from Bethlehem to the streams of the Jordan! O John, forsaking the desert, go before us all! Rejoice, O river, and make ready! Let all the earth rejoice! Christ cometh to wash away the sin of Adam, for He is compassionate!

With pure mouths and cleansed souls come ye mystically, leaving Bethlehem; and going with Christ to the Jordan, let us hymn Him with gladness, O all ye lands, saying with faith: Blessed art Thou, O God, Who hast come! Glory be to Thee!

Great and awesome is the mystery, for God hath made Himself like man, though he kneweth not sin in any wise; and, though innocent, He asketh to be baptized of John in the River Jordan today. O our blessed God, Who hast made Thyself manifest, glory be to Thee!

Three stichera of the saint, in Tone VIII:

The most honored feast of the Monastery of Sarov hath arrived, the memorial of the venerable Seraphim, to whom we now cry out: Rejoice, light and confirmation of fasters, star like unto that of the Magi, showing monks the way to the heavenly mansions, most glorious boast of priests, ever-flowing fountain of love and chastity, most radiant beacon of spiritual discernment! Rejoice, O great model of the virtues!

O blessed father Seraphim, thou didst truly follow after Christ, drawing all to thyself by brotherly love and guilelessness, and teaching man the path of virtue through meekness and humility. Wherefore, we lovingly bless thy memory, O venerable Seraphim.

Thou didst dwell in the wilderness, O venerable one, and, being filled with divine wisdom, thou didst ascend to the summit of virtue. Wherefore, we cry out to thee: Rejoice, adornment of the Church, fair consolation of priests, splendor and boast of monks, O blessed Seraphim! Pray Christ God to grant peace to the world and great mercy to our souls!

Glory ..., in Tone VI:

Come, ye assemblies of monks and colloquy of fasters; come, ye multitudes of Christian people, let us honor the true faster with hymns, crying out: Rejoice, thou that didst traverse the narrow path in the steps of Christ the Master, thou ready helper of them that come to thee in tribulations and sorrows, O most wondrous mediator of salvation! Rejoice, thou that wast adorned with the gift of prophecy, foretelling the future as though it were the present! Pray thou, O venerable Seraphim, for them that honor thy holy memory with faith and love.

Now and ever ..., of the forefeast, the composition of Anatolius, in Tone VIII:

"O Forerunner John, who knewest Me, the Lamb, while yet in the womb of thy mother, minister unto Me at the river, offer unto Me service with the angels. Stretching forth thy hand, touch the all-pure crown of My head; and when thou seest the mountains smoke and Jordan turn back, cry aloud with them: O Lord, Who wast incarnate of the Virgin for our salvation, glory be to Thee!"

Great Doxology. Litanies. Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia. 4 from Ode III of the canon of the forefeast, and 4 from Ode VI of the first canon of the saint;

"The Christ hath appeared!" the Forerunner crieth out, "And He cometh up to the streams of the Jordan! Let us make haste to greet Him, enlightened by pure thoughts!" (Twice)

O my God, Thou deliverance of all, having clothed Thyself in my abundant poverty, Thou approachest to be baptized, seeking me who have strayed from the right path.

Let earth and heaven now join chorus, for the Benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

Thy holy soul was an abode of God, wherein the Father, the Son and the Holy Spirit did dwell. Wherefore, we pray thee, O venerable one, dispel the slanders of the enemy from them that honor thee, and grant peace to the suffering land of Russia.

O venerable Seraphim, we honor thy great struggles and labors in the wilderness and the sweetness of thy teaching, whereby thou hast enlightened many that have come to thee and taught them to hymn the consubstantial Trinity.

Following after Christ the Master in purity of life, thou didst complete the good race, O venerable one. Having ascended to the eternal mansions, thou dost behold there what the angels see. Wherefore, honoring thy memory, we glorify Christ.

Theotokion: I now flee unto thee, O all-pure one. Save and preserve me by thy supplications. For whatsoever thou desirest, that thou canst do, in that thou art the Mother of the Almighty.

The Troparion Of The Fore-feast Of Theophany, In Tone IV:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new!

Troparion of the Venerable One, in Tone IV:

From thy youth didst thou love Christ, O blessed one; and, aflame with the desire to serve Him alone, thou didst struggle in the wilderness in unceasing prayer and labor; and with compunction of heart acquiring the love of Christ, thou wast shown to be the beloved favorite of the Mother of God. Wherefore, we cry unto thee: Save us by thy prayers, O our venerable father Seraphim.

Kontakion of the Venerable One, In Tone II:

Having forsaken the beauty of the world and the corruption therein, thou didst take up thine abode in the Monastery of Sarov. And having lived there as an angel, thou didst become a path for many to salvation. Wherefore, Christ hath glorified thee, O father Seraphim, and enriched thee with the gift of healings and miracles. Therefore, we cry out to thee: Rejoice, O our venerable father Seraphim!

The Kontakion Of The Forefeast, In Tone IV,

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Prokimenon, in Tone VI: Precious in the sight of the Lord is the death of His saints.

Stichos: What reward shall I give unto the Lord for all the benefits that He hath done unto me?

THE EPISTLE TO THE GALATIANS [5:22-6:2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

THE GOSPEL ACCORDING TO ST. MATTHEW [II: 27-30]

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 2nd DAY OF THE MONTH OF JANUARY

FOREFEAST OF THEOPHANY

COMMEMORATION OF THE HOLY & RIGHTEOUS JULIANA OF LAZAREVO AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 3 stichera of the forefeast, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ..." :

Let us piously sound forth beforehand * the hymns of the forefeast * of the honored baptism of our God; * for, lo! as a man He wisheth * to approach His Forerunner in the flesh * and to request saving baptism * for the edification of all * that with faith are enlightened in sacred manner * and partake of the Spirit.

Christ is pointed out! * God is made manifest, * as David most plainly wrote beforehand; * and He goeth to a servant, asking baptism. * O river Jordan, be thou filled with gladness! * Ye earth and sea, * ye mountains and hills, * and hearts of men, now leap for joy, * receiving the noetic light!

○ Almighty Lord, * how can the river's streams receive Thee * Who art the River of the world * and a torrent of nourishment, * as it is written, * Who goest up naked, * Who clothest heaven with clouds, * Who hast lain bare all the malice of the enemy, * and arrayest mortal men in incorruption?

And 5 stichera of the righteous one, in Tone VIII:

Spec. Mel.: "O Lord, even though Thou didst stand before the tribunal ...":

○ Lord, even though Juliana lived in the world and managed well the estates of her ancestors, yet did she unfailingly observe all Thy commandments; wherefore, she now standeth with the angels before Thy throne in the highest and doth clearly behold Thy divine glory. Through her supplications save Thou our souls, in that Thou art compassionate and lovest mankind. (Twice)

○ Lord, even though Juliana was not vouchsafed the monastic rank, yet because she did things worthy of monastics she hath therefore not been denied a place in the choir of Thy saints, and after her death she poureth forth healings upon those who approach with faith. For her sake grant peace to the world, in that Thou art compassionate and lovest mankind. (Twice)

○ Lord, even though Juliana lived with her husband and begat children, yet did she bestow alms without number upon the poor and show love unfeigned for her neighbor; wherefore, she hath been glorified by Thee after death. For a sweet-smelling myrrh poureth forth from her tomb upon all the sick, unto their healing. For her sake save us, in that Thou art compassionate and lovest mankind.

Glory ..., in Tone VIII:

Let every tongue be moved to the goodly praise of the all-glorious Juliana! And with laudations let us-youths and virgins, the married and the widowed, of every age and rank, crown the righteous favorite of Christ; for, having labored lawfully and cast off womanly weakness, by her fasting, almsgiving and prayers she put the enemy to shame, and, adorned with an all-radiant heavenly crown, she entreateth Christ God, that He grant victory to our civil authorities, peace to the world and great mercy to our souls.

Now & ever ..., Doxasticon of the forefeast, in Tone VI:

The Christ of truth cometh to the Jordan to be baptized of John, and he sayeth unto Him: "I have need to be baptized of Thee, and comest Thou to me? I who am grass dare not touch fire! But do Thou, O Master, sanctify me by Thy divine revelation!"

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him; for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow,

and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that which is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord; therefore hasted He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds; that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, this sticheron, in Tone I: Spec. Mel.: "O wondrous miracle ...":

O blessed and righteous Juliana! From thy youth thou didst show thyself to be the chosen vessel of God through thy works, abstinence, prayer and almsgiving, thy love and humility of mind; wherefore, thou didst please the King of heaven and Master of all. To Him do thou now make entreaty, that He grant us peace and great mercy.

Glory .., in the same tone:

O blessed and righteous Juliana! Possessed of a merciful soul, thou didst feed the poor abundantly, wast a mighty helper of orphans and widows, and the consolation of the sorrowful; wherefore, thou didst please the Creator and Lord, and hast received from Him the kingdom of heaven and an incorruptible crown. Him do thou beseech, that He grant us peace and great mercy.

Now & ever ..., Theotokion:

Rejoice, O holy Virgin Theotokos, thou pure vessel of the whole world, ever-burning lamp, indestructible temple, thou who contained the Uncontainable One! Rejoice, thou of whom was born the Lamb of God, Who cometh forth to take away the sins of the whole world!

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder, how in a weak nature great might was shown forth, the deception of the demons was overcome and all the assaults and wiles of the evil one destroyed! O righteous Juliana, blessed among women, entreat Christ God, Who loveth mankind, that our souls be saved.

Stichos: Wondrous is God in His saints, the God of Israel.

In thy purity, chastity and other virtues, O righteous Juliana, thou wast a temple of Christ; wherefore, thou didst contain within thyself the Holy Spirit. Him do thou entreat, that our souls be saved.

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel.

A helper and benefactor of the poor, the orphaned and the widowed wast thou, O right laudable Juliana; wherefore, thou hast also acquired inexhaustible riches in the heavens. There do thou beseech Christ God, that our souls be saved.

Glory ..., in Tone VI:

Let Juliana, the dove of Christ, be honored, for all praise and glory becometh her; for, having woven for herself a wreath of praises and lived in the midst of the world in a God-pleasing manner, pleasing Him by almsgiving and prayer, and having acquired great boldness before Him, she poureth forth healings in abundance upon those who approach her with faith. Wherefore, we also cry out to her: O blessed and thrice-blessed one, entreat Christ unceasingly for our rulers and hierarchs, and for all Orthodox Christians, that we may be delivered from the assault of aliens, from famine and pestilence and civil strife, and that He save our souls.

Now & ever ..., Doxasticon of the forefeast, in Tone I:

Come, all ye faithful, and, forsaking the land of Judea, let us cross over the wilderness of Jordan; and there shall we behold today Him Who hath appeared in the flesh for our sake, requesting baptism in the streams of the Jordan of the Baptist, who refused, crying aloud in fear: "I dare not touch Fire with my hand of clay! Jordan and the sea fled and turned back, O Savior; and how can I place my hand upon the crown of the head of Thee before Whom the seraphim tremble? Jordan fled when Elisha received the mantle of Elijah; and how is it that it hath not sunk into chaos and the lower depths, beholding Thee naked in its streams? How is it that it doth not scald me who am set all afire by Thee?", "Wherefore dost thou hesitate to baptize my Lord, O Baptist?" the Jordan cried out to John. "Why hinderest thou the cleansing of many? Sanctify all creation, and remain Thou also to sanctify the nature of water, for it is for this that Thou hast made Thyself manifest!"

After "Now lettest Thou Thy servant depart ...", the troparion of the righteous one,
in Tone IV:

Shining forth with grace divine, even after death thou hast revealed the radiance of thy life; for thou pourest forth fragrant myrrh for healing upon all the sick who approach the shrine of thy relics with faith, O righteous mother Juliana. Entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Troparion of the forefeast, in the same tone:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up, receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new!

AT MATINS

At "God is the Lord ...", the troparion of the forefeast, in Tone IV:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up, receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new! (Twice)

Glory ..., that of the righteous one, in Tone IV:

Shining forth with grace divine, even after death thou hast revealed the radiance of thy life; for thou pourest forth fragrant myrrh for healing upon all the sick who approach the shrine of thy relics with faith, O righteous mother Juliana. Entreat Christ God, that our souls be saved.

Now & ever ..., that of the forefeast, once.

After the first chanting of the Psalter, this Sedalion, in Tone I:

From thine earliest childhood thou didst have the fear of God in thy heart, O blessed mother Juliana, directing the gaze of thy spiritual eyes on high, and ever pondering the things which are to come, which thou hast now received, O righteous one. Wherefore, pray thou now, that we be given peace and great mercy. (Twice)

Glory ..., Now & ever ..., Sedalion of the forefeast, in Tone IV:

Spec. Mel.: "Thy tomb, O Savior ...":

Having clothed Thyself in my poverty, O my Jesus, mingling with Thy servants Thou comest forth, requesting baptism of a servant, O Lover of mankind. Wherefore, John, beholding Thee, cried out: "How can I baptize Thee Who art wholly without defilement, O all-good God?"

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

O righteous mother Juliana, thou wast wholly adorned by thy virtues as with fragrant flowers and precious stones; wherefore, thou wast pleasing to the incorrupt King and Master of all. Him do thou entreat, that He grant us peace and great mercy. (Twice)

Glory ..., Now & ever ..., Sedalion of the forefeast, in Tone IV:

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

The Rich One, having beggared Himself in His great lovingkindness, and desiring to enrich us who once made ourselves beggars through intemperance, cometh forth to enter the streams of the Jordan and to be baptized openly by John. O ye faithful, let us hymn His extreme humility!

Polyeleos, and this magnification: We magnify thee, O holy and righteous Juliana, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone IV:

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

The all-good God, Who fashioneth all things in His wisdom and glorifieth His saints, hath glorified thee, O righteous mother Juliana, on earth and in heaven; wherefore, as thou hast great boldness before Him, pray thou for all Orthodox Christians, that He grant them peace and great mercy. (Twice)

Glory ..., Now & ever ..., Sedalion of the forefeast, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

In His goodness Christ cometh forth to the streams of the River Jordan, and therein He wisheth to accomplish our renewal through grace; the godly Forerunner, rejoicing, hath received Him, washing in the waters Him Who wished it, the only Lover of mankind.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 104 [MT. 25: 1-13]

The Lord spake this parable: "The Kingdom of heaven is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying: Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

After Psalm 50, this sticheron, in Tone VI:

We have thee as a right-pleasing mediator and intercessor before God, O righteous mother Juliana; for thou prayest for our rulers and all Orthodox people, that we be delivered from misfortunes and tribulations, and from every assault of the enemy. Wherefore, we praise thy holy memory, crying aloud: Cease thou never in thy supplications in behalf of our souls!

Canon of the forefeast, with 6 troparia, including the Irmos, and canon of the righteous one, with 8 troparia.

ODE I

Canon of the forefeast, the acrostic whereof is the [Greek] alphabet, the composition of Joseph, in Tone II:

Irmos: Let us chant unto the Lord Who by His divine command dried up the impassable and turbulent sea, and directed the people of Israel to cross it on foot, for gloriously hath He been glorified!

The divine Forerunner, who knoweth the advent of the Lord, emergeth from the desert, crying out with splendor: "Our deliverance hath drawn nigh and appeared! Repent ye, and cleanse yourselves with water!"

O Word, Who art co-unoriginate with the Father, with the immersion of repentance which is Thy baptism cleanse me wholly who am immersed in a flood of sins; and ever grant deliverance unto the faithful, for the sake of Thine infinite lovingkindness.

The land of Zebulon, as it is written, beholding the unwaning Light, was enlightened; for, lo! He is come to the streams of the Jordan! And it hymneth God Who is over all, crying out: Let us chant unto the Lord, for gloriously hath He been glorified!

The divinely eloquent Forerunner, seeing all the people who had come, exclaimed to them: "Who hath told you to flee from the coming wrath? Show forth fruits of repentance, O ye that are saved by grace!"

Canon of the righteous one, in Tone VIII:

Irmos: Once the staff of Moses, working wonders, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, but saved Israel who fled on foot, chanting a hymn unto God.

By thine entreaties, O holy Juliana, guide me, who am ever overwhelmed by the storms of the passions and shaken by the tumult of sinful thought, to the calm haven of the will of Christ, that I may hymn thee as is meet.

Enlightened by a pure widowhood, O blessed of God, thou didst wed thyself to Christ by fasting, prayers and almsgiving, and didst follow His life-bearing steps, willingly enduring great want.

Thou didst follow the teaching of the holy fathers, O glorious one, and didst emulate their character and purity by abstinence, as though thou wast incorporeal, and through purity thou becamest like them, living well in true humility.

Theotokion: We hymn thee, O all-pure Theotokos who gavest birth supernaturally to the incarnate, eternal and all-divine Word.

Katavasia: The Lord, mighty in battles, uncovered the bed of the deep and drew His people across dry land, overwhelming the adversary in the sea, for He hath been glorified!

ODE III

Canon of the Forefeast

Irmos: Establish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us that hymn Thee.

"The Christ hath appeared!" the Forerunner crieth out, "And He cometh up to the streams of the Jordan! Let us make haste to greet Him, enlightened by pure thoughts!"

O my God, Thou deliverance of all, having clothed Thyself in my abundant poverty, Thou approachest to be baptized, seeking me who have strayed from the right path.

Let earth and heaven now join chorus, for the Benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

Canon of the Righteous One

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Having found thine abode in the mansions of heaven because of thy God-pleasing life, O radiant one, thou pourest forth rivers of healing and driest up the torrents of the passions.

Afire with utter desire, O divinely wise one, thou didst love Christ Who lowered Himself to take on the flesh in the excess of His lovingkindness, and thou didst follow His life-bearing words, disdaining all the things of life.

Having acquired golden wings through almsgiving, like an incorrupt dove thou didst soar aloft to the heights of heaven, O Juliana blessed of God.

Theotokion: Incarnate, the Creator made His abode in thy womb, O most immaculate one, for the good of those who hymn thee with faith.

Katavasia: The Lord Who giveth strength unto our kings and exalteth the horn of His anointed ones, is born of the Virgin and cometh to baptism. O ye faithful, let us cry aloud unto Him: There is none as holy as our God!

**Kontakion of the forefeast, in Tone IV:
Spec. Mel.: "Thou hast appeared today ...":**

In the streams of the Jordan the Lord crieth out to John today. Fear not to baptize Me, for I have come to save Adam the first-created!

Ikos: "I do not require thee to transgress the bounds of what is meet, O Baptist; I am not saying unto thee: Tell Me what thou tellest the iniquitous, and what thou teachest sinners. Only baptize Me in silence, awaiting those things which come through baptism; for it is for the sake of this that thou hast received a dignity which even the angels do not possess; for I have made thee greater than all the prophets. Thus, not one of them beheld Me plainly, but only in images, shadows and reflections; but thou beheldest Me standing before thee. For I am come to save Adam the first-created!"

Sedalion of the righteous one, in Tone IV:

Adorned with fasting and prayer, and making God thy debtor through almsgiving, with Him thou hast entered the incorrupt bridal-chamber, where thou delightest in His beauty. Pray thou, that we who hymn thee with love be saved from all misfortunes and pain. Twice

Glory ..., Now & ever ..., Sedalion of the forefeast, in Tone VIII:

Spec. Mel.: "Of the shepherds' pipes ...":

O invisible God, unapproachable Word, Thou wast begotten of the Father in a manner transcending nature and past recounting; and again, in the latter days, without altering what Thou wast, Thou wast born of the Virgin and comest now to be baptized in the flesh in the streams of the Jordan, O Thou Who as God hast been well pleased to save the race of man.

ODE IV

Canon of the Forefeast

Irmos: **Thou didst come forth from the Virgin, not as an intercessor, nor an angel, but the Lord Himself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!**

The great Forerunner doth marvel at Thine arrival, O Jesus our Benefactor, and in awe he crieth out to Thee: "O Master Who art fire, burn me not who am grass!"

"Beholding Me standing in these waters of Mine own will, O John, do thou now draw nigh and baptize Me, that with water I may fashion grace for the human race!"

"I have come to know Thee in the flesh to be as the sun which covereth itself with clouds. How therefore is it that I now behold Thee naked, clothed in the waters?" John cried out, marveling.

"Human nature is enlightened and receiveth deliverance from the darkness of sin, and is clothed from on high with the divine vesture of incorruption when I am stripped naked."

Canon of the Righteous One

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Thy radiant festival, which shineth with the light of God, illumineth the souls of us who hymn thee with faith, O venerable one.

With divine miracles hast thou persuaded to faith those who believe not in the Master, and thou hast converted to the Faith of Christ those who have forsaken the darkness of falsehood.

Thou didst offer to the Christ the pure mortification of thy members as a gift, didst please God with thy labors, abstinence and almsgiving, and hast received in exchange the kingdom of heaven and everlasting delight.

Theotokion: Lowering thyself, save me who liveth in prideful manner, O all-pure one who gavest birth to the Savior, Who hath exalted our lowly nature.

Katavasia: He Whom Thou didst call "a voice crying in the wilderness," heard Thy voice as Thou didst thunder over many waters, bearing witness unto Thy Son. And being wholly filled with the Spirit which had descended, he cried aloud: "Thou art the Christ, the Wisdom and Power of God!"

ODE V

Canon of the Forefeast

Irmos: O Lord, Bestower of light and Creator of the ages: Guide us in the light of Thy commandments, for we know none other God than Thee.

Crying out, "Repent ye: for the kingdom of heaven is at hand," the sacred Forerunner appeared out of the desert, renewing them that had grown desolate in evil deeds.

His law and the sacred company of the prophets said of old that the Christ would come, renewing through divine baptism us who wax old through our many transgressions.

"Strange and awesome things do I behold today," said John, "for now the Wellspring of immortality is come to ask baptism of the least droplet!"

Canon of the Righteous one

Irmos: Rising early, we cry unto Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Lifting up thy venerable hands to Christ, O mother, thou didst set at nought the onslaughts of the enemy.

Holding fast to thy right hand, O mother, the Most High guided thee to the heavenly kingdom.

Traversing the narrow way in fasting, thou didst reach the expanse of paradise, O most honored mother.

Theotokion: They who do not acknowledge thee as the Theotokos, O all-pure Mother of God, are devoid of the light of Him Who was born of thee.

Katavasia: Jesus, the Author of life, cometh to lift the condemnation of Adam the first-created, and though as God He requireth no cleansing, He cleanseth the fallen one in the Jordan. And having slain enmity therein, He granteth peace which passeth all understanding.

ODE VI

Canon of the Forefeast

Irmos: The uttermost abyss of offenses hath surrounded me, O Lord, but lead up my life from corruption, as Thou didst the Prophet Jonah, O Lord.

As rain into a fleece of wool do Thou drop down the remission of our offenses, O Lover of mankind, Who drowned the transgressions of those born of earth in the Jordan's streams, in Thy great mercy.

Being an abyss of righteousness, O Christ, Thou dost now come forth to the River Jordan to drown the serpent and to wash away the crime of Adam.

"How can the river's streams hold Thee Who art truly a stream of incorruption, O Christ?" the Forerunner cried out, glorifying Thy great compassion.

Canon of the Righteous One

Irmos: Grant me a robe of light, O greatly merciful Christ our God, Who clothest Thyself in light as with a garment.

Having mortified the movements of the flesh and given thy mind the rule over the passions, O most honored Juliana, thou dwellest now in the splendors of dispassion.

Observing in word and deed the teachings of the Savior, O glorious one, it was thy custom to bow down before His image when thou didst stand all night in prayer.

Christ hath shown thee to be a cloud pouring forth myrrh like rain, for the healing of those who with faith approach the shrine of thy relics.

Theotokion: Thy Son was comely beyond all men in the beauty of His divinity, O all-pure one, even though He became flesh for our sake.

Katavasia: The voice of the Word, the candlestick of the Light, the morning star of the Sun, the Forerunner, crieth out to all the people in the wilderness: "Repent, and be ye cleansed beforehand! For, lo! Christ is at hand, delivering the world from corruption."

Kontakion of the righteous one, in Tone VIII:

All of us amid misfortune and pain hymn the holy Juliana as a helper quick to hear; for she lived a God-pleasing life in the world and gave countless alms to the poor. Wherefore, she hath found the grace of miracles at the command of God.

Ikos: Come, ye assembly of monastics! Come, ye lovers of purity! Come, ye who, of every age, love the feasts of the Church! Come, ye widowed and married folk alike, and with spiritual songs let us praise the blessed Juliana, the boast of fasters, the adornment of widows, the ornament of the merciful, the consoler of the grieving, the visitor of the sick, the ready helper for those amid misfortunes, the divinely wise almsgiver and bestower of hospitality upon strangers, who poureth forth healings upon all who approach her with faith. For she hath found the grace of miracles at the command of God.

ODE VII

Canon of the Forefeast

Irmos: Then the golden image was worshipped on the plain of Dura, Thy three children despised the godless command; and, cast into the midst of the fire, bedewed they sang: Blessed art Thou, O God of our fathers!

Clothing me in sacred vesture, who have been stripped naked through the counsel of the false one, O Christ, Thou hast come in the richness of Thy goodness to pass naked through the waters. I hymn Thy lovingkindness and worship Thy wondrous providence.

When John beheld Thee naked and commanding that he baptize Thee, he said: "What is this great economy toward us, O Christ? What is this poverty? What is this ineffable descent which passeth understanding?"

Thou didst light Thy precious flesh like a lamp in the midst of the Jordan, O Christ, and didst search for Thine image which had been buried by sin and the passions; and finding it, Thou didst adorn it with Thy baptism, O Good One. Wherefore, we hymn Thee.

Canon of the Righteous One

Irmos: The Hebrew children in the furnace boldly trampled the flame underfoot and transformed the fire into dew, crying: Blessed art Thou, O Lord God, forever!

Thou didst spurn corruptible beauty, O blessed Juliana, looking to the rewards of heaven, the light and glory which waxeth not old, the beauty of God, gladness and divine delight.

Thou didst exchange the corrupt world for life beyond the world, which ageth not, and transitory food for an abiding existence; and by thy pure widowhood thou didst find a heavenly Bridegroom.

Emulating the angels in the flesh, thou didst acquire a God-loving understanding within thy soul, fervently keeping vigils and chanting with love: Blessed is the God of our fathers!

Theotokion: See thou my sorrow, O Virgin Theotokos, to which the multitude of mine evils hath brought me, and rescue me from the fire of Gehenna, who chant: Blessed is the God of our fathers!

Katavasia: The dew-laden whistling wind and the descent of the Angel of God preserved unharmed the pious youths who communed together in the fiery furnace. Wherefore, bedewed in the flame, they raised a hymn in thanksgiving: O all-hymned Lord and God of our fathers, blessed art Thou!

ODE VIII

Canon of the Forefeast

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

John stood forth, the voice of him crying out clearly in the wilderness, turning the hearts of them that have fervently repented to glorify the Savior and Master Who appeared in the Jordan.

"A rushing torrent art Thou, Who fashioned the sea and the wellsprings; and how comest Thou up to the waters? Why seekest Thou cleansing, O Thou Who art the washing and purification of them that hymn Thee, O Christ, for ever?"

Seeking to dry up the streams of the enemy's malice, to drain the sea of the passions and to pour forth cleansing and remission upon the faithful, O Master, Thou comest to be baptized in the streams of the Jordan.

O Creator of the hours and years, having in Thy lovingkindness come under time, Thou hast shone forth timelessly from the all-unoriginate Father, and hast come to wash away in the streams of the Jordan the transgressions committed throughout all ages.

Canon of the Righteous One

Irmos: The divinely eloquent children in the furnace, trampling the fire and the flame underfoot, chanted: Bless the Lord, ye works of the Lord!

Adorned with the radiance of purity and enlightened by a pure life, thou standest before Christ our God, chanting: Bless the Lord, ye works of the Lord!

Thy body, O righteous one, which is all-gloriously preserved in the tomb, healeth the divers pangs of men and repelleth the assaults of the demons.

Offer hymnody of supplication to the Lord for those who hymn thee, O blessed one, and ease our grievous pain, that we may hymn thee forever.

Theotokion: Heal thou the weakness of my soul and the pangs of my body, O Virgin, that we may hymn thee forever.

Katavasia: The Babylonian furnace which poured forth dew showed forth a most glorious mystery: how the Jordan was to receive the immaterial Fire in its streams and embrace the Creator baptized in the flesh. Him do the peoples bless and exalt supremely for all ages!

ODE IX

Canon of the Forefeast

Irmos: O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam, who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

Seeing Thee, our Benefactor, coming to him and asking baptism of him with humility, John marveled, astonished, in no wise daring to touch with his hand Thee Who touch all the mountains and makest them to smoke.

Like the cherished swallow heralding a noetic spring, the Baptist hath called forth to them caught up in the deep mid-winter of boundless transgressions and ever enduring the blizzard of adverse spirits and evil passions.

With hymns do we magnify Thee, O Lord, as God and Savior, the Effulgence of the glory of the Father, the never-setting Sun Who hast shone forth upon them that sit in the darkness of evil, and art come to enlighten all.

Seeing thy barrenness, O my soul, the axe of death, lying at thy root, threateneth to hew thee down as an unfruitful tree. But cry out to God with fervent repentance: I have sinned against Thee! Save me!

The voice of one crying out hath been heard in the wilderness of our hearts, saying: "Be ye glad! Christ hath come forth, granting remission unto all! Be ye all sanctified, O springs and rivers, valleys and mountains, and all places under the sun!"

Canon of the Righteous One

Irmos: Every ear is in awe to hear of the ineffable condescension of God, how of His own will the Most High abased Himself even to assume the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Desiring the beauty of Christ and loving Him with all thy soul, thou criest to Him, exclaiming ardently: "Where dost Thou tend Thy flock, that I may find rest with Thee? I delight in Thy splendors, magnifying Thy grace!"

In thy soul thou didst have understanding and humility, divine meekness, unshakable faith and love for God; and drawing nigh to Him through all-night supplications, O Juliana, thou art blessed, illumined and enlightened by the splendors of heaven.

Be thou mindful of us who praise thee with faith, O blessed Juliana, deliver us from pangs of body and soul, and guide those who praise thee with faith to the path which leadeth to heaven.

Theotokion: **W**hen Thou shalt sit to judge my works, spare me, O Christ God Who wast born of the Virgin and preserved her who gave Thee birth incorrupt; overlook mine iniquities and sins, in that Thou art the sinless and merciful God Who lovest mankind.

Katavasia: **E**very tongue is at a loss how to praise thee as is meet, and even a heavenly intelligence is bewildered when called upon to hymn thee, O Theotokos. Yet, as thou art good, accept our faith; for thou knowest our godly love, in that thou art the protectress of Christians, and we magnify thee.

Exapostilarion of the righteous one:

The light of Christ abode within thee, O Juliana, and made thee the habitation of the Holy Spirit; wherefore, by thy supplications save us, O blessed one. **(Twice)**

Glory ..., Now & ever ..., Exapostilarion of the forefeast:

Spec. Mel.: "Hearken, ye women ...":

The voice of one crying out hath been raised: "Leap up, O mountains! Join chorus, O race of men! For the all-unoriginate Word, Who as a man hath taken flesh upon Himself, is come, being baptized by hands which He fashioned, drowning the sin of the world in the Jordan.

On the Praises, 4 stichera of the righteous one, in Tone VIII:

Through fasting and prayer thou didst receive spiritual grace, O pure mother, to heal the pain of the body, to drive away the demons by the gift of the Holy Spirit, and to intercede for all those who sorrow. Wherefore, by thy supplications beseech the Lord, that He grant healings and great mercy unto all. **(Twice)**

Thou gavest countless alms to those in need, for thou didst have an Orthodox love for God; for which cause the grace of Christ rested within thee, O mother. Wherefore, by thy supplications preserve those who bless thee with faith.

The tomb wherein thou was laid to rest poureth forth fragrant myrrh for all the sick unto their healing, and for those who ask thy visitation with faith, O pure and right wondrous mother; wherefore, by thy supplications save us who hymn thee.

Glory ..., in Tone V:

O venerable mother, righteous Juliana, thou gavest no sleep to thine eyes, nor slumber to thine eyelids, until thou didst free body and soul from the passions, and didst make of thyself a habitation for the Holy Spirit; for Christ, coming to thee with the Father, made His abode within thee, and now having become a favorite of the consubstantial Trinity, pray thou in behalf of our souls.

Now & ever ..., Doxasticon of the forefeast, the composition of Anatolius, in Tone VIII:

"**O** Forerunner John, who knewest Me, the Lamb, while yet in the womb of thy mother, minister unto Me at the river, offer unto Me service with the angels. Stretching forth thy hand, touch the all-pure crown of My head; and when thou seest the mountains smoke and Jordan turn back, cry aloud with them: O Lord, Who wast incarnate of the Virgin for our salvation, glory be to Thee!"

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of the forefeast, and 4 from Ode VI of the canon of the righteous one.

"The Christ hath appeared!" the Forerunner crieth out, "And He cometh up to the streams of the Jordan! Let us make haste to greet Him, enlightened by pure thoughts!" (Twice)

O my God, Thou deliverance of all, having clothed Thyself in my abundant poverty, Thou approachest to be baptized, seeking me who have strayed from the right path.

Let earth and heaven now join chorus, for the Benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

Having mortified the movements of the flesh and given thy mind the rule over the passions, O most honored Juliana, thou dwellest now in the splendors of dispassion.

Observing in word and deed the teachings of the Savior, O glorious one, it was thy custom to bow down before His image when thou didst stand all night in prayer.

Christ hath shown thee to be a cloud pouring forth myrrh like rain, for the healing of those who with faith approach the shrine of thy relics.

Theotokion: Thy Son was comely beyond all men in the beauty of His divinity, O all-pure one, even though He became flesh for our sake.

Troparion of the forefeast, in the same tone:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up, receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new!

Troparion of the righteous one, in Tone IV:

Shining forth with grace divine, even after death thou hast revealed the radiance of thy life; for thou pourest forth fragrant myrrh for healing upon all the sick who approach the shrine of thy relics with faith, O righteous mother Juliana. Entreat Christ God, that our souls be saved.

Kontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Kontakion of the righteous one, in Tone VIII:

All of us amid misfortune and pain hymn the holy Juliana as a helper quick to hear; for she lived a God-pleasing life in the world and gave countless alms to the poor. Wherefore, she hath found the grace of miracles at the command of God.

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel.

EPISTLE TO THE GALATIANS, §208 [GAL 3:23~29]

Brethren: Before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

Alleluia, in Tone I: The salvation of the righteous is from the Lord, and He is their defender in time of affliction.

Stichos: All the day long the righteous showeth mercy, and lendeth, and his seed shall be unto blessing.

GOSPEL ACCORDING TO MARK, § 21 [MK. 5: 24-6: 1]

At that time, many people followed Jesus, and thronged Him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched His garment. For she said, if I may touch but His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of him, turned Him about in the press, and said: Who touched my clothes? And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? And He looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

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

THE 3rd DAY OF THE MONTH OF JANUARY
FOREFEAST OF THE THEOPHANY COMMEMORATION OF THE HOLY PROPHET
MALACHI & THE HOLY MARTYR GORDIUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the prophet, in Tone VIII:

Spec. Mel.: "O Lord, even though Thou didst stand before the tribunal ...":

Beholding the sayings * of thy divinely moved tongue * now fulfilled, O prophet, * truly marveling, I bless thee; * for with thy radiant voice * thou hast illumined the world, * proclaiming aloud * the saving advent of the Lord.

By thine angelic life * thou becamest an angel on the earth, * and thou wast most fittingly enriched * by being called an angel, * having joined together * beauty of soul * and beauty of body, * O most blessed Malachi.

O Lord, * I set before Thee Thy prophet * as advocate and intercessor. * By his entreaties and prayers, * O Compassionate One, * loose Thou my wretched soul * from offenses, * in that Thou art full of loving-kindness, * possessed of essential and natural goodness.

And 3 stichera of the martyr, in the same tone:

Spec. Mel.: "O all-glorious wonder ...":

Seeing the vaunted darkness * of deception, * fleeing, thou didst betake thyself away, * O passion-bearer Gordius, * awaiting God; * and tested by manifold pangs, * wasted by starvation, * as a contender aware of his own power, * summoned, thou didst advance * upon the adversary.

Great in hope, * thou didst proceed to the multitude of adversaries, * O most glorious Gordius, * holding the assembly of the iniquitous to be as nought; * and, standing in their midst as a herald of free will, * thou didst proclaim Christ aloud, * the Creator and Lord, * Who is equally unoriginate, consubstantial and everlasting * with the Father and the worshipful Spirit.

Beheaded by the sword, * thou didst most manifestly pass * from life to life, * from death to immortality, * and from corruption to incorruption, * without awaiting the mortification of nature, * but led of thine own will to die. * O thy struggles, O passion-bearer Gordius, * whereby, O martyr, * thou hast gladdened Christ, Who alone is compassionate!

Glory ..., Now & ever ..., Doxasticon of the forefeast, the composition of John the Monk, in Tone IV:

O all-glorious wonder! He Who baptizeth by the Holy Spirit and fire cometh to be baptized by John in the Jordan, neither simply God nor plainly man, but in two natures, the one only-begotten Son, seeking baptism as a man from a mortal, and as God taking away the sin of the world, and granting great mercy unto all.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

Behold the enlightenment of the faithful! Behold our purification desireth to enter into the streams of the river, that He might wash away the defilement of men's evil and restore us who have been crushed.

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

When he beheld thee approaching, and asking to be baptized by him, thy forerunner, O Lord, cried out with fear: "O my God, my Creator, how can I baptize Thee, Who art undefiled?"

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

Let us go down to the streams of the Jordan, O ye faithful, that we may clearly behold the great wonder; for the Creator of all hath manifested Himself as visible, and hath come to be baptized.

Glory ..., Now & ever ..., in Tone V:

Christ our God cometh to the River Jordan to be baptized, desiring to cleanse us of our iniquities by His appearance, in that He alone is good and loveth mankind.

Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Gordius received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Glory ..., Now & ever ..., Troparion of the forefeast, in the same tone:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new!

AT COMPLINE

Triodion I, the Irmos whereof is chanted twice, with 6 troparia, the acrostic whereof is: "I chant the fourth", in Tone II:

ODE III

Irmos: Having established me upon the rock of faith Thou hast enlarged my mouth against mine enemies; for my spirit rejoiced when it sang: There is none as holy as our God, and none more righteous than Thee, O Lord.

Vain was the plot of Herod, who, seeking to find freedom, iniquitously slew the infants; for in being baptized Christ our Deliverer granteth to all life which cannot be slain.

Of old the cruel edict of Herod slew the new generation of infants, filling Bethlehem with blood; but now Christ cometh to create many children of the Church through baptism

Triodion II, in Tone VI:

ODE V

Irmos: I rise early unto Thee Who in Thy loving-kindness didst immutably abase Thyself and didst will to be baptized by a servant's hand, O Word of God. Grant peace to me who am fallen, O Thou Who lovest mankind.

Having purified our minds and cleansed ourselves by partaking of the Mystery of the awesome dispensation, let us go forth to meet Christ, all ye faithful, Who cometh to cleanse us with the streams of the Jordan.

O friends, behold the voice of the Word, the luminary of the Sun, the friend of the Bridegroom, who crieth out to the people: "Repent and haste ye to purify yourselves to meet the Creator!"

ODE VIII

Triodion I

Irmos: Once, because the words of the tyrant prevailed, the furnace was heated sevenfold; but the youths were not consumed therein, trampling the royal edict underfoot; and they cried out: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Shedding streams of tears from our eyes, ye faithful, let us wash away all defilement of soul, and when Christ cometh to be baptized let us through light behold the Light within light. For the Father beareth witness to Him from heaven, and the appearance of the Holy Spirit shineth forth in the form of a dove.

Christ, Who taketh away every tear from every face, cometh forth, painlessly causing the greatly painful afflictions of our souls to cease through water, and restoring by regeneration men who have fallen prey to age, who exalt Him supremely forever.

Souls are rendered sacred through the fire of the Spirit and the divinely bestowed font of baptism of Him Who purifieth us from the passions, Who burneth up all the dross of vile wickedness, and giveth us the grace to cry out in compunction: Thee do we exalt supremely, O Christ, forever!

Triodion II

Irmos: Come ye to the Jordan, all ye who have mocked cruel Herod, the pillar of wickedness! Let us go, O ye faithful, that we may behold Christ the Deliverer, baptized in the flesh by the forerunner in the streams. Him doth all creation bless, glorifying Him forever.

Having shaken off the sleep of evil from the eyelids of our souls, let us remove wickedness from our hearts, O ye faithful, and bathe our minds with fervent tears, that we may be shown to behold Christ Who hath appeared, glorifying Him forever.

Let us not bear within us the abominable discourse of evil thoughts, but, having learned divine discourse, let us offer hymns to the Word Who for our sake hath appeared in the flesh and enlighteneth those in darkness. Him doth all creation bless, glorifying Him forever.

The depths of the hidden mystery of wisdom is now revealed to men, the abyss of the judgments of God is now disclosed to the faithful as God appeareth in the flesh on earth for the restoration of the human race. Him doth all creation bless, glorifying Him forever.

"Thou dost refuse, O John, that thou mightest accomplish it more readily, submitting to Me. Cease now, for thus it becometh us truly to fulfill all righteousness," the Master said to the servant. Him doth all creation bless, glorifying Him forever.

Then: We praise, we bless, and we worship the Lord, hymning and supremely exalting Him for all ages.

Irmos: Come ye to the Jordan, all ye who have mocked cruel Herod, the pillar of wickedness! Let us go, O ye faithful, that we may behold Christ the Deliverer, baptized in the flesh by the forerunner in the streams. Him doth all creation bless, glorifying Him forever.

ODE IX

Triodion I

Irmos: Come ye, and with pure souls and undefiled lips let us magnify the undefiled and all-pure Mother of Emmanuel! As we offer prayers to Thee Who wast born of her, through her take pity on our souls, O Christ God, and save us.

Let no one be foolish and ungrateful to Christ, despising His long-suffering patience and goodness, lest He be offended; but with fear and joy let us become His servants, chanting: Take pity on our souls, O Christ God, and save us!

The forerunner saith to the disobedient people: "Who hath shown you how to escape the coming wrath, ye spawn of vipers? Wherefore, show forth fruits worthy of repentance, crying out: Take pity on our souls, O Christ God, and save us!"

O the arrogance of blind ignorance! For people from foreign lands have done homage to Christ as Deliverer, honoring Him with gifts; but His own people savagely sought to slay Him when He was born. Take pity on our souls, O Christ God, and save us!

Triodion II

Irmos: We magnify thee as the Theotokos, now setting aright the most pernicious fall of Adam, the new Adam hath appeared, all-gloriously granting the freedom of regeneration through baptism.

Fulfilling the law and the prophets and effecting righteousness, the Savior of all now boweth His head beneath the hand of His servant, rescuing man from slavery to the enemy.

A great light hath dawned upon the nations, a divine ray hath illumined the benighted:

Christ, the Sun of righteousness, hath shone forth upon those who from of old have sat in the shadow of death.

Armies of angels surrounded the Deliverer baptized in the Jordan, and with trembling they hymned the great mystery of His ineffable condescension.

Then, the Irmos: We magnify thee as the Theotokos, who art more honorable than the cherubim and more glorious beyond compare than the seraphim, and without corruption gavest birth to God the Word. (Prostration)

AT MATINS

At "God is the Lord ...", the troparion of the forefeast, in Tone IV:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new! (Twice)

Glory, that of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Gordius received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Now & ever ..., that of the forefeast, once.

After the first chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

He Who is infinite in His divinity, but Who hath been circumscribed by the matter of the flesh, desireth to come and be baptized in the waters of the Jordan. Let us receive Him with noetic purity, for He desireth to accomplish the restoration of all. To Him let us cry out with fear: glory to Thine appearance, O Christ!

Glory ..., Now & ever ..., Another Sedalion, in the same melody:

When Thou didst appear in the Jordan, to be baptized in the flesh in its waters, O Savior, the angelic armies stood in awe, beholding the Master of creation standing before a servant and the all-unoriginate Father proclaiming Thee from on high. Wherefore, we cry out to Thee with gladness: Glory to God Who hath been baptized!

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Beholding the Word, Who is equal in honor with the Father and the Spirit, and Who in His loving-kindness became incarnate and is baptized, the angelic choirs trembled; and the River Jordan, abashed and afraid, turned back, bearing up to the heights of salvation us who have become corrupted by the passions.

Glory ..., Now & ever ..., Another Sedalion, in the same melody:

The Word Who is equally unoriginate with the Father and the Spirit, Who in His lovingkindness took on a form foreign to Him, is now come to be baptized for our sake. Let us greet Him with pure minds, crying: Blessed art Thou, O Christ, our Savior and Benefactor, Who art come to sanctify us!

Canon of the forefeast, with 6 troparia, including the Irmos; and two canons of the saints, with 8 troparia.

ODE I

Canon of the Forefeast, the acrostic whereof is the Greek alphabet, the composition of Joseph, in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled, and I will utter discourse unto the Queen and Mother, and shall be seen keeping splendid festival; and, rejoicing, I shall hymn her wonders.

O Lord Who lovest mankind, Who created the depths by Thy command and suspended the earth upon the waters: humbling Thyself, Thou comest forth to be baptized in the river's streams, washing me clean of the vile passions.

Thou didst willingly beggar Thyself, enriching me who of mine own will am become a pauper through evil deeds, O sinless Christ, and Thou comest forth to the waters of the Jordan, asking baptism.

Restoring the world which hath grown old through transgressions, O Thou Who lovest mankind, Thou comest to accomplish a strange regeneration for men through water and the Spirit. Wherefore, we glorify Thine appearance.

Proclaiming in prophecy through the divine Spirit, David exclaimed: "What aileth thee, O sea, that thou fleddest? And thou, Jordan, that thou didst turn back, beholding Christ standing, naked, within thee?"

Canon of the prophet, the acrostic whereof is: "Let the glory of Malachi be glorified by me", the composition of Theophanes, in Tone VIII:

Irmos: That which had been cut down divided the indivisible, and the sun saw land which it had not seen before; the waters drowned the cruel enemy, and Israel traversed the impassable, and chanted the hymn: Let us sing unto the Lord, for gloriously hath He been glorified!

Rejoicing with the choir on high, and joining chorus gladly therewith, and delighting as is meet in divine enlightenment, O thou who art inspired by God, by thy supplication preserve those who celebrate thine honored memory with faith and chant unto the Lord.

Resplendent with the beauty and comeliness of thine angelic soul and thy body, O divinely eloquent son, thou didst splendidly receive the heavenly effulgence of divine radiance, and, rejoicing, didst cry out: Let us chant unto the Lord, for gloriously hath He been glorified!

Leading a blameless life, adorned with magnificence, and cleansing thyself with goodly traits, O all-blessed one, thou becamest a prophet of true piety, crying: Let us chant unto the Lord, for gloriously hath He been glorified!

Theotokion: O pure Mother of Almighty God, O Mistress sprung forth from the root of royalty, who gavest rise to the One God Who reigneth over all, and gavest birth to Him supernaturally in the flesh: Save me from misfortunes, who chant to thy Son: For gloriously hath He been glorified!

Canon of the martyr, the acrostic whereof is: "I hymn the martyr Gordius with sweet hymnody", the composition of Theophanes, in Tone VIII:

Irmos: Let us chant unto the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified!

O most blessed Gordius who art known to be a witness of the Truth, by thy supplications grant me radiant grace from heaven.

Let us chant unto the Lord Who strengthened the passion-bearer against the adversary and hath adorned him with a crown of victory.

Made strong by the power and full armor of the King of all, O most glorious, thou didst set at nought the malice of the tyrants.

Theotokion: O Bride of God, thou wast shown to be the habitation of Him Who poureth forth upon all men life, the waters which flow unto immortality.

ODE III

Canon of the Forefeast

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory spiritually establish those who hymn thee and form themselves into a choir, and vouchsafe unto them crowns of glory.

Be glad, O human nature, thou arid desert; for, lo! Christ, the restoration of all, the Water of life, hath appeared, watering thee with grace newly sprung forth!

Thou comest forth to the waters to seek me out who have gone astray in mind, O Christ; and entering them, Thou drownest my transgressions and leadest me up from the abyss of all evil, in that Thou art compassionate.

Having perforce to behold Thee naked, O Word, the sun hideth its rays; for Thou comest to clothe in the garment of salvation, through honored baptism, me who have been stripped naked through the deception of the serpent.

Canon of the Prophet

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord, Thou art the Light of the benighted; and my spirit doth hymn Thee.

Rejoice now, O blessed and God-pleasing Malachi, beholding the fulfillment and accomplishment of thy prophecies!

The noetic Sun of righteousness hath shone forth, Who hath healing on His wings, as Thou didst foretell, O divinely inspired one.

Theotokion: All my hope do I place in thee, O most immaculate one, and, rejoicing, I stretch forth my soul and mind toward thee.

Canon of the Martyr

Irmos: There is none as holy as the Lord, and none as righteous as our God, Whom all creation doth hymn. There is none more righteous than Thee, O Lord!

Mindful of the inconstancy of transitory things, and pondering the constancy of those things which are abiding, O blessed and glorious martyr, thou didst fearlessly enter the arena of suffering.

Thou didst put away fleeting vainglory, O thou who art most rich, and didst cleave unto those things which are everlasting; and, fleeing from men, O divinely wise one, thou earnest to dwell with the angels.

Putting aside earthly knowledge, O martyr, thou didst find a heavenly life; for, unable to endure the sight of the arrogance of falsehood, thou didst withdraw into the wilderness.

Theotokion: There is none as blameless as thee, O Mistress, and none more pure than thee, O most immaculate one; for in thy womb thou didst contain the Creator of all, Who alone is greatly merciful.

Kontakion of the prophet, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

Enriched by the gift of prophecy, O prophet, thou didst manifestly proclaim salvation to the world and the advent of Christ, by Whose radiance the world hath been illumined.

Kontakion of the martyr, in Tone VIII: Spec. Mel.: "As first-fruits ...":

The drops of thy sweat have watered the whole earth, O all-glorious Gordius, and thou hast gladdened the whole world with thy precious blood. By thy supplications, O divinely wise one, save all who hymn and bless thee with faith, crying out a worthy hymn to thee, O most lauded one, as a great athlete.

Sedalion of the prophet, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Enriched by the grace of prophecy, by the Spirit thou wast divinely taught the knowledge of things to come, O divinely inspired Malachi who art most rich, and thou didst foretell to all the advent of Christ and the divine summoning of the nations. Wherefore, we celebrate thine honored memory, we sing to thee with love and bless thee with faith, crying out to thee, O glorious one: Entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love.

Glory ..., Sedalion of the martyr, in the same melody:

Afire with the love of Jesus, O wise martyr, of thine own will thou didst zealously give thyself over to death and didst stand in the midst of the tribunal, crying out to the tyrants: "Behold, I am come!" Wherefore, having denounced falsehood with boldness, thou wast beheaded by the sword, O glorious one, and hast passed over to life everlasting. O most lauded one, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Now & ever ..., Sedalion of the forefeast, in the same tone:

Spec. Mel.: "Of the shepherds":

The choir of the prophets rejoiceth, proclaiming the baptism of Christ which poureth forth life. Isaiah saith: "Draw forth the purifying water!" And the ancestor of God writeth: "Why doth the sea flee from before the face of God Who of His own will saveth the human race?"

ODE IV

Canon of the Forefeast

Irmos: Perceiving the unfathomable counsel of God, the incarnation of Thee, the Most High, from the Virgin, the Prophet Habbakuk cried out: Glory to Thy power, O Lord!

Stricken with awe were heaven and the angelic armies, beholding Thee as a servant, O Christ, coming to Thy servant and asking baptism.

Leap up, O John! For The Lord Who delivereth all cometh to bow down humbly beneath thy hand, that through divine baptism He might raise me, the lowly one.

Bowing down the heavens, Thou didst descend into the Virgin, O Thou Who lovest mankind, and bowest Thy head before John, asking baptism. Glory to Thy surpassing loving-kindness!

Loosing the countless bonds of mine offenses, O Word, Thou dost hasten to come to the waters of the Jordan to be baptized. O Master, glory to Thy surpassing loving-kindness!

Canon of the Prophet

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

As a prophet of the goodness of the Godhead, O blessed one, thou didst proclaim to all the nations the deliverance which hath taken place.

Having learned through the Spirit of the supernatural incarnation of the Word, O blessed Malachi, thou didst proclaim the ineffable mystery.

Theotokion: On thee have I set mine every hope of salvation and the direction of my life, O joyous Virgin Mary.

Canon of the Martyr

Irmos: With divine sight, O Word, the prophet perceived Thee, Who wast to become incarnate of the only Theotokos, the mountain densely wooded, and with fear he glorified Thy power.

Having heard the words of Christ, rejoicing, thou didst leave the corrupt army and didst enroll in the army of the King of heaven, O most blessed crown-bearer, martyr Gordius.

The mountains of the tyrants and the hills of the idols were broken, O martyr, by the patient suffering of thee who approached them with boldness, O crown-bearer.

Thou wast strengthened by the divine power of the Cross, that thou mightest cry aloud against the ungodly council: "For those who seek me not, I am found! And trusting now, I appear to those who ask not!"

Thou didst incite the wrath of the tyrant wholly against thee, O divinely wise one, and he marveled at the intention and the uprising of thy soul.

Theotokion: O Mary Theotokos, Bride of God, deliver me from cruel transgressions and misfortunes, and by thy supplications guide me toward the calm haven of salvation.

ODE V

Canon of the Forefeast

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the eternal Son, granting peace to all who hymn thee.

Taking pity on human nature, which had fallen far away from God, the Word of God manifested Himself as a man and through God-given baptism doth divinely unite it to Himself and restoreth it to its original dignity.

O most compassionate Bestower of life, thou comest to bring life, through the streams of the Jordan, to us who have become mortal through disobedience. Wherefore, we now faithfully glorify Thine appearance and ineffable mercy.

Every soul doth marvel, pondering Thine awesome dispensation, O Word: how, desiring to restore all, Thou Who art clothed with light comest to enter the river's streams naked.

Canon of the Prophet

Irmos: O Lord Who hast illumined the ends of the earth with divine knowledge, with the dawning of Thy love for mankind bring me into the light out of the darkness of ignorance.

Illumined by the divine Spirit, thou didst proclaim the awesome day of the advent of Christ, O divinely wise Malachi.

He Who removeth and washeth away the defilement of men's souls with grace, as with the herb of fullers, hath thus glorified thee, O divinely wise one.

Theotokion: **B**y thy Life-bearing birthgiving thou didst destroy the might of death, O most holy Virgin Maiden, and hast poured forth life indestructible.

Canon of the Martyr

Irmos: **O** Lord Who hast illumined the ends of the earth with divine knowledge, with the dawning of Thy love for mankind bring me into the light out of the darkness of ignorance.

Entering the arena fearlessly and valiantly like a lion, O blessed one, thou didst regard the mindless as stones devoid of souls.

Instructed by the teachings of the divinely inspired Scriptures, O martyr Gordius, thou didst find them all to conduce to salvation.

Perceiving thy firm opposition, O divinely wise one, the tyrant was broken by thy steadfastness, as a wave is broken by a rock.

Theotokion: **H**e Who transcendently became incarnate of thy womb, O all-pure Virgin, hath illumined the world with the radiance of divine knowledge.

ODE VI

Canon of the Forefeast

Irmos: **C**elebrating this divine and most honored feast of the Mother of God, come, ye divinely wise, let us clap our hands in gladness, and let us glorify God Who was born of her.

O ye who from of old have sat in the darkness, beholding the Light Which is come, be ye filled with joy! Lo! the Lord hath appeared, clothed in the streams of the Jordan.

How is it that the forerunner beheld Thee coming and asking for divine baptism, O Savior? How is it that the waters of the Jordan receive thee, Who art the Water of remission?

In gladness let the clouds drop forth noetic joy. Lo, the Lord hath come to be baptized, removing the dark clouds from our hearts.

Canon of the Prophet

Irmos: **I** will pour forth my prayer unto the Lord, and to Him will I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto hell; and like Jonah I cry: Lead me up from corruption, O God!

Thy wise mind illumined by the very effulgence of God, thou didst set thyself apart from things here below and wast vouchsafed knowledge of things to come; for thou didst foretell the calling of the gentiles and the ending of the force of the law.

Truly the Lord, Whom we sought in joy, hath come into the temple which He Himself wisely made of the blessed Virgin, as He said, shining forth from God, O glorious Malachi.

Theotokion: **H**e Who is unoriginate and consubstantial with the Father hath ineffably been born, incarnate as the only-begotten Child of the Virgin, and hath preserved as Virgin her who gave Him birth; for He is truly God, even though He hath assumed human nature.

Canon of the Martyr

Irmos: **A**s Thou didst deliver the prophet from the uttermost depths, O Christ God, so deliver me also from my sins, in that Thou lovest mankind, and direct Thou my life, I pray.

Shedding his blood, O Master, Gordius maketh himself a sacred sacrifice and offereth himself to Thee as a pleasing oblation, emulating thy voluntary suffering.

He who is senseless in mind promised corruptible glory to thee who wast rich in incorruptible glory and had laid up a wealth of immortality, O Gordius.

Directing thy hope toward God, thou didst pass through the inconstancy of life, and, beheaded by the sword, thou didst pass over to the broad expanse of heaven.

Theotokion: **R**aise up my mind which hath been slain by threefold waves of the passions, O thou who gavest birth to Christ, eternal Life, Who bestoweth healings upon all.

Kontakion of the forefeast, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Ikos: **"I** do not require thee to transgress the bounds of what is meet, O Baptist; I am not saying unto thee: Tell Me what thou tellest the iniquitous, and what thou teachest sinners. Only baptize Me in silence, awaiting those things which come through baptism; for it is for the sake of this that thou hast received a dignity which even the angels do not possess; for I have made thee greater than all the prophets. Thus, not one of them beheld Me plainly, but only in images, shadows and reflections; but thou beheldest Me standing before thee. For I am come to save Adam the first-created!"

ODE VII

Canon of the Forefeast

Irmos: **T**he divinely wise youths would not worship a created thing rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord God of our fathers, blessed art Thou!

Having mercy on me, who am broken by transgressions and lie in the darkness of disobedience, O Lord, thou hast taken pity on me in Thy goodness, and comest to be baptized in the waters of the Jordan, O Master.

"What is this awesome sight?" the ranks of the angels cried out. "He Who created the lakes and rivers by His command hath come to clothe Himself in the rivers of the Jordan; for thereby He restoreth Adam!"

Ineffable are the heights and unfathomable is the abyss of Thy dispensation, O Master, transcending every attainment of the mind. How is it that Thou cleanseest mortals with water and the most Holy Spirit?

Canon of the Prophet

Irmos: The Hebrew children in the furnace boldly trampled the flame underfoot, and transformed the fire into dew, crying: Blessed art Thou, O Lord God, forever!

O glorious Prophet Malachi, thou didst foretell the most honored advent of Him Who hath dominion over all things, crying: Blessed art Thou, O Lord God, forever!

O Compassionate One, accept Thou the glorious Prophet Malachi, who prayeth for those who piously chant and cry aloud: Blessed art Thou, O Lord God, forever!

Theotokion: O compassionate Word of God, Who didst clothe Thyself in me through the pure Virgin, without confusion Thou didst wholly unite Thyself hypostatically with all of me. Blessed art Thou, O Lord God, forever!

Canon of the Martyr

Irmos: Blessed art Thou, O God of our fathers, Who bedewed the children in the furnace and hast preserved her who gave Thee birth as a virgin even after giving birth.

Having attained the glory of martyrdom, O crowned one, thou joinest chorus with the angels, crying out to Christ: Blessed art Thou, O Lord God of our fathers!

Possessed of the boldness of piety, thou didst denounce the wicked, chanting aloud: Blessed art Thou, O Lord God of our fathers!

Pray thou now, that they be delivered from transgressions who honor thy precious memory with faith and chant aloud: Blessed art Thou, O Lord God of our fathers!

Theotokion: O blessed Theotokos, most pure one who gavest birth to God without seed, with the outpouring of healings thou dost cleanse the poisonous wounds inflicted by the thorns of sins.

ODE VIII

Canon of the Forefeast

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed, - and moveth the whole world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The voice of the Father beareth witness from on high to Thee, the consubstantial Son, Who entereth the waters and thereby sendest forth Thy blessing, O blessed Christ; and the Holy Spirit proclaimeth Thee to all as God incarnate.

Dance, O creation, beholding the holy epiphany of God! Chant, ye angels! Rejoice, O sea! Ye lands and well-springs, leap up! Ye rivers, mystically clap your hands in hymnody! Christ hath stood forth, illumining you with blessings!

Let us sing in laudation to the Lord Who hath appeared in the waters, thereby mending our broken state and crushing the heads of the invisible foe; and let us cry aloud: Hymn the Lord, ye works, and exalt Him supremely for all ages!

O wonder of wonders! How is it that our God, Who is above all creation, taketh on form and is made new through the Theotokos? How is it that of His own will the only Benefactor restoreth and reneweth us through water and the Spirit in a wondrous restoration?

Canon of the Prophet

Irmos: As victors over the tyrant and the flame through Thy grace, the children cried out, holding zealously to Thy commandments: Bless the Lord, all ye works of the Lord!

Having made thyself a stranger to every material manifestation, O sacred one, thou didst show thyself to be an undefiled mirror of divine radiance, chanting: Bless the Lord!, all ye works, and exalt Him supremely for all ages!

Thou wast a beholder of ineffable glory, O blessed one, and a proclaimer of the mysteries of heaven, chanting unceasingly: Bless the Lord, all ye works, and exalt Him supremely for all ages!

Theotokion: Acknowledging thee as the Mother of Life and Bearer of God, O Virgin Mother, we all bless thee with Orthodox faith, blessing and supremely exalting thine Offspring for all ages, O pure one.

Canon of the Martyr

Irmos: **The divinely eloquent children in the furnace, trampling the flame and the fire underfoot, chanted: Bless the Lord, ye works of the Lord!**

The grace which followed thee, shining forth invisibly, O martyr, filled thee with valor, who criest: Bless the Lord, all ye works of the Lord!

Running thy course quickly, O athlete, thou didst reach the kingdom, thy desired end, crying out: Bless the Lord, ye works of the Lord!

The glory and the immortal laudation of Thy martyrs abideth for endless ages! O all ye works, let us bless the Lord!

Theotokion: **C**onceiving the incarnate Word, Who before was incorporeal, O virgin, thou didst abolish the ancient curse of Eve, giving birth to the Blessing of the world.

ODE IX

Canon of the Forefeast

Irmos: **Let every mortal leap up, enlightened by the Spirit, and let the nature of the incorporeal intelligences celebrate, honoring the sacred festival of the Mother of God, and let it cry aloud: Rejoice, most blessed Theotokos, O pure Ever-virgin!**

Behold, the Lamb Who taketh away the transgressions of mankind hath come and stood before His servant, asking baptism; and He standeth forth like a servant, seeking to set us free, who have been enslaved by the deceiver and have destroyed our pristine beauty.

God Who became incarnate in His goodness hath manifestly appeared! He Who hath truly clothed the heavens in clouds cometh forth to be clothed in the waters of the Jordan! Wherefore, with joy we now celebrate the honored forefeast of His epiphany.

Leap up with joy and prepare thyself to embrace the Water which floweth to life everlasting, O Jordan! Ye rivers, join chorus, beholding now the Torrent of nourishment entering the streams of the Jordan and drying up the outpourings of evil.

The day of salvation hath now dawned upon us who ever sleep in the night of evils! For Christ the Lord, Who is understood to be the Sun of righteousness, hath stood forth to bow His head before His servant and to be baptized in the flesh of His own will.

O most immaculate one, the cherubim and all the heavenly beings are in awe of thy precious giving of birth, which passeth comprehension, to Him Who became like unto us in His ineffable compassion and hath been baptized in the flesh. His divine epiphany do we all now celebrate, rejoicing.

Canon of the Prophet

Irmos: Every ear is stricken with awe to hear of the ineffable condescension of God, how the Most High of His own will lowered Himself even to assume the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

The divinely radiant and honored feast of the prophet hath dawned, illumining with the splendors of prophecy those who come with faith and chant hymns; and it poureth forth healings upon all souls, and manifestly enlighteneth the divinely wise.

By Thy life-creating and mighty right hand, O greatly merciful one, preserve Thy Church through the entreaties of Thy favored one, Who foretold to us that Thou wouldst become man, thereby shining forth salvation and deliverance upon our souls.

Theotokion: I embrace mature life, unharmed by the tree of knowledge; for thou, O most immaculate one, hast budded forth Christ, the Tree of life, Who showeth to all how to enter into life. Wherefore, O most pure one, we the faithful declare thee the Theotokos.

Canon of the Martyr

Irmos: The birthgiving of the Ever-virgin, which was revealed on the mountain to the lawgiver in the fire and the bush for the salvation of us, the faithful, do we magnify with unceasing hymns.

Entreat the Master to be merciful to those who honor thee with faith and celebrate thy radiant and honored festival, O Gordius, adornment of the martyrs.

Delighting now in incorruptible food, in the vision of God and never-waning light, O Gordius, thou receivest the fruits of thy struggles in the eternal mansions.

Disdaining fleeting glory which is corrupt and worthy to be trampled underfoot, O divinely wise martyr, thou dost truly delight now in everlasting glory and joy, standing before the throne of the Master.

Theotokion: Saved from the ancient curse by thy divine birthgiving, O Virgin, and hymning it as is meet, we cry out with unceasing voices: Rejoice, O Theotokos, our hope!

Exapostilarion of the forefeast:

Spec. Mel.: "By the Spirit in the sanctuary ...":

Leaving Bethlehem, the all-glorious wonder, let us hasten with fervor of soul to the Jordan, and there let us behold an awesome mystery; for my Christ, having stripped Himself naked, standeth forth divinely, clothing me in the raiment of the heavenly kingdom.

Glory ..., Now & ever ..., The foregoing is repeated.

On the Praises, 4 stichera, in Tone VI:

Spec. Mel.: "The angelic hosts ...":

The Master, Who hath heaven for His throne, hath come to earth, incarnate of the Virgin; and, standing forth in the Jordan, He asketh of John the cleansing of all. O all ye lands of the earth, let us chant to Him: Blessed art Thou Who hast appeared! O our God, glory be to Thee!

Christ arriveth at the streams of the Jordan; He Who washeth sins away asketh baptism. Let all the earth leap up, and let the heavens be glad! Rejoice, O Church of the nations, having been wedded to the King, and cry out with faith: Blessed art Thou Who hast appeared! O our God, glory be to Thee!

Let the mountains cause the sweetness of gladness to fall! Clap your hands now mystically, ye nations! Let the desert burst into bloom! Leap up, O Jordan! Come thou, O Baptist, and, rejoicing, minister to the mystery of the Deliverer! O ye people, let us chant: Blessed art Thou Who hast appeared! O our God, glory be to Thee!

O Light Who shone forth from the Light before time began, Who hast appeared to those who sit in the night: cleanse away the darkness of sin and shine forth the light! Dance, O Adam, and be glad, O Eve! Christ our deliverance is come! Cry out, O David: Blessed art Thou Who hast appeared! O our God, glory be to Thee!

Glory ..., in the same tone & melody:

A star hath shone forth from Jacob upon the world, and, taking the flaming sin of men, He burieth it in the waters of the Jordan, shining forth with the radiance of divinity and granting the enlightenment of divine knowledge to the nations. Blessed art Thou Who hast appeared! O our God, glory be to Thee!

Now & ever ..., in the same tone & melody:

As the fulfillment of the law in the flesh, in that He is full of loving-kindness Christ hath come to the Jordan to bring about the first-fruits of salvation; and He boweth His head before the Baptist, who crieth out with faith: "O ye people, let us cry aloud: Blessed art Thou Who hast appeared! O our God, glory be to Thee!"

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Leaving Bethlehem, let us pass over * to the Jordan, * for there the Light beginneth to shine * upon those in darkness.

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

O lands of Zebulon, * which lie on either bank of the Jordan, * hear yet Christ approacheth, * our salvation, light and deliverance!

Stichos: The Hermoniem waters saw Thee, O God, the waters saw Thee and were afraid.

O River Jordan, * prepare thou thy streams, * for He Who baptizeth with fire * approacheth to restore * His creation, which had been broken.

Glory ..., Now & ever ..., in the same tone & melody:

The Effulgence of the Father's glory * hath appeared * in the streams of the Jordan, * washing away with baptism * the defilement of our souls.

AT LITURGY

On the Beatitudes, 6 troparia: 3 from Ode III and 3 from Ode VI of the canon of the forefeast.

Be glad, O human nature, thou arid desert; for, lo! Christ, the restoration of all, the Water of life, hath appeared, watering thee with grace newly sprung forth!

Thou comest forth to the waters to seek me out who have gone astray in mind, O Christ; and entering them, Thou drownest my transgressions and leadest me up from the abyss of all evil, in that Thou art compassionate.

Having perforce to behold Thee naked, O Word, the sun hideth its rays; for Thou comest to clothe in the garment of salvation, through honored baptism, me who have been stripped naked through the deception of the serpent.

Stricken with awe were heaven and the angelic armies, beholding Thee as a servant, O Christ, coming to Thy servant and asking baptism.

Leap up, O John! For The Lord Who delivereth all cometh to bow down humbly beneath thy hand, that through divine baptism He might raise me, the lowly one.

Bowing down the heavens, Thou didst descend into the Virgin, O Thou Who lovest mankind, and bowest Thy head before John, asking baptism. Glory to Thy surpassing loving-kindness!

Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Gordius received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Troparion of the forefeast, in the same tone:

Make ready, O Zebulon! Adorn thyself, O Nephthali! O River Jordan, leaping up receive thou the Master Who cometh to be baptized! Rejoice, O Adam, with our first mother! Hide not yourselves as ye did before in paradise; for He that beheld you naked hath appeared, that He may clothe you in your primal raiment. Christ hath appeared, desiring to make all creation new!

Kontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Kontakion of the prophet, in Tone IV:

Enriched by the gift of prophecy, O prophet, thou didst manifestly proclaim salvation to the world and the advent of Christ, by Whose radiance the world hath been illumined.

Kontakion of the martyr, in Tone VIII:

The drops of thy sweat have watered the whole earth, O all-glorious Gordius, and thou hast gladdened the whole world with thy precious blood. By thy supplications, O divinely wise one, save all who hymn and bless thee with faith, crying out a worthy hymn to thee, O most lauded one, as a great athlete.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE OF PAUL TO TIMOTHY §292; [Tim, 2:1-10]

Timothy my child: Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO MATTHEW, §36 [10:16-22]

The Lord said to His disciples: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a

testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 4th DAY OF THE MONTH OF JANUARY
THE FORE-FEAST OF THE ENLIGHTENMENT
THE SYNAXIS OF THE SEVENTY APOSTLES
THE COMMEMORATION OF OUR VENERABLE FATHER THEOCTISTUS OF
CUOMO IN SICILY
AT VESPERS

At "Lord, I have cried ... ", six stichera: three to the apostles, in Tone IV:

Spec. Mel.: "Thou hast given a sign ":

O ye faithful, with sacred hymns let us bless Cleopas, Andronicus, Silvanus and Agabus, Ananias and Philip, Prochorus, Nicanor, Rufus and Sosthenes, Linus and Stachys, Stephen, Timon, Hermas, Phlegon, Mark, Luke, Sosipater, Jason and Gaius, Tychicus and Philemon.

As is meet, let Narcissus and Trophimus be praised, with Caesanus, Zenas and Aristarchus, Mark, Silas and Gaius, Quartus, Hermes and Asyncritus, Apollos and Cephas, Clement and Justus, Quartus, Erastus, Luke, Onesiphorus, Carpus. Euodias, Matthias and James, Urban and Aristobulus, Tychicus and Aristarchus.

Let us honor the honored preachers of God: Prudens, Herodion and Artemas. Philologus, Olympas and Rodion, Apelles and Amplias, Patrobus and Mark, Tertius and Thaddeus, the wondrous Epenetus, Achaius, Aquila, Lucius, Barnabas and Fortunatus, and glorious Apollos and Crispus.

And three stichera to the venerable one, in Tone II:

Spec. Mel.: "When from the Tree ":

When thou didst wound thy soul with divine desire, O most blessed one, rejoicing thou didst take up thy cross and follow after Christ; and having mortified the wisdom of the flesh through abstinence, thou didst receive the living activity of the Spirit, enabling thee to banish the winter of infirmities with the fervor of thy right acceptable prayers. Wherefore, together we bless thee.

When thou didst cleanse the sight of thy soul through earnest prayers and most steadfast fasting, O father, thou didst become a temple of the three-sunned Godhead; and, receiving the divine anointing of the priesthood of God thou didst enter within the inaccessible, offering up in sacrifice Him that was slain for thy sake, for the sake of an ineffable companionship.

Manifest as meek and guileless, O father Theoctistus, in wholeness of character didst thou truly inherit the land of the meek; and deified through communion with God, thou dost delight in the sustenance of true joy and gladness. Cease thou not to remember us here that ardently honor thee and celebrate thy godly repose.

Glory ..., Now & ever ..., in Tone III:

Splendid hath the past feast been, and most glorious is the present day, for thereon did the magi do homage to the Savior, and hereon a glorious servant hath baptized the Master. Then piping shepherds, beholding the Lord, marveled; and now the voice of the Father hath proclaimed His only-begotten Son.

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "Thy martyrs, O Lord ...":

"Why dost Thou incline Thy holy head before me who am clay and shadow, O my Christ Who art ineffable Fire, before which the angelic hosts tremble?" said John to his Creator, when He came to be baptized. "Great is Thy condescension, O compassionate Bestower of life!"

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

Lo! our enlightenment and deliverance and salvation shall go forth into the Jordan openly to strip Himself naked and to be clothed in the waters as in a robe, thus clothing the nakedness of all who have been stripped naked by the adverse counsel of the serpent.

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

He that is truly unbearable Fire shall go forth into the Jordan to cleanse me who have been destroyed by the wicked violation. In the midst of the waters shall He receive the rain of heaven which washes away the stain of many transgressions, in that He is compassionate and great in mercy.

Glory ... , Now and ever ... , in Tone VI:

Christ came to the Jordan truly to be baptized by John; and he said to Him: "I have need to be baptized of Thee, and comest Thou to me? I, a shadow, dare not come in contact with fire! Sanctify me, O Master, by Thy divine manifestation!"

Troparion of the Apostles, in Tone III:

O holy apostles, beseech the merciful God, that He grant our souls remission of transgressions.

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

Make ready, O Zabulon! Adorn thyself, O Naphthali! Arise, O river Jordan, and leaping up receive the Master Who cometh to be baptized! Be glad, O Adam and our first mother, and hide not yourselves as once ye did in paradise! For He that then beheld you naked hath revealed Himself, to clothe you in your pristine vesture! Christ hath appeared, wishing to renew all creation!

AT COMPLINE

The canon, the acrostic whereof is: "I chant the long hymn of Great Thursday," in Tone VI, the Irmoi whereof are repeated twice, with six troparia.

ODE I

Irmos: **T**he Red Sea is parted by that which was cut down, and the wave-ridden deep is dried up, becoming both a path for the defenseless and a grave for the armed. And a hymn of beauty divine is chanted: **Christ our God hath gloriously been glorified!**

The infinite, all-effecting and munificent Wisdom of God hath built a house for Himself of the pure Mother who hath not known man; and now He cometh to the streams of the Jordan, enriching mortals with His divinity for their renewal.

Elucidating the mysteries, the Wisdom of God summoneth to the light all among the nations who before lay in the lightless darkness of ignorance, leading them up to knowledge of the truth and to the light through baptism which cleanseth men's hearts and edifieth them through the Spirit.

Let us now hearken to the utterances of the prophets prompted by the Spirit; for Christ Who baptizeth in the Spirit and in fire cometh to the Jordan. Come ye to Him and be enlightened, for your faces shall not be ashamed.

ODE III

Irmos: **O** Thou Who art God, the Lord and Creator of all, having beggared Thyself, **O** Dispassionate One, Thou didst unite to Thyself that which Thou hadst fashioned; and by the streams which Thou didst desire to enter, Thou Thyself didst declare unto the people: **Draw ye forth the water of life, and make yourselves steadfast through faith!**

O Savior, Thou comest to bestow the grace of baptism, which setteth souls free as well as bodies; wherefore, Thou dost now grant us also grace upon grace, crying out: Draw ye forth the water of life, and make yourselves steadfast through faith!

The foolish man who knoweth not God is subject to destruction; for he depriveth himself of every good thing through wicked endeavors, and falleth away utterly from salvation. From his fate may we all that know Christ be delivered!

ODE IV

Irmos: **T**he prophet, foreseeing the ineffable quality of Thy mystery, **O** Christ, declared: Thou hast set forth the mighty grace of baptism for all that receive it with faith, unto our deliverance from our sins!

Thou hast made haste to the baptism which poureth forth remission upon mortals, and Thou callest all that are weighed down with transgressions and have lived wickedly in impurity, promising to bestow rest of soul upon them, in that Thou art compassionate.

Thou enterest into communion with my flesh, that Thou mightest bestow upon me Thy divinity; for, being the immutable image of Thy Father, Thou dost pass beneath the hand of Thy creation, O Savior, being manifest as a man save without sin, purifying that which is like unto Thee by Thy likeness thereto, O Word.

Manifest are drink, anointing and the Spirit of Thy sealing, O Savior, and knowledge, mystic gifts, and the right comely works of the gifts of God; for the Father sent Thee, His only begotten Son, into the world for the cleansing thereof.

ODE V

Irmos: The Forerunner, now held fast in the grip of fear, refuseth to baptize Christ, reverently gazing upon Him standing in the water Who covereth His chambers with water.

The Wisdom of God, Who supporteth the formless chambers of water upon the air, Who restraineth the deep and upholdeth the seas, cometh to the Jordan, receiving baptism at the hands of His servant.

Having fashioned human nature, Christ, Who covereth the heavens with clouds and is clothed with light, now cometh to purify it through baptism; and He is seen naked in the Jordan's streams Who holdeth all things in His hand.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, whose billows none can withstand; and like Jonah I cry to Thee, O Master: Lead me up from corruption!

Knowing Thee to be the Lord, O Savior, at Thy birth the heavens declared Thy glory to the earth; and now at Thy baptism the Father declareth Thee to be His beloved Son.

Let everyone that hath undergone defilement wash it away with teardrops, and with trembling let him approach Christ Who cometh to purify our nature with fire and the Spirit of God.

ODE VII

Irmos: The children in Babylon did not fear the flame of the furnace; but, cast into the midst of the flame, bedewed they sang: Blessed art Thou, O Lord God of our fathers!

Let no one falsely move, beckoning with his head to hatred, wickedly teaching the earnest man to repay evil with evil; but let us honor one another in the love of the Lord Who hath revealed Himself.

As friends of Christ, keep ye watch together but a little while for Him that hath taken on our form, and cometh to receive baptism, and hath appeared in our guise for the purification of that which was created in His image and our deliverance from transgressions.

"If any will go down and be buried with Me in baptism, with Me will he inherit glory and resurrection!" doth Christ now exclaim. Let us now faithfully go forth to meet Him!

ODE VIII

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, spat upon the mindless command of the ruler and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

O ye that have received God as a guest, having wisely partaken of nourishment in Bethlehem and rendered up glory with the angels, shepherds and magi, unto the Incarnate One, let us now mystically go to the Jordan, beholding the great mystery which Christ Himself doth accomplish, Whom we exalt supremely for all ages.

Keeping the chief portion of the Law and the prophets, and having established ourselves in love, we shall be emulators of Christ Who in His extreme love took flesh, and hath reconciled us to the Father through baptism, and hath taught us to chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

John received Him that came to wash away the sins of the world with water; but constrained by fear he forbade Him. "I have need to be baptized of Thee," protested His friend, the voice of the Word, the harbinger of the Sun, to the Bridegroom. "Thee do we exalt supremely for all ages!"

ODE IX

Irmos: Having before, in the lowly cave, delighted in the hospitality of the Master and the feast of immortality, let us now hasten to the Jordan, beholding the strange mystery which bringeth down upon all the effulgence of Heaven.

Go ye from Bethlehem to the land of the Jordan, O ye that thrive on miracles, and there behold deeds mystically wrought through the baptism of Christ Who is come to renew Adam, for He became incarnate for this cause.

The Creator, Who before the ages was begotten of the Father, hath in these latter days been born, incarnate without change, of the pure, virginal and godly Maiden, remaining God and man, that He might renew Adam through baptism.

Thou hast come as a man in essence, not as an illusory phantom; for as one among many, Thou hast requested baptism, Thou that alone art nature free of guilt. For Thou camest to bury man's guilt, being baptized in the waters.

Then again, the Irmos: "Having before, in the lowly cave ... " is sung, after which a prostration is made.

AT MATINS

At "God is the Lord ...", the troparion of the Forefeast in tone IV:

Make ready, O Zabulon! Adorn thyself, O Naphthali! Arise, O river Jordan, and leaping up receive the Master Who cometh to be baptized! Be glad, O Adam and our first mother, and hide not yourselves as once ye did in paradise! For He that then beheld you naked hath revealed Himself, to clothe you in your pristine vesture! Christ hath appeared, wishing to renew all creation!
(Twice)

Glory , the troparion of the apostles, in tone III:

O holy apostles, beseech the merciful God, that He grant our souls remission of transgressions.

Now and ever , the troparion of the Forefeast.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go Thou quickly before us ... ":

Lo! Christ approacheth Jordan and inviteth the Forerunner, saying: "Come and baptize in the river's streams Me Who cleanse the world wholly of its sin! Stretch forth thine hand and touch the crown of My divine head, for I have come to heal the transgression with My hands!"

Glory ... , Now and ever ... , in the same tone:

Spec. Mel.: "Having been lifted up ... ":

O ye faithful, beholding the Master and King of all Who cometh to baptism in godly manner, let us hymn Him, and with love let us prepare the ways of our hearts, washing away the defilement of our grievous transgressions. For, lo! He cometh to the streams of the Jordan to save the human race.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Thou hast arisen ... "

Rejoice, O great Baptism of the Lord! For Christ hath come to be baptized of Thee. Touch thou the crown of the divine head of God Who in His hand holdeth all things and in His good pleasure saveth the human race!

Glory ... , Now and ever ... , in the same tone:

Celebrating the splendid solemnity of the forefeast of the enlightenment of Christ, let us all shine forth in the virtues; for He that is Lord over all cometh from Galilee to John, to pour forth in the streams of the Jordan the baptism of salvation upon the human race through the fire of the Spirit, in that He is God.

Three Canons: that for the Forefeast, with six troparia, including its Irmos; that to the apostles, with four troparia; and that to the venerable one, with four troparia.

ODE I

Canon for the Forefeast, the acrostic whereof is the Greek alphabet. In Tone VI:

Irmos: When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried out: Let us chant unto God a song of victory!

Let creation rejoice, and let the lands of the Gentiles chant, for Jesus, the King of all the earth, cometh forth to accomplish our salvation through the streams of the Jordan.

Arrayed in flesh from the Virgin's blood, and in a robe of royal purple, O Lord, Thou doest come naked to the river's streams, thereby clothing my nakedness.

As Thou art the Son of the all-unoriginate Father, O Compassionate One, Thou dost humbly approach the son of Zacharias, requesting baptism, that through grace Thou mightest make us children of God.

Canon to the apostles, the acrostic whereof is: "Let me praise the second circle of Christ's disciples", the composition of Joseph, in Tone IV:

Irmos: I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall be seen radiantly celebrating; and joyously shall I chant of her wonder!

As disciples of Christ Who for our sake revealed Himself in fleshly matter, O all-praised ones, ye have illumined all the world with the radiance of piety, driving away the darkness of godlessness.

As beacons of most godly aspect, Crispus, Prochorus, Andronicus, Thaddeus and Nicanor followed after Christ, forsaking the pollution and impermanence of corruptible things.

With the might of the Spirit did ye overcome the might of the destroyer; and with the strength of divine understanding did ye heal those totally paralyzed by the savagery of godlessness.

As apostles, as hierarchs of God, as true ministers of things past understanding, Amplius, Stachys and Philip preached the Lord Who hath appeared in the likeness of the flesh.

Theotokion: Let us honor the palace of God the King, wherein He made His abode as was His pleasure; and let us lift up our voices in song to her who alone is the Theotokos who hath not known man, for her sake have we been deified.

Canon to the venerable one, in Tone II:

Irmos: Once the Almighty Power overwhelmed Pharaoh's whole army in the deep, and the incarnate Word hath destroyed pernicious sin. Most glorious is the Lord, for gloriously hath He been glorified!

Christ, the Torrent of sweetness, cometh like a servant to the waters of Jordan to be washed. Ye mountains, leap for joy! Ye hills, gird yourselves about with joy! Ye defiled ones, make ready for divine cleansing!

Thy radiant memory hath today shone forth the sun-like rays of thy corrections, driving away the cloud of our passions. And celebrating it, with faith and love we call thee blessed.

Having taken wing through the love of Christ, thou didst soar aloft, forsaking the tumult of the world. Wherefore, thou didst live like an angel, setting thyself apart for fasting through onerous labor and abstinence.

Theotokion: Come ye, and with a pure mind let us bless the pure one, the beauty of Jacob, whom God loved and chose, and within whom He made His abode. Let us hymn her as the tabernacle of sanctification, the most honored of all creatures.

ODE III

Canon of the Forefeast

Irmos: There is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

As God Who hast mastery over all, Thou dost bear the guise of a servant; and to a servant dost Thou come in the flesh, O Compassionate One, freeing us from slavery to the enemy through Thy divinely accomplished baptism.

Wherefore hast Thou come to the river's streams? What manner of cleansing dost Thou desire? What defilement seekest Thou to wash away? I hymn Thy lovingkindness and condescension which pass understanding, O Word!

Seeking the lamb which the savage wolf tore asunder through deception, O Christ, Thou dost stand in the Jordan's streams, crying out to the Forerunner: Come thou and baptize Me!

Canon to the Apostles

Irmos: O Theotokos, thou living and bounteous fountain, establish in thy divine glory the choir of them that spiritually assemble and hymn thee; and vouchsafe unto them crowns of glory.

The Word sent thee forth, O most wise ones, like rivers throughout all the world, filling it with floods of the Spirit of God and removing the flame of godlessness by grace.

Let us hymn the godly Timon, Silas and Silvanus; and with faith let us praise the glorious Epenetus, Urban and Agabus, the true preachers of Christ.

Being already blessed, having truly acquired God, the blessed Teacher, O most wise ones, those who before were accursed did ye show forth as partakers to the blessedness of God.

Theotokion: O Virgin Mother, truly pure wast thou before giving birth, during birthgiving, and after birthgiving; for thou gavest birth unto God Whom the company of angels hath most splendidly heralded.

Canon to the Venerable One

Irmos: Having established me upon the rock of faith, Thou hast enlarged my mouth over mine enemies, for my spirit doth rejoice when it doth sing: There is none holy as our God, and none righteous save Thee, O Lord!

He that created the deeps and covered the chambers thereof with the waters, cometh forth into the waters to be baptized. Be thou careful, O soul, to cleanse thyself of the passions, offering up a flourishing of the virtues.

Through the Spirit's cultivation, O Theoctistus, thou didst bloom in the meadow of fasting like a sweet-smelling rose, ever filling with fragrance them that sin: There is none holy save Thee, O Lord!

Like a fruitful olive tree hast thou sprung forth in the house of the Lord, O venerable Theoctistus, anointing with the oil of thy labors the faces of us that sing: There is none holy save Thee, O Lord!

Theotokion: Many are they that war against me from above, and my life hath grown faint in pain; and I have fallen headlong into the abyss of transgressions. Save me, O Mistress; disdain me not, for thee do I have as an invincible intercessor.

Kontakion of the Forefeast, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

Today the Lord crieth out to John in the streams of the Jordan: Fear not to baptize me, for I am come to save Adam the first-created!

Ikos: I do not demand of thee that thou pass the bounds of propriety, O Forerunner. I do not tell thee: Say unto Me what thou sayest unto the iniquitous and what thou teachest sinners. Only baptize Me, keeping silent and awaiting what shall come of the baptism. For in this wise thou shalt receive a dignity greater than all the prophets. For none of them ever beheld Me save in figures and shadows and indistinct images. But thou seest Me standing before thee. For I am come to save Adam the first-created!

Sedalion of the apostles, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

O unshakeable pillars of the Church, as ye are disciples of God, the Foundation of piety, preserve it unharmed, dispelling the temptations of the deceiver, and ever entreating Christ God to grant us great mercy.

Glory ... , the Sedalion of the Venerable One, in Tone I:

Spec. Mel.: "When the stone had been sealed ... ":

With the shepherd's pipe of the Word didst thou tend the Lord's flock in God-pleasing manner on the pasture of dispassion, O God-bearer Theoctistus, and thou didst lead it, saved, unto God. And departing to Him thou didst receive a reward meet for thy labors. Glory to Him that gaveth thee strength! Glory to Him that hath crowned thee! Glory to Him that worketh healings for all through thee!

Now and ever ..., in the same tone:

When Jesus had been born of the Virgin Mary and was baptized of John in the Jordan, the Spirit, seen in the guise of a dove, descended upon Him. Wherefore, we the angels to the prophet said, crying aloud: Glory to Thine advent, O Christ! Glory to Thy Kingdom! Glory to Thine economy, O Thou Who alone lovest mankind!

ODE IV

Canon of the Forefeast

Irmos: Christ is my Power, my God and my Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

When the stream of the Jordan beheld Thee, O Lord, it drew back. But our nature, which hath been laid low by the many passions, doing homage to Thee, hath turned back to the heavens.

The sun was struck with fear, beholding Thee, the Sun, naked in the flesh and mystically illumining our whole nature which hath been stripped naked through the dark transgression, O Master.

Lo! the cleansing, deliverance, renewal and enlightenment of all is come to His own! Let us therefore cleave unto Him through purity of life!

Canon to the Apostles

Irmos: The Prophet Habbakuk, perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, O Most High, cried out: Glory to Thy power, O Lord!

Like stallions did the divinely wise disciples of the Savior enter the sea of paganism and trouble it; and they saved the faithful by holy water and the Spirit.

Prudens, Apelles and Philologus, Herodion, Rufus and Patrobus have shone like the sun upon the earth and have enlightened the faithful, delivering them from the darkness of unbelief.

O glorious ones, the Compassionate One, having brought you together, launched you like sharp arrows, bolts to fell the enemy and to heal by the grace of God those grievously wounded.

Let us offer praise to the Deliverer, hymning the divinely eloquent Rodion, the glorious Hermes, the wise Asyncritus, and the godly Linus and Gaius.

Theotokion: **T**he most blessed choir of those who of old uttered prophecies in the Spirit, O all-pure one, now in godly manner, with sacred and divine utterances, call thee the portal of Heaven and the mountain densely wooded.

Canon to the Venerable One

Irmos: **T**hou didst come forth from the Virgin, not as an intercessor, nor an angel, but the Lord Himself, incarnate: and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

The streams of thy sweat sought after the sweetness of afflictions, obliterating the bitterness of the demons and driving away diseases, O glorious one, and dispelling the infirmity of fame by aspersion, O right wondrous one.

Deified by unceasing purifications, O venerable one, thou wast a most luminous beacon for monastics, a most renowned model and guide, and an unshakeable pillar.

Thou didst cleave the sea of the passions with the staff of faith, O venerable father Theoctistus; and having drowned the invisible Pharaoh, thou didst attain unto the promised land.

Theotokion: **D**ay and night I cry unto thee, O all-immaculate one, and I am saved. And through thy mediation I scale the rampart of pleasures and am delivered from the temptation of the demons.

ODE V

Canon of the Forefeast

Irmos: **W**ith Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God Who doth call them forth from the gloom of sin.

Let us bring to Christ a pure life as an offering of fruit, for He Who alone is the sinless Creator of all cometh to wash away the defilement of sins with the waters and grace.

O ye people who from of old have been sitting in the darkness of sorrows, a Light which fadeth not away hath appeared unto us! Behold, and be ye illumined with the rays thereof, and hymn ye the grace of Him that hath appeared!

To Thy great Forerunner dost Thou come, O most compassionate. Lord, bringing a great mystery to pass, ineffably magnifying humanity through baptism.

Canon to the Apostles

Irmos: All things were amazed at the divine glory, for thou, O Virgin unwed, didst have in thy womb the supreme God, and didst give birth unto the timeless Son, bestowing peace upon all them that hymn thee.

Receiving, as apostles, the authority to bind and to loose, O all-praised ones, ye released those bound with the bonds of unbelief. Wherefore, joining chorus, we faithfully celebrate your memory.

With divine hymnody let Aristarchus be honored, together with Tertius, Jason and Sosthenes, Caesar and Mark, Luke and Sosipater, Quartus and the godly Apelles, Clement and Epaphras, and Erastus the most wise.

The Lord sent you forth, as He did the twelve, to uproot all impiety and to plant the knowledge of God splendidly among all men, O glorious apostles, intercessors for our souls.

Theotokion: Enlighten the eyes of my heart, O Virgin, and illumine men with the radiance of repentance. From everlasting darkness deliver me, O portal of light, thou refuge of all Christians who hymn thee with faith.

Canon to the Venerable One

Irmos: I rise at dawn to Thee, O Christ my Savior, King of peace, Thou enlightenment of them that lie in darkness and salvation of the despairing. Illumine me with Thy radiance, for I know none other God than Thee.

Having renewed the ground of thy heart with the plough of prayer, thou didst sow it with the seed of the word, O divinely wise father, and didst reap the grain of abundance, thereby nurturing the souls of all the pious that hymn thee.

Ever possessed of a vigilant mind, O divinely wise father, thou didst lull to sleep the soul-corrupting passions and didst strive to attain unto the morning of God, to the radiance of the unwaning Light, wherein is the abode of them that rejoice.

As a luminous light-bearer, full of the gifts of the Spirit of God, O father, manifesting a character pure and guileless, thou wast shown to all as an angel living in a body.

Theotokion: Thou hast been shown to be the portal of the Orient Who revealed Himself from on high, and the most exalted throne of the King, O all-pure one, and the lofty ladder reaching to Heaven, whereby Christ descended and communed with rejected men.

ODE VI

Canon of the Forefeast

Irmos: Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven, I cry unto Thee: Lead me up from corruption, O most Merciful One!

Vested in human form, Christ cometh to His servant asking baptism, by grace showing forth the enslaved to be liberated from passions.

Being water, full of mysteries, O our only Lord, as a river of peace hast Thou come to the river, asking to be baptized by the least drops thereof, O Thou that alone art sinless.

The choir of angels on high doth marvel, beholding Thee naked Who coverest heaven with clouds; and they cry out: What is this Thy great condescension towards mankind?

Lo! He that is full emptieth Himself; He that is invisible hath appeared incarnate! Rejoice, O river Jordan! Fill up thy streams, that thou mightest wash the Regeneration of all!

Canon to the Apostles

Irmos: Come, ye divinely wise, let us clap our hands, celebrating this divine and all-honored festival of the Mother of God; and let us glorify God Who was born of her!

O ye apostles, manifest as animate clouds, ye have sprinkled the saving water of life upon all the world, and have bedewed the hearts of the faithful.

The power of your divine words vanquished the great evil of the rhetors and made wise the ignorant who had become foolish through the knowledge of deception, O all-wise ones.

Let the divine Prudens and Trophimus, the glorious Philemon, Aristarchus, Onesiphorus and the most renowned Tychicus, be exalted as disciples of the Word.

Theotokion: I hymn thee; O thou that alone art all-hymned! I ever glorify thee, O divinely glorious one! And I bless thee whom all generations call blessed, O divinely blessed Virgin.

Canon to the Venerable One

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Shown to be a vessel of the Holy Spirit Who breathed power into thee, O most blessed God-bearer Theoctistus, thou didst beat the wicked spirits into submission.

With the staff of thy discourse didst thou graze thy reason-endowed flock on the pasture of fasting, O venerable father, and thou didst guide it to the fold of Heaven.

Theotokion: **H**e that stretched out the Heavens with a gesture hath shown thee to be another heaven on earth, O immaculate Theotokos; and from thee He hath revealed Himself to those in darkness.

Kontakion of the Apostles, in Tone II:

Spec. Mel.: "Seeking the Highest ... ":

In hymns, O ye faithful, let us in godly manner praise the choir of the seventy disciples of Christ; for, through them have we all learned to honor the indivisible Trinity. And they remain beacons of the divine Faith.

Ikos: **W**ith sacred hymnody, O ye faithful, let us together praise the choir of the seventy apostles: Stephen, Prochorus, Silas and Nicanor, Mark, Matthias and Herodion, Crescens and Phlegon, Barnabas, Linus and Olympas, Ananias, Luke and Asyncritus, and the rest; for they remain beacons of the divine Faith.

ODE VII

Canon of the Forefeast

Irmos: **The Angel made the furnace pour forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: Blessed art Thou, O God of our fathers!**

How can the river's streams admit Thee Who art the Torrent of sweetness, O Christ? How can the Forerunner stretch forth his hand over Thee Who with Thy hand hast created all and hast delivered us from the hands of the deceiver?

As Thou art Thyself a stream of goodness, how is it that Thou comest to the streams of the Jordan seeking to give the waters of incorruption as drink to us who through wicked eating have been cast down into corruption through the hatred of the serpent?

Let the mountains pour forth joy, and let the hills leap up in gladness; let the rivers clap their hands, for Christ hath appeared and cometh to the river to drown men's transgressions.

Canon to the Apostles

Irmos: **The divinely wise did not serve a creation rather than the Creator, but manfully trampling down the threat of the fire, they rejoiced, chanting: O supremely praised Lord and God of our fathers, blessed art Thou!**

Casting the word as a net, up from the depths did ye draw the far-flung nations; and confirming their thoughts with signs and wonders, O wise apostles, ye were guides for the erring.

Having entered the harbor most calm, ye were shown to be saviors of those tempest-tossed on the sea of evils, and wise helmsmen who cry out: O Lord God of our fathers, blessed art Thou!

Let us all bless Euodias and Carpus, Tychicus and Cephas, Justus and Artemas, and Zenas the glorious, for they are Disciples of Christ who chant: O Lord God of our fathers, blessed art Thou!

The apostles of Christ, whose visages shone as lightning through the Spirit, delivered those held fast by the night of ignorance, and have guided to the Light of life them that ever cry: Blessed art Thou, O God!

Theotokion: A mercy seat hast thou been for us that are ever sinning, O all-immaculate one, having given birth supernaturally unto Christ Who taketh away the sins of the world, to Whom we cry out: O Lord God of our fathers, blessed art Thou!

Canon to the Venerable One

Irmos: The God-opposing command of the iniquitous tyrant raised a lofty flame; but Christ spread a spiritual dew upon the pious youths, He that is blessed and most glorious.

Let the wilderness of Jordan blossom forth today, for the Deliverance of all cometh through the fire of the Godhead to submerge in water and the Spirit us that have been grievously crushed down by our falls into sin.

With outpourings of tears thou didst extinguish the burnings of the passions, O blessed Theoctistus, and thou hast poured forth ever-living streams of miracles whereby infirmities both of body and soul are washed away, O all-glorious one.

The meekness of David didst thou emulate, O father, having acquired the blameless dispassion of Job, the simplicity of Jacob, and the faith of Abraham and the fervor of Peter. Dwelling with them, be thou mindful of us.

Theotokion: Having for us given birth unto the hypostatic Life Who hath abolished death by death, O Virgin, by thine entreaties enliven me who have been slain by grievous tempests, O pure, blessed and most glorious one.

ODE VIII

Canon of the Forefeast

Irmos: From the flame didst Thou pour forth dew upon the venerable one, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou willest. Thee do we exalt supremely for all ages!

Elisha clove the river's streams with the mantle of Elijah, foreshadowing the grace of baptism which Christ, our only Benefactor, doth accomplish, going up to them therefore.

The glorious Prophet Elisha once prefigured the grace of baptism, making waters that before were barren fruitful through salt, through the power of our God Who hath manifested Himself.

Every valley is filled with divine gifts, and every contrary hill is laid low, and the crooked ways are made straight again through the appearance of our incarnate God.

Canon to the Apostles

Irmos: **T**he birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed; and it doth rouse all the world to chant to Thee: **O** all ye works, praise the Lord and exalt Him supremely for all ages!

Having cultivated stony minds with the plough of the word, O most glorious ones, therein ye sowed the seed of salvation and have reaped a multitude of the saved, the grain of piety, an hundredfold, O most wise apostles of the Lord.

Let us with divine praises honor James, Cleopas, Barnabas and Stephen, the most wise Narcissus, Mark, Aristobulus and Apelles, crying out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Bearing the cross instead of a breastplate, ye manfully arrayed yourselves against all the legions of the serpent, O most wise apostles, and vanquished them. And with faith ye netted the men he had captured, and brought them to the Master, the Bestower of life.

Theotokion: **O** wonder more exalted than all wonders! How is it that thou givest birth, yet remainest virgin, O all-holy Bride of God? For thou didst bear the Word Who is co-unoriginate with the Father. To Him do we all sing: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Canon to the Venerable One

Irmos: **G**od Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, **O** ye works, and exalt Him supremely for all ages!

O Savior, Thou well-spring of wisdom, in the Jordan Thou wast manifest as the enlightenment and cleansing of souls. Bestowing upon us a refreshing torrent of living water, Thou hast drowned our sin in the waters.

Having truly passed thy life in guilelessness, O divinely wise father, with a mind most perfected thou didst set at nought the malice of the enemy, crying out: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Now the axe doth threaten to hew down souls. Haste thou, O my soul, and, having cut down the thorns of the passions, bring ripe fruits to the Lord, being saved by the prayers of the God-bearer.

Theotokion: **O**ut of all generations Christ chose thee as a habitation for Himself, O Theotokos, renewing us corruptible mortals by a better union. Wherefore, we hymn thee for all ages!

ODE IX

Canon of the Forefeast

Irmos: **I**t is not possible for men to see God upon Whom the ranks of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared to men; and magnifying Him with the armies of Heaven, we call thee blessed!

O Christ Who with Thy hands fashioned man, Thou dost go down under the hand of the Forerunner, humbling Thyself as a man, that Thou mightest exalt me who of old was humbled and perished. Glory to Thy glorious and strange economy!

The cleansing and enlightenment of souls is prepared! The loosing of grievous bonds is come! Be glad, O river Jordan! Make merry, all creation! Clap your hands, earth and sea, glorifying the all-good Christ!

As Thou art the fullness of all good things, Thou dost come crying out to Thy servant who hath been filled with holiness and who marvelleth at Thy condescension: Draw nigh and baptize Me, for I wish to fill the nature of mortals with sanctification and purification!

Canon to the Apostles

Irmos: **L**et every mortal leap up, enlightened by the Spirit; let the nature of the immaterial minds celebrate, honoring the sacred feast of the Mother of God; and let it cry aloud: Rejoice, O most blessed Theotokos, pure ever Virgin!

O Christ, heal Thou the contrition of our hearts through the prayers of them that loved Thee, that preached Thee as God and Lord, the Creator of all, among all the nations, and dispelled all the gloom of idolatry with the light of their preaching.

Like bolts of lightning have Luke and Hermas, Mark and Ananias, Matthias and the sacred Olympus enlightened the world, and have manifestly illumined the fullness of the faithful. Let us today faithfully honor them with sacred hymns of honor.

Let us stand reverently in the house of the Lord and bless the sacred heralds and disciples, rich in angelic wisdom, the saviors, defenders and intercessors for all that honor their memory.

Aquila, Achaicus, the glorious Lucius and Fortunatus, together with the sixty-six other favorites and sacred disciples of Christ, have been illumined with the immaterial life of the Spirit. And they illumine the hearts of all through their light-bearing commemoration today.

Theotokion: **T**he radiance of the splendor of thy birthgiving hath shone forth and illumined all the world and destroyed the prince of darkness, O all-pure Theotokos, thou boast of angels and salvation of all men that praise thee with unceasing voices.

Canon to the Venerable One

Irmos: **O**ur God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Thou wast a pure dwelling-place of God, O venerable Theoctistus, not having befouled the beauty of thy soul with the mire of sins; and thou didst adorn thyself wholly with good gifts. Wherefore, we honor thee.

Adorned with the virtues, enlightened with love, luminous with divers good deeds, thou didst pass over to thy fathers, O wise father, in the richness of old age, stored up like ripe wheat in the granaries of God.

Thy flock doth today join chorus, celebrating the splendid commemoration of thy repose. Standing with the angels before God, O thrice-blessed and most blessed one, cease not to bless them from Heaven even after thy repose.

Theotokion: **O** pure Virgin, who gavest birth unto Him Who is life, for the deliverance of mortals: enliven my soul, as thou art compassionate, who alone art intercessor for them that have recourse to thy protection, O all-immaculate one.

Exapostilarion of the Apostles:

Spec. Mel.: "Hearken, ye women ... "-

O all-praised apostles and disciples of the all-compassionate Christ, ye who beheld God: fall not silent in your supplications in behalf of us that keep your memory with love, that we may find remission of sins and divine grace on the day of Judgment.

Glory ... , Now and ever ... : Exapostilarion of the Forefeast:

Spec. Mel.: "Thou hast visited us ... ":

Make ready, O Zabulon! Adorn thyself, O Nephthali! Receive, O Jordan, the Creator and God of all, Who cometh to thee in the flesh, desiring to wash our sins away!

At the Praises, four stichera, in Tone VI:
Spec. Mel.: "Proceed, ye hosts of angels ...":

Christ is come to the Jordan's streams, Whose herald appeared before Him; and He said to the Forerunner: "Come and wash Me with the waters; baptize Me Who now go down there into, for I have come to wash away the first fall of Adam." O our God Who hast manifested Thyself, glory be to Thee!

"I have in no wise reckoned the number of the stars of the heights of Heaven, nor have I measured the earth." the Forerunner said to the Master; "And how can I touch Thy head with my hand? How can I baptize Thee Who holdest creation in Thy hand? Wherefore, I cry to Thee: O our God Who hast manifested Thyself, glory be to Thee!"

"Being enthroned together with the Father and the Spirit, I am borne up in triumph by the legions of the angels. Yet in My lovingkindness I was born a stranger in the little cave in Bethlehem. Wherefore, lend Me now thy right hand, that in Me I may wash away the transgressions of the world!"

"Of old, in the days of Noah, Thou didst drown sin, O Thou Who by Thy word didst throw wide the flood-gates of the heavens. And how will Jordan bear the sight of Thee? For already its streams draw back! All creation doth recognize Thee, and I cry out to Thee: O our God Who hast manifested Thyself, glory be to Thee!"

Glory ... , in the same tone and melody:

"That the Father's good pleasure might be fulfilled, I have come to earth clothed in poverty. Heaven is My throne, and the earth My footstool. I incline My neck before Thee, for I have come thus to do. Baptize Me Who wash away the transgression of men in Myself"

Now and ever, in the same tone and melody:

"O Thou Who of old guided Israel with a pillar of fire and of cloud, and Who sent down dew in the wilderness! Thou that hast dominion over all, Who art ineffable in Thy nature! How art Thou clothed in human form? I, who am grass, dare not touch Thee Who art fire! Do Thou Thyself baptize me, for I have need to receive cleansing of Thee!"

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

In the streams of the Jordan * hast Thou appeared, * O Effulgence of the glory of the Father, * washing away by baptism * the defilement of our souls.

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

O prophet John, * receive thou the Deliverer of the world * Who cometh like a servant, * and baptize the Creator * for the renewal of mortals.

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

Enlightenment is come! * Deliverance hath appeared! * Come ye to the Jordan, * and let us descend together to be cleansed * and to sing the hymns of the forefeast!

Glory ... , Now and ever ... , in the same tone and melody:

Today doth Christ * grant the remission of salvation * unto men, * cleansing away the impurity from their souls * by the fire of baptism.

AT LITURGY

At the Beatitudes, eight troparia: four from Ode III of the canon of the Forefeast, and four from Ode VI of the apostles' canon.

As God Who hast mastery over all, Thou dost bear the guise of a servant; and to a servant dost Thou come in the flesh, O Compassionate One, freeing us from slavery to the enemy through Thy divinely accomplished baptism.
(Twice)

Wherefore hast Thou come to the river's streams? What manner of cleansing dost Thou desire? What defilement seekest Thou to wash away? I hymn Thy lovingkindness and condescension which pass understanding, O Word!

Seeking the lamb which the savage wolf tore asunder through deception, O Christ, Thou dost stand in the Jordan's streams, crying out to the Forerunner: Come thou and baptize Me!

O ye apostles, manifest as animate clouds, ye have sprinkled the saving water of life upon all the world, and have bedewed the hearts of the faithful.

The power of your divine words vanquished the great evil of the rhetors and made wise the ignorant who had become foolish through the knowledge of deception, O all-wise ones.

Let the divine Prudens and Trophimus, the glorious Philemon, Aristarchus, Onesiphorus and the most renowned Tychicus, be exalted as disciples of the Word.

Theotokion: **I** hymn thee; O thou that alone art all-hymned! I ever glorify thee, O divinely glorious one! And I bless thee whom all generations call blessed, O divinely blessed Virgin.

Troparion of the Forefeast, in Tone IV:

Make ready, O Zabulon! Adorn thyself, O Naphthali! Arise, O river Jordan, and leaping up receive the Master Who cometh to be baptized! Be glad, O Adam and our first mother, and hide not yourselves as once ye did in paradise! For He that then beheld you naked hath revealed Himself, to clothe you in your pristine vesture! Christ hath appeared, wishing to renew all creation!

Troparion of the Apostles, in Tone III:

O holy apostles, beseech the merciful God, that He grant our souls remission of transgressions.

Kontakion of the Forefeast, in Tone IV:

Today the Lord crieth out to John in the streams of the Jordan: Fear not to baptize me, for I am come to save Adam the first-created!

Kontakion of the Apostles, in Tone II:

In hymns, O ye faithful, let us in godly manner praise the choir of the seventy disciples of Christ; for, through them have we all learned to honor the indivisible Trinity. And they remain beacons of the divine Faith.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the works of His hands.

EPISTLE TO THE ROMANS, §96 [ROM 11:13-24]

Brethren: I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO ST. LUKE, §50 [LK 10:1-15]

After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them: The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his

harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them: The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say: Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 5th DAY OF THE MONTH OF JANUARY
FOREFEAST OF THE THEOPHANY
COMMEMORATION OF THE HOLY MARTYRS THEOPEMPTUS & THEONAS
COMMEMORATION OF THE VENERABLE SYNCLETICA
AT VESPERS

On "Lord I have cried", 6 stichera: 3 of the martyrs. in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Let us hymn * the wise Theonas and Theopemptus * for, submitting to the dogmas of Christ, * and having splendidly set at nought all ungodly worship, * they worshiped the one Lord and God * in holiness, honor and goodly hope, * confessing Him right boldly * before the tyrants; * and they have been crowned from on high.

Having forsaken as fleeting * those things of life which drag men downwards, * delight in food * and glory which fadeth like a flower, O most lauded ones, * ye cleaved unto Christ, * enkindled by His comely beauty, * and ye offered yourselves to Him as sweet-smelling roses, * and have been divinely crowned * with the diadem of the incorrupt kingdom.

Having hated the world * ye have been shown to transcend the world, * and have joined the Church of the firstborn; * and with the angels ye chant incorrupt hymnody, * standing together before God. * And having rejected * the vile falsehood of idolatry, * as martyrs ye have put to shame * the mindlessness of the tyrants.

And 3 stichera of the venerable one, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

Having truly desired the glory of the fathers, * thou didst love incorrupt glory; * wherefore, forsaking that which is sweet, * thou gavest thy body over to all manner of pain. * And, reigning with Christ, * thou now receivest the reward of thy pangs.

He Who permitted the devil when he asked to tempt Job, * desiring to try thee like gold, * left thy body * to the violence of the evil one; * but having put the tempter to shame by the patient endurance of infirmities, * thou hast been crowned with a wreath of victory.

Yearning for the comely beauty of Christ the Bridegroom, * and desiring to wed thyself to Him * by all manner of good works, * thou didst adorn thyself with the pangs of abstinence; * wherefore, thou now reignest with Him * in His bridal-chamber.

Glory ..., Now & ever ..., of the forefeast. in Tone VI:

Make ready, O River Jordan! For, lo! Christ God cometh to be baptized by John, that in thy waters He might crush the heads of the invisible serpents by His divinity! Rejoice, O desert of Jordan! Ye mountains, leap up with gladness; for our eternal Life cometh to restore Adam! O forerunner John, thou art the voice of one crying in the wilderness: "Prepare ye the ways of the Lord and make straight His paths!"

At the Aposticha, these stichera. in Tone VI:

Spec. Mel.: "On the third day ...":

O earth, and ye that are above the earth, * leap up and rejoice! * the Torrent of sweetness * is baptized in the river, * drying up the outpouring of malice; * and He poureth forth divine remission.

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

As the Bestower of light * Jesus hath no need to be baptized, * yet He cometh in the flesh to the streams of the Jordan, * desiring to enlighten those who are in darkness. * With fervor let us greet Him with faith!

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

Having assumed the guise of a servant, * thou comest to be baptized by a servant, * in the streams of the Jordan, O Christ, * delivering us from bondage to the ancient sin, * sanctifying and illumining us.

Glory ..., Now & ever ..., in Tone VI:

Let the desert of Jordan rejoice, and let it blossom like a lily; for therein hath been heard the voice of one crying in the wilderness: "Prepare ye the way of the Lord!" For He Who set forth the mountains with a measure and the forested places with His scales, Who as God filleth all things, is baptized by a servant, granting rich gifts at the beginning of His impoverishment. Eve once heard: "In pain thou shalt give birth to children"; but now the Virgin hath heard: "Rejoice, O thou who art full of grace! The Lord is with thee, Who hath great mercy!"

Troparion of the forefeast, in Tone IV:

Once, the River Jordan was turned back by the mantle of Elisha when Elijah was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism, whereby we pass through the flow of life. Christ hath appeared in the Jordan to sanctify the waters.

AT COMPLINE

Canon of the forefeast, the acrostic whereof is: "On this day I hymn the great Sabbath". The Irmoi of each ode are chanted twice, and the troparia are repeated to make up the number 6; whereupon the Irmos is chanted again by both choirs together. The canon is composed in Tone VI:

ODE I

Irmos: He Who of old covered the pursuing tyrant with the waves of the sea doth now draw together the streams of the Jordan and cover Himself therewith, cleansing me with His human purification, for gloriously hath He been glorified.

O Lord my God, we chant holy songs and the hymnody of the forefeast unto Thee Who by Thy divine epiphany hath mystically restored us and leadest us up to divine effulgence.

Those above and those on earth were filled with awe, O Savior, beholding Thee, Who art pre-eternal above, manifesting Thyself here below, and they hymned Thy condescension which transcendeth words.

That all things might be filled with Thy glory, Thou didst abase Thyself even to assuming the guise of a servant; and now, as a servant, Thou bowest Thy head beneath the hand of a servant, purifying my physical being in Thy loving-kindness.

ODE III

Irmos: Creation, beholding Thee, Who founded the whole earth without support upon the waters, covered in the flesh by the waters, was seized with great awe, crying out: None is holy save Thee, O Lord!

Of old Thou didst show forth images of Thy Theophany through the prophets, and now Thou hast spoken hidden things through Thine actions, revealing mysteries to men today, and granting new generation.

With trembling Jordan hath spread its waters like shoulders, to receive the Creator Who is baptized bodily and sanctifieth all things, crying: None is holy save Thee, O Lord!

Through baptism Christ bestoweth great provision for salvation to those who sense His divine effulgence, crying with gladness: None is holy save Thee, O Lord Who lovest mankind!

ODE IV

Irmos: Foreseeing Thine arrival for baptism, Habbakuk cried out in awe: Thy horses are in the sea, O Savior, and they trouble the many waters.

When Thou didst appear in the body, the earth was hallowed, the waters were blessed, and heaven was enlightened; and the human race was delivered from the bitter tyranny of the enemy.

As the words of God are uttered, the forerunner now cometh from the desert to the Jordan, saying: "Repent, for the kingdom of heaven is at hand!", summoning all to the glory of God.

He Who of old transformed the sea into dry land and caused springs of water to gush forth from an unquarried rock now accomplisheth the washing away of transgressions in the streams of the Jordan, through the fire of the Spirit.

ODE V

Irmos: Isaiah, rising at dawn out of the night, and beholding the never-waning light of Thy Theophany, O Christ, which hath mercifully come to pass for us, cried out: Come, O ye who have been illumined! Wash ye with divine water, and manifestly cleanse your souls and bodies by the Spirit.

Through fire and the Spirit and by water Thou makest mortals new, as the Creator and new Adam, accomplishing a strange regeneration and a wondrous restoration, making them new through God-given baptism without first breaking and melting them down.

Thou makest souls new through the Spirit, and by water dost sanctify their body, which is composed of divers parts, building up the life of man; for as the Physician of souls and bodies with wise forethought Thou appliest the remedy which each part requireth.

O Thou Who wast begotten of the Father before time began and didst issue forth from the pure one, Thou camest to him who was born of the barren woman, asking for baptism as a man; and out of water and through the Spirit Thou didst mystically make the Church, whom before was childless, full of children.

ODE VI

Irmos: The godly Baptist was engulfed, but was not held fast by fear: for though straw shrinketh, when it draweth near to fire, when he heard "Suffer it to be so now", he hastened, like a servant, to fulfill the command; and he heard the voice from on high bear witness to the pre-eternal Son!

Thou didst register, yet didst not become a slave when Thou didst submit to the edicts of Caesar; for though, while granting us release from slavery, Thou dost voluntarily submit and pay his tax, yet hast Thou now freed us who before were sold under the law of sin, and hast made us worthy of adoption.

As King of nature, Thou dost reign, yet not in earthly fashion; for even though, being born of the tribe of David according to the flesh, O Savior, Thou hast received the throne of his kingdom, yet dost Thou have Thine own dominion of kingship with the Father from before time began, and Thou reignest forever with the Spirit.

Of old the prince of this world was also called king of those in the waters; yet he is drowned by Thy cleansing and cast down, as once was Legion in the lake, O Savior; and by Thy mighty hand Thou hast vouchsafed liberation to the work of Thy hands, which was enslaved by him.

ODE VII

Irmos: O ineffable wonder! He, Who in the furnace delivered the venerable children from the flame, boweth His head and asketh baptism of a servant, cleansing those who cry: O God our Deliverer, blessed art Thou!

Of old the streams of the Jordan were parted by the mantle, prefiguring Thy baptism, whereby the tunic of the passions hath been rent in twain and a robe of incorruption hath been fashioned for those who cry out to God: Blessed art Thou!

Rich are the streams, for, receiving in them the Creator as He is baptized, they have been shown to be a well-spring of living water, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

Signifying the mortality assumed by God, we stand with Christ in the threefold immersion in the water of baptism, sharing in His resurrection on the third day, and crying out to Christ: Blessed art Thou forever!

One is the grace of the Father, the Son and the Spirit, perfecting in its bestowal those who with faith desire divine baptism and have received the authority of adoption, that they might cry: Blessed art Thou, O God!

ODE VIII

Irmos: Fall back in awe and fear, O heaven; and let the foundations of the earth be shaken! For, lo! He Who of old all-gloriously burnt the sacrifice of the righteous man with water doth clothe Himself in water! Him do ye children bless, ye priests hymn, ye people exalt supremely for all ages!

Christ cometh to grant deliverance to all the faithful through baptism; for thereby He cleanseth Adam, raiseth up the fallen, putteth the fallen tyrant to shame, openeth the heavens, draweth down the divine Spirit and granteth a share in incorruption.

The deceit of the enemy hath come to an end, for the voice of one crying in the wilderness crieth: "Prepare ye the way of the Lord!", and commandeth: "Make straight His paths!" For the valley, the nature of mortals, which is humbled is now exalted, and the mountains and hills, our enemies, have been cast down.

O the all-glorious gifts! O the divine grace and ineffable love! For, lo! the sinless Master and Creator cleanseth me with water, enlighteneth me with fire, and maketh me perfect through the divine Spirit, clothing Himself in my nature now in the Jordan.

ODE IX

Irmos: Lament not in vain, O ye who are being choked by knots of despair and have become subject to evil, but in compunction of soul let us approach Him Who cleanseth all things, for He alone is pure and granteth forgiveness through baptism.

Before Thou didst cause wonder in thy strange and supernatural nativity from the Virgin, O Word of God; and now, all-gloriously performing a great mystery through honorable participation, we magnify the font which hath become fruitful through the divine Spirit.

The earth was hallowed by Thy holy nativity, O Word, when the heavens proclaimed Thy glory by the star; and now the nature of water is blessed as Thou art baptized in the flesh, and the race of mortals hath again entered into its primal nobility.

Let all the earth rejoice! Let heaven be glad! Let the world dance! Let the rivers clap their hands, and let the springs, the lakes and the depths of the sea rejoice together! For Christ cometh to purify and save Adam through divine baptism!

And the Irmos is chanted again, whereupon we make a prostration.

AT MATINS

On "God is the Lord ...", the troparion of the forefeast, in Tone IV:

Once, the River Jordan was turned back by the mantle of Elisha when Elijah was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism, whereby we pass through the flow of life. Christ hath appeared in the Jordan to sanctify the waters. (Thrice)

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "the choir of the angels ...":

Be glad, O River Jordan! For to thee doth the Creator come of His own will, to receive baptism from a servant, in that He is compassionate. Adorn thyself and dance, O Adam, and Eve our first mother! The all-good God hath come, the deliverance of all!

Glory ..., Now & ever ..., in the same melody:

The Master, as the Torrent of delight, cometh forth to be baptized in the river's streams, desiring to fill me with purity through the waters; and John, beholding Him, cried aloud: "How can I stretch forth my hand to touch the head of Thee before Whom all things tremble?"

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Clothing the nakedness of Adam in the raiment of glory, O Compassionate One, Thou desirest to strip Thyself naked in the flesh, in the River Jordan. O the all-glorious wonder! How doth water receive Thee, O Lord and Master, Who coverest the floodgates with waters, as it is written? O Jesus our Benefactor, we all hymn Thine epiphany!

Glory ..., Now & ever ..., in the same melody:

Christ our God, the great Sun Who shone forth from the Virgin, as from a cloud, cometh to shine forth in the Jordan, dispelling the darkness of sin and illumining the ends of the world. Let us pray with piety, that we may receive His effulgence, asking for great mercy.

Canon of the forefeast, with 6 troparia, including the irmos; that of the martyrs, with 4 troparia; and that of the venerable one, with 4 troparia.

ODE I

Canon of the forefeast, in Tone I:

Irmos: Delivered from bitter slavery, Israel traversed the impassable as though it were dry land; and seeing the enemy drowned, it chanted unto God as to its Redeemer Who worketh wonders with His upraised arm, for He hath been glorified.

Christ cometh to baptism! Christ arriveth at the Jordan! Christ now burieth our sins in the water, in that He is good! With gladness let us chant unto Him, for He hath been glorified.

Let the clouds, rejoicing, let great gladness fall! Jesus Christ cometh forth to drown the torrents of men's sin in the waters of the Jordan, granting enlightenment unto all.

Behold, the Light is revealed! Behold, purification is shown forth! Lo! the Savior standeth forth to shine rays of His divine splendor upon those in darkness! Let us joyfully embrace Him with pure thoughts.

Canon of the martyrs, in Tone VII:

Irmos: Let us chant a hymn of victory unto the Lord, Who engulfed all the power of Pharaoh in the sea: for He hath been glorified.

Come, ye faithful, and together let us celebrate on the forefeast the memorial of the athletes, glorifying Christ in spiritual hymns.

The passion-bearers of Christ and steadfast champions of the Faith, having mightily armed themselves against ungodliness, vanquished the enemy,

The ungodly and impious tyrant, alien to the Faith of Christ, having raged against the passion-bearers, is destroyed by their faith.

Theotokion: O Theotokos, from all want do thou save this flock which thou hast acquired, making entreaty to our God and Savior.

Canon of the Venerable One

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

I who am senseless and wholly impure come forth to crown thy memory with hymns, setting my hope on thee: Grant me the discourse of wisdom and understanding by thine entreaties.

Having taken thy whole mind up to the divine heights, and come to know the abyss of good things and the goodness of delight, thou didst endure all that befell thee.

Desiring great glory, thou gavest wings to thy mind, to soar aloft to God Most High, and through abstinence and pangs didst lighten thy body, which drew thee down toward the earth.

Theotokion: He Who became incarnate of thy womb, O Theotokos, remained what He was before and bestowed upon us who were created from dust that which we were in the beginning, delivering us from our transgressions.

ODE III

Canon of the Forefeast

Irmos: Let no mortal boast in his wisdom or wealth, but rather in his faith in the Lord, crying out to Christ God in Orthodox manner, and ever chanting: Establish me upon the rock of Thy commandments, O Master!

Christ, Who hath been seated with the Father and the Spirit from before time began, and Who became incarnate of the Virgin in latter times, cometh to baptism, granting immortality unto all through the divine font, as He knoweth.

Desiring, in the loving-kindness of His mercy, to bury our sins with water in the Jordan's streams, Christ God cometh forth and by baptism restoreth us who have become corrupt.

Covering the shameful nakedness of our first father Adam, Thou hast voluntarily stripped Thyself naked, O Christ, and Thou coverest Thyself in the streams of the Jordan, O Thou Who alone art greatly merciful, and Who coverest Thy chambers with waters.

Canon of the Martyrs

Irmos: My heart hath been established in the Lord; my horn hath been exalted in my God; my mouth hath been enlarged over the enemy; and I have found gladness in Thy salvation.

Let us praise Theopemptus and the all-glorious Theonas, the proponents of piety and faith, the divine athletes.

Having shown yourselves to be a rule, a model and an example, O great martyrs of Christ, ye became for the saints guides to martyrdom.

Zealous for their life of virtue, the martyrs who stood together with them at the tribunal, cried aloud: "We are all Christians!"

Theotokion: Thou wast ineffably born of the Virgin, O Thou Who lovest mankind, and hast revealed Thyself as was pleasing to Thee, and restored the world, O Lord.

Canon of the Venerable One

Irmos: Establish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

Thou didst not spare thy flesh many wounds, nor the agony of being dragged unrestrainedly to the pangs of abstinence, wherein the tempter was expelled.

Thou didst choose the narrow path which leadeth to the divine life of incorruption, spurning the wide path, of which there is truly nought worse for the mind to contemplate.

Thou didst escape the burning flower of youth by the restraints and pangs of asceticism, and with the outpourings of thy tears didst extinguish the burning of thine eyes.

Theotokion: The Word Who became incarnate of thee, O most pure one, desiring to wash away the defilement of the flesh, amazed the water's flow with the manner of His cleansing.

Kontakion of the forefeast, in Tone II:

Spec. Mel.: "Seeking the highest ...":

O Christ, Who in Thy compassion and infinite mercy takest away the multitude of all our transgressions, Thou comest as a man to be baptized in the waters of the Jordan, clothing me in the raiment of the ancient glory of which I was cruelly stripped bare.

Sedalion of the martyrs, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Theopemptus, who hath been shown to be a holy hierarch for those here below, together with the steadfast Theonas, his fellow athlete, is wounded, crying out with joy to the torturers who were unable to bear their opposition: "I honor Thee Who alone hast buried the transgressions of mortals in the streams of the Jordan!"

Glory ..., another Sedalion, of the venerable one, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Thou hast transcended the pain of enduring ascetic feats, and dost enjoy higher mansions in the heavens and hast been filled with greater radiance, for thou didst manfully tread the "difficult path, overcoming things present. Thou didst make thyself like unto the angels, and now sharest in their glory.

Now & ever ..., Sedalion of the forefeast, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

The great Rain cometh forth to the river's streams, desiring to be baptized in the flesh; and to Him the godly forerunner said in fear: "How can I baptize Thee Who art wholly without defilement? How can I stretch forth my hand to the head of Thee before Whom all things tremble?"

ODE IV

Canon of the Forefeast

Irmos: Of old, O Christ, Habbakuk heard wondrous report of Thee, and cried out in fear: God shall come forth from Theman, the Holy One out of the mountain overshadowed and densely wooded, to save His anointed ones! Glory to Thy power, O Lord!

Draw ye forth the water of life! For, lo! the River of peace truly cometh to dry up the turbulent waters of unbelief and to pour forth enlightenment upon those who sing to Him: Glory to Thy power, O Lord!

Be glad, O human nature, thou desert which before was arid with thirst! The Torrent of delight hath now appeared, freeing all from the burning heat of sin with the waters of the Jordan. To Him do we chant with faith: Glory to Thy power, O Lord!

The voice of one crying forth in prophecy thundered forth unto barren minds, saying: "Prepare ye straight ways for Christ Who cometh, that He might through baptism purify us who have grown old, releasing us from our primal condemnation!"

Canon of the Martyrs

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

Ye watered the whole world with divine discourses, O great martyrs of Christ, and set falsehood at nought.

Riches which cannot be taken away did the athletes truly find, and they spat upon wealth, glory and the fame of mortals.

Having armed themselves with the armor of Christ, therein the passion-bearers cast down all the savagery of the tyrants.

Theotokion: O pure Mother, blessed and holy Virgin, from every evil circumstance save those who hymn thee.

Canon of the Venerable One

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

Excelling in the beauty of thy body, thou wast spoken for by many, who did not obtain their desire. Wherefore, having laid waste to thy body, thou didst partake of divine beauty.

Like Job, thou didst endure bodily affliction and didst not protest the sentence imposed upon thee; and, transcending nature and time, thou hast received a divine habitation.

Thou didst withdraw from thy kinfolk, parents and estates, seeking Christ alone, the inexhaustible riches which cannot be taken away, and with Him thou hast been shown to be a partaker of glory on high.

Theotokion: Thine Offspring hath delivered Adam from corruption, having become like man except for corruption; for thy conceiving transcended man. Wherefore, O Maiden, deliver me from corruption and evils.

ODE V

Canon of the Forefeast

Irmos: Shine forth Thy never-waning light upon the hearts of those who hymn Thee with faith, O Christ, granting us the peace which passeth understanding; and fleeing from the night of ignorance to the day, guided by Thy light, O Thou Who lovest mankind, we will glorify Thee.

As King of peace, Thou hast broken down the middle-wall of enmity, appearing to those on earth in the guise of the flesh; wherefore, beholding Thine arrival, John marveled in fear when he was commanded to place his hand upon Thee.

Hastening, Christ cometh now to crush the heads of the serpents in the waters, and crieth out to the trembling Baptist: "Stretch forth thy hand, and touch my head, and shake off thine awe, doing that which thou art commanded!"

The prophet once uttered the grace of baptism in the divine Spirit, striking the streams of the Jordan with his mantle; and they have parted, making for us a path to the divine regeneration of Christ Who hath appeared therein.

Canon of the Martyrs

Irmos: Rising at dawn unto Thy glory and laudation, O Word, we unceasingly praise the image of Thy Cross, which Thou hast given us as a weapon to help us.,

The wise athletes, the warriors of the Faith, having valiantly vanquished the torments of the all-iniquitous enemy, have together received crowns.

Neither inducements, nor lies, nor earthly glory were able to bring an end to your contest of faith, O athletes; wherefore, rejoice ye!

Standing before the throne of the glory of the Lord; do thou with the angels make unceasing supplication that He grant cleansing of transgressions to those who hymn you with faith.

Theotokion: O most holy Virgin who art full of joy, and who, in manner past description, gavest birth to the Word in time; entreat Him, that He save our souls.

Canon of the Venerable One

Irmos: O Lord, Bestower of light and Creator of the ages; guide us in the light of Thy commandments, for we know none other God than Thee.

Thou wast a temple of the Word Who dwelleth among the pure spirits, O wise one; for thou hast illumined the beauty of thy soul with the manifold pangs of abstinence, O all-glorious one.

Thou didst mortify the flesh which was robed in purple with natural grace through many pangs, making the shining image of thy soul yet brighter in radiance with the light of the virtues.

Having set the matter of thy body afire with the desire of thy soul for Christ, thou dost now truly rejoice immaterially with the immaterial angels, gazing upon God.

Theotokion: The Head of the pious, Who without seed was truly born Of thy womb, O most pure one, hath now crushed the heads of the serpents who made their lair in the streams.

ODE VI

Canon of the Forefeast

Irmos: I am wholly stuck fast in boundless passions, and have fallen into the sea-monster of evil; yet lead me up from corruption, as Thou didst Jonah, O God, and grant me dispassion through faith, that I may sacrifice to Thee in a voice of praise and with the spirit of salvation.

Showing forth the loving-kindness of His compassions, the immutable Christ cometh to a servant in the guise of a servant, asking baptism, and rescuing mankind from slavery; and marveling at His coming, the forerunner stood in awe, held fast by fear.

How can the river's streams receive Thee, the unbearable Fire Who now cometh forth? How can the angels of heaven look upon Thy nakedness? How can the hand of John stretch forth to touch Thee, O all-unoriginate Word of God, Who created him on earth?

Fleeing, the sea is parted, disclosing for the new people a divine path which He Who all-gloriously poured forth water from the rock, having come in the flesh, hath made in the midst of the river. Let us glorify as God Him Who hath built up anew our ruination.

Canon of the Martyrs

Irmos: Jonah cried out from the belly of Hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Contending in the tribunal, the martyrs abolished the falsehood of idolatry and rooted out all ungodliness from the earth by their martyrdom.

O glorious martyrs, the enemy and persecutor of the Faith set his minions to slay thee cruelly with swords, like lambs.

When the choir of the saints beheld the torments armed with swords, they manfully cried aloud: "We are soldiers of Christ, O tyrant!"

Theotokion: Cease thou never in thy supplications to our God, to Whom thou didst ineffably give birth, O Theotokos, that He deliver from misfortunes us who hymn thee, O pure Ever-virgin.

Canon of the Venerable One

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Illumined with the radiance of the Spirit, thou didst reject all the delight of the flesh as a thing of the night; for thou wast crowned with the desire for good things.

Today thy luminous memorial hath shone forth from afar, enlightening the darkness of men's souls, O adornment of struggling monks.

Thou didst preserve the purity of thy virginity, honoring the incorrupt bridal-chamber; for thou wast afire with desire for Christ, thine awesome Bridegroom.

Theotokion: That we might be filled with glory, the Lord of glory hath come to inglorious humanity; and, washed like a man, thy Son hath glorified men.

Kontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Ikos: "I do not require thee to transgress the bounds of what is meet, O Baptist; I am not saying unto thee: Tell Me what thou tellest the iniquitous, and what thou teachest sinners. Only baptize Me in silence, awaiting those things which come through baptism; for it is for the sake of this that thou hast received a dignity which even the angels do not possess; for I have made thee greater than all the prophets. Thus, not one of them beheld Me plainly, but only in images, shadows and reflections; but thou beheldest Me standing before thee. For I am come to save Adam the first-created!"

ODE VII

Canon of the Forefeast

Irmos: The children who once, for the sake of piety, passed through the unbearable flame of the furnace as though it were a bridal-chamber, have been manifestly shown forth as holy, and, chanting together, they sang the hymn: O God of our fathers, blessed art Thou!

Christ hath revealed Himself as our salvation, granting us enlightenment. Let heaven rejoice, and let the clouds truly drop down righteousness upon those who cry: O God of our fathers, blessed art Thou!

The fleece which Gideon foresaw, the full cup of water drawn forth therefrom, manifestly foretold Thy baptism, O Christ, which, having undergone it, Thou givest to those who chant: O God of our fathers, blessed art Thou!

Elisha, in healing the barren and brackish waters, prefigured the fruitfulness of the precious font which would mystically come upon those who chant: O God of our fathers, blessed art Thou!

Canon of the Martyrs

Irmos: Thou didst bedew the burning furnace, O Savior, and didst save the children who chanted, saying: Blessed art Thou forever, O Lord God of our fathers!

Together ye accepted martyrdom, slain by the sword with your wives and children, crying out to Christ: Blessed art Thou, O Lord God of our fathers!

The saints rejoiced, beholding themselves slain by the sword, and with faith they cried aloud: Blessed art Thou, O Lord God of our fathers!

The savagery of the ungodly hath been extirpated from the earth, the false gods have fallen headlong and been broken asunder by the confession of the martyrs, who have received crowns.

Theotokion: Save thy flock from every evil circumstance, O most holy and pure one, for thou alone art the intercessor of our race, O most hymned and blessed Theotokos.

Canon of the Venerable One

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

The adversary, plotting wickedly, strove to weaken the strength of thy soul by infirmities; but he who tried the patience of Job was driven away by thy wisdom and pangs, wounded by thy patience, O wise one.

Rich in beauty, thy soul hath now left the threefold billows of life for the right tranquil haven in the divine habitations, O wise one, where a place of rest hath been prepared for thee because of thy great endurance of sufferings.

Thou didst wisely teach, saying: "One must never change one's place of residence in the coenobitic life, for endurance winneth great rewards." And thou wast truly not slow to employ words and actions to benefit monastics.

Theotokion: The nature of water cleanseth me of sin through the wisdom of thy supernatural Offspring, O Virgin Bride of God; for the cleansing of God, the Creator of life, cleanseth me who have defiled myself with many offenses.

ODE VIII

Canon of the Forefeast

Irmos: Of old, the furnace of fire and dew presented an image of supernatural wonder: for the fire did not consume the young children, prefiguring the seedless and divine nativity of Christ from the Virgin. Wherefore, in hymnody let us chant: Let all creation bless the Lord and exalt Him supremely for all ages!

With a loud voice let us send up praise to the Master. He hath arrived! He hath appeared! He Who clotheth the sky with clouds cometh up to the waters and doth strip Himself naked. And He is baptized, cleansing us who chant: Let all creation bless the Lord and exalt Him supremely for all ages!

Come ye, and let us noetically go to the Jordan; and let us behold therein a great sight: for Jesus our enlightenment cometh and boweth His head beneath the hand of a servant, who crieth out with trembling: Let all creation bless the Lord and exalt Him supremely for all ages!

Burning in the waters of the Jordan, the glowing Ember which Isaiah foresaw, hath consumed all the tinder of sin and hath granted restoration to the ruined. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Canon of the Martyrs

Irmos: **T**he only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

The wise athletes, confessing the only compassionate King of glory, received crowns of honor, crying out with goodly boldness: Ye people, exalt Him supremely forever!

The athletes of Christ steadfastly opposed the tormenters, suffering valiantly, and they vanquished the falsehood of idolatry, crying out with goodly boldness: Ye people, exalt Him supremely forever!

Triumphing over the threats and tortures of the tyrants, like adamants the valiant warriors joyously cried out: Hymn the Lord, ye priests! Ye people, exalt Him supremely forever!

Theotokion: **T**he one compassionate and pre-eternal Word, Who was born of the Virgin in the latter days and hath saved the human race, do ye hymn, O priests! Ye people, exalt Him supremely forever!

Canon of the Venerable One

Irmos: **G**od, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

While living on earth, thou didst truly desire to reach the land of the blessed, where the ranks of the angels, the venerable, the fasters and virgins, dwelling eternally, hymn Christ for all ages.

As one higher than many in natural comeliness, thou didst care for thy soul, wisely preserving thy spiritual beauty; wherefore, having caused the beauty of thy body to wither, thou didst set thy soul afire With abstinence.

Having acquired a mind vigilant for God through spiritual fervor, thou didst set the wiles of the lying deviser of evils utterly at nought, O glorious one; and now, having fallen asleep, thou livest forever.

Theotokion: **D**esiring to restore mortals, O pure one, thy Son hasteneth to the Jordan as a man in His extreme love; for there He hath broken Him Who brought ruin upon all, renewing the world by thy supplications.

ODE IX

Canon of the Forefeast

Irmos: Ineffable is the mystery of the Virgin: for she is heaven and the throne of the cherubim, and hath been shown to be the radiant bridal-chamber of Christ God Almighty. And we piously magnify her as the Theotokos.

An awesome and all-glorious mystery do I behold! Jesus cometh of His own will to the River Jordan, crying out to John: "Grant Me the loan of thy right hand, My friend, that it may perform awesome works for the preservation of My people."

Let the desert of the Jordan put forth flowers! O ye who lie in darkness, a great Light hath revealed Itself to you! Beholding It, leap ye up! Coming from Galilee, Christ desireth to be baptized in the flesh by a servant!

Be glad now and dance, O Jordan! Leap ye up, O John! Rejoice, all the world! Lo! Christ hath appeared: He strippeth Himself naked and is baptized, clothing mankind in the raiment of incorruption!

Canon of the Martyrs

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a Virgin by nature, and is blessed among women!

The passion-bearers of Christ, having trampled all the rites of idolatry underfoot by their faith and piously reached the divine end of their contest, have been made steadfast through faith.

Having spurned all earthly things through faith and together suffered zealously, the passion -bearers of Christ received healing from God.

The passion-bearers, having manfully armed themselves with faith, cast down the hordes of the enemy by the Cross of the Lord, and have received crowns.

Theotokion: Having conceived in thy womb the unapproachable Word and given birth to Him for us without seed, pray thou earnestly, that our souls be saved.

Canon of the Venerable One

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Resplendent in the beauties of virginity, O glorious one, thou didst adorn thyself with the crown of the ascetic life; wherefore, thine awesome Bridegroom, by love of Whom thou wast wounded, hath crowned thee with a twofold crown.

Thy trust in things to come, which: thou didst have in thy heart, did not disappoint thee, O most honored one; for thou hast now received from the Savior, the reward of thy pangs, for having passed through every form of ascetic endeavor.

Clothing thyself in the might and compassion of Christ, O honored one, thou didst bring down to the ground the pride of him who didst speak falsehood against the Most High. Wherefore, Jesus, the Bestower of victory, hath adorned thee with the crown of victory.

Theotokion: In thee hath might been imparted to our fallen first father, who lacked the strength to go further; for through the baptism of thy Son all malice hath now been drowned. Wherefore, we proclaim thee the cause of purification.

Exapostilarion of the forefeast:

Spec. Mel.: "By the Spirit in the sanctuary ...":

When the Jordan beheld thee naked, with trembling it said to him who was born of the barren woman: "O John, thou durst not baptize the Lord, Who purifieth all creation with fire and the Spirit! For He hath come to sanctify mortals and the nature of water!"

Glory ..., Now & ever ..., another Exapostilarion, in the same melody:

He Who in the flesh shone forth from the Virgin in Bethlehem now hasteneth to the Jordan, to wash away the defilement of mortals, leading to the light those who are in darkness, through divine baptism.

On the praises, 4 stichera, in Tone VI:

Spec. Mel.: "O ye angelic hosts, go forth ...":

Wherefore dost thou not comprehend the dispensation which I bring to pass for the salvation of all, O Baptist? Forsake now the things of the past, and ponder that which is profitable. Believe on God Who hath come down, and, having once refused, obey Me now; for I Who am God have come to cleanse Adam of the fall in My loving-kindness. O Jesus Who takest our sins upon Thy shoulders.

Thou hast come to the streams of the Jordan, and I am filled with fear at Thine awesome coming. How then dost Thou command me to baptize Thee? Thou hast come Thyself to cleanse me: how then dost Thou, Who art the purification of all, ask baptism of me?

I am the unapproachable Word, though I have clothed My nature in the guise of a servant and have come to the Jordan. Refuse Me not, but come hither and fear not. Draw nigh unto Me, setting thy right hand upon My head, crying: O our blessed God Who hast appeared, glory be to Thee!

O how far beyond understanding is Thine infinite self-abasement for the sake of me who am fallen, O Word of God! I have recognized Thee Who in thy loving-kindness clothed Thyself in Adam and restorest the descendents of Adam, and, obedient to Thy command, with faith I cry unto Thee: O our blessed God Who hast appeared, glory be to Thee!

Glory ..., in the same melody:

Serving the Master with trembling, John rejoiceth in soul and crieth out with gladness: "Rejoice with me, all ye generations of our first father! For our Hope hath arrived! Christ hath come to the Jordan to wash away all the sin of Adam, in that He is compassionate!"

Now & ever ..., in the same melody:

O ye people, let us chant unto Him Who was born of the Virgin and hath been baptized in the River Jordan, and let us cry out to Him: O King of all creation, grant that we may, without condemnation, with a clear conscience, and with faith, attain unto thy holy resurrection from the dead on the third day.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Behold! the King, * the Hope of Israel, * hath arrived! * Rejoice, O ye people, * for the Light hath revealed Himself.

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

Now hath the divine Light * become visible in the flesh * to those on earth, * revealed Himself to those in darkness * and shone forth grace upon all.

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

O prophet, friend of the Bridegroom, * thou beacon of the Light * and ray of the Sun, * forerunner of the Word: * minister unto Him!

Glory ..., Now & ever ..., the composition of Anatolius, in Tone VIII-

"O John the Baptist, who recognized Me, the Lamb, in My Mother's womb, minister unto Me in the river, and offer worship unto Me with the angels. Stretching forth thy hand, touch Mine all-pure head with thy hand; and when thou beholdest the mountains trembling and Jordan turning back, cry aloud with them: O Lord Who became incarnate of the Virgin for our salvation, glory be to Thee!"

**After "It is good to give thanks ...", Trisagion through Our Father ..., Troparion.
Litanies. Dismissal.**

THE ORDER OF THE HOURS CHANTED ON THE EVE OF THE THEOPHANY OF THE LORD

If the Theophany of the Lord falls on Sunday or Monday, we chant the Royal Hours on the morning of the preceding Friday. But if the Theophany fall on any other day, we chant the Royal Hours on the morning of the Eve of the Theophany.

THE FIRST HOUR

At the beginning of the second hour [i.e., 8 o'clock in the morning], the bells are rung. When we have assembled in church, the priest vesteth in the epitachelion and phelanion, and the deacon in the stikharion. The paraecclesiarch setteth forth an analogion, suitably adorned, facing the royal doors, and he lighteth a candle on a candle-stand. The priest entereth the nave of the church, or the refectory, through the royal doors, the deacon preceding him bearing a censer. The priest setteth the Holy Gospel on the analogion and, standing before the analogion, intoneth the usual beginning: "Blessed is our God ..." The reader respondeth: "Glory to Thee, our God, glory to Thee!", "O heavenly King ...", and the rest. And after the exclamation [following the Lord's Prayer], the priest censeth around the analogion on which the Holy Gospel resteth, and then censeth the rest of the icons, the whole temple, the superior and the brethren. And the reader readeth:

PSALM 5

Unto my words give ear, O Lord; hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord. In the morning Thou shalt hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that willest iniquity art Thou. He that worketh evil shall not dwell near Thee, nor shall transgressors abide before Thine eyes. Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie. A man that is bloody and deceitful shall the Lord abhor. But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy Temple in fear of Thee O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee, For in their mouth there is no truth; their heart is vain. Their throat is an open sepulcher, with their tongues have they spoken deceitfully; judge them, O God. Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord. And let all them be glad that hope in Thee; they shall ever rejoice, and Thou shalt dwell among them. And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous. O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

PSALM 22

The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell; beside the water of rest hath He nurtured me. He hath converted my soul, He hath led me on the paths of righteousness for His name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which filleth me, how excellent it is! And Thy mercy shall pursue me all the days of my life, and I will dwell in the house of the Lord unto length of days.

PSALM 26

The Lord is my light and my savior; whom then shall I fear? The Lord is the defender of my life; of whom then shall I be afraid? When the wicked draw nigh against me to eat my flesh, they that afflict me and are mine enemies, they themselves became weak and they fell. Though a host should array itself against me, my heart shall not be afraid; though war should rise up against me, in this have I hoped. One thing have I asked of the Lord, this will I seek after: That I may dwell in the house of the Lord all the days of my life, that I may behold the delight of the Lord, and that I may visit His holy temple. For He hid me in His tabernacle in the day of my troubles, He sheltered me in the secret place of His tabernacle, upon a rock hath He exalted me. And now, behold, He exalted my head above mine enemies. I went round about and I sacrificed in His tabernacle a sacrifice of praise and jubilation; I will sing and I will chant unto the Lord. Hearken, O Lord, unto my voice, wherewith I cried; have mercy on me, and hearken unto me. My heart said unto Thee: I will seek the Lord. My face hath sought after Thee; Thy face, O Lord, will I seek. Turn not Thy face from me and turn not away in wrath from Thy servant. Be Thou my helper; cast me not utterly away, and forsake me not, O God my Savior: For my father and my mother have forsaken me, but the Lord hath taken me to Himself. Set me a law, O Lord, in Thy way, and lead me in the right path because of mine enemies. Deliver me not over unto the souls of them that afflict me, for unjust witnesses are risen up against me, and injustice hath lied to itself. I believe that I shall see the good things of the Lord in the land of the living. Wait on the Lord; be thou manful, and let thy heart be strengthened, and wait on the Lord.

Glory ..., Now & ever ...

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

Glory ..., Troparion of the forefeast, in Tone IV:

Once, the River Jordan was turned back by the mantle of Elisha when Elijah was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism, whereby we pass through the flow of life. Christ hath appeared in the Jordan to sanctify the waters.

Now & ever ..., Theotokion:

What shall we call thee, O thou who art full of grace? Heaven, for thou hast shone forth the Sun of righteousness upon us. Paradise, for thou hast put forth the Flower of immortality. Pure Mother, for thou didst have in thy holy embrace the Son Who is God of all. Him do thou entreat, that our souls be saved.

Then these stichera, the composition of Sophronius, Patriarch of Jerusalem, are each chanted twice:

In Tone VIII: Today the nature of the waters is sanctified: the Jordan is divided and turneth back the streams of its waters, beholding the Master baptized.

And the second choir also chanteth the foregoing sticheron, without any Stichos.

Then the first choir again chanteth the Stichos:

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

And the Sticheron, in Tone VIII:

O Christ our King, thou hast come as a man to the river, and dost hasten to receive the baptism of a servant at the hand of the forerunner because of our sins, O Good One Who lovest mankind.

And the second choir chanteth the second Stichos:

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

O Christ our King, thou hast come as a man to the river, and dost hasten to receive the baptism of a servant at the hand of the forerunner because of our sins, O Good One Who lovest mankind.

Glory ..., in the same tone:

To the voice of one crying in the wilderness "Prepare ye the way of the Lord!" Thou didst come, O Lord, having assumed the guise of a servant, asking baptism, although Thou knewest not sin. The waters saw Thee and were afraid, and the forerunner trembled and cried out, saying: "How can I enlighten the Beacon of light? How can a servant set his hand upon his Master? Sanctify me and the waters, O Savior Who takest away the sin of the world!"

Now & ever ..., The foregoing is repeated.

Then, the Prokimenon, in Tone IV: The voice of the Lord hath thundered from heaven, the Most High hath given forth His voice.

Stichos: I will love Thee, O Lord, my strength; the Lord is my confirmation.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Be glad, thou thirsty desert: let the wilderness exult and flowering as the lily. And the desert places of Jordan shall blossom and rejoice; the glory of Lebanon hath been given unto it, and the honor of Carmel; and my people shall see the glory of the Lord and the majesty of God. Be strong, ye feeble hands and palsied knees. Comfort one another, ye fainthearted; be strong, fear not. Behold, our God rendereth judgment, and He will render it; He will come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap as a hart, and the tongue of the stammerers shall speak plainly: for

water hath burst forth in the desert, and a channel of water in a thirsty land. And the dry land shall become pools, and a fountain of water shall be poured into the thirsty land; there shall there be a joy of birds, ready habitations and marshes. There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord's behalf shall walk in it, and shall return, and come to Sion with joy, and everlasting joy shall be over their head; for on their head shall be praise and exultation, and joy shall take possession of them: sorrow and pain, and groaning have fled away.

THE ACTS OF THE HOLY APOSTLES, § 33 [ACTS 13: 25-33]

In those days, as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Deacon: Wisdom, stand aright! Let us listen to the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: A reading from the Holy Gospel according to Matthew, §5 [Mt. 3: 1-11]

People: Glory to Thee, O God, glory to Thee!

THE GOSPEL ACCORDING TO ST. MATHEW, § 5 [Mt. 3: 1-11]

In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of

these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Spirit, and with fire.

People: Glory to Thee, O God, glory to Thee!

My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me. Deliver me from the false accusation of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes.

Let my mouth be filled with praise, that I may hymn Thy glory and Thy majesty all the day long.

Then, Trisagion through Our Father ... Kontakion of the forefeast, in Tone III:

Kontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Then, Lord, have mercy! Forty times

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified O Christ God, Who art Long-suffering, greatly Merciful and exceedingly Compassionate; Who lovest the righteous and hast mercy on the sinful; Who callest all to salvation in the promise of good things to come: do Thou Thyself, O Lord, accept also our prayers at this hour, and guide our lives towards Thy commandments. Sanctify our souls, make chaste our bodies; purify our minds; and cleanse our thoughts. And deliver us from every sorrow, evil and pain. Encompass us with Thy holy angels, that, preserved and guided by their array, we may attain unto the unity of the Faith and to the knowledge of Thine unapproachable glory: for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy! Thrice Glory ..., Now & ever ...

More honorable than the cherubim and beyond compare more glorious than the seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify. In the name of the Lord, father, bless!

Priest: O God, have pity on us and bless us; cause Thy face to shine upon us, and have mercy on us.

Then, the reader readeth this prayer:

O Christ, Thou true Light Who enlightenest and sanctifiest every man who cometh into the world: let the light of Thy countenance be signed upon us, that therein we may behold the unapproachable light; and guide our steps to the doing of Thy commandments, through the supplications of Thine all-pure Mother and of all Thy saints. Amen.

THE THIRD HOUR

At the beginning of the Third and Sixth Hours, the deacon censeth only the Gospel, the iconostasis; the superior and the choirs.

Reader: O come, let us worship ...(Thrice)

PSALM 28

Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams; bring unto the Lord glory and honor. Bring unto the Lord the glory due unto His name, worship the Lord in His holy court. The voice of the Lord is upon the waters; the God of glory hath thundered, the Lord is upon the many waters. The voice of the Lord in might, the voice of the Lord in majesty, The voice of the Lord Who breaketh the cedars yea, the Lord will break the cedars of Lebanon. And He will break them small like the calf of Lebanon, and His beloved is like a son of the unicorns. The voice of the Lord Who divideth the flame of fire, The voice of the Lord Who shaketh the wilderness, yea, the Lord will shake the wilderness of Kaddis. The voice of the Lord gathereth the harts, and shall reveal the thickets of oak, and in His temple every man uttereth glory. The Lord dwelleth in the flood, yea, the Lord shall sit as king for ever. The Lord will give strength unto His people; the Lord will bless His people with peace.

PSALM 41

As the heart panteth after the fountains of water, so panteth my soul after Thee, O God. My soul thirsted for God, the mighty, the living; when shall I come, and appear before the face of God? My tears have been my bread by day and by night, whilst it is said to me daily: Where is thy God? These things have I remembered, and I poured out my soul within me, for I shall go to the place of the wondrous tabernacle, even to the house of God, with a voice of rejoicing and thanksgiving, yea, of the sound of them that keep festival. Why art thou cast down, O my soul? And why dost thou disquiet me? Hope in God, for I will give thanks unto Him; He is the salvation of my countenance, and my God. Within me my soul hath been troubled; therefore will I remember Thee from the land of Jordan and Hermoniem, from the little mountain. Deep calleth unto deep, at the voice of Thy cataracts; all Thy billows and Thy waves have passed over me. By day the Lord will command His mercy, and by night His ode shall be with me, my prayer unto the God of my life. I will say unto God: Thou art my helper. Why hast Thou forgotten me? And wherefore go I with downcast face whilst mine enemy afflicteth me? Whilst my bones were broken, mine enemies reproached me; whilst they said to me daily: Where is thy God? Why art thou cast down, O my soul? And why dost thou disquiet me? Hope in God, for I will give thanks unto Him; He is the salvation of my countenance, and my God.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and wholeburnt offerings. Then shall they offer bullocks upon Thine altar.

Glory ...Now and ever ...,

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

Glory ..., Troparion of the forefeast, in Tone IV:

Once, the River Jordan was turned back by the mantle of Elisha when Elijah was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism, whereby we pass through the flow of life. Christ hath appeared in the Jordan to sanctify the waters.

Now & ever ..., Theotokion:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. We beseech thee, O Mistress: Pray thou with the holy apostles, that He have mercy upon our souls.

Then these stichera:

In Tone VIII: **T**he right hand of the forerunner and Baptist, the prophet honored above all other prophets, trembled when he beheld Thee, the Lamb of God Who dost purify the world of offenses; and, rooted fast by the nature of the feat required of him, he cried aloud: "I dare not touch Thy head, O Word! Do Thou Thyself sanctify and illumine me, O Compassionate One, for Thou art the life, light and peace of the world!" (Twice)

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

In Tone IV: The Trinity, our God, hath been revealed unto us today; for the Father hath given utterance to manifest testimony to His kinship, and the Spirit hath descended from the heavens in the guise of a dove, while the Son hath bowed His all-pure head before the forerunner and, being baptized, hath delivered the human race from bondage, in that He loveth mankind.

And the second choir chanteth the second Stichos:

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

Then, the foregoing sticheron is repeated.

In Tone IV: The Trinity, our God, hath been revealed unto us today; for the Father hath given utterance to manifest testimony to His kinship, and the Spirit hath descended from the heavens in the guise of a dove, while the Son hath bowed His all-pure head before the forerunner and, being baptized, hath delivered the human race from bondage, in that He loveth mankind.

Glory ..., in Tone V:

The Lord, the Bestower of life, comest to the Jordan in the flesh, desiring to be baptized in the guise of a man, in that He is compassionate; that, delivering from every machination and snare of the serpent us who have been deceived, He Who is borne witness to by the Father might illumine us. And the divine Spirit appeared with Him in the form of a dove. Cause Him to dwell within our souls, O Thou Who lovest mankind.

Now & ever ..., The foregoing is repeated.

Prokimenon, in Tone VI: The waters saw Thee, O God, the waters saw Thee and were afraid.

Stichos: With my voice unto the Lord have I cried, with my voice unto God, and He was attentive unto me.

A READING FROM THE PROPHECY OF ISAIAH [Is. 1: 16-20]

Thus saith the Lord: Wash ye, be ye clean; remove your iniquities from your souls before Mine eyes; cease from your iniquities; learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow. And, come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing, and hearken to Me, ye shall eat the good of the land: but if ye be not willing, nor hearken to Me, a sword shall devour you: for the mouth of the Lord hath spoken this.

THE ACTS OF THE HOLY APOSTLES [§42]

In those days, it came to pass that, while Apollos was at Corinth, Paul having passed through the upper borders came to Ephesus and, finding certain disciples, he said unto them: "Have ye received the Holy Spirit, since ye believed?" And they said unto him: "We have not so much as heard whether there is any Holy Spirit." And he said to them: "Unto what, then, were ye baptized?" And they said: "Unto John's baptism." Then said Paul: "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him Who should come after him, that is, on Jesus Christ." When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spoke with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Deacon: Wisdom, stand aright! Let us listen to the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: A reading from the Holy Gospel according to Mark, §1

People: Glory to Thee, O God, glory to Thee!

THE GOSPEL ACCORDING TO ST. MARK, § 1 [Mk. 1: 1-5]

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the prophets: "Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness: "Prepare ye the way of the Lord, make His paths straight." John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying: "There cometh One mightier than I after me, the latchet of Whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but He shall baptize you with the Holy Spirit."

People: Glory to Thee, O God, glory to Thee!

Then, the following:

Blessed is the Lord God, blessed is the Lord day by day; the God of our salvation shall prosper us along the way. Our God is the God of salvation.

Trisagion through Our Father ..., and the Kontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Lord, have mercy! Forty times

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified O Christ God, Who art Long-suffering, greatly Merciful and exceedingly Compassionate; Who lovest the righteous and hast mercy on the sinful; Who callest all to salvation in the promise of good things to come: do Thou Thyself, O Lord, accept also our prayers at this hour, and guide our lives towards Thy commandments. Sanctify our souls, make chaste our bodies; purify our minds; and cleanse our thoughts. And deliver us from every sorrow, evil and pain. Encompass us with Thy holy angels, that, preserved and guided by their array, we may attain unto the unity of the Faith and to the knowledge of Thine unapproachable glory: for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy! Thrice

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

More honorable than the cherubim and beyond compare more glorious than the seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify. In the name of the Lord, father, bless!

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy upon us.

Then, the reader readeth this prayer:

O Master, God Almighty, O Lord Jesus Christ, the only-begotten Son, and Thou O Holy Spirit, one God, one Power: have mercy on me a sinner, and by judgments which Thou knowest save me, Thine unworthy servant, for Thou art blessed unto the ages of ages. Amen.

THE SIXTH HOUR

Reader: O come, let us worship ...(Thrice)

PSALM 73

O God, why hast Thou cast us off unto the end? Why hath Thine anger raged against the sheep of Thy pasture? Remember Thy congregation which Thou hast purchased from the beginning. Thou hast redeemed the rod of Thine inheritance, this Mount Sion wherein Thou hast dwelt. Lift up Thy hands against their pride at the end, against the things which the enemy hath wickedly done in Thy holy place. And they that hate Thee have boasted in the midst of Thy feast. They set up their ensigns, yea, signs (though they knew it not) as it were for the departing on high. As in a forest of trees, with axes they cut down the doors thereof together, with two-edged axe and mason's hammer have they broken it down. With fire have they burned down Thy sanctuary, they have profaned even unto the ground the habitation of Thy name. They said in their heart, even the whole kindred of them together: Come let us abolish all the feasts of God from the earth. Our signs have we not seen; there is no more any prophet, and he will know us no more. How long, O God, shall the enemy utter reproaches? Shall the adversary provoke Thy name to the end? Wherefore turnest away Thy hand, and Thy right hand out of the midst of Thy bosom for ever? But God is our king before the ages, He hath wrought salvation in the midst of the earth. Thou didst establish the sea by Thy might, Thou didst break the heads of the dragons in the water. Thou didst crush the head of the dragon, Thou gavest him as food to the Ethiopian peoples. Thou hast cloven fountains and torrents, Thou hast dried up the rivers of Ethan. Thine is the day and thine is the night; Thou hast perfected the light and the sun. Thou hast made all the borders of the earth; summer and spring hast Thou fashioned. Be mindful of this Thy creation. The enemy hath reproached, the Lord, and a mindless people hath provoked Thy name. O deliver not unto beasts the soul which doth confess Thee; of the souls of Thy paupers be not forgetful unto the end. Look Thou upon Thy covenant, for the dark places of the earth are filled with the houses of iniquity. Let not the humbled and shamed man be turned away; the beggar and the poor man shall praise Thy name. Arise, O God, judge Thine own cause; remember the reproach made against Thee by the mindless man all the day long. Forget not the voice of Thy suppliants; the pride of them that hate Thee ascendeth continually.

PSALM 76

With my voice unto the Lord have I cried, with my voice unto God, and He was attentive unto me. In the day of mine affliction I sought out God, with my hands upraised by night before Him, and I was not deceived. My soul refused to be comforted; I remembered God and I was gladdened; I spake in idleness and my spirit

became faint-hearted. Mine eyes were wakeful before the watches; I was troubled and spake not. I thought upon the days of old, and the years of ages past I called to mind, and I meditated. By night I pondered in my heart, and my spirit searched diligently. Will the Lord then cast me off unto the ages, and will He be favorable no more? Or will He cut off His mercy unto the end? Hath He brought to an end His word from generation to generation? Or will the Lord forget to be merciful? Or in His wrath will He shut up His compassions for ever? And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High. I remembered the works of the Lord; for I will remember Thy wonders from the beginning. And I will meditate on all Thy works, and I shall ponder upon Thy ways. O God, in the sanctuary is Thy way. What God is as great as our God? Thou art God Who worketh wonders. Thou hast made Thy power known among the peoples; with Thine arm hast Thou redeemed Thy people, the sons of Jacob and Joseph. The waters saw Thee, O God, the waters saw Thee and were afraid; the abysses were troubled. Great was the resounding sound of the waters, the clouds gave forth a voice. Yea, for Thine arrows passed abroad; the voice of Thy thunder is in their rolling. And Thy lightnings have lightened the world; the earth was shaken and it trembled. In the sea are Thy byways, and Thy paths in many waters; and Thy footsteps shall not be known. Thou leddest Thy people as sheep by the hand of Moses and Aaron.

PSALM 90

He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him. For He shall deliver thee from the snare of the hunters and from every troubling word. With His shoulders shall He overshadow thee, and under His wings shalt thou have hope. With a shield will His truth encompass thee; thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, Nor for the thing that walketh in darkness nor for the mishap and demon of noontday. A thousand shall fall at thy side, and ten thousand at thy right hand, but unto thee shall it not come nigh. Only with thine eyes shalt thou behold, and thou shalt see the reward of sinners. For Thou, O Lord, art my hope. Thou madest the Most High thy refuge; No evils shall come nigh thee, and no scourge shall draw nigh unto thy dwelling: For He shall give His angels charge over thee to keep thee in all thy ways. On their hands shall they bear thee up, lest at any tune thou dash thy foot against a stone. Upon the asp and basilisk shalt thou tread, and thou shalt trample upon the lion and dragon. For he hath set his hope on Me, and I will deliver him; I will shelter him because he hath known My name. He shall cry unto Me, and I will hearken unto him. I am with him in affliction, and I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory ..., Now & ever ...,
Alleluia, alleluia, alleluia! Glory to Thee, O God! (Thrice)
Lord, have mercy! (Thrice)

Glory ..., Troparion of the forefeast, in Tone IV:

Once, the River Jordan was turned back by the mantle of Elisha when Elijah was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism, whereby we pass through the flow of life. Christ hath appeared in the Jordan to sanctify the waters.

Now & ever ..., Theotokion:

As we have no boldness because of the multitude of our sins, O Virgin Theotokos, entreat Him Who was born of thee; for thy maternal supplication of the kindheartedness of the Master can accomplish much. Disdain not the entreaties of sinners, O most pure one, for He Who was well-pleased to suffer for us is merciful and able to save.

Then, these stichera:

In Tone VIII: Thus did the Lord say unto John: "Come and baptize Me Who have created thee, Who enlighten thee with grace and purify all! Touch thou My divine head, and be not hesitant. Let it be so now, for I have come to fulfill all righteousness. Do thou in no wise be reluctant, for I hasten to destroy the prince of darkness, the adversary who hideth in the waters, that I might now deliver the world from his snares, granting everlasting life, in that I love mankind." (Twice)

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

In Tone VI: Today the prophecy of the Psalmist hasteneth to its fulfillment; for he said: The sea beheld and fled, Jordan turned back, before the face of the Lord, before the face of the God of Jacob, Who came to receive baptism from His servant, that we also, having been washed clean of the impurity of idolatry, might be enlightened in soul for His sake.

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

In Tone VI: Today the prophecy of the Psalmist hasteneth to its fulfillment; for he said: The sea beheld and fled, Jordan turned back, before the face of the Lord, before the face of the God of Jacob, Who came to receive baptism from His servant, that we also, having been washed clean of the impurity of idolatry, might be enlightened in soul for His sake.

Glory ..., in Tone V:

Why dost thou turn thy waters back, O Jordan? Wherefore dost thou hinder thy streams? Why dost thou not proceed forward in accordance with thy nature? "I am

unable to bear the Fire which consumeth me!" it said; "I marvel and am astonished by His extreme condescension; for I am not accustomed to washing One Who is clean, neither am I used to cleansing One Who is sinless; but rather it is my wont to purify defiled vessels. Christ Who is baptized in me teacheth me to burn up the thorns of offenses! John, the voice of the Word, beareth witness to me, crying: "Behold, the Lamb of God Who taketh away the sins of the world!" To Him let us cry out, O ye faithful: O God Who hast revealed Thyself for our salvation, glory be to Thee!

Now & ever ..., The foregoing is repeated.

Prokimenon, in Tone IV: In the sea are Thy byways, and Thy paths in many waters.

Stichos: The voice of Thy thunder is in their rolling.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Draw ye water with joy out of the wells of salvation. And in that day thou shalt say: Sing to the Lord, call aloud upon His name, proclaim His glorious deeds among the nations; make mention that His name is exalted. Sing praise to the name of the Lord; for He hath done great things: declare this in all the earth. Exult and rejoice, ye that dwell in Zion: for the Holy One of Israel is exalted in the midst thereof.

THE EPISTLE TO THE ROMANS §91.

Brethren: As many of us as were baptized into Jesus Christ were baptized into His death. Therefore, we are buried with Him by baptism unto death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him, knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord.

Deacon: Wisdom, stand aright! Let us listen to the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: A reading from the Holy Gospel according to Mark, §2

People: Glory to Thee, O God, glory to Thee!

THE GOSPEL ACCORDING TO ST. MARK, § 2

At that time, Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying: "Thou art My beloved Son in Whom I am well pleased." And immediately the Spirit drove Him into the wilderness. And He was there in the wilderness forty days tempted by Satan; and was with the wild beasts; and the angels ministered unto Him. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."

People: Glory to Thee, O God, glory to Thee!

Let Thy compassions quickly go before us, O Lord, for we are become exceedingly poor. Help us, O God our Savior, for the sake of the glory of Thy name; O Lord, deliver us and be gracious unto our sins for Thy name's sake.

Then, Trisagion through, Our FatherKontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Then, Lord, have mercy! Forty times

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified O Christ God, Who art Long-suffering, greatly Merciful and exceedingly Compassionate; Who lovest the righteous and hast mercy on the sinful; Who callest all to salvation in the promise of good things to come: do Thou Thyself, O Lord, accept also our prayers at this hour, and guide our lives towards Thy commandments. Sanctify our souls, make chaste our bodies; purify our minds; and cleanse our thoughts. And deliver us from every sorrow, evil and pain. Encompass us with Thy holy angels, that, preserved and guided by their array, we may attain unto the unity of the Faith and to the knowledge of Thine unapproachable glory: for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy! Thrice Glory ..., Now & ever ...,

More honorable than the cherubim and beyond compare more glorious than the seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify. In the name of the Lord, father, bless!

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy upon us.

Then, the reader readeth this prayer of Saint Basil the Great:

O God and Lord of hosts, Author of all creation, Who in the loving-kindness of Thine incomparable mercy didst send Thine only-begotten Son, our Lord Jesus Christ, for the salvation of our race, and by His precious Cross didst rend asunder the

record of our sins, and hast thereby vanquished the princes and powers of darkness: do Thou Thyself, O Master Who lovest mankind, accept also these prayers of thanksgiving and supplication from us sinners, and deliver us from every pernicious and dark transgression, and from all enemies, visible and invisible, who seek to do us harm. Nail Thou our flesh to the fear of Thee, and incline not our hearts unto words or thoughts of evil, but wound our souls by Thy love, that, ever looking to Thee and guided by the light which doth emanate from Thee, the unapproachable and everlasting Light, we may send up unceasing confession and thanksgiving unto Thee: the unoriginate Father and Thine only-begotten Son, and Thy most holy, good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

THE NINTH HOUR

Reader: O come, let us worship ...(Thrice)

PSALM 92

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself. For He established the universe which shall not be shaken. Thy throne is prepared of old; Thou art from everlasting. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters. Wonderful are the surgings of the sea, wonderful on high is the Lord. Thy testimonies are made very sure. Holiness becometh Thy house, O Lord, unto length of days.

PSALM 113

When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judea became His sanctuary, Israel His dominion. The sea beheld and fled, Jordan turned back. The mountains skipped like rams, and the hills like lambs of flocks. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? Ye mountains, that ye skipped like rams, and ye hills like lambs of flocks? At the presence of the Lord the earth was shaken, at the presence of the God of Jacob, Who turneth the rock into pools of waters, and the precipice into fountains of waters. Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth, Lest haply the heathen say: Where is their God? But our God is in heaven and on earth; all things whatsoever He hath willed, He hath done. The idols of the nations are of silver and gold, the works of the hands of men. They have a mouth, but shall not speak; eyes have they, and shall not see. Ears have they, and shall not hear; noses have they, and shall not smell. Hands they have, and shall not feel; feet have they, and shall not walk; they shall make no sound in their throat. Let those that make them become like unto them, and all that put their trust in them. The house of Israel hath hoped in the Lord; their helper and defender is He. The house of Aaron hath hoped in the Lord; their helper and defender is He. They that fear the Lord have hoped in the Lord; their helper and defender is He. The Lord being mindful of us, hath blessed us. He hath blessed the house of Israel, He hath blessed the house of Aaron. He hath blessed them that fear the Lord, the little with the great. The Lord grant you increase, to you and to your children. Ye are blessed of the Lord, Who made heaven and the earth. The heaven of heaven belongeth to the Lord, but the earth He gave unto the sons of men. Not the dead shall praise Thee, O Lord, nor any that go down to Hades. But we the living will bless the Lord from henceforth and for evermore.

PSALM 85

Bow down Thine ear, O Lord, and hearken unto me, for-poor and needy am I. Preserve my soul, for I am holy; save Thy servant, O my God, that hopeth in Thee. Have mercy on me, O Lord, for unto Thee will I cry all the day long; make glad the

soul of Thy servant, for unto Thee have I lifted up my soul. For Thou, O Lord, art good and gentle, and plenteous in mercy unto all them that call upon Thee. Give ear, O Lord, unto my prayer, and attend unto the voice of my supplication. In the day of mine affliction have I cried unto Thee, for Thou hast heard me, there is none like unto Thee among the gods, O Lord, nor are there any works like unto Thy works. All the nations whom Thou hast made shall come and shall worship before Thee, O Lord, and shall glorify Thy name. For Thou art great and workest wonders; Thou alone art God. Guide me, O Lord, in Thy way, and I will walk in Thy truth; let my heart rejoice that I may fear Thy name. I will confess Thee, O Lord my God, with all my heart, and I will glorify Thy name forever. For great is Thy mercy upon me, and Thou hast delivered my soul from the nethermost Hades. O God, transgressors have risen up against me, and the assembly of the mighty hath sought after my soul, and they have not set Thee before them. But Thou, O Lord my God; art compassionate and merciful, long-suffering and plenteous in mercy, and true. Look upon me and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thy handmaiden. Work in me a sign unto good, and let them that hate me behold and be put to shame; for Thou, O Lord, hast holpen me and comforted me.

Glory ..., Now & ever ...

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

Glory ..., troparion of the forefeast, in Tone IV:

Once, the River Jordan was turned back by the mantle of Elisha when Elijah was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism, whereby we pass through the flow of life. Christ hath appeared in the Jordan to sanctify the waters.

Now & ever ..., Theotokion:

O Good One, Who for our sake wast born of the Virgin and endured crucifixion, Who hast overthrown death by death and revealed resurrection: in that Thou art God, disdain not those whom Thou didst fashion with Thine own hand. Show forth Thy love for mankind, O Merciful One. Accept the Theotokos who gave Thee birth, and who prayeth for us. And save Thy despairing people, O our Savior!

Then these stichera:

In Tone VII: An awesome thing was it to behold the Creator of heaven and earth naked in the river, receiving from His servant baptism as a servant for our salvation. The angelic choirs marveled in fear and joy; and with them we worship Thee. Save us, O Lord! (Twice)

Stichos: Therefore will I remember Thee from the land of Jordan and Hermoniem.

In Tone II: When the forerunner beheld the Lord of glory coming to him, he cried: "The Deliverer of the world hath arrived! He delivereth us from corruption and

tribulation! He granteth remission of offenses, in that He is God on earth! In His mercy He hath come forth from the pure Virgin. He maketh children of God out of slaves, and instead of darkness bringeth illumination to mankind through the water of His divine baptism! Wherefore, come ye, that together we may glorify Him with the Father and the Holy Spirit!"

Stichos: The waters saw Thee, O God, the waters saw Thee and were afraid.

In Tone II: When the forerunner beheld the Lord of glory coming to him, he cried: "The Deliverer of the world hath arrived! He delivereth us from corruption and tribulation! He granteth remission of offenses, in that He is God on earth! In His mercy He hath come forth from the pure Virgin. He maketh children of God out of slaves, and instead of darkness bringeth illumination to mankind through the water of His divine baptism! Wherefore, come ye, that together we may glorify Him with the Father and the Holy Spirit!"

Then the Canonarch, standing in the middle of the temple, chanteth aloud the whole of the following sticheron, in Tone V:

When thy hand touched the all-pure head of the Master, with it and thy finger thou didst point Him out to us. Therewith do thou also point us out to Him, O Baptist, for thou hast great boldness and, in that thou art greater than all the prophets, thou art borne witness to by Him. Lift up to Him thine eyes, which beheld the most Holy Spirit descending in the form of a dove, O Baptist, and render Him merciful unto us; and come, stand with us, sealing our hymnody and helping us to celebrate His forefeast.

And we make three full prostrations.

Then the deacon intoneth the following, also aloud: To the Orthodox episcopate of the persecuted Church of Russia; our Most Reverend Metropolitan (N), First Hierarch of the (N) Orthodox Church; and our Right Reverend Archbishop [or Bishop] (N): Many years!

To this and subsequent petitions, both choirs respond in unison: God grant them many years! (Thrice)

To the suffering Russian land and its Orthodox people, both in the homeland and in the diaspora, in grievous circumstances: Many years!

To the civil authorities, and to all Orthodox Christians, grant, O Lord, peace and prosperity, an abundance of the fruits of the earth, and many years!

And where this service is celebrated in a monastery:

Save, O Christ God, our venerable father abbot [or archimandrite] N. and his brethren in Christ; preserve this holy community in peace, and establish this holy temple unto the ages of ages. Amen

And both choirs together chant: Save them, O Christ God! (Thrice)

NB: Be it known that this chanting of Many Years is performed in cathedrals, in the presence of bishops. In other places, where convenient, it is performed at Compline, after the dismissal of the holy Liturgy, or after Vespers, when the Eve of the Nativity falleth on a Saturday or a Sunday. But for monastic communities all Typicons prescribe that this rite be inserted at this point during the Royal Hours.

Then both choirs together chant the above sticheron;

Glory ..., Now & ever ..., in Tone V:

When thy hand touched the all-pure head of the Master, with it and thy finger thou didst point Him out to us. Therewith do thou also point us out to Him, O Baptist, for thou hast great boldness and, in that thou art greater than all the prophets, thou art borne witness to by Him. Lift up to Him thine eyes, which beheld the most Holy Spirit descending in the form of a dove, O Baptist, and render Him merciful unto us; and come, stand with us, sealing our hymnody and helping us to celebrate His forefeast.

During the Ninth Hour, the deacon censeth the entire church.

Prokimenon, in Tone IV: The Lord is my light and my Savior; whom then shall I fear?

Stichos: The Lord is the defender of my life; of whom then shall I be afraid?

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages; saying to them that are in bonds: "Go forth!", and bidding them that are in darkness to show themselves. They shall be fed in all the ways, and in all the paths shall be their pasture. They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but He that hath mercy on them shall comfort them, and by fountains of waters shall He lead them. And I will make every mountain a way, and every path a pasture to them. Behold, these shall come from afar: and these from the north and the west, and others from the land of the Persians. Rejoice, ye heavens; and let the earth be glad: let the mountains break forth with joy; for the Lord hath had mercy on His people, and hath comforted the lowly ones of His people. But Sion said: The Lord hath forsaken me, and, The Lord hath forgotten me. Will a woman forget her child, so as not to have compassion upon the offspring of her womb? But if a woman should even forget these, yet I will not forget thee, saith the Lord.

READING FROM THE EPISTLE TO TITUS (§302]

Titus my child: The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present age, looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ, Who gave Himself

for us, that He might redeem us from all iniquity, and purify unto Himself a people of His own, zealous of good works. But after the kindness and love of God, our Savior, toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit, which He shed on us abundantly through Jesus Christ, our Savior, that, being justified by His grace, we should be made heirs according to the hope of eternal life.

Deacon: Wisdom, stand aright! Let us listen to the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: A reading from the Holy Gospel according to Mathew, §6

People: Glory to Thee, O God, glory to Thee!

THE GOSPEL ACCORDING TO ST. MATHEW, § 6

At that time, Jesus came from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying: "I have need to be baptized of Thee, and comest Thou to me?" And Jesus, answering, said unto him: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. " Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo! the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo! a voice from heaven, saying: "This is My beloved Son, in Whom I am well pleased!"

People: Glory to Thee, O God, glory to Thee!

Then, the following:

Deliver us not up utterly, for Thy holy name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, for Abraham's sake, Thy beloved, and for Isaac's sake, Thy servant, and for Israel's, Thy holy one.

Then, Trisagion through Our Father ...Kontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Lord, have mercy! Forty times

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified O Christ God, Who art Long-suffering, greatly Merciful and exceedingly Compassionate; Who lovest the righteous and hast mercy on the sinful; Who callest all to salvation in the promise of good things to come: do Thou Thyself, O Lord, accept also our prayers at this hour, and guide our lives towards Thy commandments. Sanctify our souls, make chaste our bodies; purify our minds; and cleanse our thoughts. And deliver us from every sorrow, evil and pain. Encompass us with Thy holy angels, that, preserved and guided by their array, we may attain unto the unity of the Faith and to the knowledge of Thine unapproachable glory: for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy! (Thrice)

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

More honorable than the cherubim and beyond compare more glorious than the seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify. In the name of the Lord, father, bless!

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy upon us.

Then, the reader readeth this prayer:

O Master, Lord Jesus Christ our God, Who art long-suffering over our offenses and hast brought us even unto this present hour, wherein Thou didst hang upon the life-creating Tree, didst make a path of entry for the noble thief, and didst destroy death by death: Cleanse us sinners, Thine unworthy servants, for we have sinned and committed iniquities, and we are not worthy to lift up our eyes and gaze upon the heights of heaven, for we have forsaken the path of Thy righteousness and have walked after the desires of our own hearts. Yet we entreat Thy boundless goodness: Have pity on us, O Lord, according to the multitude of Thy mercy, and save us for Thy holy name's sake, for our days have vanished in vanity. Wrest us from the hands of the adversary, grant us remission of our sins, and mortify the wisdom of our flesh, that, putting off the old man, we may clothe ourselves in the new man, and may live for Thee, our Master and Benefactor, and thus following Thy precepts, we may attain unto everlasting rest, where is the habitation of all who rejoice. For Thou art truly the true gladness and joy of those who love Thee, O Christ our God, and to Thee do we send up glory, with Thine unoriginate Father, and Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

THE TYPICA

(Read quickly)

PSALM 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion on them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

Glory ..., PSALM 145

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgment for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Now & ever ...,

O nly-begotten Son and Word of God, Who art immortal, and didst deign for the sake of our salvation to become incarnate of the holy Theotokos and Ever-virgin Mary, Who without change becamest man, and wast crucified and trampled down death by death, O Christ God, Who art One of the Holy Trinity, worshipped with the Father and the Holy Spirit: Save us!

Then:

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that weep, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall find mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Blessed are they that are persecuted for righteousness' sake, for of such is the kingdom of heaven.

Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for My sake.

Rejoice, and be exceeding glad, for great is your reward in the heavens.

We do not interpolate odes from the Menaion between the verses of the Beatitudes, neither do we read any epistle or Gospel.

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

Remember us, O Lord, when Thou comest in Thy kingdom!

Remember us, O Master, when Thou comest in Thy kingdom!

Remember us, O Holy One, when Thou comest in Thy kingdom!

The choir of angels hymneth Thee, and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Stichos: Come unto Him, and be enlightened, and your faces shall not be ashamed.

The choir of angels hymneth Thee, and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Glory ...,

The choir of the holy angels and archangels, with all the heavenly hosts, doth hymn Thee and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Now & ever ..., And we recite the Symbol of Faith if Liturgy is not to be celebrated.

But if Liturgy is to be celebrated, we proceed instead immediately to the prayer:

Absolve, remit and pardon ...,

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages: Light of Light, true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made; Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified under Pontius Pilate, and suffered, and was buried; and arose again on the third day in accordance with the Scriptures; and ascended into the heavens, and sitteth at the right hand of the Father; and shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord and Giver of life, Who proceedeth from the Father; Who with the Father and the Son is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead and the life of the age to come. Amen.

Then, the prayer:

Absolve, remit and pardon our transgressions, O God, voluntary and involuntary, in word and in deed, those committed knowingly or unknowingly, day and night, in mind and intention: forgive them all for us, in that Thou art good and lovest mankind.

Then, Our Father ...,

Our Father, Who art in the Heavens, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from the evil-one.

After which we chant the Kontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: Fear not to baptize Me, for I have come to save Adam the first-created!

Lord, have mercy! Forty times

And this prayer:

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

Then, It is truly meet ..., and the dismissal of the day, after which all disperse until the hour of Vespers, which is celebrated together with the Liturgy of Saint Basil the Great at the appointed time.

Psalm 33: I will bless the Lord at all times ..., is chanted after the Prayer beyond the Ambo at the end of the Liturgy. But if Liturgy is not to be celebrated, we chant that Psalm here, in the following manner:

Blessed be the name of the Lord from henceforth and for evermore. (Thrice)

Glory ..., Now & ever ...

Note: This may be sung, or simply read.

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord. * What man is there that desireth life, * who loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile. * Turn away from evil, and do good; * seek peace, and pursue it.

The eyes of the Lord are upon the righteous, * and His ears are opened unto their supplication. * The face of the Lord is against them that do evil, * utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations. * The Lord is nigh unto them that are of a contrite heart, * and He will save the humble of spirit. *

Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all. * The Lord keepeth all their bones, * not one of them shall be broken.

The death of sinners is evil, * and they that hate the righteous shall do wrong. * The Lord will redeem the souls of His servants, * and none of them will do wrong that hope in Him.

Then the Megalynarion:

It is truly meet to bless thee, the Theotokos, ever-blessed and most blameless, and Mother of Our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Choir: Lord, have mercy. (Thrice)

Choir: Master, Bless.

Priest: O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most pure Mother, of our holy and God-bearing fathers, of _____ (The Patron of the Temple), of _____ (saints of the day), and all the saints, have mercy on us and save us, for Thou art good and the Lover of mankind.

Choir: Amen.

NB: Be it known that if the Eve of the Theophany falls on a Saturday or Sunday, the Liturgy of Saint John Chrysostom is celebrated, while on the feast itself we celebrate the Liturgy of Saint Basil the Great. If the Eve falls on any other day besides Saturday or Sunday, we celebrate the Liturgy of Saint Basil on the Eve, and that of Saint John Chrysostom on the feast itself.

NB: Be it likewise known that when the feasts of the Holy Theophany fall on Sunday, the hymns of the feast completely supplant those of the Resurrection from the Oktoechos.

THE 6th DAY OF THE MONTH OF JANUARY
THE HOLY THEOPHANY
OF OUR LORD, GOD & SAVIOR JESUS CHRIST

At the fifth hour of the day [i.e., 11 o'clock in the morning], the great bell is tolled, and afterward all the heavy bells. And having assembled in church, we begin vespers and chant the usual psalm. There followeth the great litany, and after the litany, if it be Saturday evening, we chant "Blessed is the man ...", the entire Kathisma, but if it be Sunday evening, we chant only the first antiphon; yet if it be any other day of the week, we do not chant it at all, but proceed immediately to sing "Lord, I have cried ...", in Tone II.

At this time the priest performeth proskomedia, and the deacon censeth the whole church, as usual, while we chant the 8 stichera of the feast, the composition of John the Monk:

In Tone II:

The forerunner, beholding our Enlightener, Who illumineth every man, coming to be baptized, rejoiceth in soul and trembleth. He pointeth to Him with his hand and saith to the people: "This is He Who delivereth Israel, Who freeth us from corruption! O sinless Christ our God, glory be to Thee!" (Twice)

When our Deliverer was baptized by His servant and borne witness to by the coming of the Holy Spirit, the angelic armies, looking on, were stricken with awe; and a voice was borne down from the Father in heaven: "He Whom the forerunner baptized with his hand is My beloved Son, in Whom I have been well-pleased!" O Christ our God, glory be to Thee! (Twice)

The currents of the Jordan received Thee, the Well-spring, and the Comforter descended upon Thee in the form of a dove. Thou Who bowed down the heavens dost bow Thy head, and clay crieth out to the Potter: "What dost Thou command me to do, O Thou Who art greater than all, It is I who must needs be baptized of Thee! O sinless Christ our God, glory be to Thee!" (Twice)

Desiring to save man who had become lost, Thou didst deign to clothe Thyself in the guise of a servant; for it was fitting that Thou, our Master and God assume our form: for when Thou wast baptized in the flesh, O Deliverer, Thou didst vouchsafe remission unto us. Wherefore, we cry out to Thee: O Christ our God, glory be to Thee! (Twice)

Glory ..., Now & ever ...the composition of Byzantium, in the same tone:

Thou didst bow Thy head before the Forerunner, and didst crush the heads of the serpents. Having come to the streams, thou didst illumine all things, that they may glorify Thee, O Savior, the Enlightener of our souls.

Entrance with the Gospel. Prokimenon of the day. And these readings-

A READING FROM GENESIS

In the beginning God made the heaven and the earth. But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water. And God said: "Let there be light!", and there was light. And God saw the light, that it was good, and God divided between the light and the darkness. And God called the light day, and the darkness He called night; and there was evening and there was morning, the first day. And God said: "Let there be a firmament in the midst of the water, and let it be a division between water and water!", and it was so. And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. And God called the firmament heaven; and God saw that it was good: and there was evening and there was morning, the second day. And God said: "Let the water which is under the heaven be collected into one place, and let the dry land appear!"; and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared. And God called the dry land earth, and the gatherings of the waters he called seas; and God saw that it was good. And God said: "Let the earth bring forth the herb of grass bearing seed, according to its kind and according to its likeness, and the fruit-trees bearing fruit, whose seed is in it, according to its kind on the earth!"; and it was so. And the earth brought forth the herb of grass bearing seed, according to its kind and according to its likeness, and the fruit-tree bearing fruit, whose seed is in it, according to its kind on the earth; and God saw that it was good. And there was evening and there was morning, the third day.

A READING FROM EXODUS

The Lord said unto Moses: "Why criest thou to Me? Speak to the children of Israel, and let them proceed. And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land. And lo! I will harden the heart of Pharaoh and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharaoh, and on all his host, and on his chariots and his horses. And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh and upon his chariots and his horses." And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left. And the Egyptians pursued them and went in after them, and every horse of Pharaoh, and his chariots, and his horsemen, into the midst of the sea. And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from

the water, and the Lord shook off the Egyptians in the midst of the sea. And the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who entered after them into the sea: and there was not left of them even one. But the children of Israel went along dry land in the midst of the sea.

A READING FROM EXODUS

Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Shur; and they went three days in the wilderness, and found no water to drink. And they came to Marah, and could not drink of Marah, for it was bitter; therefore he named the name of that place, Bitterness. And the people murmured against Moses, saying: "What shall we drink?" And Moses cried to the Lord, and the Lord showed him a tree, and he cast it into the water, and the water was sweetened. There He established to him ordinances and judgments, and there He proved him, and said: "If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before Him, and wilt hearken to His commands, and keep all His ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God, Who healeth thee." And they came to Elim, and there were there twelve fountains of water, and seventy stems of palm trees; and they encamped there by the waters. And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sin.

Then we rise to our feet, and the reader lifteth up his voice and chanteth this troparion, in Tone V:

O Thou Who hast created the world, Thou hast appeared in the world, that Thou mightest enlighten those in darkness. O Thou Who lovest mankind, glory be to Thee!

Stichos: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us, that we may know upon the earth Thy way, among the nations Thy salvation.

That Thou mightest enlighten those in darkness, O Thou Who lovest mankind, glory be to Thee!

Stichos: Let the peoples give Thee praise, O God, let all the peoples praise Thee. Let the nations be glad and rejoice, for Thou shalt judge peoples with righteousness; and nations shalt Thou guide upon the earth.

That Thou mightest enlighten those in darkness, O Thou Who lovest mankind, glory be to Thee!

Stichos: Let the peoples give Thee praise, O God, let all the peoples praise Thee; the earth hath yielded her fruit. Let God, our God, bless us; let God bless us, and let all the ends of the earth fear Him.

That Thou mightest enlighten those in darkness, O Thou Who lovest mankind, glory be to Thee!

Then, Glory ..., and the first choir chanteth the concluding phrase of the troparion;

That Thou mightest enlighten those in darkness, O Thou Who lovest mankind, glory be to Thee!

Now & ever ..., and the second choir also chanteth the same concluding phrase:

That Thou mightest enlighten those in darkness, O Thou Who lovest mankind, glory be to Thee!

Then the reader chanteth the troparion in its entirety:

O Thou Who hast created the world, Thou hast appeared in the world, that Thou mightest enlighten those in darkness. O Thou Who lovest mankind, glory be to Thee!

And we resume the readings:

A READING FROM JOSHUA

The Lord said unto Joshua: "This day do I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee. And now charge the priests that bear the ark of the covenant, saying: As soon as ye shall enter on a part of the water of Jordan, then ye shall stand in Jordan." And when the priests that bore the ark of the covenant of the Lord entered upon Jordan, and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan (now Jordan overflowed all its banks about the time of wheat harvest), then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Kariathiarim, and the lower part came down to the sea of Arabia, the salt sea, until it completely failed; and the people stood opposite Jericho. And the priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

A READING FROM THE FOURTH BOOK OF KINGS

And Elijah said to Elisha: "Stay here, I pray thee, for the Lord hath sent me to Jordan." But Elisha said: "As the Lord liveth and thy soul liveth, I will not leave thee!" And they both went on. And fifty men of the sons of the prophets went also, and stood opposite afar off: and both stood on the bank of the Jordan. And Elijah took his mantle, and wrapped it together, and smote the water: and the water was divided on this side and on that side, and they both went over on dry ground. And it came to pass while they were crossing over, that Elijah said to Elisha: "Ask what I shall do for thee before I am taken up from thee." And Elisha said: "Let there be, I pray thee, a double portion of thy spirit upon me." And Elijah said: "Thou hast asked a hard thing: if thou shalt see me when I am taken up from thee, then shall it be so to thee; and if not, it shall not be so." And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Elijah was taken up in a whirlwind as it were into heaven. And Elisha

saw, and cried: "Father, father, the chariot of Israel, and the horsemen thereof!" And he saw him no more; and he took hold of his garments, and rent them into two pieces. And Elisha took up the mantle of Elijah, which fell from off him upon Elisha; and Elisha returned, and stood upon the brink of Jordan; and he took the mantle of Elijah, which fell from off him, and smote the water, and said: "Where is the Lord God of Elijah?" And he smote the waters, and they were divided hither and thither; and he went over.

A READING FROM THE FOURTH BOOK OF KINGS

There came Naaman, prince of the king of Assyria, with his chariots and horses, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying: "Go and wash seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed." And Naaman was angry, and departed, saying: "Behold, I said: He will by all means come out to me, and stand, and call on the name of his God, and lay his hand upon the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not go and wash in them, and be cleansed?" And he turned, and went out in a rage, But his servant came near, and said to him: "Suppose the prophet had spoken a great thing to thee: wouldst thou not perform it? Yet he hath but said to thee: Wash, and be cleansed." So Naaman went down, and dipped himself seven times in Jordan, according to the word of Elisha: and his flesh returned to him as the flesh of a little child, and he was cleansed.

Then the reader chanteth this troparion, in Tone VI:

To sinners and publicans hast Thou revealed Thyself, in the magnitude of Thy mercy, O our Savior; for where should Thy light shine save upon those who sit in darkness? Glory be to Thee!

Stichos: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself. For He established the world which shall not be shaken, Thy throne is prepared of old; Thou art from everlasting.

For where should Thy light shine save upon those who sit in darkness? Glory be to Thee!

Stichos: The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters.

For where should Thy light shine save upon those who sit in darkness? Glory be to Thee!

Stichos: Wonderful are the surgings of the sea, wonderful on high is the Lord. Thy testimonies are made very sure. Holiness becometh Thy house, O Lord, unto length of days.

For where should Thy light shine save upon those who sit in darkness? Glory be to Thee!

Glory ..., Now & ever ..., and the reader chanteth the troparion again, in its entirety:

To sinners and publicans hast Thou revealed Thyself, in the magnitude of Thy mercy, O our Savior; for where should Thy light shine save upon those who sit in darkness? Glory be to Thee!

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Wash ye, be ye clean; remove your iniquities from your souls before Mine eyes; cease from your iniquities; learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow. And, come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing, and hearken to Me, ye shall eat the good of the land: but if ye be not willing, nor hearken to Me, a sword shall devour you: for the mouth of the Lord hath spoken this.

A READING FROM GENESIS

And looking up, Jacob saw the host of the Lord encamped; and the angels of God met him. And Jacob said, when he saw them: "This is the camp of God." And he called the name of that place Encampments. And Jacob sent messengers before him to Esau his brother, to the land of Seri, to the country of Edom. And he charged them, saying: Thus shall ye say to my lord Esau: Thus saith thy servant Jacob: I have sojourned with Lebam and tarried unto now. And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy servant might find grace in thy sight. And the messengers returned to Jacob, saying: "We came to thy brother Esau; and, lo! he cometh to meet thee, and four hundred men with him." And Jacob was greatly terrified, and was perplexed; and he divided the people that were with him, and the cows, and the camels, and the sheep, into two camps. And Jacob said: "If Esau should come to one camp, and smite it, the other camp shall be in safety." And Jacob said: "O Lord God of my father Isaac, Thou art He Who said to me: Depart quickly to the land of thy birth, and I will do thee good. Let there be to me a sufficiency of all the justice and all the truth which Thou hast wrought with Thy servant; for with this my staff I passed over this Jordan."

A READING FROM EXODUS

The daughter of Pharaoh came down to the river to bathe; and her maids walked by the river's side; and when she saw the ark in the ooze, she sent her maid, and took it up. And when she opened it, she saw the babe weeping in the ark; and the daughter of Pharaoh had compassion on it, and said: "This is one of the Hebrews' children." And his sister said to the daughter of Pharaoh: "Wilt thou that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee?" And the daughter of Pharaoh said to her: "Take care of this child, and suckle it for me, and I will give thee the wages." And the woman took the child, and suckled it. And when the boy was grown, she brought him to the daughter of Pharaoh, and he became her son; and she called

his name, Moses, saying: "I took him out of the water."

A READING FROM JUDGES

Gideon said unto God: "If Thou wilt save Israel by my hand, as Thou hast said, behold, I put a fleece of wool upon the threshing-floor: if there be dew on the fleece only, and drought on all the ground, I shall know that Thou wilt save Israel by my hand, as Thou hast said." And it was so: and he rose up early in the morning, and wrung the fleece; and dew dropped from the fleece, a bowl full of water. And Gideon said unto God: "Let not, I pray Thee, Thine anger be kindled with me, and I will speak yet once; I will even yet make one trial more with the fleece: Let now the drought be upon the fleece only, and let there be dew on all the ground." And God did so in that night; and there was drought on the fleece only, and on all the ground there was dew.

A READING FROM THE THIRD BOOK OF KINGS

Elijah said to the people: "Come near to me." And all the people came near to him. And Elijah took twelve stones, according to the number of the tribes of Israel, as the Lord spake unto him, saying: "Israel shall be thy name." And he built up the stones in the name of the Lord, and repaired the altar that had been broken down; and he made a trench that would hold two measures of seed round about the altar. And he piled the cleft wood on the altar which he had made, and divided the whole-burnt offering, and laid it on the wood, and laid it in order on the altar, and said: "Fetch me four pitchers of water, and pour it on the whole-burnt offering, and on the wood." And they did so. And he said: "Do it yet again." And they did it a second time. And he said: "Do it a third time." And they did it a third time. And the water ran round about the altar, and they filled the trench with water. And Elijah cried aloud to heaven, and said: "Lord God of Abraham, and Isaac, and Israel: Answer me, O Lord, answer me this day by fire, and let all this people know that Thou art the Lord, the God of Israel, and I am Thy servant; .and for Thy sake I have wrought these works. Hear me, O Lord, hear me, and let this people know that Thou art the Lord God, and Thou hast turned back the heart of this people." Then fire fell from the Lord out of heaven, and devoured the whole-burnt offerings, and the wood and the water that was in the trench; and the fire licked up the stones and the earth. And all the people fell upon their faces, and said: "Truly the Lord is God!"

A READING FROM THE FOURTH BOOK OF KINGS

The men of the city said to Elisha: "Behold, the situation of the city is good, as our lord seeth; but the waters are bad, and the ground barren." And Elisha said: "Bring me a new pitcher, and put salt in it." And they took one, and brought it to him. And Elisha went out to the spring of the waters, and cast salt therein, and said: "Thus saith the Lord: I have healed these waters; there shall not be any longer death thence or barren land." And the waters were healed until this day, according to the word of Elisha which he spoke.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages; saying to them that are in bonds: "Go forth!", and bidding them that are in darkness to show themselves. They shall be fed in all the ways, and in all the paths shall be their pasture. They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but He that hath mercy on them shall comfort them, and by fountains of waters shall He lead them. And I will make every mountain a way, and every path a pasture to them. Behold, these shall come from afar: and these from the north and the west, and others from the land of the Persians. Rejoice, ye heavens; and let the earth be glad: let the mountains break forth with joy; for the Lord hath had mercy on His people, and hath comforted the lowly ones of His people. But Sion said: The Lord hath forsaken me, and, The Lord hath forgotten me. Will a woman forget her child, so as not to have compassion upon the offspring of her womb? But if a woman should even forget these, yet I will not forget thee, saith the Lord.

Then followeth the Small Litany, and the Trisagion.

Prokimenon, in Tone III: The Lord is my light and my Savior; whom then shall I fear?

Stichos: The Lord is the defender of my life; of whom then shall I be afraid?

EPISTLE TO THE CORINTHIANS, § 143 [I COR. 9: 19-27]

Brethren: Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway

Alleluia, in Tone VI: My heart hath poured forth a good word; I speak of my works to the king; my tongue is the pen of a swiftly writing scribe.

Stichos: Comely art Thou in beauty more than the sons of men; grace hath been poured forth on Thy lips, wherefore God hath blessed Thee forever.

GOSPEL ACCORDING TO LUKE, § 9 [LK. 3: 1-18]

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Ananias and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God, then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Spirit and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

Then followeth the Divine Liturgy of Saint Basil the Great.

Instead of "It is truly meet ...", we chant "In thee all creation rejoiceth ..."

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

After the Prayer beyond the Ambo, we straightway go forth, through the beautiful doors, to the sacred font in the exo-narthex, or to a spring of water, where the superior or the senior priest performeth the Great Blessing of Water, the text of which is set forth in the Euchologion.

AT GREAT COMPLINE

At the tenth hour of the night [i.e., 4 o'clock in the morning], the great bell is rung to announce the service, whereupon all the bells are rung. The priest and deacon, having put on their sacerdotal vestments, begin the service as is done for all the feasts of the Lord.

Deacon: Bless, master. Priest: Blessed is our God ...;

And as the priest censeth, we begin reading Great Compline from the beginning: Glory to Thee, our God. glory to Thee! O heavenly King ..., Trisagion, and the rest. We chant "God is with us! ..." in hymnody. In place of the usual troparia. "Enlighten mine eyes ...", we chant the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Instead of "Have mercy on us. O Lord...", we chant the Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

After "Glory to God in the highest ...", the Litia is performed as usual, at which we chant these stichera, the composition of Cosmas the monk:

In Tone IV:

He that decketh Himself with light as it were with a garment hath deigned for our sake to become like as we are; and today He is covered with the streams of the Jordan, though He hath no need to be purified by them, but that, through the cleansing He receiveth, He might Himself bestow regeneration upon us. Oh, the wonder! Without fire Christ God, the Savior of our souls, casteth anew, and without shattering He fashioneth, and He saveth them that are enlightened in Him.

Beholding Thee, Who in the Spirit and in fire doth purge away the sin of the world, coming to Him, the Baptist cried out in awe and trembling, saying: "I dare not touch Thine all-pure head! Do Thou sanctify me by Thy divine epiphany, O Master Who alone lovest mankind!

Come ye, let us emulate the wise virgins! Come ye, let us greet the Master Who hath appeared unto us! For He hath come to John like a Bridegroom. The Jordan, seeing Thee, was afraid and halted. And John cried out: "I dare not touch the head of the Immortal One!" The Spirit descended in the form of a dove, to sanctify the water. And a voice was heard from heaven, saying: "This is my Son Who hath come into the world to save the human race!" O Lord, glory be to Thee!

Christ is baptized. He cometh up out of the waters and leadeth the world up with Himself, and He beholdeth the heavens opening, which Adam closed to himself and to those with him. And the Spirit beareth witness to His divinity, for He maketh haste to come to His like. And a voice is heard from heaven; for the Savior of our souls is borne witness to from thence.

The hand of the Baptist trembled when it touched Thine all-pure head. the River Jordan turned back, not daring to minister unto Thee; for if it was in awe of Joshua son of Nun, how could it not have been stricken with awe by its own Creator? O our Savior Who alone lovest mankind, Thou hast fulfilled all Thy dispensation, that Thou mayest save the world by Thine epiphany.

Glory ..., the composition of John the Monk, in the same tone:

Desiring to fulfill that which Thou hast established from before time, O Lord, Thou didst accept ministers of Thy mystery from among all creatures: Gabriel from among the angels, the Virgin from among men, the star from among the heavens, and the Jordan from among the waters, wherein Thou didst destroy the iniquity of the world. O our Savior, glory be to Thee!

Now & ever ..., the composition of Anatolius, in the same tone:

Today creation is enlightened! Today all things are glad, those of heaven and those on earth! Angels and men mingle together! For where the King arriveth, there doth order prevail. Wherefore, let us all hasten to the Jordan and see how John baptizeth the sinless head which no man fashioned. And, chanting the cry of the angel, let us exclaim together: The grace of God hath appeared, saving all men, illumining and granting mercy unto the faithful!

On the Aposticha, these stichera, the composition of Anatolius, in Tone II:

Seeing Thee coming to him at the River Jordan, John said: "O Christ God, wherefore hast Thou come to Thy servant? O Lord, since Thou art free of defilement, in whose name shall I baptize Thee? The Father? But Thou bearest Him within Thee. The Son? But Thou Thyself art Him incarnate. The Holy Spirit? Thou knowest how to give Him to the mouths of the faithful. O God Who hast made Thyself manifest, have mercy upon us!

Stichos: The sea beheld and fled, Jordan turned back.

The waters saw Thee, O God, the waters saw Thee and were afraid; for the cherubim are unable to gaze upon Thy glory, and the seraphim cannot bear to look upon Thee; yet, standing before Thee in fear, the cherubim bear Thee up and the seraphim glorify Thy power. With them, O Compassionate One, we declare Thy praise, saying: O God Who hast revealed Thyself, have mercy upon us!

Stichos: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

Today the Creator of heaven and earth approacheth the Jordan in the flesh; the Sinless One asketh baptism, that He may cleanse the world of the falsehood of the enemy. And the Master of all is baptized by a servant, and through water granteth cleansing unto the human race. To Him let us cry out: O our God Who hast appeared, glory be to Thee!

Glory ..., Now & ever ..., the composition of Theophanes, in Tone VI:

Beholding the Sun Who shone forth from the Virgin asking for baptism in the Jordan, the radiant luminary who shone forth from the barren woman cried out to Him with fear and joy: "Do Thou sanctify me by Thy divine epiphany, O Master!"

Then, "Now lettest Thou Thy servant...", and Trisagion through Our Father ...

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee! **(Thrice)**

And the Blessing of the Loaves, as usual. Then, "Blessed be the name of the Lord from henceforth and forevermore!" (Thrice). And Psalm 33:

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

AT MATINS

On "God is the Lord ...", the tropation of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee! (Thrice)

After the first chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

When Thou didst appear in the Jordan and wast baptized by the forerunner, O Christ our Savior, Thou wast borne witness to as the beloved Son; wherefore, Thou wast revealed as equally unoriginate with the Father, and the Holy Spirit descended upon Thee. And, enlightened by Him, we cry aloud: Glory to God in Trinity!

Glory ..., Now & ever ..., Another Sedalion, in Tone IV:

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

Thou didst sanctify the streams of the Jordan and didst crush the might of sin, O Christ our God; Thou didst bow Thy head beneath the hand of the forerunner and hast saved the human race from deception. Wherefore, we entreat Thee: Save Thou our souls!

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Thou hast wrapped Thyself in the streams of the Jordan, O Thou Who dost most gloriously clothe Thyself in light, and Thou hast restored therein the nature of Adam, which had been corrupted by evil disobedience, O Word of God. Wherefore, we all praise and glorify Thy holy Epiphany.

Glory ..., Now & ever ..., Another Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Wherefore didst thou marvel, O River Jordan, seeing the Invisible One naked? "I beheld and trembled," it said, "for how could I have desired not to be filled with awe of Him and withdraw?" The angels were filled with fear, beholding Him; heaven was affrighted, and the earth quaked; the sea, and all things visible and invisible, were troubled. Christ appeared in the Jordan, to sanctify the waters.

Polyeleos, and this magnification: We magnify Thee, O Christ Bestower of life, Who for our sake wast baptized by John in the flesh, in the waters of the Jordan.

Selected Psalm verses:

A: God be gracious unto us and bless us.

B: Cause Thy face to shine upon us, and have mercy on us.

Glory ..., Now & ever ...Alleluia..., glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion. in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Come, O ye faithful, let us behold where Christ was baptized, that after Him we may follow to the River Jordan to the voice of one crying in the wilderness, and there may see the Creator of Adam touched by the hand of His servant, in His ineffable loving-kindness; and may cry aloud to Him: Thou hast come and revealed Thyself, to sanctify the waters in the Jordan!

Glory ..., Now & ever ..., The foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: The sea beheld and fled, Jordan turned back.

Stichos: What aileth thee, O sea, that thou fleddest? and thou Jordan, that thou didst turn back?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MARK, § 2 [MK. 1: 9-11]

At that time, Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying: "Thou art My beloved Son, in Whom I am well pleased."

After Psalm 50:

Glory ..., Let all things rejoice today, for Christ hath been baptized in the Jordan!

Now & ever ..., Let all things rejoice today, for Christ hath been baptized in the Jordan!

And after "Have mercy on us, O God, have mercy on us ...",

We chant this sticheron, in Tone VI:

God the Word appeared in the flesh unto the human race and stood forth to be baptized in the Jordan. And the forerunner said to Him: "How can I stretch forth my hand and touch the head of Thee Who holdest all things? Even though Thou art Mary's Child, yet do I know Thee to be the pre-eternal God, Who art hymned by the seraphim and goest about on the earth. A servant knoweth not how to baptize his master. O unapproachable Lord, glory be to Thee!"

Two canons, the Irmoi of both of which are chanted twice, the troparia repeated to make up 12, after which the first choir chanteth the Irmos of Canon I, and the second choir chanteth the Irmos of Canon II.

Canon I of the Feast, the acrostic whereof is: "Baptism is the cleansing of mortals' sins", the composition of Cosmas the Monk, in Tone II:

ODE I

Irmos: The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan desiring to make Himself like unto them yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon II of the Feast, in Tone II, the composition of St. John of Damascus:

Irmos: Israel traversed the stormy depths of the sea, which had straightway become as dry land; but the dark waters covered all the chief captains of Egypt together in a watery grave, through the mighty power of the right hand of the Master.

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan Thou O King of the Sun, didst bow Thy neck before him that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement.

O unoriginate Word, Thou hast buried man with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

ODE III

Canon I of the Feast

Irmos: The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with aloud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

Canon II of the Feast

Irmos: From the ancient snares have we all been set loose, and the teeth of the lions have been broken in their mouths. Let us then rejoice with great joy and open wide our mouths, weaving with words a sweet hymn to the Word, which delighteth to bestow gifts upon us.

He who once assumed the form of a malignant serpent and planted death in the garden of creation, is now cast into darkness by Christ's coming in the flesh; and by assailing the Master, the Dawn which hath shone forth upon us, he crusheth his own hateful head.

The Master draweth to Himself the divinely fashioned nature of man, which had been overcome by the tyranny of greed; and He restoreth mortal men, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Sedalion, in Tone V:

When Thou didst illumine all by Thine epiphany, the salty sea of unbelief fled, and the Jordan, which flowed down, turned back, bearing us up to the heavens. Yet by the height of Thy divine commandments, O Christ God, and through the supplications of the Theotokos, have mercy upon us.

ODE IV

Canon I of the Feast

Irmos: I heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended He cried out: Thou art Christ, the Wisdom and Power of God!

"Who hath ever seen the sun cleansed which is most bright by nature?" the herald crieth out. "Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!"

Canon II of the Feast

Irmos: Purified by the fire of a mystical vision, the prophet praiseth the restoration of mortal man; and, filled with the inspiration of the Spirit, he lifteth up his voice to reveal the incarnation of the ineffable Word, Who hath broken the dominion of the mighty.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bore witness of Him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

ODE V

Canon of the Feast

Irmos: Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon II of the Feast

Irmos: Washed clean of the poison of the dark and vile enemy by the cleansing of the Spirit, we have set out upon the new path which leadeth to joy inaccessible, which only they attain whom God hath reconciled with Himself.

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam's sinful inclination.

With piety let us eagerly make haste to the most pure wellsprings of the stream of salvation, and, gazing upon the Word Who is come forth from the incorrupt Virgin, let us drink the pure water which quengeth our holy thirst, gently healing the infirmity of the world.

ODE VI

Canon I of the Feast

Irmos: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon II of the Feast

Irmos: With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as Myself, hath come forth from the human race. He is My living Word, Who by My providence is become a man.

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the all-pure Word, descending in ineffable manner in the form of a dove; and he commanded the multitudes to hasten to the Master.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: Upon Galilee of the nations, upon the land of Zebulon and the land of Naphthali, as the prophet said, a great Light hath shone, even Christ. A radiant darkness hath dawned upon those who sat in darkness, shining forth from

Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole world. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He Who covereth the naked and enlighteneth those in darkness, hath come. He hath appeared, the Light unapproachable!

ODE VII

Canon I of the Feast

Irmos: The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

Canon II of the Feast

Irmos: He Who cooled the lofty flame that encircled the pious youths in the furnace, hath burnt the heads of the dragons in the waters; and with the dew of the Spirit He washeth away all the unbearable gloom of sin.

The fierce Assyrian flame that prefigured Thee hast Thou quenched, transforming it into dew. And now, O Christ, Thou hast clothed Thyself in water as in flame, and Thou burnest up the harmful malice hidden in its depths, which calleth men to fall with stumbling step.

When the Jordan was parted of old, the people of Israel passed clean over on dry ground, prefiguring Thee, O most powerful Lord, Who now bearest up creation in the waters without touching it, leading it to a better and imperishable path.

We know that in the beginning Thou didst, in Thy mercy, bring the waters of the flood upon the earth to destroy every living substance that Thou hadst made. And now, O Christ, Who workest wonders strange and most great, Thou hast drowned sin in the waters of Thy compassion, unto the salvation of mortal men.

ODE VIII

Canon I of the Feast

Irmos: The Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

"Put aside all fear," the Deliverer said to the forerunner; "Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: "This One Who is baptized is my beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Canon II of the Feast

Irmos: Creation is seen to be fire, and they that before were in darkness to be children of the light. The prince of darkness alone groaneth. Let the inheritance of all the nations that before was accursed now fervently bless Him Who hath brought this thing to pass!

The three godly children, sprinkled with dew in the midst of the fire, plainly prefigured how the transcendent Nature, which is resplendent with most radiant rays of threefold holiness, doth, through human nature, mercifully consume all pernicious falsehood with the fire of dew.

Let the whole of earthly creation be clothed in white, for this day it is raised up from its fall to heaven; and, washed and most splendidly cleansed in the flowing waters by the Word, by Whom all things are preserved, it hath escaped its former sins.

At Ode IX the brethren again light the candles. We do not chant the Magnificat, but sing instead the refrains of the feast:

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies on high.

Irmos: Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

Then the second choir chanteth the same refrain and Irmos.

Refrain: Magnify, O my soul, Him Who asketh baptism of the forerunner.

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Refrain: Magnify, O my soul, Him Who came to be baptized in the Jordan.

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Refrain: Magnify, O my soul, Him to Whom the Father's voice bore witness.

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageth not."

Refrain: Magnify, O my soul, the One of the Trinity Who bowed His head and received baptism.

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageth not."

Refrain: O prophet, come unto Me! Stretch forth thy hand, and baptize Me!

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smear'd lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Refrain: O prophet, suffer it to be so now, and baptize Me Who so desire; for I have come to fulfill all righteousness.

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smear'd lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Then the first choir chanteth the refrain of Canon II:

Refrain: Today the Master boweth His head beneath the hand of the forerunner.

Irmos: O most pure Bride, O blessed Mother! The wonders of thy birthgiving pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, bearing a hymn of thanksgiving unto Him as a gift.

And the second choir likewise chanteth the refrain and the Irmos, whereupon the remaining refrains are alternated with the troparia, as indicated.

Refrain: Today John doth baptize the Master in the streams of the Jordan.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bore fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

Refrain: Today the Master burieth the sin of man in the waters.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bore fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

Refrain: Today the Master is borne witness to from on high as the beloved Son.

O unoriginate King, through the communion of the Spirit dost Thou anoint and make perfect the nature of man, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Refrain: Today the Master hath come to sanctify the nature of water.

O unoriginate King, through the communion of the Spirit dost Thou anoint and make perfect the nature of man, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Refrain: Today the Master receiveth baptism at the hand of the forerunner.

O unoriginate King, through the communion of the Spirit dost Thou anoint and make perfect the nature of man, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Then both choirs, going down together, chant the first refrain of the feast and the
Irmos of Canon I:

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies on high.

Katavasia I: Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

Followed by the refrain and Irmos of Canon II:

Refrain: Today the Master boweth His head beneath the hand of the forerunner.

Katavasia II: O most pure Bride, O blessed Mother! The wonders of thy birthgiving pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, bearing a hymn of thanksgiving unto Him as a gift.

And all make a prostration.

Exapostilarion: Spec. Mel.: "Thou hast visited us ...":

The Savior appeared, grace and truth, in the streams of the Jordan, and He illumined those sleeping in darkness and shadow, for He, the immutable Light, hath come and appeared. Thrice

On the Praises, 4 stichera, the composition of Patriarch Germanus, in Tone I:

Christ our Savior, the Light of Light, hath shone forth upon the world, manifesting Himself as God. Let us worship Him, O ye people!

How can we who are servants honor the Master as is meet? For He hath restored us all in the waters.

Baptized in the Jordan, touched by Thy servant's hand, O our Savior, Thou didst sanctify the waters, healing the sufferings of the world. Great is the mystery of Thine epiphany! O Lord Who lovest mankind, glory be to Thee!

The true Light hath appeared and giveth enlightenment to all. Christ is baptized with us, Who is above all in purity. He draweth sanctification into the water and becometh the cleansing of our souls, which is at once earthly and transcendeth the heavens. Salvation is accomplished through the laver, and the Spirit cometh through water. Through immersion is our ascent to God made. Wondrous are Thy works, O Lord! Glory be to Thee!

Glory ..., the composition of Anatolius, in Tone VI:

Thou didst clothe Thyself in the waters of the Jordan, O Savior Who art clothed in light as with a garment; and Thou Who hast measured heaven by Thy span didst bow Thy head before the forerunner, that Thou mightest turn the world away from falsehood and save it, in that Thou lovest mankind.

Now & ever ..., the composition of Anatolius, in Tone II:

Today Christ hath come to be baptized in the Jordan! Today John toucheth the head of the Master! The hosts of heaven were in awe, beholding this all-glorious mystery; the sea saw and fled, the Jordan, seeing it, turned back. But we, illumined, cry out: Glory to God Who hath appeared, was seen on earth and hath illumined the world!

**GreatDoxology. Trisagion through Our Father. Troparion of the feast. Litanies.
Dismissal. First Hour.**

AT LITURGY

ANTIPHON I

Stichos I: When Israel went out of Egypt, the house of Jacob from among a barbarous people.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Stichos II: Judea became His sanctuary, Israel His dominion.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Stichos III: The sea beheld and fled, Jordan turned back.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Stichos IV: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

Refrain: Through the prayers of the Theotokos, O Savior, save us!

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

Refrain: Through the prayers of the Theotokos, O Savior, save us!

ANTIPHON II

Stichos I: I am filled with love, for the Lord will hear the voice of my supplication.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

Stichos I: For He hath inclined His ear unto me, and in my days will I call upon Him.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

Stichos I: The pangs of death have encompassed me, the perils of Hades have found me.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

Stichos I: Merciful is the Lord and righteous, and our God hath mercy.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

Glory ..., Both now ..., Amen.

O only-begotten Son and Word of God, Who art immortal, yet didst deign for our salvation to be incarnate of the Holy Theotokos and Ever-Virgin Mary, and without change didst become man, and was crucified, O Christ God, trampling down death by death. Thou Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

ANTIPHON III

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Stichos: Let the house of Israel now say that. He is good, for His mercy endureth forever.

When Thou wast baptized in the Jordan, O Lord ...

Stichos: Let the house of Aaron now say that He is good, for His mercy endureth forever.

When Thou wast baptized in the Jordan, O Lord ...

Stichos: Let all that fear the Lord now say that He is good, for His mercy endureth forever.

When Thou wast baptized in the Jordan, O Lord ...

Introit: Blessed is he that cometh in the name of the Lord. We have blessed you out of the house of the Lord.

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Glory ..., Now & ever ..., Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Instead of the Trisagion: As many as have been baptized into Christ have put on Christ. - Alleluia. (Thrice)

Glory ..., Both now ..., Amen. Have put on Christ. - Alleluia.

As many as have been baptized into Christ have put on Christ. - Alleluia.

Prokimenon, in Tone IV: Blessed is he that cometh in the name of the Lord. God is the Lord and hath appeared unto us.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

EPISTLE TO TITUS, § 302 [TIT. 2:11-14; 3: 4-7]

Titus my child: The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age, looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people of His own, zealous of good works. But after the kindness and love of God, our Savior, toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit, which He shed on us abundantly through Jesus Christ, our Savior, that, being justified by His grace, we should be made heirs according to the hope of eternal life.

Alleluia, in Tone IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Stichos: The voice of the Lord is upon the waters.

GOSPEL ACCORDING TO MATTHEW, § 6 [MT. 3: 13-17]

At that time came Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying: "I have need to be baptized of Thee, and comest Thou to me?" And Jesus answering said unto him: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo! the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo! a voice from heaven, saying: "This is My beloved Son, in Whom I am well pleased."

Communion Verse: The grace of God that bringeth all men to salvation hath appeared.

At the festal meal monastics eat fish, cheese and eggs, and drink wine, and layfolk eat meat, even if the feast fall on a Wednesday or a Friday.

THE 7th DAY OF THE MONTH OF JANUARY
SYNAXIS OF THE HOLY, GLORIOUS PROPHET, FORERUNNER JOHN THE BAPTIST
AT VESPERS

Except on Saturday, there is no chanting of the Psalter because of the vigil which has been held the night before.

On "Lord, I have cried ...", 6 stichera: 3 for the feast, in Tone II:

The forerunner, beholding our Enlightener, Who illumineth every man, coming to be baptized, rejoiceth in soul and trembleth. He pointeth to Him with his hand and saith to the people: "This is He Who delivereth Israel, Who freeth us from corruption! O sinless Christ our God, glory be to Thee!"

When our Deliverer was baptized by His servant and borne witness to by the coming of the Holy Spirit, the angelic armies, looking on, were stricken with awe; and a voice was borne down from the Father in heaven: "He Whom the forerunner baptized with his hand is My beloved Son, in Whom I have been well-pleased!" O Christ our God, glory be to Thee!

The currents of the Jordan received Thee, the Well-spring, and the Comforter descended upon Thee in the form of a dove. Thou Who bowed down the heavens dost how Thy head, and clay crieth out to the Potter: "What dost Thou command me to do, O Thou Who art greater than I? It is I who must needs be baptized of Thee! O sinless Christ our God, glory be to Thee!"

And 3 stichera of the forerunner, in Tone I:

Spec. Mel. : "O most lauded martyrs ...":

Beholding Thee coming to him * and requesting baptism, O Christ, * the forerunner cried out with trembling: * "Why dost Thou command me * to do that which is beyond my power? * How can I touch with my hand * Thee Who holdest all things in Thy hand, * O almighty Lord? * Better would it be that Thou baptize Thy servant!"

I, Who am unapproachable by nature, * have manifested Myself as wholly man, * accessible to thee. * I, Who am rich, have impoverished Myself willingly, * that I may enrich what hath become impoverished * with incorruption and deliverance. * Approach, then, and baptize Me * Who am not subject to corruption, * but rescue the world therefrom!"

I am constrained on every side! * Whither I shall flee, I know not!" the forerunner said to the Creator; * "As Thou art the torrent of nourishment, O Compassionate One, * how, then, can the river's streams receive Thee * Who hast come, * pouring forth salvation * upon those who honor * Thy holy epiphany, O Word?"

Glory ..., in Tone VI:

O beacon in the flesh, forerunner of the Savior, offspring of a barren woman, friend of Him Who came forth from the Virgin, Whom thou didst worship by leaping up within thy mother's womb and hast baptized in the waters of the Jordan: Him do thou entreat, O prophet, that we may escape the waves of tumult which are to come.

Now & ever ..., of the feast, in the same tone:

God the Word appeared in the flesh unto the human race and stood forth to be baptized in the Jordan. And the forerunner said to Him: "How can I stretch forth my hand and touch the head of Thee Who holdest all things? Even though Thou art Mary's Child, yet do I know Thee to be the pre-eternal God, Who art hymned by the seraphim and goest about on the earth. A servant knoweth not how to baptize his master. O unapproachable Lord, glory be to Thee!"

Entrance:

The Great Prokimenon, in Tone VII: Our God is in heaven and on earth; all things whatsoever He hath willed, He hath done.

Stichos: When Israel went out of Egypt, and thou house of Jacob from among a barbarous people, Judea became His sanctuary, Israel His dominion.

Stichos: The sea beheld and fled, Jordan turned back.

Stichos: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

And again: Our God is in heaven ...

Then, the litany.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "Thou hast given a sign ...":

When John the forerunner * beheld Thee coming to him, O Master, * he was filled with awe, * and as a guileless servant he cried out with fear: * "What humility is this, O Savior, * what poverty, wherein Thou hast clothed Thyself, * lifting lowly man up in the richness of Thy goodness, * in that Thou art compassionate, * having clothed Thyself in him?"

Stichos: The sea beheld and fled, Jordan turned back.

"Come to Me * Who am accomplishing the; mystery of salvation!" Thou didst respond to the forerunner; * and he obeyed Thee with fear, * O Savior of all, and was not overcome with awe. * "For, restoring Adam, who was crushed by sin, * I am baptized as a man * in the waters of the Jordan, * to which thou seest that I am come, * though I am undefiled by nature."

Stichos: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

"Who among mortals * hath seen the Sun cleansed? * John, answering, said, *" Him Who clotheth the sky with clouds stripped utterly naked, * and Him Who createth the springs and rivers entering the waters? * I marvel at Thine ineffable dispensation, O Master! * Burden not Thy servant * with fearsome commands!"

Glory ..., the composition of the Byzantine, in Tone VI:

As a lover of the Spirit, a swallow who manifestly announceth the gracious dispensation of God the King, Who shone forth brightly upon the human race from the pure one, unto the restoration of men, O forerunner, thou didst shine forth, utterly lifting the spirits of the downcast, and guiding aright the hearts of those who are baptized in repentance, that they may receive everlasting life, O blessed God-pleaser.

Now & ever ..., in the same tone-

Come ye, let us emulate the wise virgins! Come ye, let us greet the Master Who hath appeared unto us! For He hath come to John like a Bridegroom; the Jordan, seeing Thee, was afraid and halted. And John cried out: "I dare not touch the head of the Immortal One!" The Spirit descended in the form of a dove, to sanctify the water. And a voice was heard from heaven, saying: "This is my Son Who hath come into the world to save the human race!" O Lord, glory be to Thee!

Troparion of the forerunner, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world, and granteth us great mercy.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

AT COMPLINE

After the Trisagion, the Kontakion of the forerunner: "Fearing Thy coming in the flesh ..."

AT NOCTURNES

The usual Kathisma is chanted. After the first Trisagion, instead of "Behold, the Bridegroom will come ...", we chant the Kontakion of the feast; and after the second Trisagion, we chant the Kontakion of the forerunner: "Fearing Thy coming ..."

AT MATINS

At "God is the Lord ...": the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee! (Twice)

Glory ..., that of the forerunner, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world, and granteth us great mercy

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "When the stone had been sealed ...":

When Jesus had been born of the Virgin Mary and was baptized by John in the Jordan, the Spirit seen in the guise of a dove, descended upon Him. Wherefore, the prophet said with the angels: "Glory to Thy coming, O Christ! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!"

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Seeing Thee about to be baptized in the streams of the Jordan, O Christ, the great forerunner cried out with gladness: "Thou hast come, Thou hast appeared, the Light unapproachable!"

Glory ..., Now & ever ..., The foregoing is repeated.

Canon I of the feast, with 6 troparia (its Irmos x 2, and 4 troparia); Canon II, with 4 troparia (its Irmos x 2, and 2 troparia); And that of the forerunner, with 4 troparia.

ODE I

Canon I of the Feast, the acrostic whereof is: "Baptism is the cleansing of mortals' sins", the composition of Cosmas the Monk, in Tone II:

Irmos: The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon II of the Feast (originally written in iambic verse), in Tone II, the composition of St. John of Damascus:

Irmos: Israel traversed the stormy depths of the sea, which had straightway become as dry land; but the dark waters covered all the chief captains of Egypt together in a watery grave, through the mighty power of the right hand of the Master.

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan, Thou, O King of the Sun, didst bow Thy neck before him, that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement.

O unoriginate Word, Thou hast buried man with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

Canon of the Forerunner, the acrostic whereof is: "O Baptist of Christ, accept my praise", the composition of Theophanes, in Tone II:

Irmos: To the Lord Who dried the impassable turbulent sea by His divine command and led the people of Israel across it, let us chant: For gloriously hath He been glorified!

Anticipating me in thy supplications, O forerunner, save me who am drowning amid the tempest of the passions; for thou thyself wast the honored and most pure receptacle of dispassion, appointed from infancy by the Lord from on high.

With salutation the angel of God stood before the honorable Zachariah, thy priestly father, and he announced thee, the peer of the angels, who wouldst become the forerunner and friend of the Lord, O most blessed one.

Thou wast filled with the most Holy Spirit, even when thou wast borne within thy mother's womb, O most honored prophet, and with thy beautiful leaps thou didst announce the Fruit of the Virgin and worship Him.

Let us praise the godly and divinely wise forerunner of the Lord, who cut through the strange path of life which before was closed to all men, and baptized Christ in the Jordan's streams.

Theotokion: O pure one, thou most hallowed temple of virginity, who bore God the Word Within thy womb: By thy supplications save those who have recourse to thee and call upon thee, repelling the assault of misfortunes, O most immaculate one.

Katavasia: The *Irmos* of the first canon of the feast, chanted by the right-hand choir; and that of the second canon of the feast, chanted by the left-hand choir.

ODE III

Canon I of the Feast:

Irmos: The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none is as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

Canon II of the Feast

Irmos: From the ancient snares have we all been set loose, and the teeth of the lions have been broken in their mouths. Let us then rejoice with great joy and open wide our mouths, weaving with words a sweet hymn to the Word, which delighteth to bestow gifts upon us.

He who once assumed the form of a malignant serpent and planted death in the garden of creation, is now cast into darkness by Christ's coming in the flesh; and by assailing the Master, the Dawn which hath shone forth upon us, he crusheth his own hateful head.

The Master draweth to Himself the divinely fashioned nature of man, which had been overcome by the tyranny of greed; and He restoreth mortal men, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Canon of the Forerunner

Irmos: Having established me upon the rock of faith, Thou hast enlarged my mouth against mine enemies. For my spirit hath rejoiced to sing: There is none as holy as our God, and none righteous save Thee, O Lord!

Thou didst loose the reproach of barrenness, and, recognizing the divine Offspring of the Virgin, didst leap up, rejoicing, in thy mother's womb, O most lauded one who dwellest with the angels, most blessed forerunner of the Lord.

Preparing the Lord's ways, thou didst go before His face, O prophet; for thou wast shown to be like a beacon, revealing the Effulgence of the Father's glory, Who appeared in the flesh for our sake, O thou who art most excellent of all.

Thou didst shine forth like the dawn, announcing the Sun of righteousness to those in darkness; for thou wast the preacher and forerunner of the salvation of all, and didst say to all: "Come ye to Christ with faith, and be saved!"

Theotokion: **R**eceiving ineffable joy, O Mother of God, thou didst seedlessly conceive thy Master, Who calleth the whole world. To Him do we cry out: There is none holy save Thee, O Lord!

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: **U**pon Galilee of the nations, upon the land of Zebulon and the land of Naphthali, as the prophet said, a great Light hath shone, even Christ. A radiant darkness hath dawned upon those who sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole world. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He Who covereth the naked and enlighteneth those in darkness hath come. He hath appeared, the Light unapproachable!

Sedalion of the feast, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

When Thou didst appear in the flesh for baptism, O Invisible One, Jordan ministered to Thee With its streams, and John stretched forth his corruptible hand; yet the one turned back in fear, and the other straightway touched Thee the Incorruptible One, with trembling. Truly Thou art the Lamb of God, the ever-living Fountain Who hath sanctified the springs, the sea and men; for the Trinity shone forth from on high: the Father calleth Thee His Son, and the Holy Spirit descendeth.

Glory ..., Now & ever ..., The foregoing is repeated.

ODE IV

Canon I of the Feast

Irmos: I heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended, He cried out: Thou art Christ, the Wisdom and Power of God!

"Who hath ever seen the sun cleansed, which is most bright by nature?" the herald crieth out. "Am I then to wash with water Thee, the Effulgence of the glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers, for Thou art Christ, the Wisdom and Power of God!"

Canon II of the Feast

Irmos: Purified by the fire of a mystical vision, the prophet praiseth the restoration of mortal man; and, filled with the inspiration of the Spirit, he lifteth up his voice to reveal the incarnation of the ineffable Word, Who hath broken the dominion of the mighty.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bare witness of Him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

Canon of the Forerunner

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, and I was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify Thy great condescension for me, O greatly Merciful One.

Thou wast sent to cleanse the impure with water, preparing them to receive Christ the Master, Who taketh away their sins and driveth darkness away with the radiance of the knowledge of God, O most honored one.

Entreat Christ to heal me of the serpent's venom, O blessed one who baptized Him in the waters of the Jordan, wherein the Savior crushed the nesting malice of the serpents.

Adorned with the wisdom of God, thou didst come as the herald of Christ; for thou wast the clarion voice of one crying out: "Repent!" As a prophet thou didst foretell Him Who pointeth thee out to us as the greatest of all men.

O most excellent one who led a life strange and untrodden by men, thou didst stand before the waters of the Jordan, listening to the voice of the Father and beholding the coming of the Spirit.

Theotokion: **T**he Lord Who created all things doth make Himself like unto us, O most pure one, taking up His abode within thy most holy womb; and, clothing Himself in human form, He hath saved His own image.

ODE V

Canon of the Feast

Irmos: **J**esus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon II of the Feast

Irmos: **W**ashed clean of the poison of the dark and vile enemy by the cleansing of the Spirit, we have set out upon the new path which leadeth to joy inaccessible, which only they attain whom God hath reconciled with Himself.

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up-and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam's sinful inclination.

With piety let us eagerly make haste to the most pure wellsprings of the stream of salvation, and, gazing upon the Word Who is come forth from the incorrupt Virgin, let us drink the pure water which quenqueth our holy thirst, gently healing the infirmity of the world.

Canon of the Forerunner

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing: unto Thee, the King of peace, do I rise early at dawn. Illumine me with Thy radiance, for I know none other God than Thee.

Illumined with the splendors of supernatural virtue, thou didst stand before the waters of the Jordan as an initiation into the mysteries of heaven, baptizing and cleansing with water those who have recourse to thee with faith of soul, O forerunner.

The pure and incorrupt Light, desiring to be baptized, showed thee forth as a most pure vessel, O John; for thou, the most honored of the prophets, wast chosen beforehand by Him as the greatest of all, for thou wast counted worthy to behold Him Whom thou didst prophesy.

Set forth before the face of the Lord of all, and indicating His paths unto all men, the forerunner, trembling, toucheth the head of the Master and baptizeth Him, saying: "I know none other God than Thee.

Who hath ever seen or heard of the Undeiled One Who sustaineth all things bowing His head before one of His creatures? Wherefore, with trembling the Baptist cried out: "I know none other God than Thee!"

Theotokion: The Son of God, Who, as God, doth accomplish His works by His will alone, manifestly showed Himself to be thy Son, O Virgin. Wherefore, we all call thee the true Theotokos, for we know none other Mother of God than thee.

ODE VI

Canon I of the Feast

Irmos: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon II of the Feast

Irmos: With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as Myself, hath come forth from the human race. He is My living Word, Who by My providence is become a man.

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the all-pure Word, descending in ineffable manner in the form of a dove; and he commanded the multitudes to hasten to the Master.

Canon of the Forerunner

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

Thou, the voice of the Word, didst precede Him and didst shine forth like a radiant star, the Sun of righteousness illumining thee, O forerunner.

Thou didst not pay heed to earthly cares, and wast enriched with the expectations of heaven. And thou didst perfect thy life like an angel on earth, O most blessed one.

We know thee to be the seal of the prophets, the mediator between the old and new covenants, and we proclaim thee to be the Baptist and forerunner of Christ the Savior.

Theotokion: All the faithful acknowledge and believe thy conceiving to be truly ineffable and thy birthgiving to be inexpressible and unapproachable, O only Bride of God.

Kontakion of the forerunner, in Tone VI:

Stricken with awe by Thy coming in the flesh, the Jordan turned back in fear; and John, fulfilling the prophetic ministry, shrank back With trembling. The ranks of the angels were amazed, beholding Thee baptized in the flesh in the streams, and all who were in darkness were enlightened, hymning Thee Who hast appeared and illumined all things.

Ikos: Though Adam had become blind in Eden, the Sun appeared out of Bethlehem and opened his eyes, washing them with the waters of the Jordan: the ever-burning Light shone forth upon him who was enshrouded in darkness and gloom. For him there is no longer any night, but eternal day. For his sake the Morning hath dawned; for he hid himself until the evening, as it is written, and found the radiance which restoreth him. He who fell at eventide hath turned from the darkness and attained unto the dawning of Him Who hath appeared and illumined all things.

ODE VII

Canon I of the Feast

Irmos: The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

Canon II of the Feast

Irmos: He Who cooled the lofty flame that encircled the pious youths in the furnace, hath burnt the heads of the dragons in the waters; and with the dew of the Spirit He washeth away all the unbearable gloom of sin.

The fierce Assyrian flame that prefigured Thee hast Thou quenched, transforming it into dew. And now, O Christ, Thou hast clothed Thyself in water as in flame, and Thou burnest up the harmful malice hidden in its depths, which calleth men to fall with stumbling step.

When the Jordan was parted of old, the people of Israel passed clean over on dry ground, prefiguring Thee, O most powerful Lord, Who now bearest up creation in the waters without touching it, leading it to a better and imperishable path.

We know that in the beginning Thou didst, in Thy mercy, bring the waters of the flood upon the earth to destroy every living substance that Thou hadst made. And now, O Christ, Who workest wonders strange and most great, Thou hast drowned sin in the waters of Thy compassion, unto the salvation of mortal men.

Canon of the Forerunner

Irmos: The bush which burned with fire on the mountain and the dew-bearing furnace of the Chaldeans manifestly prefigured thee, O Bride of God; for, without being consumed, thou didst receive the divine and immaterial Fire within thy material womb. Wherefore, we chant unto Him Who was born of thee: Blessed art Thou, O God of our fathers!

Having accomplished the sacred baptism and performed the mysteries which were manifestly given thee by God, O sacred minister, thou didst offer thyself as a sacrifice, as an innocent lamb. Wherefore, we chant together with thee: Blessed is the God of our fathers!

Thou wast a new Elijah, denouncing the iniquitous king with boldness and showing us an immaterial life, as he did, O thrice-blessed forerunner. Wherefore, we chant with thee, O prophet: Bless is the God of our fathers!

Inheriting the divine honor of the apostles of Christ, O forerunner, thou greatest of the prophets, thou wast manifestly shown to be the fulfillment of the law and the beginning of the new grace. Wherefore, we chant with thee, O thrice-blessed one: Blessed is the God of our fathers!

Theotokion: O ye pious, with chanting let us all hymn, as is meet, the most pure Mistress who was acceptable to God; for she gave birth to God the Only-begotten, Who hath appeared to us men. To Him, O ye faithful, let us chant together: Blessed is the God of our fathers!

ODE VIII

Canon I of the Feast

Irmos: The Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

"Put aside all fear," the Deliverer said to the forerunner; "Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: "This One Who is baptized is my beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Canon II of the Feast

Irmos: Creation is seen to be fire, and they that before were in darkness to be children of the light. The prince of darkness alone groaneth. Let the inheritance of all the nations that before was accursed now fervently bless Him Who hath brought this thing to pass!

The three godly children, sprinkled with dew in the midst of the fire, plainly prefigured how the transcendent Nature, which is resplendent with most radiant rays of threefold holiness, doth, through human nature, mercifully consume all pernicious falsehood with the fire of dew.

Let the whole of earthly creation be clothed in white, for this day it is raised up from its fall to heaven; and, washed and most splendidly cleansed in the flowing waters by the Word, by Whom all things are preserved, it hath escaped its former sins.

Canon of the Forerunner

Irmos: Once, in Babylon, the activity of the fire was divided, for, at the command of God it consumed the Chaldeans, but hath bedewed the faithful, who chant: Bless the Lord, all ye works of the Lord!

With joy do we honor thee, O most blessed John, who by thy steadfast life on earth showed thyself to be the peer of the angels; and we cry: Bless the Lord, all ye works of the Lord!

O prophet, thou didst teach the one Essence of the Godhead in Three Persons, consubstantial in hypostases; for by the voice of the Father and the coming of the Spirit thou didst recognize Him Whom thou baptized as the ever-existing Word of God.

Thou didst hasten forth from the barren woman, O most honored John, thou noetic dawn proclaiming the Sun Who shone forth from the Virgin and thou didst preach the Lamb Who, in His love for mankind, taketh away the sin of the world.

Watching over us now from on high, O blessed, most blessed forerunner, by thy supplications preserve those who follow thy divine , preaching, who abide in the teachings of thy divine and saving dogmas.

Theotokion: Ineffably thou didst conceive the pre-eternal Effulgence of the Father's glory, the unoriginate Word Who is known to exist from the beginning, and Who is now become thy First-born, immutably becoming a creature, O most pure one.

At Ode IX, we do not chant the Magnificat, but chant, rather, the refrains of the feast and of the forerunner:

ODE IX

Canon I of the Feast

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies on high!

Irmos: Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

Refrain: Magnify, O my soul, Him Who asked baptism of the forerunner!

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Refrain: Magnify, O my soul, Him Who came to be baptized in the Jordan!

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Refrain: Magnify, O my soul, Him to Whom the Father's voice bare witness!

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageth not."

Refrain: Magnify, O my soul, the One of the Trinity Who bowed His head and received baptism.

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smear'd lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon II of the Feast

Then, the right-hand choir chanteth the refrain of Canon II of the Feast:

Refrain: Today the Master boweth His neck beneath the hand of the forerunner.

Irmos: O most pure Bride, O blessed Mother! the wonders of thy birthgiving pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, bearing a hymn of thanksgiving unto Him as a gift.

Then, the left-hand choir chanteth the same refrain &; Irmos.

Refrain: Today John doth baptize the Master in the streams of the Jordan.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bare fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

Refrain: Today the Master burieth the sin of man in the waters.

O unoriginate King, through the communion of the Spirit dost Thou anoint and make perfect the nature of man, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Canon of the Forerunner

Irmos: We magnify thee, O blessed and most pure Theotokos, who ineffably gavest flesh from thy virginal womb to God, the Sun Who shone forth before the morning-star and hath come unto us.

Refrain for each of the troparia of this canon: Magnify, O my soul, the forerunner who is greatest among the prophets.

From the wilderness the forerunner, the voice of the Word, pointeth to Him Who hath come to us in the flesh; and he prepareth most joyfully to baptize the Preexisting One Who cleanseth our souls from sin for the sake of our faith.

Grace and the law manifestly set thee forth as the mediator between them: for thou didst seal the one and begin the other, art honored by the Word as greatest of all the prophets, and didst live beyond visible things, O most honored one.

Showing forth a life like unto that of the incorporeal ones, he dwelleth with the angelic "choirs, and rejoiceth, standing before the throne of the Master, asking remission and salvation for those who praise him.

Then the first refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies on high!

Theotokion: In His compassion the Deliverer of all becometh man and accepteth to be born in the flesh of thy virginal womb, for He loveth man with a love beyond that of men, O most blessed Theotokos.

Then, coming together, both choirs chant together the refrain of the feast, and the Irmoi of Canons I and II, after which they make a prostration.

Exapostilarion of the forerunner:

Spec. Mel.: "By the Spirit in the sanctuary ...":

Thou didst wondrously prepare the ways of the Lord; for thou wast the herald of His coming, the preacher most true and the greatest of the prophets, O blessed John. Thou didst behold the Light, fulfilling His ineffable dispensation.

Glory ..., Now & ever ..., Exapostilarion of the feast:

The Savior appeared, grace and truth, in the streams of the Jordan, and He illumined those sleeping in darkness and shadow, for He, the immutable Light, hath come and appeared.

On the Praises, 4 stichera, in Tone IV:

Christ our Savior, the Light of Light, hath shone forth upon the world, manifesting Himself as God. Let us worship Him, O ye people!

How can we who are servants honor the Master as is meet? for He hath restored us all in the waters.

Baptized in the Jordan, touched by Thy servant's hand, O our Savior, Thou didst sanctify the waters, healing the sufferings of the world. Great is the mystery of Thine epiphany! O Lord Who lovest mankind, glory be to Thee!

The true Light hath appeared and giveth enlightenment to all. Christ is baptized with us, Who is above all in purity. He draweth sanctification into the water and be cometh the cleansing of our souls, which is at once earthly and transcendeth the heavens. Salvation is accomplished through the laver, and the Spirit cometh through water. Through immersion is our ascent to God made. Wondrous are Thy works, O Lord! Glory be to Thee!

Glory ..., in Tone VI:

O Baptist, thou didst issue forth, an angel, from a barren womb, didst sojourn in the desert from thine infancy, and wast shown to be the seal of all the prophets; for Him Whom they beheld in many divers forms and proclaimed in indistinct images thou wast counted worthy to baptize in the Jordan. And thou didst hear the voice of the Father from heaven bearing witness to His Sonship, and beheldest the Spirit in the guise of a dove descending upon Him Who was baptized. O thou who art greater than all the prophets, cease thou never to pray for us who celebrate thy memory with faith.

Now & ever ..., the composition of Anatolius, in Tone II:

Today Christ hath come to be baptized in the Jordan! Today John toucheth the head of the Master! The hosts of heaven were in awe, beholding this all-glorious mystery; the sea saw and fled, the Jordan, seeing it, turned back. But we, illumined, cry out: Glory to God Who hath appeared, was seen on earth and hath illumined the world!

Great Doxology. After the Trisagion, the troparion of the forerunner, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the

streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world, and granteth us great mercy.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Litanies; dismissal; First Hour.

AT THE FIRST HOUR

The troparion of the feast; Glory ..., that of the forerunner; Now & ever ..., the Theotokion of the Hour. After the Trisagion, the Kontakion of the feast. Final dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of the feast; and 4 from Ode VI of the canon of the forerunner.

Anticipating me in thy supplications, O forerunner, save me who am drowning amid the tempest of the passions; for thou thyself wast the honored and most pure receptacle of dispassion, appointed from infancy by the Lord from on high.

With salutation the angel of God stood before the honorable Zachariah, thy priestly father, and he announced thee, the peer of the angels, who wouldst become the forerunner and friend of the Lord, O most blessed one.

Thou wast filled with the most Holy Spirit, even when thou wast borne within thy mother's womb, O most honored prophet, and with thy beautiful leaps thou didst announce the Fruit of the Virgin and worship Him.

Let us praise the godly and divinely wise forerunner of the Lord, who cut through the strange path of life which before was closed to all men, and baptized Christ in the Jordan's streams.

Thou, the voice of the Word, didst precede Him and didst shine forth like a radiant star, the Sun of righteousness illumining thee, O forerunner.

Thou didst not pay heed to earthly cares, and wast enriched with the expectations of heaven. And thou didst perfect thy life like an angel on earth, O most blessed one.

We know thee to be the seal of the prophets, the mediator between the old and new covenants, and we proclaim thee to be the Baptist and forerunner of Christ the Savior.

Theotokion: All the faithful acknowledge and believe thy conceiving to be truly ineffable and thy birthgiving to be inexpressible and unapproachable, O only Bride of God.

Troparion of the forerunner, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world, and granteth us great mercy.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Kontakion of the forerunner, in Tone VI:

Stricken with awe by Thy coming in the flesh, the Jordan turned back in fear; and John, fulfilling the prophetic ministry, shrank back With trembling. The ranks of the angels were amazed, beholding Thee baptized in the flesh in the streams, and all who were in darkness were enlightened, hymning Thee Who hast appeared and illumined all things.

At the Entrance:

O Son of God, Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

And thus do we chant until the leave-taking of the feast.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

READING FROM THE ACTS OF THE APOSTLES, § 42 [ACTS 19: 1-8]

In those days: It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them: Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Alleluia, in Tone V: A light hath dawned forth for the righteous man, and gladness for the upright of heart.

Stichos: Be glad in the Lord, O ye righteous, and give thanks for the remembrance of His holiness.

GOSPEL ACCORDING TO JOHN, §3 [1:29-34]

At that time: John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw, and bare record that this is the Son of God.

Communion Verse I: The grace of God that bringeth salvation hath appeared to all men.

Communion Verse II: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 8th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THE HOLY THEOPHANY
COMMEMORATION OF OUR VENERABLE FATHER GEORGE THE KHOZEBITE &
OF OUR VENERABLE MOTHER DOMNICA
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the venerable George, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

The assaults of evil thoughts, O blessed one, * did not shake the battlements of thy soul; * for, reflecting thy steadfast asceticism * like a mirror, * thou didst keep thyself unwounded * and utterly unharmed * by the cruel adversary, * and, crowned as a victor, * thou didst stand before the Master of all.

Exhausted by lying long in one place, * afflicted with tears, and worn out by standing in night-long vigils of prayer, * thou wast a most magnificent example for monks, * a model for all * and a crown of praise. * For thou didst master every form of the virtues * and didst show thyself to be an heir to the kingdom on high * through abstinence, O wise one.

Neither the length of the road, * nor the cruelty of thy surroundings, O venerable one, * was able to weaken the fervor of thy journey to God; * and arriving there * and making thine abode * in the places where the feet of our God once walked, * thou didst not spare thyself in any way * until thou didst attain * through abstinence and pangs * unto the heavenly Sion.

And 3 stichera of the venerable Domnica, in the same tone:

Spec. Mel.: "Thou hast given a sign ...":

Showing the desire of thy heart, * with compunction thou didst water the earth with tears, * O glorious one, * and didst wipe the footstool of Christ with thy hair; * and, mindful of Him, * and beholding Him as present, * thou didst love Him * and follow His footsteps in thought. * And thou didst enlighten thy soul * with most divine visions.

Thou didst shine forth from the western lands even unto the East, O most blessed one, * shining like a most radiant star * with the rays of thy virtuous works, O venerable one; * and thou hast illumined the thoughts of the faithful * with the splendor of thy miracles. * Wherefore, we call thee blessed and honor thy memory, * magnifying Christ Who hath glorified thee with honor.

Wounded with desire for the love of Christ, O most lauded Domnica, * thou didst follow after Him, * having spurned corruptible glory, * the pleasures of the flesh and every other delight of life. * Wherefore, Jesus, the Savior of our souls, * Who loveth mankind, * hath caused thee to dwell in a most splendid bridal chamber.

Glory ..., Now & ever ..., in Tone I:

He Who clotheth the sky with clouds is clothed today with the streams of the Jordan; He Who taketh away the sin of the world is cleansed with my cleansing. And He is borne witness to from on high by His kindred Spirit, as the only-begotten Son of the Father Most High. To Him let us cry aloud: O Christ our God Who hast appeared and saved us, glory to Thee!

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "Go ye before us, O angelic hosts ...":

O my Jesus, Who art the radiant and self-shining Light which illumineth men: baptized in the streams of the Jordan, Thou hast greatly illumined all. O Christ, Thou Light Who art consubstantial with Thy Father: all creation, illumined by Thee, crieth to Thee: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

Stichos: The sea beheld and fled, Jordan turned back.

Come ye, and let us noetic ally purify our senses, that we may partake to repletion of divine glory; and, beholding Christ baptized in the flesh and crushing the head of the deceiver, let us cry out to Him, chanting with joy: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

Stichos: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

In Thy loving-kindness, O my Jesus Who lovest mankind, in the River Jordan Thou dost give living water as drink to us who are burning with thirst. And, drinking of Thee, the light-bearing Well-spring of immortality, we chant: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

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

Seeing Thee coming to him at the River Jordan, John said: "O Christ God, wherefore hast Thou come to Thy servant? O Lord, since Thou art free of defilement, in whose name shall I baptize Thee? The Father? But Thou bearest Him within Thee. The Son? But Thou Thyself art Him incarnate. The Holy Spirit? Thou knowest how to give Him to the mouths of the faithful. O God Who hast made Thyself manifest, have mercy upon us!

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee! (Thrice)

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph was amazed ...":

Joshua, son of Nun, bringing the people and the ark of the covenant through the River Jordan, was an image of the future benefaction of God; for by his mystical crossing he spiritually representeth both the image of our transformation and a true depiction of regeneration. Christ appeared in the Jordan to sanctify the waters.

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the shepherds' pipes ...":

Christ is baptized, enlightening the world, and from on high the Father beareth witness, saying: "This is My Son, in Whom I am well pleased. Heed ye Him! This is He Who illumineth the universe with His loving-kindness, Who is baptized and saveth the human race, in that He is God!"

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 6 troparia, including its Irmos; and canons for the saints, with 4 troparia each.

ODE I

Canon of the feast, the acrostic whereof is: "Baptism is the washing away of mortals' sins", the composition of John the Monk, in Tone II:

Irmos: The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon of the Venerable George, in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall be seen, keeping splendid festival. And, rejoicing, I will hymn her wonders.

O George, entreat Jesus, the Origin of wisdom, that He grant me as grace the opening of my mouth, that, rejoicing, I may worthily hymn thy memory with divine songs, ignorant though I am.

Thou didst live on earth as one of the incorporeal ones, O glorious one, and from hence hast joined the incorporeal choirs, hymning the Incorporeal One with thrice-holy hymns and receiving His effulgence.

With thy thoughts which transcend the world thou didst spurn the world; and, having fasted in the land where Christ was raised, thou didst depart to the incorruptible world, joining the choirs of the firstborn, O wise one.

Theotokion: Opening my mouth, O pure one, I propose to hymn thee who gavest birth to the hypostatic Wisdom; but as I am impure and am unable to sing of thee, the most pure one, as is fitting, I ask thine aid.

Canon of the Venerable Domnica, the acrostic whereof is: "I now honor the goodly maiden Domnica", the composition of Joseph, in Tone II:

Irmos: Once, almighty power overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All glorious is the Lord, for gloriously hath He been glorified.

Giving wings to thy soul with divine desire, O glorious one, thou didst soar above the snares of the flesh. Wherefore, I beseech thee: by thy supplications, O most wise Domnica, deliver me who am caught in the snares of the serpent.

Rejoicing, thou didst follow after Christ, walking according to His sacred precepts, O most honored one; and, as an undefiled virgin, thou hast joined the ranks of the virgins. Wherefore, assembling with faith, we honor thee, O right glorious one.

In no wise sleeping the sleep of evil, O glorious one, with splendid acts thou didst vanquish it and hast departed to the never-waning Light, clothed in the splendors thereof; and thou dost illumine those who hymn thee.

Theotokion: O pure Mother of God, thou didst supernaturally remain incorrupt after giving birth, as thou wast before childbirth. Wherefore, desiring thee with divine spirit, the incorrupt Domnica followed in thy train, to meet thy Son, the King of all, O pure one.

ODE III

Canon of the Feast

Irmos: The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

Canon of the Venerable George

Irmos: O Theotokos, thou living and abundant fountain, spiritually establish those who hymn thee, forming themselves into a choir, and in thy divine glory vouchsafe unto them crowns of glory.

Bathing thyself with thy tears, thou didst cleanse thy flesh of the mire of the world, and thou didst drown the hordes of the demons with thy fasting as with the river's streams.

Thou didst pass through life venerably, blamelessly and righteously, O wise one; and with the pangs of abstinence thou didst inherit that life which is without pain, O divinely blessed George.

Seized by divine desire, O most blessed one, thou didst depart to the places of Sion and there didst make thine abode, even unto thy death, laying waste to thy flesh with thy pangs, O most wise one.

Theotokion: O Maiden Bride of God, who gavest birth to the Word Who washeth away the sins of the world, to the paths of repentance guide the lost one who hymneth thee.

Canon of the Venerable Domnica

Irmos: At Thy coming, O Lord, the desert, the barren Church of the nations, blossomed like a lily. Therein hath my heart been established.

Thou didst rescue the sailors who were tempest-tossed at sea, pouring forth oil and thy blessing upon the waters and transforming the storm into calm.

With a divine gesture, the radiant angel announced thee, who shinest with beams of immaterial light, to the hierarch who had arrived in the Imperial City.

Propelled by the sail of abstinence, O glorious one, thou didst reach the havens of dispassion, and thou hast become a haven for those sinking in the depths of evil.

Theotokion: Strengthen thou my weakness, O Virgin who gavest birth to the Power of the Most High, Who bestoweth existence upon all things and hath magnified the memory of Domnica.

Kontakion of the venerable George, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

Thou hast been shown to be an all-radiant beacon illumining with divine rays the faithful who cry out to thee: Pray for us to Christ the Master, Who appeared in the streams of the Jordan and hath enlightened mortals.

Sedalion of the venerable George, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Let us now hymn and magnify the glorious citizen of heaven, the intercessor for the faithful who is great in fasting; for with pure pangs and his glorious manner of life he truly strove to please Him Whose good pleasure it was to ascend the Cross.

Glory ..., Sedalion of the venerable Domnica, in Tone IV:

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

Thou didst crucify the flesh with its passions and didst give all thy love to Christ, thine incorrupt Bridegroom, O Domnica. Wherefore, thou hast received a crown and hast joined the angelic choirs, O venerable one, earnestly entreating Him in behalf of those who honor thee.

Now & ever ..., Sedalion of the feast, in the same tone:

Thou didst sanctify the streams of the Jordan and didst crush the might of sin, O Christ our God; Thou didst bow Thy head beneath the hand of the forerunner and hast saved the human race from deception. Wherefore, we entreat Thee: Save Thou our souls!

ODE IV

Canon of the Feast

Irmos: I heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended, he cried out: Thou art Christ, the Wisdom and Power of God!

"Who hath ever seen the sun cleansed, which is most bright by nature?" the herald crieth out. "Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!"

Canon of the Venerable George

Irmos: Seated in glory upon the throne of the Godhead, Jesus all-divine is come on a light cloud, and with His incorrupt right hand He hath saved those who cry: Glory to Thy power, O Christ!

Lovingly nurturing thyself with fasting as with food, O blessed one, thou didst set thy soul, which now rejoiceth, before the Creator of all Who hath called thee, who rejoiceth in the divine glory on high.

Thou didst show thyself to be a type of heaven, adorned with stars, bearing the Lord as thy sun, Who illumineth thy soul as it were the moon and showeth it to share in His glory.

The Master, descending from heaven for our sake, found Sion to be a truly divine habitation, where thou, making thine abode, hast by thy desire ascended to the Sion on high as by a ladder, having lived in the one here below.

Theotokion: He Who sitteth eternally in the bosom of the Father without being circumscribed hath now appeared, seated in thine arms, circumscribed; and He hath shown thee, who gavest birth to Him, to be Ever-Virgin after birth giving, and truly incorrupt.

Canon of the Venerable Domnica

Irmos: Thou hast come forth from the Virgin, not as a mediator or an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

Thou didst shed forth the enlightenment of healings, dispelling the gloom of the passions and the hordes of the demons; and thou hast illumined those who piously have recourse to thee, O Domnica.

Thy Bridegroom, the King of heaven, O glorious one, doth glorify thee before those who reign on earth, who marvel at thine incorrupt life and miracles.

As One Who hearkeneth to thy supplications, the Lord manifestly indicated the place wherein thou didst erect a school, O Domnica, dispelling the evil spirits.

Theotokion: By thy divine birthgiving Adam was able to shed to garments of mortality; and the only incarnate Word clad himself in the robe which thou didst weave in thy womb.

ODE V

Canon of the Feast

Irmos: Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon of the Venerable George

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who knewest not wedlock, didst have in thy womb Him Who is God over all, and Thou gavest birth to the timeless Son, granting peace to all who hymn thee.

The angels and all the concourse of the venerable were amazed, beholding thy truly unceasing pangs and thy severe manner of life; for, bearing pain as though thou wert an inanimate stone, thou didst complete the correction of the virtues.

The Great One Who filleth all things with radiance and freeth all from the darkness of the passions, illumined thy whole soul, like the most pure sun, emitting the movement of salvation.

Thou didst leave thy homeland, O wise George, loving Christ, Who made Himself a stranger among men, more than the things of this life. Wherefore, thou wast worthy of Him, vouchsafed heavenly grace.

Theotokion: Thou hast adorned the fullness of mankind, O pure one; for thou wast shown to be more spacious than the wide heavens, O Maiden who gavest birth to God the Word Who stretched out the heavens as they were a curtain and hath restored men.

Canon of the Venerable Domnica

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Having cultivated the ground, cutting the fertile furrow of thy soul with the plough of prayer, thou didst lay up thy fruit, storing it in the granaries of God, O pure one.

Illumining thy pure thought, the effulgence of the all-accomplishing Spirit showeth things remote as though they were near, and foretellet the fulfillment of things to come.

The power of the Spirit maketh thee a doer of sacred acts, anointed with the deifying oil of ministry, commanding thee to shepherd sacred souls, O divinely wise Domnica.

Theotokion: Thou gavest birth unto the holy Lord of all, Whom Domnica desired with all her soul, mastering the corrupting passions; and she hymneth thee, O Virgin Who didst bear the Lord.

ODE VI

Canon of the Feast

Irmos: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon of the Venerable George

Irmos: Prefiguring the three-day burial, the Prophet Jonah cried out, praying within the sea monster: Deliver me from corruption, O Jesus, Thou King of hosts!

With never-ending tears thou didst cry out to God, and He saved thy life, as from a cruel sea monster, bringing thee to the tranquil and ever-flowing springs of deification.

The choir of the virtues set thee up as a four-walled rampart, O blessed one, impervious to the bow-shots of the noetic foe; for, as one might, thou dost vanquish the tempter.

Like a pure lamb thou didst hasten to Khozeva, and, supporting thyself by thy deeds as with a staff, thou didst guide to Eden the Lord's sheep, which He entrusted to thee.

Theotokion: The Lord made His abode in thy womb as a man, vouchsafing incorrupt habitations unto me, a man, and overlooking mine iniquitous deeds and transgressions, O pure one.

Canon of the Venerable Domnica

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

Thou didst raise up the sacred prophecy of the godly and divinely wise Prophet Zachariah, O divinely wise Domnica, and with him thou dost dance in the holy temple.

Thou wast shown to be an abundant stream of healings, washing away the flame of the passions and pouring forth the sanctity of salvation, O all-praised virgin, namesake of the Lord.

As one goodly, comely, honorable and shining with rays of virginity, O glorious one, the Lord thy Bridegroom taketh thee to Himself.

Theotokion: For thy sake, O most holy Bride of God, the most Perfect One became a babe in my form for my sake, restoring me who have grown old through the passions.

Kontakion of the feast, in Tone IV:

Today hast Thou appeared to the world, O Lord, and Thy light hath been signed upon us who chant to Thee with understanding: Thou hast come and hast revealed Thyself, O Light unapproachable!

Ikos: As the prophet said, Christ, the great Light, hath shone forth upon Galilee of the nations, the country of Zebulon and the land of Naphthali. The Lord hath manifested Himself as a radiant beam, shining forth from Bethlehem, yet more from Mary, upon the benighted; and He, the Sun of righteousness, doth illumine the whole universe with His rays. Wherefore, come, all ye naked children of Adam, let us clothe ourselves in Him, that we may be warm; for He covereth the naked and enlighteneth the darkened. Thou hast come, Thou hast revealed Thyself, O Light unapproachable!

ODE VII

Canon of the Feast

Irmos: The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

Canon of the Venerable George

Irmos: **The divinely wise would not worship a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord God of our fathers, blessed art Thou!**

Worn out by the pangs of asceticism, thou didst not give thyself over to the thoughts of Satan; for, having acquired a mind fixed unwaveringly upon the Lord Who is able to save, thou didst cast down every assault.

By prostrations, vigils and fasting thou didst mortify all thy members on the earth; and now thou livest a life of incorruption, bereft of pain, O blessed one, praying for us who hymn thee with love.

O wise one, thou didst greatly desire to behold and worship at the sepulcher of the Ever-existing One; and while there thou didst in holy manner conceive the thought of dying, through abstinence, with Him Who in His loving-kindness allowed Himself to be slain, O venerable one.

Theotokion: **They who acknowledge thee to have given birth to the Creator have not worshiped a creation, O Maiden, but, knowing the Word, the true God Who shone forth from thee, they cry: Blessed art Thou, O Lord God of our fathers!**

Canon of the Venerable Domnica

Irmos: **The God-opposing command of the iniquitous tyrant raised up a lofty flame; but Christ spread a spiritual dew upon the godly youths: He Who is blessed and all-glorious.**

Thy mind, ever deified by gazing toward God, became godly, O divinely wise one. Wherefore, thou didst avoid the comfort of the flesh, chanting: Blessed and all-glorious art Thou!

The transcendent God, Who resteth in thee, revealeth divine mysteries to thee; for thou didst behold a holy angel, who came and sanctified the nature of water by the Spirit, O honored one.

As a temple of the divine Spirit, in the holy temple thou didst hear a voice which taught thee divine mysteries and of the departure of the emperor from the body, O honored one.

Theotokion: **T**he Lord is my strength, my song and my salvation, and He foreordained thee to be His most pure Mother and unwedded Bride. Him do thou ever beseech in behalf of thy servants, O pure one.

ODE VIII

Canon of the Feast

Irmos: **T**he Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

"Put aside all fear," the Deliverer said to the forerunner; "Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: "This One Who is baptized is my beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Canon of the Venerable George

Irmos: **T**he birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed -, and it moveth the whole world to chant unto Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Thou gavest no slumber to thine eyelids nor sleep to thine eyes, O father, until thou didst make thyself a pleasing habitation and dwelling-place for the Almighty: Him do all His works hymn and exalt supremely forever.

O blessed one, thou didst acquire as the reward of thy countless labors the paradise which the Lord hath prepared for those who desire Him with all their soul and cry out unceasingly: Hymn and exalt Him supremely forever!

The Monastery of Khozeva acquired as its rule and most excellent model thee who passed through every aspect of virtuous works, O wise George, thou boast of the venerable. Wherefore, having lived a godly life, they dance with thee for all ages.

Theotokion: In His ineffable mercy, He Who is simple in His divine essence manifested Himself through thee, O Theotokos, a truly complex, receiving flesh of thy blood. Wherefore, knowing thee to be the Theotokos, we chant hymns for all ages.

Canon of the Venerable Domnica

Irmos: God Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, ye works, and exalt Him supremely for all ages.

Adorned with the virtues and arrayed in the raiment of miracles, O Domnica, thou didst hasten to the beauteous bridal-chamber of Christ the King, hymning and exalt Him supremely forever.

Following Christ, as thy pure Shepherd, to the fold of heaven, O holy and venerable ewe-lamb, with joy thou madest thine abode where His elect sheep have their dwelling.

Learning of thy departure from thy body through the all-accomplishing action of God, with most pure soul thou didst offer joyous praise to the Cause of all, in Whose hands thou didst place thy spirit, O pure one.

Theotokion: The super-essential God, Who is supremely glorified for all ages, becometh matter through thy blood for our sake, desiring, in His mercy and loving-kindness, to restore our corrupted essence.

ODE IX

Canon of the Feast

Irmos: Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageth not."

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smearing lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon of the Venerable George

Irmos: Let every earthborn man leap up, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God; and let it cry out: Rejoice, O most blessed Theotokos, thou pure Ever-virgin.

Every pleasure of life didst thou spurn for the sake of the sweetness of heaven; for thou didst love a harsh existence more than a comfortable life, and didst strive to extinguish the furnace of the passions with thy many tears, O George, precious adornment of monastics.

Truly, O most wise one, thou dost now stand before God, to Whom thou didst before strive to unite thyself through abstinence, and in Whose manifestations thou dost now plainly delight. Wherefore, grant thou enlightenment and a share of things divine unto all who honor thee.

Delivered from the darkness of life, thou wast taken up to the never-waning Light, O glorious one, and thou standest with the heavenly ranks before the three-Sunned Light and delightest in the splendors which emanate therefrom. And thou dost illumine us who hymn thee, O blessed one.

Theotokion: Desiring to deify me wholly, God uniteth Himself wholly to thee and worketh a new miracle inconceivable to all: Thou, an incorrupt Virgin, dost give birth, and God is seen in the flesh. Honoring Him, we now call thee blessed, O Mary, as thou thyself didst foretell.

Canon of the Venerable Domnica

Irmos: God the Word, Who from God came, in His ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and was ineffably incarnate of the holy Virgin for our sake, O ye faithful, let us with oneness of mind magnify with hymns.

The most sacred choirs appeared to those who watched, beginning on the honored repose of thy divine soul, chanting with sacred hymns and guiding thee to the place of wondrous habitation, where the voice of those who keep festival is heard, O glorious one.

Appearing like an upright shoot of a divine branch, thou didst grow for us the divine grapes of compunction, which exude the wine of healings, O Domnica, making glad the souls and hearts of those who honor thee with faith.

From the bodily passions, spiritual defilements and every assault of the enemy do thou, by thy supplications, deliver us who have recourse with love to thy protection, O Domnica, and celebrate thy divine and honored feast.

O Domnica, namesake of the Lord, we all praise thee as a ray of the Sun illumining the world, an all-comely bride of Christ, a precious turtle-dove, an olive-tree, a cedar, a chosen dove.

Theotokion: **H**ave pity, have pity on me, O Lord, when Thou shalt come to sit in judgment, and condemn me not to the fire, neither with Thy wrath rebuke me; for the Virgin who gave birth to Thee entreateth Thee, O Christ, as do multitudes of angels and the ranks of the venerable.

Exapostilarion of the feast:

Spec. Mel.: "Thou hast visited us ...":

The Savior, Who is grace and truth, hath revealed Himself in the streams of the Jordan, and hath enlightened those who sleep in darkness and shadow; for He is come and hath appeared, the Light unapproachable.

Glory ..., Now & ever ..., The foregoing is repeated.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

A great and awesome mystery * is now accomplished: * for the Master of all * is baptized at the hand of His servant * for the purification of all men.

Stichos: **The sea beheld and fled, Jordan turned back.**

From on high * the Father cried aloud: * "This is my beloved Son * Who is now baptized in the flesh * in the waters of the Jordan!"

Stichos: **What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?**

The ranks of angels, * beholding the Master, * in the guise of a servant, * baptized in the waters, * were amazed and chanted.

Glory ..., Now & ever ..., in the same tone:

The waters saw Thee, O God, the waters saw Thee and were afraid; for the cherubim are unable to gaze upon Thy glory, and the seraphim cannot bear to look upon Thee; yet, standing before Thee in fear, the cherubim bear Thee up and the seraphim glorify Thy power. With them, O Compassionate One, we declare Thy praise, saying: O God Who hast revealed Thyself, have mercy upon us!

AT LITURGY

On the Beatitudes, 6 troparia, from Ode I of both canons of the feast.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan desiring to make Himself like unto them yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan Thou O King of the Sun, didst bow Thy neck before him that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement. (Twice)

O unoriginate Word, Thou hast buried man with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

Kontakion of the venerable George, in Tone IV:

Thou hast been shown to be an all-radiant beacon illumining with divine rays the faithful who cry out to thee: Pray for us to Christ the Master, Who appeared in the streams of the Jordan and hath enlightened mortals.

Kontakion of the feast, in Tone IV:

Today hast Thou appeared to the world, O Lord, and Thy light hath been signed upon us who chant to Thee with understanding: Thou hast come and hast revealed Thyself, O Light unapproachable!

THE 8th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THE HOLY THEOPHANY
COMMEMORATION OF THE HOLY HIEROMARTYR ISIDORE & THE 72 MARTYRED
WITH HIM FOR ORTHODOXY,
IN YURIEV OF ESTONIA
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 3 of the feast, in Tone VI:

Spec. Mel.: "Go ye before us, O angelic hosts ...":

O my Jesus, Who art the radiant and self-shining Light which illumineth men: baptized in the streams of the Jordan, Thou hast greatly illumined all. O Christ, Thou Light Who art consubstantial with Thy Father, all creation, illumined by Thee, crieth to Thee: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

Come ye, and let us noetic ally purify our senses, that we may partake to repletion of divine glory; and, beholding Christ baptized in the flesh and crushing the head of the deceiver, let us cry out to Him, chanting with joy: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

In Thy loving-kindness, O my Jesus Who lovest mankind, in the River Jordan Thou dost give living water as drink to us who are burning with thirst. And, drinking of Thee, the light-bearing Well-spring of immortality, we chant: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

And 5 stichera of the martyrs, in Tone VIII:

What shall we call you, O holy ones, in that ye crushed the hordes of the demons and shattered their darts with your mighty suffering at the hands of tormentors? For ye stood fearlessly for the Orthodox Faith of Christ, for which ye manfully gave your bodies over to torture, O ye holy seventy-two martyrs, with Isidore your teacher, and by your suffering, O honored ones, have gladdened the Holy Church of Christ. Heal us who are sick with sin, O godly martyrs, in that ye have boldness before the Lord, Who hath received baptism from a servant.
(Twice)

What shall we name thee, O valiant priest Isidore? For thou didst lead to Christ a regiment of martyrs, and with them hast glorified the Orthodox Faith of your fathers in the face of the vain-minded Latins, and didst cast down their strange doctrines and false persuasions by the power of Christ Who by His baptism hath crushed the heads of the serpents in the Jordan, that He might save us and wash away the multitude of our sins through the entreaties of His martyrs, in that He is compassionate and loveth mankind. (Twice)

What shall we call you, O holy and right victorious martyrs of Christ, with your sacred teacher Isidore? For, having preserved the law of the Lord inviolate, ye maintained the pious worship of Christians and put the prideful tyrants to shame through the power of Christ our Savior, Who hath been baptized in the Jordan. Him do ye beseech, O martyrs of the Lord, that we be delivered from the outer darkness and the fire of Gehenna, and that our souls be saved.

Glory ..., in Tone V:

Rejoice, O Isidore, thou priest of God, valiant minister of the mysteries of Christ, having with thee the equally zealous assembly of seventy- two martyrs, for like a star of surpassing radiance thou hast shone forth in the firmament of the Church, didst manifestly preach the consubstantial and indivisible Trinity-the Father, the Son, and the Holy Spirit Who proceedeth from the Father-before the malicious Roman bishop and many people, denouncing the Latin faith. Wherefore, your holy bodies were committed to the river's streams, O martyrs of Christ, yet were later cast up upon dry land by the providence of God; and Christ hath given rest to your spirits in the mansions of heaven. And now, O holy martyrs who died for the Orthodox Faith, entreat Christ God, that our souls be saved.

Now & ever ..., of the feast, in Tone II:

Thou didst bow Thy head before the Forerunner, and didst crush the heads of the serpents. Having come to the streams, thou didst illumine all things, that they may glorify Thee, O Savior, the Enlightener of our souls.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is

taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

READING FROM THE WISDOM OF SOLOMON

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

At Litia, the stichera of the feast;

The composition of Cosmas the Monk, in Tone IV:

He that decketh Himself with light as it were with a garment hath deigned for our sake to become like as we are; and today He is covered with the streams of the Jordan, though He hath no need to be purified by them, but that, through the cleansing He receiveth, He might Himself bestow regeneration upon us. Oh, the wonder! Without fire Christ God, the Savior of our souls, casteth anew, and without shattering He fashioneth, and He saveth them that are enlightened in Him.

Beholdng Thee, Who in the Spirit and in fire doth purge away the sin of the world, coming to Him, the Baptist cried out in awe and trembling, saying: "I dare not touch Thine all-pure head! Do Thou sanctify me by Thy divine epiphany, O Master Who alone lovest mankind!

Come ye, let us emulate the wise virgins! Come ye, let us greet the Master Who hath appeared unto us! For He hath come to John like a Bridegroom. The Jordan, seeing Thee, was afraid and halted. And John cried out: "I dare not touch the head of the Immortal One!" The Spirit descended in the form of a dove, to sanctify the water. And a voice was heard from heaven, saying: "This is my Son Who hath come into the world to save the human race!" O Lord, glory be to Thee!

Christ is baptized. He cometh up out of the waters and leadeth the world up with Himself, and He beholdeth the heavens opening, which Adam closed to himself and to those with him. And the Spirit beareth witness to His divinity, for He maketh haste to come to His like. And a voice is heard from heaven; for the Savior of our souls is borne witness to from thence.

The hand of the baptist trembled when it touched Thine all-pure head. The River Jordan turned back, not daring to minister unto Thee; for if it was in awe of Joshua son of Nun, how could it not have been stricken with awe by its own Creator? O our Savior Who alone lovest mankind, Thou hast fulfilled all Thy dispensation, that Thou mayest save the world by Thine epiphany.

Glory ..., of the martyrs, in Tone II:

Come, ye who love the martyrs, and let us noetically enjoy today the spiritual banquet which the seventy-three martyrs of the Lord have set before us. As ye dwell in spirit with the angels, O athletes of Christ, entreat ye Christ the Savior, that He grant remission of sins unto us who with faith celebrate your honored memory.

Now & ever ..., the composition of Anatolius, in Tone VIII:

Today creation is enlightened! Today all things are glad, those of heaven and those on earth! Angels and men mingle together! For where the King arriveth, there doth order prevail. Wherefore, let us all hasten to the Jordan and see how John baptizeth the sinless head which no man fashioned. And, chanting the cry of the angel, let us exclaim together: The grace of God hath appeared, saving all men, illumining and granting mercy unto the faithful!

At the Aposticha, these stichera of the martyrs, in Tone VI:

Spec. Mel.: "As one valiant among the martyrs ...":

The wrathful tyrant threatened you * with multifarious threats * that he would give your bodies * over to grievous tortures, * O godly minded martyrs; * yet ye did not fall away from the Orthodox Faith of Christ, * but endured suffering in prison, * and received a bitter death * in the expectation of future reward and immortal glory.

Stichos: The righteous cried, and the Lord heard them.

Let the wondrous and divine, * the all-wise passion-bearers be honored * with sacred hymns, * for, in preaching Orthodoxy * before the enemy * in sacred manner, * they extinguished ungodly falsehood * by their sufferings, * and have received that glory which fadeth not away.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Ye put to shame * the lawless tyrant * who iniquitously commanded you * to confess an erroneous faith, * O blessed and wise martyrs * of great renown; * and, suffering patiently, * ye wove wreaths of victory, * praying for the world.

Glory ..., in Tone IV:

Breathing forth unrequited love for Christ, ye refused to reject Orthodoxy, O holy seventy two martyrs with your teacher, the sacred Isidore, and ye endured divers insults and ill treatment; yet, strengthened by Christ, ye set at nought the audacity of the torturers, O holy ones, and, holding to the Faith of Christ without wavering, ye have been translated to the heavens, to the Creator of all, for Whom ye suffered. Wherefore, as ye have boldness before Him, ask ye that He grant peace and great mercy to our souls.

Now & ever ..., of the feast, the composition of Theophanes, in Tone VI:

Beholding the Sun Who shone forth from the Virgin asking for baptism in the Jordan, the radiant luminary who shone forth from the barren woman cried out to Him with fear and joy: "Do Thou sanctify me by Thy divine epiphany, O Master!"

Troparion of the martyrs, in Tone II:

O blessed passion-bearers of the word, ye preached the Orthodox Faith of Christ with boldness, and at the tribunal denounced the false doctrines of the enemy; wherefore, ye were cast into the depths of the river, O holy ones, yet your souls have made their abode in the mansions of heaven, where, standing with the saints before the throne of God, the King of all, ye pray to Him for all Orthodox people who cherish your struggles with honor.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

On "God is the Lord ...", the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee! (Twice)

Glory ..., that of the martyrs, in Tone II:

O blessed passion-bearers of the word, ye preached the Orthodox Faith of Christ with boldness, and at the tribunal denounced the false doctrines of the enemy; wherefore, ye were cast into the depths of the river, O holy ones, yet your souls have made their abode in the mansions of heaven, where, standing with the saints before the throne of God, the King of all, ye pray to Him for all Orthodox people who cherish your struggles with honor.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion of the martyrs, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Like great stars do ye ever illumine the honored firmament of the Church and shed light upon the faithful, O divine martyrs, ye warriors of Christ.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Joshua, son of Nun, bringing the people and the ark of the covenant through the River Jordan, was an image of the future benefaction of God; for by his mystical crossing he spiritually representeth both the image of our transformation and a true depiction of regeneration. Christ appeared in the Jordan to sanctify the waters.

After the second chanting of the Psalter, this Sedalion of the martyrs, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Having passed through torments with manly resolve, O wondrous passion-bearers, ye also passed through the depths of the river and attained unto the broad expanse of salvation, receiving the kingdom of heaven as your inheritance, wherein do ye make divine supplication for us, O right victorious martyrs

Glory ..., Now & ever ..., Sedalion of the feast, in Tone VIII:

Spec. Mel.: "Of the shepherds pipes ...":

Christ is baptized, enlightening the world, and from on high the Father beareth witness, saying: "This is My Son, in Whom I am well pleased. Heed ye Him! This is He Who illumineth the universe with His loving-kindness, Who is baptized and saveth the human race, in that He is God!"

Polyeleos, and this magnification: We magnify you, O holy martyrs, and we reverence your honored sufferings, which ye endured for Christ.

Selected Psalm verses:

A: Our God is our refuge and strength.

B: A helper in afflictions which mightily befall us.

Glory ..., Now & ever ...Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion of the martyrs, in Tone VIII:

Bound and imprisoned by the enemy, ye remained invincible, preserved by faith; and when ye were released from your bodies, O holy ones, ye were manifestly clothed in divine desire. Wherefore, ye have shone forth like beacons in the world, illumining the faithful with the grace of the Spirit. O passion-bearing martyrs, entreat Christ God, that He grant forgiveness of offenses unto those who with love honor your holy memory.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Joseph marveled ..."-

Come, O ye faithful, let us behold where Christ was baptized, that we may follow Him to the River Jordan, to the voice of one crying in the wilderness, and there may see the Creator of Adam touched by the hand of His servant, in His ineffable loving-kindness; and may cry aloud to Him: Thou hast come and revealed Thyself, to sanctify the waters in the Jordan!

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: The righteous cried, and the Lord heard them.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §36 [10:16-22]

The Lord said to His disciples: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

After Psalm 50, this sticheron, in Tone II:

Come, O ye who love the feasts of the Church; let us rejoice in the Lord at the memorial of the passion-bearers! Come, let us manifestly chant, praising the athletes of Christ who rejected false reasonings and malicious falsehood and fearlessly professed the Orthodox Faith of Christ in the midst of the tribunal! Wherefore, O most blessed and long-suffering ones, pray ye unceasingly in behalf of our souls.

Canon of the feast, with 6 troparia, including the Irmos; and that of the martyrs, with 8 troparia.

ODE I

Canon of the feast, the acrostic whereof is "Baptism is the washing away of mortals' sins", the composition of John the Monk, in Tone II:

Irmos: The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon of the Martyrs, in Tone I:

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Ye have inherited the life which is devoid of grief, O ye seventy-three holy martyrs. As ye are ever full of spiritual joy, drive all grief from my soul, I pray, that, rejoicing, I may glorify your sacred suffering.

Ye were newly revealed stars, O martyrs of Christ, led by the right glorious and sacred Isidore who was mighty in teaching and endurance; wherefore, we entreat you: Drive from our hearts the darkness of sin, O right victorious martyrs of Christ.

Set afire by the divine embers of the Holy Spirit, O holy athletes, with valiant suffering ye shone forth, and shattered all the arrows of the ancient serpent, the deceitful adversary.

Triadicon: O consubstantial Trinity-Father, Word and Holy Spirit-we glorify Thee with faith as the Creator of all, and piously cry out to Thee: O Holy Trinity our God, save us through the supplications of Thine athletes.

Theotokion: Thou art the portal of divine glory, O all-pure Lady. Open unto me the gates of repentance, O Mistress, and rescue my lowly soul from the gates of Hades, I pray, that I may glorify thee, my fervent helper, as is meet.

ODE III

Canon of the Feast

Irmos: The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

Canon of the Martyrs

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

The lying enemy stirred up all manner of malice in his battle against the saints, yet was he vanquished by them, beholding them to be unconquered: for the power of God helped them. Wherefore, the divinely blessed ones have been shown to be receptacles of divine radiance.

The evil-minded Roman bishop desired that ye cast off the Orthodox Faith, O saints, and espouse his false ideas and unleavened liturgy; but as valiant warriors ye withstood him, O holy ones, and achieved victory over him by the power of Christ.

Triadicon: The Father is light; the Son is light; and the Holy Comforter is light: for the Trinity, shining forth as from a single Sun, doth divinely illumine and preserve our souls, through the entreaties of the holy martyrs.

Theotokion: O all-pure Virgin Mother who gavest flesh to God, accept thou the voices of those who ever cry unto thee, and deliver us from the divers temptations of the enemy.

Kontakion of the feast, in Tone IV:

Today hast Thou appeared to the world, O Lord, and Thy light hath been signed upon us who chant to Thee with understanding: Thou hast come and hast revealed Thyself, O Light unapproachable!

Ikos: **A**s the prophet said, Christ, the great Light, hath shone forth upon Galilee of the nations, the country of Zebulon and the land of Naphthali. The Lord hath manifested Himself as a radiant beam, shining forth from Bethlehem, yet more from Mary, upon the benighted; and He, the Sun of righteousness, doth illumine the whole universe with His rays. Wherefore, come, all ye naked children of Adam, let us clothe ourselves in Him, that we may be warm; for He covereth the naked and enlighteneth the darkened. Thou hast come, Thou hast revealed Thyself, O Light unapproachable!

Sedalion of the martyrs, in Tone V:

Like the stars doth the memory shine forth today of Thy seventy-two passion-bearers, together with their priestly leader Isidore, who have shone forth and, with the help of God, have taken the gloom of error away from the faithful, in that they have boldness before the Lord, before Whom they stand, praying for all of us who with faith honor their precious sufferings.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Thou didst sanctify the streams of the Jordan and didst crush the might of sin, O Christ our God; Thou didst bow Thy head beneath the hand of the forerunner and hast saved the human race from deception. Wherefore, we entreat Thee: Save Thou our souls!

ODE IV

Canon of the Feast

Irmos: **I** heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended, he cried out: Thou art Christ, the Wisdom and Power of God!

"Who hath ever seen the sun cleansed, which is most bright by nature?" the herald crieth out. "Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? for Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers; for Thou art Christ, the Wisdom and Power of God!"

Canon of the Martyrs

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

O ye seventy-two holy athletes, and thou, O Isidore, teacher of the true Faith of Christ, who art like a pure dove: the most wicked one was not able to move you from your godly stance, but rather the evil one himself did fall.

O glorious passion-bearers, and thou, O blessed and valiant athlete Isidore, who led a choir of martyrs to the Lord, ye considered all the beauties of the world but dung, that ye might acquire Christ our God, our true beauty, our riches which cannot be taken away.

Triadicon: O ye people, ever offering worship with faith, let us piously glorify the Trinity of Persons, the Unity in image, the true God, Whom the ranks of angels and archangels hymn as the Master of creation.

Theotokion: The Lord hath become incarnate of thy pure blood, granting repentance by thy goodly mediation to those who honor thee, O most hymned one, in that He is compassionate and alone loveth mankind.

ODE V

Canon of the Feast

Irmos: Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon of the Martyrs

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross, with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

Cast into the water for the sake of Christ the King, the Life of all, the seventy-three saints were filled with spiritual waters, and at the behest of God their precious bodies were borne up upon dry land; and by the power of God they have dried up the turbulent torrents of deception, and have given drink to the hearts of the faithful.

Moved by great zeal, O divine martyrs, and strengthened by Christ, ye put the enemies of the Orthodox Faith to shame and trampled the false doctrines and laws of the Latins underfoot, O holy ones, regarding them as but nought. Through the entreaties of the martyrs, O Word of God, deliver from great tortures us who bless their holy torments with all our soul.

Triadicon: Glorifying the one all-unoriginate and everlasting Godhead, we worship God in three Persons, indivisible in essence and equal in glory, as the divine martyrs preached.

Theotokion: O Virgin who art blessed among women, grant thy mercies to thy people, through the supplications of the passion-bearers of Christ, for thou hast been shown to be the Mother of the Merciful One.

ODE VI

Canon of the Feast

Irmos: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon of the Martyrs

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

"What to us are the many words thou utterest, O bishop and champion of an erroneous faith? What to us are the promises thou makest?" the sacred Isidore and his companions said to the tyrant; "All these things are to us more bitter than gall! Yet do as thou desirest, O vain-minded one!"

The Holy Spirit strengthened you, O honorable passion-bearers of Christ, richly made His abode within you, and granted you endurance against the cruel-hearted enemies; and by His power ye endured many tortures and torments at the hands of those who were not Orthodox, O holy ones. Wherefore, ye have been crowned by the rich right hand of Christ, for Whom ye suffered.

Triadicon: O Father, the Son and the Holy Spirit, Unity in three Hypostases and indivisible Trinity: have mercy upon those who worship Thy divine might.

Theotokion: The mouth of the orator cannot describe thy mystery, O Maiden; for thou gayest birth to the Ineffable One, and bearest on thine arm Him Who sustaineth all things.

Kontakion of the martyrs, in Tone IV:

With hymns let us honor the choir of the martyrs of Christ who suffered mightily for the sake of the true Christian Faith and utterly cast down the pride of the enemy. For, illumined by the grace of the uncreated Trinity, O glorious ones who suffered with hieromartyr Isidore, ye shine forth like stars amid the whole world. Pray ye now unceasingly to Christ, and defend us from invasion by enemy nations, O ye tireless advocates for our souls.

Ikos: The all-wise Creator, the Master and Lord of the noetic vineyard, as He saith with His all-holy mouth in the parable of the vineyard, giveth rich recompense to those who labor until the eleventh hour. And now, revealing that which was hidden in the parable, He hath shown forth hieromartyr Isidore and the company of seventy-two athletes with him, to be splendid martyrs and most excellent warriors. For, having trampled the traditions and laws of the Latins underfoot, O valiant ones, and by your mighty opposition and endurance cast into confusion those who hate the Orthodox Faith, ye became like unto the ancient martyrs, O holy ones. Wherefore, Christ hath crowned thee With never-fading wreaths in the mansions of heaven, where the choirs of the martyrs rejoice. Defend us against the invasion of enemy nations, O ye tireless advocates for our souls.

ODE VII

Canon of the Feast

Irmos: The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

Canon of the Martyrs

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

The true martyrs, the seventy-three athletes of Christ our true God, cried out to their tormentors: "For the Orthodox Faith of Christ we are ready gladly to bear beatings, fire and any other tortures!" And they joyously chanted: "If God is with us, no one can be against us! Blessed is the God of our fathers!"

The murderous people, gnashing their teeth and falling like wild beasts upon those celebrating Holy Theophany, threw them into prison and later cast them to the waters; but the martyrs chanted with joy: "Blessed is the God of our fathers!"

Triadicon: Let us glorify the indivisible Trinity, let us hymn the one Godhead, the Father, the Word and the most Holy Spirit!

Theotokion: Blessed art Thou, O God, Who madest Thine abode within the Virgin's womb and path saved man. All-hymned and supremely exalted art Thou forever!

ODE VIII

Canon of the Feast

Irmos: The Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

"Put aside all fear," the Deliverer said to the forerunner; "Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: "This One Who is baptized is my beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Canon of the Martyrs

Irmos: **The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!**

Boasting in the wounds of Christ, thou didst hasten to the everlasting mansions, O hieromartyr Isidore, together with the assembly of those martyred with thee; and, arrayed in whitened vesture, ye stand in splendor before the King of hosts, crying out with the martyrs: Bless the Lord, all ye works of the Lord!

O ye seventy-three martyrs and athletes of Christ, with the help of God ye trampled the flame of the malice of the enemy underfoot, put the inhuman tyrants to shame, and, as ones invincible, have been crowned by Christ with unfading wreaths, chanting: Bless the Lord, all ye works of the Lord!

Like thirsty land, O blessed martyrs, did ye imbibe the teaching which flowed from the mellifluous tongue of the sacred Isidore, and ye stored it up in your souls as something of divine sweetness; and by him ye were offered to Christ, the Judge of the contest, as grain in measure a hundredfold, chanting: Bless the Lord, all ye works of the Lord!

Triadicon: **L**et the Thrice-holy One be hymned: the Father, the Son and the Holy Spirit, the indivisible Unity, the one Godhead Who holdeth all creation in His palm for all ages and regardeth with His rich mercy us who chant: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Feast

Irmos: **Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.**

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageth not."

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smear'd lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon of the Martyrs

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Surrendering your bodies to wounding and bitter imprisonment for the sake of the Lord and King Most High, ye preserved your souls intact, O ye seventy-three blessed athletes of the Lord, and have been vouchsafed to receive a share of divine glory, O most honored martyrs.

With the all-radiant and sacred Isidore, O blessed ones, ye have been shown on earth to be stars of Christ, the never-waning Light; and ye illumine the souls of all those who call upon you with faith and honor your holy memory.

Honoring your radiant and honored memory and rejoicing in spirit, we pray: O blessed Isidore, valiant teacher, and ye martyrs who suffered with him, ye invincible martyrs of Christ: preserve all Orthodox people unharmed.

Triadicon: Let us glorify the Essence in three Hypostases, the indivisible Glory Who is unceasingly hymned in heaven and on earth in one Godhead, the inseparable Trinity, piously worshipping the Father, the Son and the Spirit, that we may be delivered from fiery torment through the intercession of the passion-bearers who preached the Holy Trinity.

Theotokion: Come ye faithful, and with love let us all unceasingly praise the blessed Mary, the Lady Mother of God and Virgin, through whom we have found everlasting joy.

Exapostilarion: Spec. Mel.: "Having fallen asleep in the flesh ..."-

Standing with the choirs of the martyrs before Christ, the never-waning Light, O ye seventy-three blessed and holy passion-beaters of the Lord, by your supplications save us who hymn you.

Glory ..., Now & ever ..., Exapostilarion of the feast:

Spec. Mel.: "Thou hast visited us ...":

The Savior, Who is grace and truth, hath revealed Himself in the streams of the Jordan, and hath enlightened those who sleep in darkness and shadow; for He is come and hath appeared, the Light unapproachable.

On the Praises, 6 stichera: 3 of the feast, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

A great and awesome mystery * is now accomplished: * for the Master of all * is baptized at the hand of His servant * for the purification of all men.

From on high * the Father cried aloud: * "This is my beloved Son * Who is now baptized in the flesh * in the waters of the Jordan!"

The ranks of angels, * beholding the Master, * in the guise of a servant, * baptized in the waters, * were amazed and chanted.

And 3 stichera of the martyrs, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-praised martyrs of Christ, * ye treated as of no account * the raging of the persecutors and violent death, * and, disposing yourselves right boldly, * ye arrayed yourselves for battle * with the glory of victory, * and have been reckoned with all the righteous, * with whom, ever offering praise, * we call you blessed.

O all-blessed martyrs of Christ, * ye gave yourselves over * to drowning in the waters, * have hallowed the earth with your bodies, * and have illumined the air * by your ascent to the heavens; * and ye now dwell in the heavens, amid the never-waning light, * ever praying for us, * O ye who behold God.

O invincible martyrs of Christ, * by the dew of divine grace * ye passed unharmed * through the torture of burning, * and have been counted worthy to live beside still waters, * receiving crowns of victory. * Wherefore, rejoicing today, * we celebrate your holy memory, * glorifying Christ.

Glory ..., in Tone VIII:

Having enrolled as soldiers of Christ, ye forsook all the beautiful things of the earth, and, taking the Cross upon your shoulders, ye followed after Him through all manner of torments, and would not deny Him before the tyrants. The angels have crowned your heads with wreaths of victory, O ye who were bold of soul, and ye have endured with splendor into the bridal-chamber of heaven. Wherefore, as ye have boldness before the Savior of all, pray ye for our souls.

Now & ever ..., of the feast, in Tone II:

The waters saw Thee, O God, the waters saw Thee and were afraid; for the cherubim are unable to gaze upon Thy glory and the seraphim cannot bear to look upon Thee; yet, standing before Thee in fear, the cherubim bear Thee up and the seraphim glorify Thy power. With them, O Compassionate One, we declare Thy praise, saying: O God Who hast revealed Thyself, have mercy upon us!

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode I of Canon I of the feast, and 4 from Ode VI of the canon of the martyrs.

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

What to us are the many words thou utterest, O bishop and champion of an erroneous faith? What to us are the promises thou makest?" the sacred Isidore and his companions said to the tyrant; "All these things are to us more bitter than gall! Yet do as thou desirest, O vain-minded one!"

The Holy Spirit strengthened you, O honorable passion-bearers of Christ, richly made His abode within you, and granted you endurance against the cruel-hearted enemies; and by His power ye endured many tortures and torments at the hands of those who were not Orthodox, O holy ones. Wherefore, ye have been crowned by the rich right hand of Christ, for Whom ye suffered.

Triadicon: **O** Father, the Son and the Holy Spirit, Unity in three Hypostases and indivisible Trinity: have mercy upon those who worship Thy divine might.

Theotokion: **T**he mouth of the orator cannot describe thy mystery, O Maiden; for thou gayest birth to the Ineffable One, and bearest on thine arm Him Who sustaineth all things.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion of the martyrs, in Tone II:

O blessed passion-bearers of the word, ye preached the Orthodox Faith of Christ with boldness, and at the tribunal denounced the false doctrines of the enemy; wherefore, ye were cast into the depths of the river, O holy ones, yet your souls have made their abode in the mansions of heaven, where, standing with the saints before the throne of God, the King of all, ye pray to Him for all Orthodox people who cherish your struggles with honor.

Kontakion of the feast, in Tone IV:

Today hast Thou appeared to the world, O Lord, and Thy light hath been signed upon us who chant to Thee with understanding: Thou hast come and hast revealed Thyself, O Light unapproachable!

Kontakion of the martyrs, in Tone IV:

With hymns let us honor the choir of the martyrs of Christ who suffered mightily for the sake of the true Christian Faith and utterly cast down the pride of the enemy. For, illumined by the grace of the uncreated Trinity, O glorious ones who suffered with hieromartyr Isidore, ye shine forth like stars amid the whole world. Pray ye now unceasingly to Christ, and defend us from invasion by enemy nations, O ye tireless advocates for our souls.

Prokimenon of the feast, in Tone IV: Blessed is He Who cometh in the name of the Lord. God is the Lord, and hath appeared unto us.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

And the Prokimenon of the martyrs, in the same tone: The righteous cried, and the Lord heard them.

EPISTLE TO THE EPHESIANS, §233 [6: 10-17]

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia of the feast, in Tone IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Stichos: The voice of the Lord is upon the waters; the God of glory hath thundered, the Lord is upon the many waters.

And the Alleluia of the martyrs, in the same tone: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, §106 [LK. 21 :12-19]

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

Communion Verse of the feast: The grace of God that bringeth salvation hath appeared to all men.

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

THE 9th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THE HOLY THEOPHANY OF OUR LORD
COMMEMORATION OF THE HOLY MARTYR POLYEUCTUS OF MELITENE IN
ARMENIA
AT VESPERS

At "Lord, I have cried ...," six stichera: three for the afterfeast, in Tone VIII:

Spec. Mel.: "O Lord, even though Thou didst stand before the tribunal ...":

○ Lord, * even though thou didst stand before John * as a man, in the Jordan, * yet, seated with the Father, * Thou didst not depart from Thy throne. * And, baptized for our sake, * Thou didst free the world * from bondage to the alien one, * in that Thou art compassionate and lovest mankind.

○ Lord, * even though Thou didst surround Thyself * as a man with the Jordan's waters, * yet from on high wast Thou confirmed by the descent of the Spirit, * and the voice of the Father bare witness to Thee as His Son. * But do Thou appear * and grant incorruption * unto our souls.

○ immutable Lord, * Who before the ages * wast begotten of the Father, * Thou didst come in the latter days * and didst assume the guise of a servant, * and as Creator * didst renew Thine image; * for, having been baptized, * Thou hast bestowed incorruption upon our souls.

And three stichera for the martyr, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

As Christ led David up out of the pit of the passions, * so did He raise thee up, O martyr, * from the miry clay of the deception of idolatry; * for He mystically set thy feet * upon the rock of His knowledge. * Him do thou beseech, that we be saved.

Neither the desire of thy spouse, * nor the love of thy children, nor thy dignity, * nor yet thy wealth in possessions and estates, * caused the strength of thy soul to waver * from the true faith in Christ, * O most blessed Polyeuctus.

Even before the grace * of thy suffering, O martyr, * thou wast truly adorned with the works of righteousness. * Wherefore, in accordance therewith, thou wast counted worthy to be a faithful witness of Christ, * being piously baptized in thine own blood * into His death

Glory ..., in Tone I, the composition of Byzantius:

The hosts of the angels today join chorus to commemorate the, martyr Polyeuctus, and the race of man doth faithfully hold festival, and joyously crieth out: Rejoice, O most laudable one, who hast triumphed over the subtle snares of Belial, and hast been crowned by Christ with the wreath of victory! Rejoice, warrior of our great King and Savior, who destroyed the temples of the idols! Rejoice, adornment of martyrs! Pray thou that they that faithfully keep thine ever-honorable memory be delivered from every threat.

Now and ever ..., in Tone II:

Today the Creator of heaven and earth approacheth the Jordan in the flesh; the Sinless One asketh baptism, that He may cleanse the world of the falsehood of the enemy. And the Master of all is baptized by a servant, and through water granteth cleansing unto the human race. To Him let us cry out: O our God Who hast appeared, glory be to Thee!

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "On the third day ...":

Before all Thou didst stand in the waters, O Unapproachable One, and Thou didst bow Thy head before the Baptist. And sanctifying the world, Thou didst deliver it from slavery by Thy baptism, O Sinless One.

Stichos: The sea saw that and fled, Jordan was driven back.

From on high, of old, the Father and the Spirit bare witness to the beloved Son, O Christ. Thus the mystery of the Trinity became known when Thou wast baptized in the Jordan.

Stichos: What aileth thee, O thou sea, that thou fleddest? and thou Jordan, that thou wast driven back?

As God, O Savior, all the waters of the Jordan and the nature of water didst Thou sanctify. Wherefore, the human race doth glorify and hymn Thine appearance.

Glory ..., Now and ever ..., in Tone IV, the composition of Cosmas the Monk:

He that decketh Himself with light as it were with a garment hath deigned for our sake to become like as we are; and today He is covered with the streams of the Jordan, though He hath no need to be purified by them, but that, through the cleansing He receiveth, He might Himself bestow regeneration upon us. Oh, the wonder! Without fire Christ God, the Savior of our souls, casteth anew, and without shattering He fashioneth, and He saveth them that are enlightened in Him.

Troparion, in Tone IV:

Thy martyr Polyeuctus, O Lord, hath in his sufferings received an imperishable crown from Thee, our God; for, possessed of Thy, might, he set at naught the tyrants, and crushed the feeble audacity of the demons. Through his prayers do Thou save our souls.

Glory ..., Now and ever ..., the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Moved by Thy compassion, O God, in the lovingkindness of Thy mercy Thou didst seek out that which was lost and had perished, O Lover of mankind. Wherefore, Thou hast come to the Jordan, giving utterance unto the mystery of the Holy Trinity. And, chanting hymns with faith, we cry out: Thou hast come, Thou hast appeared, O Light unapproachable!

Glory ..., Now and ever ..., and the above is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the shepherds' pipes ...":

The Master of all hath mystically appeared to us in the streams of the Jordan to cleanse us of every sin, in that He is merciful and all-good. Let all creation then leap for joy, for Christ the Lord is baptized, Who as God hath been well pleased to save the human race!

Canon of the feast, with eight troparia, including the Irmos; and that of the martyr, with four troparia:

ODE I

Canon of the Feast (originally written in iambic verse), in Tone II:

Irmos: Israel traversed the stormy depths of the sea, which had straightway become as dry land; but the dark waters covered all the chief captains of Egypt together in a watery grave, through the mighty power of the right hand of the Master.

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan, Thou, O King of the Sun, didst bow Thy neck before him, that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement.

Onoriginate Word, Thou hast buried man with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

Canon of the Martyr, the acrostic whereof is: "Bestow upon me the grace of prayer, O martyr," the composition of Theophanes, in Tone VIII:

Irmos: That which had been hewn down cut through the undivided, and the sun saw land which it had not seen; the water engulfed the cruel enemy, and Israel traversed the impassible, and chanted the hymn: Let us sing unto the Lord, for gloriously is He glorified!

Satisfied with much desired food, full of blessed radiance, and accounted worthy to join in the angelic chorus, O glorious Polyeuctus, save them that praise thy feast and chant unto the Lord: For gloriously is He glorified!

Thy radiant and right renowned feast hath shown forth, full of light most divine, illumining them that with faith splendidly hymn thee,

O most blessed Polyeuctus, valiant warrior of Christ, chanting unto the Lord: For gloriously is He glorified!

Strengthened by the might of the Spirit and invested with divine power, O blessed one, without hesitation thou didst go forth to contend with the prideful one; and, having mightily cast him down, thou didst cry aloud with zeal: Let us chant unto the Lord, for gloriously is He glorified!

Theotokion: O all-immaculate and most pure Virgin Theotokos, while manifestly remaining a virgin, thou didst yet give birth unto the Incarnate One Who before had been incorporeal, Who in the richness of His compassion impoverished Himself for our sake, and hath saved them that cry to Him: Gloriously is He glorified!

ODE III

Canon of the Feast

Irmos: From the ancient snares have we all been set loose, and the teeth of the lions have been broken in their mouths. Let us then rejoice with great joy and open wide our mouths, weaving with words a sweet hymn to the Word, which delighteth to bestow gifts upon us.

He who once assumed the form of a malignant serpent and planted death in the garden of creation, is now cast into darkness by Christ's coming in the flesh; and by assailing the Master, the Dawn which hath shone forth upon us, he crusheth his own hateful head.

The Master draweth to Himself the divinely fashioned nature of man, which had been overcome by the tyranny of greed; and He restoreth mortal men, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Canon of the Martyr

Irmos: Thou art the confirmation of them that have recourse to Thee, O Lord; Thou art the Light of them that are in darkness, and my spirit doth hymn Thee.

Thou didst exchange philosophy for piety, having been accounted worthy of the divine vision of the Savior from on high, O Polyeuctus.

Desiring victory, O glorious one, thou didst spit upon all the things of this earth, and hast been vouchsafed heavenly delight.

Desiring the glory which passeth understanding, thou didst run with endurance and didst set at naught the ignominy of idolatry.

Theotokion: Direct my steps, O Mistress, that I may go to thy Son with a praiseworthy life.

Kontakion of the Martyr, in Tone I:

Spec. Mel.: "Thou hast appeared today ...":

When the Savior bowed His head in the Jordan, the head of the serpent was crushed; and the decapitated head of Polyeuctus hath put the deceiver to shame.

Ikos: In the river Jordan the Creator of all, bowing His head, receiveth baptism; and, having invisibly crushed the serpents' heads, He bestowed upon mankind power against the exceeding crafty one, who of old in paradise ensnared Adam with the fruit of the tree and brought upon him death without hope. Wherefore, the athlete Polyeuctus, in no wise yielding to the flatteries of his wife, suffered steadfastly, and, stretching forth his head, he put the deceiver to shame when it was cut off.

Sedalion, in Tone V: Spec. Mel.: "The Word co-unoriginate ...":

As a valiant warrior of Christ, the God of all, strengthened by His grace, thou wast turned wholly to His love, O wise one, through the faithful warrior Nearchus, who was with thee. Wherefore, having suffered lawfully, thou hast been crowned by the Lord, as is meet, O martyr Polyeuctus.

Glory ..., Now and ever ..., the Sedalion of the Feast, in the same tone:

Thou hast wrapped Thyself in the streams of the Jordan, O Thou Who dost most gloriously clothe Thyself in light, and Thou hast restored therein the nature of Adam, which had been corrupted by evil disobedience, O Word of God. Wherefore, we all praise and glorify Thy holy Epiphany.

ODE IV

Canon of the Feast

Irmos: Purified by the fire of a mystical vision, the prophet praiseth the restoration of mortal man; and, filled with the inspiration of the Spirit, he lifteth up his voice to reveal the incarnation of the ineffable Word, Who hath broken the dominion of the mighty.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bare witness of him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

Canon of the Martyr

Irmos: Thou art my strength, O word; Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the prophet Habbakuk I cry unto Thee: Glory to Thy power, O Lover of mankind!

In thy pious confession, O most excellent one, thou didst bring thyself to the Master, lovingly accepting to become a sacrifice for Him, and being freed of every vice, O glorious one. Hence, thou criest to the Savior: Glory to Thy power, O Lover of mankind!

In the sweetness of piety didst thou take delight, and thou didst take wing with divine love. Wounded with pure and radiant desire, and aflame with the love of the kingdom on high, thou dost chant unto the Master: Glory to Thy power, O Lover of mankind!

Captivated by the supernatural unity of mind shown forth by Nearchus, and catechized in the godly faith in the Trinity by his words, O divinely wise martyr Polyeuctus, thou wast truly accounted worthy of the greatly desired and lovely splendors of the martyrs.

Having enrolled in the army of the martyrs, thou didst receive the indestructible kingdom; and, newly slain, thou didst enter therein, still dripping with thy blood. And thou wast taken into the immutable joy and unwaning light, receiving great glories.

Theotokion: The Heavenly One, having likened Himself to them that are on earth, hath made them heavenly; and having suffered through His nature which is subject to human passions, He hath given us to partake of divine dispassion. Wherefore, knowing her who gaveth birth unto Him to be a maiden who kneweth not wedlock, we glorify her as the Theotokos.

ODE V

Canon of the Feast

Irmos: Washed clean of the poison of the dark and vile enemy by the cleansing of the Spirit, we have set out upon the new path which leadeth to joy inaccessible, which only they attain whom God hath reconciled with Himself.

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam's sinful inclination.

With piety let us eagerly make haste to the most pure wellsprings of the stream of salvation, and, gazing upon the Word Who is come forth from the incorrupt Virgin, let us drink the pure water which quenqueth our holy thirst, gently healing the infirmity of the world.

Canon of the Martyr

Irmos: Wherefore hast Thou thrust me from Thy countenance, O never-waning Light? And why hath an alien darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray thee.

That thou mightest receive ever-existing delight, O most blessed one, thou didst disdain the beautiful things of this life, the character of nature, sweetness, glory and life itself; and thou didst not lose hope.

Initiated into the divine mysteries of the image of God, by thy firmness of mind thou wast set apart for perfect struggles; and shown to be the victor, thou wast accounted worthy of imperishable crowns, O Polyeuctus.

Burning with zeal for piety and filled with divinely inspired ardor, O all-glorious one, thou didst piously reject most godless honor, being possessed of the wisdom which by its nature is inimical to evil; and thou didst set at naught the vain gods of the heathen.

Theotokion: Obedient to the words of thy mouth, O all-pure one, we call thee blessed, for, truly accomplishing mighty works with thee, the Lord hath magnified thee, and He hath shown thee to be the true Mother of God, having been born of thy womb.

ODE VI

Canon of the Feast

Irmos: With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as myself, hath come forth from the human race. He is My living Word, Who by My providence is become a man.

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the all-pure Word, descending in ineffable manner in the form of a dove; and he commanded the multitudes to hasten to the Master.

Canon of the Martyr

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save me, O my Guide.

Manifestly having displayed angelic zeal, O right wondrous martyr, thou hast been accounted worthy to enter the ranks of the angels. With them, therefore earnestly pray, O blessed one, that they that hymn thee be delivered from temptations.

When thy head was severed by the sword, O much suffering athlete, thou didst lovingly sleep the needful sleep. And now, abiding with the martyrs in the heavens, thou hast inherited an incorrupt estate.

Thou wast like unto the Savior, Who for our sake submitted to suffering on the Cross, and didst share in His suffering; and now, O blessed one, thou reignest with Him, as He promised, for time without end.

Theotokion: As thou hast lovingkindness, having given birth unto the Word Who loveth mankind, save us from cruel and violent circumstances; for thee alone have we, the faithful, acquired as an invincible intercessor, O most pure Mistress.

Kontakion of the Feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us that hymn Thee with understanding; Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: Upon Galilee of the Gentiles, upon the land of Zebulon, and the land of Naphtali, as the prophet said, a great Light hath shone, even Christ. A radiant brightness hath dawned upon them that sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole universe. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He that covereth the naked, and enlighteneth them that are in darkness, hath come. He hath appeared, the Light unapproachable.

ODE VII

Canon of the Feast

Irmos: He Who cooled the lofty flame that encircled the pious youths in the furnace, hath burnt the heads of the dragons in the waters; and with the dew of the Spirit He washeth away all the unbearable gloom of sin.

The fierce Assyrian flame that prefigured Thee hast Thou quenched, transforming it into dew. And now, O Christ, Thou hast clothed Thyself in water as in flame, and Thou burnest up the harmful malice hidden in its depths, which calleth men to fall with stumbling step.

When the Jordan was parted of old, the people of Israel passed clean over on dry ground, prefiguring Thee, O most powerful Lord, Who now bearest up creation in the waters without touching it, leading it to a better and imperishable path.

We know that in the beginning Thou didst, in Thy mercy, bring the waters of the flood upon the earth to destroy every living substance that Thou hadst made. And now, O Christ, Who workest wonders strange and most great, Thou hast drowned sin in the waters of Thy compassion, unto the salvation of mortal men.

Canon of the Martyr

Irmos: **O**nce in Babylon the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

Thou didst show Thy power to Thy servant, O Master; wherefore, with great fervor he went forth to his struggles unbidden. And, victorious, he chanted: Blessed is the God of our fathers!

Thy glorious and most renowned feast hath shone forth, O martyr; for it beareth the light of the manifestation of Thy Master and illumineth them that with faith cry out: Blessed art Thou, O God of our fathers!

Riches that cannot be stolen and dignity which abideth and falleth not away hast thou found; and thou hast received glory which lasteth forever, O wondrous one, chanting: Blessed is the God of our fathers!

Theotokion: **H**aving conceived Him Who is understood, to abide ever with the unoriginate Father, O Virgin, thou gavest birth unto the incarnate Son, that He might save them that with faith cry aloud: Blessed is the God of our fathers!

ODE VIII

Canon of the Feast

Irmos: **C**reation is seen to be fire, and they that before were in darkness to be children of the light. The prince of darkness alone groaneth. Let the inheritance of all the nations that before was accursed now fervently bless Him Who hath brought this thing to pass!

The three godly children, sprinkled with dew in the midst of the fire, plainly prefigured how the transcendent Nature, which is resplendent with most radiant rays of threefold holiness, doth, through human nature, mercifully consume all pernicious falsehood with the fire of dew.

Let the whole of earthly creation be clothed in white, for this day it is raised up from its fall to heaven; and, washed and most splendidly cleansed in the flowing waters by the Word, by Whom all things are preserved, it hath escaped its former sins.

Canon of the Martyr

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a better power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Today thy feast of great supplication is celebrated with sacred rites, O Polyuctus, martyred athlete of Christ; for thou wast a sacrifice right pleasing and acceptable unto Christ, Who was slain and sacrificed for thy sake. Him do ye children bless, ye priests hymn, ye people exalt supremely for all ages!

Having shown forth on earth an athlete's opposition,-even unto the shedding of thy blood, O Polyuctus, thou hast come to dwell in a chamber of great splendor in the heavens, having been baptized in the laver of thine own blood, chanting unto the Master: Ye priests, hymn; ye people, exalt Him supremely for all ages!

Raise up my soul which hath been slain by my falls into sin, reckoning it as embraced by the boldness of thy martyrdom, at the divine command, O glorious one, and right properly turning it to virtue as it chanteth unto the Master: Ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: Rejoice, thou through whom we have found everlasting joy! Rejoice, thou who hast soothed the grief of Eve and turned the sorrow of Adam into radiant gladness! Rejoice, O Virgin Theotokos, who gavest birth unto the incarnate God, thou intercessor for the faithful who exalt thee supremely for all ages!

ODE IX

Canon of the Feast

Irmos: O most pure Bride, O blessed Mother! the wonders of thy birthgiving pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, bearing a hymn of thanksgiving unto Him as a gift.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bare fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

O unoriginate King, through the communion of the Spirit dost Thou anoint and make perfect the nature of man, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Canon of the Martyr

Irmos: Every ear is awed to hear of the ineffable condescension of God, that the Most High willingly did lower Himself, even unto taking on flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos!

Come, therefore, ye that love the martyrs, and let us hymn him who hath been crowned by God, whom the Most High hath glorified on His epiphany, which is named for the light, and hath honored and crowned and adorned on this, his honored day.

With the streams of the blood of thy martyrdom which flowed forth, thou didst choke the most malicious worker of iniquity, O divinely blessed one; and watering therewith the Church of Christ which doth ever bless thee faithfully, thou hast made it bright.

Be thou my helper, O martyr, delivering me from divers temptations and evil circumstances, loosing the bonds of heresy, and freeing from cruel imprisonment by thy supplication me who hymn thee with a pure mind, O most glorious one.

Theotokion: Thou gavest birth, O most pure one, unto Christ, the head and fulfillment of the Law and the prophets, Whose good pleasure it was, in the unfathomable abyss of His lovingkindness, to become man for our sake through thee, and Who hath saved them that ever magnify thee with faith.

Exapostilarion of the Martyr:

Spec. Mel.: "By the Spirit in the sanctuary ...":

Having acquired the most desired riches of heaven and the glory and splendor which thy soul desired greatly, O blessed Polyeuctus, abiding in God thou didst receive a divine crown from the hands of the Most High, as a true member of the choir of the martyrs.

Glory ..., Now and ever ...; the Exapostilarion of the Feast:

Thou hast come in the guise of a servant, O Word, and, though eternal, didst ask for baptism as a man. Heaven and earth, the ranks of the angels and the nature of water were struck with awe. And the Forerunner, trembling, nevertheless performed his ministration in fear and joy.

At the Aposticha, these stichera, in Tone VI:
Spec. Mel.: "Go before us, ye hosts of angels ...":

Tell us, and say, O prophet Isaiah: Who is he that crieth in the wilderness? Who crieth out: Draw ye therefore the water of purification with gladness? Even John, who baptizeth in the wilderness and crieth out: Christ is come! Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

Stichos: The sea saw that, and fled: Jordan was driven back.

Oh, the ineffable lovingkindness which passeth understanding! How the Creator of creation inclineth His all-pure and divine head, providing through His baptism an example of humility for them that are illumined in Him. And therein we chant: Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

Stichos: What aileth thee, O thou sea, that thou fleddest? And thou Jordan, that thou wast driven back?

The grace of baptism hath been poured forth for us as a living delight from the torrent of the Jordan; and having been illumined therewith through baptism, we say: Glory to Him Who hath appeared in the world and granted us life! Therein we chant: Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

Glory ..., Now and ever ..., in the same tone and melody:

As ones that have been led out of evil lands, come ye noetically, and let us cleanse our senses; and beholding Christ baptized in the flesh by John the Forerunner, let us all cry out with faith, chanting with him: Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

AT LITURGY

On the Beatitudes: six troparia, from Ode IV of the canon for the Feast.

"Who hath ever seen the sun cleansed which is most bright by nature?" the herald crieth out. "Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!"

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bore witness of Him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion of the Martyr, in Tone IV:

Thy martyr Polyeuctus, O Lord, hath in his sufferings received an imperishable crown from Thee, our God; for, possessed of Thy, might, he set at naught the tyrants, and crushed the feeble audacity of the demons. Through his prayers do Thou save our souls.

Kontakion of the Martyr, in Tone I:

When the Savior bowed His head in the Jordan, the head of the serpent was crushed; and the decapitated head of Polyuctus hath put the deceiver to shame.

Kontakion of the Feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us that hymn Thee with understanding; Thou hast come, Thou hast appeared, the Light unapproachable.

THE 9th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS PHILIP,
METROPOLITAN OF MOSCOW & ALL RUSSIA, THE NEW CONFESSOR
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Having made thine abode in the mansions of heaven, * O holy hierarch Philip, standing with the angels before the throne of Christ, * as a true hierarch and athlete, * pray that we be granted remission of transgressions * and peace and great mercy for our souls. (Twice)

Meekly entreating the tsar * and boldly teaching him * to maintain his kingdom undivided, O holy hierarch Philip, * thou didst clear sins away from the furrows of thy soul * and plant the word of God therein like seeds, * which thou producest also for us, * unto the salvation of our souls.

Thou wast the dwelling-place of spiritual virtues, * having shown thyself to be a holy hierarch and true confessor; * for within thee, as in an honored temple, * did Christ make His abode. * Pray thou, O father, that we all be granted everlasting salvation * and great mercy for our souls.

Glory ..., in Tone VI:

Assembling today, O ye who love the feasts of the Church, with songs of praise let us hymn the adornment of hierarchs, the ornament of the fathers, the great intercessor for the Russian land, saying: Rejoice, O holy hierarch Philip, steadfast mind, hallowed by grace and truth, who thus art become the receptacle of the all-holy Spirit! And now, standing with the holy hierarchs before the throne of Christ, pray thou in behalf of our souls.

Now & ever ..., Theotokion, in the same tone:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. We entreat thee: Pray thou, O Mistress, with the holy apostles, that our souls find mercy.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Thou hast been shown to be a habitation of the Holy Spirit, * O holy hierarch, * having within thee the Word of wisdom. * O blessed Philip, * entreat Christ God in our behalf.

Stichos: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

With hymns let us praise * the star of Russia, * for he illumineth with beams of light * all who are in the darkness of ignorance * shining upon them the light of divine knowledge.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Thou wast the dwelling-place of the Holy Spirit, * full of the grace * of divine teachings, * whereby thou dost water the world, * O all-wise Philip.

Glory ..., Now & ever ..., Theotokion, in the same tone:

Rejoice, O Theotokos Mary, thou temple indestructible and surpassing holy; as the prophet crieth out: Holy is thy temple, wondrous in righteousness!

Troparion, in Tone VIII:

O successor of the primates of Russia, pillar of orthodoxy, champion of the truth, new confessor, holy hierarch Philip, thou didst lay down thy life for thy flock. Wherefore, as thou hast boldness before the Christ, pray thou for this city, and the people who honor thy holy memory as is meet.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

AT GREAT VESPERS

After the Introductory Psalm, "Blessed is the man ..., ", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 3 of the feast, in Tone VIII:

Spec. Mel: "O Lord, even though Thou didst stand before the tribunal...":

O Lord, * even though thou didst stand before John * as a man, in the Jordan, * yet, seated with the Father, * Thou didst not depart from Thy throne. * And, baptized for our sake, * Thou didst free the world * from bondage to the alien one, * in that Thou art compassionate and lovest mankind.

O Lord, * even though Thou didst surround Thyself * as a man with the Jordan's waters, * yet from on high wast Thou confirmed by the descent of the Spirit, * and the voice of the Father bare witness to Thee as His Son. * But do Thou appear * and grant incorruption * unto our souls.

O immutable Lord, * Who before the ages * wast begotten of the Father, * Thou didst come in the latter days * and didst assume the guise of a servant, * and as Creator * didst renew Thine image; * for, having been baptized, Thou hast bestowed incorruption upon our souls.

And 5 stichera of the holy hierarch, in Tone V:

Spec. Mel.: "Rejoice, O life-bearing Cross ...":

Rejoice, O sacred one, pure vessel of the Holy Spirit, holy hierarch Philip, divinely inspired instrument, unfathomable abyss of piety, adornment of the Church, great ornament of the royal city of Moscow, confirmation of Russia, helper of the oppressed, close follower of the apostles, emulator of the ways of Chrysostom! Thou didst manfully lay down thy life for thy flock, following the example of Christ, the true Chief Shepherd. Him do thou beseech, -that He grant our souls peace and great mercy. (Twice)

Rejoice, O mouth of lustrous gold, venerable and divinely melodious swallow, unshakable pillar of Orthodoxy, insuperable rampart of our city, refuge of the sorrowful, calm haven for the tempest-tossed, defender against misfortunes and tribulations for those who have recourse unto thee, thou who dost encourage us to chant divinely beautiful hymns with zeal, emulator of the martyrs and confessors, who standest together with the holy angels, peer of the apostles! Unceasingly entreat Christ, that He grant unto our souls peace and great mercy.

Rejoice, O sacred one, holy hierarch Philip, for like a sun of surpassing radiance thou shinest everywhere in thy teachings, and didst pasture thy flock on the fields of the Spirit, O thou who art unshakable, in that thou hast been founded upon the firm Rock! Hence, thou didst amaze the tsar with thy courage, praying that his rage be transformed into meekness, and warning him at the same time, for which he, unjustly depriving thee of thy see and thy flock, sent thee to the Otroch Monastery in the city of Tver, where thou didst receive

an undeserved death, praying for those who slew thee, saying: "O Lord, count not this sin against them!" Wherefore, O blessed one, a crown hath been given thee by Christ God, Whom do thou beseech, that He grant our souls peace and great mercy.

Rejoice, O thou who didst bear the light burden of ascetic struggles, thou pure house of the Trinity, vessel of sweet savor, confirmation of the Church, equally enthroned with the apostles, adornment of holy hierarchs, glory of the martyrs and ornament of the venerable, renowned model of the virtues, splendid height of humility, defender of the oppressed and feeder of the poor! Entreat Christ, O blessed one, that He grant unto our souls peace and great mercy.

Glory ..., in Tone VIII:

Rejoice, and be glad, O most glorious city of Moscow! Celebrate with splendor, joining together, O ye Churches of Christ! Dance, O divinely assembled flock! Today the universal festival of the archpastor doth summon us. Come ye, therefore, and let us radiantly celebrate his memorial, saying: Rejoice, O divinely wise and holy hierarch, who didst arm thyself with spiritual courage as with a breast-plate, and by the authority given thee by the one God didst infallibly denounce those who would not heed thee! Rejoice, divine consolation for those who are troubled of soul, defender of the oppressed, right tranquil haven for all the faithful! Wherefore, standing about thy most precious shrine, we venerate it with love, O holy hierarch Philip, and through thee we ask to receive the love of God for man, that by thy supplications He may grant peace to the world and great mercy to our souls.

Now & ever ..., of the feast, in Tone II:

The Sinless One asketh baptism, that He may cleanse the world of the falsehood of the enemy. And the Master of all is baptized by a servant, and through water granteth cleansing unto the human race. To Him let us cry out: O our God Who hast appeared, glory be to Thee!

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children,

for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace; but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly

perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

At Litia, these stichera:

In Tone I: As is meet, O father Philip, thou hast not forsaken thy homeland, but hast returned to the royal city Of Moscow, where thou wast a hierarch hallowed by the Holy Spirit, and didst shepherd thy flock with great labors, bearing for its sake great oppression and dishonor, and enduring banishment; and thou didst suffer for it even unto death, and hast passed over, rejoicing, unto Christ. And now the Church, seeing thee again in its midst, hath been gladdened by thy return, for, receiving thy remains as a gift beyond price, it crieth aloud to the Master: By the supplications of thy hierarch, O Christ, grant unto Thy people forgiveness and great mercy.

In Tone II: An earthly angel, a heavenly man, a lover and beholder of divine glory hast shown thyself to be, having subdued the passions and enslaved the flesh, O Philip. O fellow sufferer with the apostles and peer of the martyrs, right zealously fulfilling the law of Christ, thou didst lay down thy life for the people; and now, standing before the throne of Christ, pray thou in behalf of us, thy children.

Thou wast an unshakable pillar of the Church of Christ, O father, for, afire with divine zeal, thou didst rightly and justly denounce the unjust undertaking, didst exhort the tsar and the people to follow the Traditions of the apostles and the fathers, didst command that the division of the realm and the wicked undertaking cease, and didst manfully adjure them by the authority given thee by God. Wherefore, as a true pastor, thou didst lay down thy life for thy flock, O emulator of Christ the true Shepherd. And now, O hierarch Philip, pray thou that all who honor thy sacred memory with love may be saved.

Glory ..., in Tone IV:

It is fitting that the royal city of Moscow ever have Philip as its hierarch, like a royal adornment, a treasure which cannot be taken away, who giveth to all the saving riches of confession, and gathereth all together to chant hymns of divine beauty. To him let us cry aloud: O holy hierarch and confessor, entreat Christ God in behalf of our souls!

Now & ever ..., of the feast, in Tone VIII:

Today creation is enlightened! Today all things are glad, those of heaven and those on earth! Angels and men mingle together! For where the King arriveth, there doth order prevail: Wherefore, let us all hasten to the Jordan and see how John baptizeth the sinless head which no man fashioned. And, chanting the cry of the angel, let us exclaim together: The grace of God hath appeared, saving all men, illumining and granting mercy unto the faithful!

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O luminary Philip, * by the adornment of divinely beauteous virtues * thou becamest an all-pure habitation of the most Holy Spirit * and a treasure which cannot be taken away, * granting unto all inexhaustible riches * for thou adornest us with the radiant exhalations of thy words * as with golden ornaments; * for the sound of thy corrections * hath gone forth, O holy hierarch and father, as saith the prophet.

Stichos: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

O holy hierarch, thou luminary of the Word and right instructive tongue, * the godly voice of the sound of thy teachings * moving all greatly toward zeal for the majesty of God, thou wast an emulator of the apostles, O God bearer. * Wherefore, having astonished the tsar with thy zeal, thou wast shown to be an heir to the kingdom of Christ. * Him do thou entreat, * that our souls be saved.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Come, ye councils of Russia, * and with hymns let us piously honor today * the honored festival of the holy hierarch; * for from his youth he hath truly been vouchsafed to receive * the effulgence of the Holy Spirit, * and having laid waste to his body with abstinence, * through purity of spirit * he hath been shown to be a ray of the light of the threefold Sun, and prayeth now in behalf of those who honor him.

Glory ..., in Tone VI:

Like a star of surpassing radiance hast thou shone forth upon the city of Moscow in the teachings of thy words, O most blessed and ever-memorable Philip; for thou wast shown to be an all-wise preacher, and wast revealed as an inheritor of piety, confirming with true Christian teaching the tsar and people under thy care, that they abide in love and inseparable unity. And after thy repose, thou didst give thy pure and incorrupt body as a priceless ornament to the honored and far-famed monastery wherein thou hadst received spiritual rebirth. And, as thou hast returned therefrom, after many years, to the royal city, we bless thee with psalms and hymns, and celebrate thy holy and most honored memory.

Now & ever ..., of the feast, in Tone IV, the composition of Cosmas the Monk:

He that decketh Himself with light as it were with a garment hath deigned for our sake to become like as we are; and today He is covered with the streams of the Jordan, though He hath no need to be purified by them, but that, through the cleansing He receiveth, He might Himself bestow regeneration upon us. Oh, the wonder! Without fire Christ God, the Savior of our souls, casteth anew, and without shattering He fashioneth, and He saveth them that are enlightened in Him.

Troparion of the holy hierarch, in Tone VIII:

O successor of the primates of Russia, pillar of Orthodoxy, champion of the Truth, new confessor, holy hierarch Philip, thou didst lay down thy life for thy flock: wherefore, as thou hast boldness before the Christ, pray thou for this city, and the people who honor thy holy memory as is meet.

Glory ..., Now and ever ..., the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

On "God is the Lord ...", the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee! (Twice)

Glory ..., that of the holy hierarch, in Tone VIII:

O successor of the primates of Russia, pillar of Orthodoxy, champion of the Truth, new confessor, holy hierarch Philip, thou didst lay down thy life for thy flock: wherefore, as thou hast boldness before the Christ, pray thou for this city, and the people who honor thy holy memory as is meet.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion of the saint, in Tone I:

Thy blood crieth out from the earth like that of Abel, O wise hierarch Philip, thou new confessor; for thou didst not fear the wrath of the tsar, wisely teaching him and reprovng his vain-minded savagery. Wherefore, thou hast made thine abode in the heavenly bridal-chamber of Christ our God. (Twice)

Glory ..., Now & ever ..., Sedation of the feast, in Tone IV:

Spec. Mel: "Having been lifted up ...":

Moved by Thy compassion, O God, in the lovingkindness of Thy mercy Thou didst seek out that which was lost and had perished, O Lover of mankind. Wherefore, Thou hast come to the Jordan, giving utterance unto the mystery of the Holy Trinity. And, chanting hymns with faith, we cry out: Thou hast come, Thou hast appeared, O Light unapproachable!

After the second chanting of the Psalter, this Sedalion of the saint, in Tone V:

O venerable and thrice-blessed sacred confessor Philip, thou good shepherd and favorite of Christ, the Chief Shepherd, thou didst lay down thy life for the people of Muscovy who were under thy care. Wherefore, O blessed and holy hierarch Philip our father, ask now of the Lord, that He grant us great mercy. (Twice)

Glory ..., Now & ever ..., Sedation of the feast, in Tone VIII:

Spec. Mel: "Of the shepherds' pipes ...":

The Master of all hath mystically appeared to US in the streams of the Jordan to cleanse us of every sin, in that He is merciful and all-good. Let all creation then leap for joy, for Christ the Lord is baptized, Who as God hath been well-pleased to save the human race!

Polyeleos, and this magnification: We magnify thee, O holy hierarch Gregory, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice).

After the Polyeleos, this Sedalion of the holy hierarch, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

The Church of Russia, which thou deliverest from sickness and tribulation, now proclaimeth thee, O divinely blessed father Philip, who hast been shown to be a converser with the angels. Wherefore, though joining chorus with the apostles and martyrs, thou art still our helper amid sorrows, the consolation of the grieving, the shepherd and guide of the lost, O most excellent and blessed Philip. By thy supplications deliver us also from misfortunes, and pray thou to Christ God, that He grant remission unto those who with faith and love honor thy holy memory. (Twice)

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Come, O ye faithful, let us behold where Christ was baptized, that after Him we may follow to the River Jordan to the voice of one crying in the wilderness, and there may see the Creator of Adam touched by the hand of His servant, in His ineffable loving-kindness; and may cry aloud to Him: Thou hast come and revealed Thyself, to sanctify the waters in the Jordan.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of him, and healed them all And He lifted up His eyes on His disciples, and said:

"Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy, for, behold, your reward is great in heaven."

After Psalm 50, this sticheron of the saint, in Tone VIII:

Assembling, let us praise Philip, the emulator of the apostles, the all-blessed father and teacher, saying: Rejoice, O holy hierarch, steadfast of mind, sanctified by grace and truth, for which thou becamest a receptacle of the most Holy Spirit! And now, standing with the holy hierarchs before the throne of Christ, pray thou ever in behalf of thy servants.

Canon of the feast, with 6 troparia, including its Irmos; and that of the holy hierarch, with 8 troparia.

ODE I

Canon of the feast (originally written in iambic verse), in Tone II:

Irmos: Israel traversed the stormy depths of the sea, which had straightway become as dry land; but the dark waters covered all the chief captains of Egypt together in a watery grave, through the mighty power of the right hand of the Master.

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan, Thou, O King of the Sun, didst bow Thy neck before him, that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement.

O unoriginate Word, Thou hast buried man with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

Canon of the holy hierarch, in Tone VIII:

Irmos: That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassable, and chanted the hymn: Let us sing to the Lord, for gloriously is He glorified!

O Lamb and Word of God, through the effulgence of Thy Holy Spirit send down upon my mind a brilliant ray of light, and inspire within me the words to praise him whom Thou hast chosen and taken to Thyself: the sacred passion-bearer Philip.

O holy one, ask of God divine grace for thy servant, and fill my soul with understanding, that I may praise thy life, O holy hierarch Philip, wherein, by thy struggles, thou didst astonish all, chanting unto the Lord: For gloriously hast Thou been glorified!

Kings marveled at thy mighty courage and the effulgence of the great virtues which illumined thy works, O venerable one, for thy tongue never ceased to admonish them, and thou didst chant unto the Lord: For gloriously hast Thou been glorified!

Theotokion: **T**he words of the divinely eloquent preachers' have been fulfilled in thee, O Mother of God; for, lo! thou gavest birth, O Virgin, to a little Babe Who is older than ancient Adam and is equally enthroned with the Father, unto the salvation of the whole world and the abolition of corruption.

Katavasia: **The Irmoi of Canon I of the feast of Holy Theophany.**

ODE III

Canon of the Feast

Irmos: **From the ancient snares have we all been set loose, and the teeth of the lions have been broken in their mouths. Let us then rejoice with great joy and open wide our mouths, weaving with words a sweet hymn to the Word, which delighteth to bestow gifts upon us.**

He who once assumed the form of a malignant serpent and planted death in the garden of creation, is now cast into darkness by Christ's coming in the flesh; and by assailing the Master, the Dawn which hath shone forth upon us, he crusheth his own hateful head.

The Master draweth to Himself the divinely fashioned nature of man, which had been overcome by the tyranny of greed; and He restoreth mortal men, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Canon of the Holy Hierarch

Irmos: **My heart is established in the Lord; my horn is exalted in my God; my mouth is enlarged over mine enemies. I am glad in Thy salvation.**

Thou didst hasten to ascend the mountain of the virtues, didst enter the darkness of vision, O holy hierarch Philip, and didst come to know, as far as it is possible, the nature of the Unapproachable One; and full of light, O father, thou didst receive grace divine.

Seeking the one God of goodness, and desiring to receive His glory alone, O blessed one, thou didst forsake the honor of thine earthly sojourn as something fleeting, and didst shine forth as a favorite of Christ, the Master of all.

With desire for the Spirit thou didst cause the desire of the flesh to wither away, O blessed one, and within thyself thou didst wed purity as thy bride; and through purity were all the virtues begotten in thee, O ever glorious one, making thee a child of the immaterial Light.

Theotokion: **T**hou didst slay the noetic serpent who brought death upon Adam in paradise and grief upon Eve, our first mother. And having caused Life to spring forth, O pure Virgin, thou hast freed us from corruption, for God ineffably issued forth from thy womb.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us that hymn Thee with understanding; Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: **U**pon Galilee of the Gentiles, upon the land of Zebulon, and the land of Naphtali, as the prophet said, a great Light hath shone, even Christ. A radiant brightness hath dawned upon them that sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole universe. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He that covereth the naked, and enlighteneth them that are in darkness, hath come. He hath appeared, the Light unapproachable.

Sedalion of the saint, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

As the namesake and emulator of a chosen apostle, O father, thou didst endure tribulation and persecution. And emulating the zeal of the Prophet Elijah and the Baptist, thou didst manfully denounce the iniquitous, and didst govern well the see entrusted to thee, running the good race until the end. And thou hast left thy body behind like a mantle, emitting myrrh redolent of perfumes, and pourest forth the grace of the Spirit like rain, mystically watering the furrows of our hearts. O holy hierarch Philip, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.
Twice

Glory ..., Now & ever ..., Sedalion of the feast, in Tone V:

Thou hast wrapped Thyself in the streams of the Jordan, O Thou Who dost most gloriously clothe Thyself in light, and Thou hast restored therein the nature of Adam, which had been corrupted by evil disobedience, O Word of God. Wherefore, we all praise and glorify Thy holy Epiphany.

ODE IV

Canon of the Feast

Irmos: Purified by the fire of a mystical vision, the prophet praiseth the restoration of mortal man; and, filled with the inspiration of the Spirit, he lifteth up his voice to reveal the incarnation of the ineffable Word, Who hath broken the dominion of the mighty.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bare witness of him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

Canon of the Holy Hierarch

Irmos: With noetic eyes the Prophet Habbakuk foresaw Thy coming, O Lord; wherefore he cried aloud: "God shall come out of Theman!" Glory to Thy power! Glory to Thy condescension!

Those moved by malice against thee, the innocent lamb, rose up like wild beasts against thee, and, unable to bear being pierced by thy words as with a pike, they were provoked to rage, O divinely wise and holy hierarch.

The whole world hath thee as its ally and help amid perils, for, as a faithful champion and a speedy intercessor, by thy sacred supplications thou dost rescue from dangers and misfortunes those who have recourse to thy care.

Having carried out the goodly struggles of Him Whom thou didst desire, O divinely wise namesake, thou hast been vouchsafed immortality, where, rejoicing, thou hast received the crown of victory, and criest out: Glory to Thine advent, O Christ!

Theotokion: Cast down the might of all the enemies who bring to grief those who hymn thee as her who gave birth to the Lord of glory, O Mother of God, and preserve thy flock, unharmed by the assaults of the wicked, that we may bless thee as is meet.

ODE V

Canon of the Feast

Irmos: Washed clean of the poison of the dark and vile enemy by the cleansing of the Spirit, we have set out upon the new path which leadeth to joy inaccessible, which only they attain whom God hath reconciled with Himself.

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam's sinful inclination.

With piety let us eagerly make haste to the most pure wellsprings of the stream of salvation, and, gazing upon the Word Who is come forth from the incorrupt Virgin, let us drink the pure water which quencheth our holy thirst, gently healing the infirmity of the world.

Canon of the Holy Hierarch

Irmos: O Christ God, Bestower of light, Who didst dispel the primeval darkness of the abyss: disperse the gloom of my soul, and grant me the light of Thy commandments, O Word, that, rising early, I may glorify Thee.

Thine intercession hath been shown to be like a ray of the Sun of righteousness, shining with the splendors of the virtues, O holy hierarch Philip, dispelling the cloud of the misfortunes which assail us. Preserve now in peace those who hymn thee, glorify and illumine them with beauty.

Thy tongue was shown to be a two-edged sword, O blessed one, for, armed with the fear of Christ, thou didst wisely denounce rulers, calling upon Christ, the King of all, as witness, and His divine apostles.

Thou wast shown to be a new man of zeal, like a second Moses, causing men to wonder not by performing awesome signs, but instructing them with the teachings of godly discourses, leading them forth from the passions of Egypt to the calm haven of the new Israel.

Theotokion: We call thee the noetic cloud, for from thee did Christ shine forth, O most immaculate one, and show thee to be more spacious than the heavens: for without knowing man, O pure one, thou gavest birth to Him Who became incarnate in His indescribable loving-kindness.

ODE VI

Canon of the Feast

Irmos: With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as Myself, hath come forth from the human race. He is My living Word, Who by My providence is become a man.

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the all-pure Word, descending in ineffable manner in the form of a dove; and he commanded the multitudes to hasten to the Master.

Canon of the Holy Hierarch

Irmos: Thou didst cause Jonah to sojourn alone within the sea monster, O Lord. Save me, who am caught in the nets of the enemy, as thou didst save him from corruption.

Thou didst make thy general concern that those cared for by thee be one in soul and heart, O glorious one, abiding in the one Faith of Christ; thou didst uproot heathen customs, O wise one, and didst teach them to avoid divisions.

Moved by zeal for Christ, thou didst try to turn the rage of the autocrat into meekness, and wast in nowise daunted by the threats of the tsar, for, in that thou art a doer of the commandments of Christ, thou didst show thyself to be a mighty and brave warrior, suffering for thy flock even unto death with rejoicing.

We see thee, O holy hierarch Philip, as a light-bearing ray shining upon those in the darkness of life, and as an inextinguishable lamp burning with the immaterial Light, illumining all the ends of the earth and removing the gloom of ignorance.

Theotokion: In godly manner Moses, among the prophets, once prefigured thee, O most immaculate one, as a tablet of the law, the lampstand of the Light, the tabernacle, the rod which budded forth, the jar containing the Manna, and the ladder whereby we are led up from earth to the heights of heaven.

Kontakion of the holy hierarch, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Let us praise the all-wise Philip, the instructor of Orthodoxy, the proclaimer of the Truth, the luminary of Russia, who noetically feedeth his children with the food of his words; for with his tongue he sang praise, and with his lips he chanted hymnody, as an initiate of the mysteries of the grace of God.

Ikos: **C**ome, ye who love the martyrs, and, celebrating the memory of the hieromartyr with hymnody and spiritual songs, let us rejoice divinely. The time of our gladness and reward hath arrived, wherein we shall receive the gift of release from sufferings; for the pillar of fire hath appeared, consuming the heads of the iniquitous, but illumining the souls of the faithful with teachings of divine knowledge, and leading us, the New Israel, to the divine city, the heavenly Jerusalem, in that he is a disciple of the grace of God.

ODE VII

Canon of the Feast

Irmos: **H**e Who cooled the lofty flame that encircled the pious youths in the furnace, hath burnt the heads of the dragons in the waters; and with the dew of the Spirit He washeth away all the unbearable gloom of sin.

The fierce Assyrian flame that prefigured Thee hast Thou quenched, transforming it into dew; and now, O Christ, Thou hast clothed Thyself in water as in flame, and Thou burnest up the harmful malice hidden in its depths, which calleth men to fall with stumbling step.

When the Jordan was parted of old, the people of Israel passed clean over on dry ground, prefiguring Thee, O most powerful

Lord, Who now bearest up creation in the waters without touching it, leading it to a better and imperishable path.

We know that in the beginning Thon didst, in Thy mercy, bring the waters of the flood upon the earth to destroy every living substance that Thou hadst made. And now, O Christ, Who workest wonders strange mid most great, Thou hast drowned sin in the waters of Thy compassion, unto the salvation of mortal men.

Canon of the Holy Hierarch

Irmos: **O**n the plain of Dura the tyrant once built a furnace to torment the God-bearers; and therein the three youths chanted hymns unto the one God, and sang, all three together, saying: O God of our fathers, blessed art Thou!

Thou didst stand before the Lord, adorned with the struggles of virtue and wearing a crown inlaid with drops of thy blood, O holy hierarch Philip. Wherefore, be thou ever mindful of those who celebrate thy radiant memorial, and chant: O God of our fathers, blessed art Thou!

Having fled the hordes of the noetic Pharaoh, O blessed one, thou didst easily pass over to the heavens, making thine abode there, receiving the honor of glory in the light of the righteous for thy patience, chanting in joy with the saints: O God of our fathers, blessed art Thou!

Those who have recourse to thy shrine praise thee, blessing thee with love, O blessed one, for, kissing thy relics which lie therein, they receive abundant grace: for by thy touch thou hast healed diseases of the eyes and cured pain of the teeth for those who chant: O God of our fathers, blessed art Thou!

Theotokion: **O**ut of the love of my soul I cry to thee, O Mistress: O cloud of the all-radiant Sun, portal of salvation, gate of heaven, noetic ladder, accept the entreaty of all Christians who bless thee, the hope of our souls, and who cry aloud to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Feast

Irmos: **C**reation is seen to be fire, and they that before were in darkness to be children of the light. The prince of darkness alone groaneth. Let the inheritance of all the nations that before was accursed now fervently bless Him Who hath brought this thing to pass!

The three godly children, sprinkled with dew in the midst of the fire, plainly prefigured how the transcendent Nature, which is resplendent with most radiant rays of threefold holiness, doth, through human nature, mercifully consume all pernicious falsehood with the fire of dew.

Let the whole of earthly creation be clothed in white, for this day it is raised up from its fall to heaven; and, washed and most splendidly cleansed in the flowing waters by the Word, by Whom all things are preserved, it hath escaped its former sins.

Canon of the Holy Hierarch

Irmos: **O** Thou Who coverest Thy chambers with waters and settest the sands as a bound for the sea: Thee doth the sun hymn; Thee doth the moon glorify; and unto Thee doth all creation offer a hymn forever, as to the Creator of all.

Thou dost freely heal those who call upon thee with faith, as, appearing to the paralytic, thou didst straightway raise him up, didst heal one suffering from a complaint of the liver by the touch of thy hand, and by thine appearance didst move to joy one suffering from despondency, O blessed one, ever doing these things for all, forever.

In that thou wast a victor, O most blessed one, with His life-bearing right hand the Creator hath set upon thy head the crown of suffering, an honor beyond price; and He hath preserved thy body unharmed by earthly wolves, emitting the sweet savor of perfumes. And thus hath the Judge of the contest glorified thee for all ages.

As a true pastor, O blessed one, do thou subdue arrogance and civil strife; drive away the wolves which rage against thy flock with the staff of thy supplications; make mighty the rule of our civil authorities, and put down the uprisings of the heathen, that we may hymn thee as our intercessor forever.

Theotokion: With the shield of the Faith do thou preserve thy holy temple, O Virgin Theotokos; vouchsafe thy glory unto those who together glorify thee therein, and deliver us from the assault and retribution of the barbarians; and still thou the raging waves of our mind by thy supplication, O most hymned one.

ODE IX

Canon of the Feast

Irmos: O most pure Bride, O blessed Mother! the wonders of thy birthgiving pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, bearing a hymn of thanksgiving unto Him as a gift.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bare fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

O unoriginate King, through the communion of the Spirit dost Thou anoint and make perfect the nature of man, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Canon of the Holy Hierarch

Irmos: Blessed be the Lord God of Israel, Who hath exalted the horn of salvation for us in the house of David His child, wherein the Dayspring from on high hath visited us, and directed us to the path of peace.

Thou didst theologize concerning the one essence of the Trinity, and boldly denouncing those who taught vain things, O most wise one, and exhorting the faithful with thy godly instructions, thou didst wisely strengthen them. O holy hierarch Philip, dweller with the angels, preserve in peace those who celebrate thy memory.

For youths silence is a relative attainment, yet for fathers is it truly wondrous; wherefore, do thou accept this our thanksgiving, O father, not as truly worthy to serve for thy praise, but as offered unto thee with fervor; for we are unable to praise and magnify thee as is meet.

As one equally enthroned with the apostles, equally enrolled in the choir of the martyrs, and equal in honor with the holy hierarchs, O passion-bearer Philip, by thine intercession preserve those who hymn thee in peace, lift up the horn of our civil authorities, and set at nought the savagery of the barbarians, that, rejoicing, we may hymn and magnify thee.

Theotokion: **O** receptacle of the Light, divinely joyous Mistress, true confirmation of holy hierarchs and boast of all the venerable: save us who hymn thee, the most hymned one, from misfortunes and evil circumstances, and from the invasion of the heathen.

Exapostilarion of the holy hierarch: Spec. Mel.: "Thou hast visited us ...":

O holy hierarch Philip, thou lover of chastity from the days of thy youth, thou didst strive for the Truth, but wast punished and sent into exile, and didst endure a bitter death. And now, standing in the heavens before the throne of the Holy Trinity, do thou ever pray for us who celebrate thy memory with faith and love. Twice

Glory ..., Now & ever ..., Exapostilarion of the feast:

Thou hast come in the guise of a servant, O Word, and, though eternal, didst ask for baptism as a man. Heaven and earth, the ranks of the angels and the nature of water were struck with awe; and the Forerunner, trembling, nevertheless performed his ministrations in fear and joy.

On the Praises, 4 stichera of the saint, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Thou didst finish the race * and keep the Faith, * O blessed and holy hierarch Philip; * wherefore, Christ hath crowned thee * with a splendid wreath of righteousness, * and adorned thy confession, O right wondrous one. * Therefore, receiving a heavenly inheritance, * pray thou to the Savior * in behalf of those who hymn thy memory. Twice

O blessed Philip, * emulator of the confessors, * be thou the advocate of those who fervently praise thee, * and deliver us, O father, * from all misfortune, sin and tempest, * in that thou art a martyr of great might * and a God-pleasing hierarch. * As thou hast boldness before Christ God, * pray for those who hymn thy memory.

O holy hierarch Philip, * thou hast been shown to be a ray of the noetic Light, * a luminary of the Church, * the adornment of hierarchs, * a true model of the monastic life of fasting, * and our fervent ally, * freeing us from the ruination of the wicked. * Pray thou, O father, * in behalf of those who hymn thy memory.

Glory ..., of the saint, in Tone VI:

Thou art a good shepherd and an excellent teacher, O holy hierarch Philip, and we ever cry aloud to thee in praise: With thee hath God adorned the church of His Mother, and thy body, which suffered in exile for thy flock, and was bidden in the earth for many years, hath He returned to thy cathedra, gladdening thy people. Wherefore, praying unceasingly for those who praise and honor thy memory, ask remission of sins and salvation for our souls.

Now & ever ..., of the feast, in the same tone:

As ones that have been led out of evil lands, come ye noetically, and let us cleanse our senses; and beholding Christ baptized in the flesh by John the Forerunner, let us all cry out with faith, chanting with him: Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

Great doxology, troparia. Litanies & dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode IV of the canons of Theophany, and 4 from Ode VI of the canon of the saint.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One. (Twice)

When he saw in very truth the Word Who had been foretold, the herald bare witness of him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

Thou didst make thy general concern that those cared for by thee be one in soul and heart, O glorious one, abiding in the one Faith of Christ; thou didst uproot heathen customs, O wise one, and didst teach them to avoid divisions.

Moved by zeal for Christ, thou didst try to turn the rage of the autocrat into meekness, and wast in nowise daunted by the threats of the tsar, for, in that thou art a doer of the commandments of Christ, thou didst show thyself to be a mighty and brave warrior, suffering for thy flock even unto death with rejoicing.

We see thee, O holy hierarch Philip, as a light-bearing ray shining upon those in the darkness of life, and as an inextinguishable lamp burning with the immaterial Light, illumining all the ends of the earth and removing the gloom of ignorance.

Theotokion: In godly manner Moses, among the prophets, once prefigured thee, O most immaculate one, as a tablet of the law, the lampstand of the Light, the tabernacle, the rod which budded forth, the jar containing the Manna, and the ladder whereby we are led up from earth to the heights of heaven.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion, in Tone VIII:

O successor of the primates of Russia, pillar of orthodoxy, champion of the truth, new confessor, holy hierarch Philip, thou didst lay down thy life for thy flock. Wherefore, as thou hast boldness before the Christ, pray thou for this city, and the people who honor thy holy memory as is meet.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us that hymn Thee with understanding; Thou hast come, Thou hast appeared, the Light unapproachable.

Kontakion of the holy hierarch, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Let us praise the all-wise Philip, the instructor of Orthodoxy, the proclaimer of the Truth, the luminary of Russia, who noetically feedeth his children with the food of his words; for with his tongue he sang praise, and with his lips he chanted hymnody, as an initiate of the mysteries of the grace of God.

Prokimenon of the feast, in Tone IV: Blessed is he that cometh in the name of the Lord. God is the Lord and hath appeared unto us.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

And the Prokimenon of the saint, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

EPISTLE TO THE HEBREWS, § 335 [HEB. 13: 17-21]

Brethren: obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to Whom be glory forever and ever. Amen.

Alleluia, in tone IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Stichos: The voice of the Lord is upon the waters.

And the alleluia verse of the saint, in Tone II: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

GOSPEL ACCORDING TO JOHN, § 36 [JN. 10: 9-16]

The Lord said to the Jews that came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep have I, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

Communion Verse of the Feast: The grace of God that bringeth all men to salvation hath appeared.

Communion Verse of the Saint: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 10th DAY OF THE MONTH OF JANUARY

AFTERFEAST OF HOLY THEOPHANY

COMMEMORATION OF OUR FATHER AMONG THE SAINTS GREGORY, BISHOP OF
NYSSA COMMEMORATION OF THE HOLY HIERARCH DOMETIAN, BISHOP OF
MELITENE COMMEMORATION OF OUR VENERABLE FATHER MARCIAN, PRIEST
& STEWARD OF THE GREAT CHURCH OF CONSTANTINOPLE

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the holy Gregory, in Tone V:

Spec. Mel.: "O venerable father ...":

O venerable father, most sacred Gregory, thou reed full of the wind of the Comforter, most manifest tongue of piety, greatly luminous beacon of divine radiance, preacher of the Truth, foundation of theology, well-spring of exalted dogmas, torrent of teachings sweet as honey, harp played by God, sweetening the thoughts of the faithful with divinely composed hymns: Entreat Christ, pray thou to Christ Who hath restored the world in the streams of the Jordan, O most wise one, that He save our race.

O venerable father, most honored Gregory, thou axe felling the assaults of the heretics, two-edged sword of the Comforter, scythe cutting through the tares of adultery, fire burning up the dross of heresy, true winnowing-fan of the Husbandman, whereby the heavy seed of doctrine is separated from the chaff, compass directing all to the path of salvation: Entreat Christ, pray thou ever to Christ Who hath restored the world in the streams of the Jordan, O most wise one, that He save our race.

O venerable father, most blessed Gregory, thou mouth pouring forth divine sounds, drawing forth salvation from the inexhaustible divine springs, and showing forth discourses and prayers unto all, thou rule directing all to virtue, who art enlightened by divine visions and illumined with the radiance of the uncreated Trinity, whose invincible champion thou wast: Entreat Christ, O most wise one, pray thou to Christ Who hath restored the world in the streams of the Jordan, O most wise one, that He save our race.

And 3 stichera of the holy Dometius, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

He who of old threatened * to destroy the whole earth * and boasted that he would dry up the sea * hath been shown today * to be mocked by the faithful * as a sparrow, * as a most ridiculous gnat, * whose semblance was stripped away * like that of a scarecrow, * and is trampled underfoot by the favorite of Christ.

Today, O ye faithful, * Dometian doth summon us * to the God-pleasing banquet. * Let us dine with him * with goodly cheer, * and let us celebrate with him, * honoring his corrections, * and entreating the Savior of our souls, * that He grant peace to the world.

O most honored one, * thou didst return the talant of Christ * which had been given thee, * having increased it twofold by grace, * as a good servant. * Wherefore, thou dost hear: * "O good and faithful servant, be it unto thee, * as to My truly dedicated favorite, * and enter now into the joy of thy Lord, * receiving the reward of thy labors!"

Glory ..., in Tone IV:

Having adorned thy discourse with wisdom and immaculate virtue, thou wast rendered comely in both, O Gregory of Nyssa, adorning and gladdening the people with thy God-proclaiming voice, and explaining reasonably the one Godhead of the Trinity, O all-wise one. Wherefore, having overcome alien heresies by Orthodox dogmas, thou didst raise up the might of the Faith in the ends of the earth. Standing before Christ with the immaterial ministers, ask those peace and great mercy for our souls.

Now & ever ..., in the same tone:

The hand of the baptist trembled when it touched Thine all-pure head. the River Jordan turned back, not daring to minister unto Thee; for if it was in awe of Joshua son of Nun, how could it not have been stricken with awe by its own Creator? O our Savior Who alone lovest mankind, Thou hast fulfilled all Thy dispensation, that Thou mayest save the world by Thine epiphany.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Let all creation * chant new hymns * unto Christ Who was born of the Virgin * and is baptized today in the Jordan!

Stichos: The sea beheld and fled, Jordan turned back.

Let the forerunner sound * the clarion call of prophecy: * Bring forth to the Lord * Who is baptized in the streams * the fruits of most excellent deeds!

Stichos: What aileth thee, O sea, that thou fleddest? And thou, Jordan, that thou didst turn back?

The Spirit akin to Christ in divinity * hath now come upon Him, * from the heights of heaven, * ineffably beheld * in the form of a dove.

Glory ..., in Tone IV:

Setting thy godly life aright, O divinely manifest Gregory, thou didst illumine thine activity with divine vision; * for, loving wisdom with godly desire, thou wast enriched by grace from the mouth of the Spirit, and causing the sweetness of thy discourse to drip forth like honey from the honey-comb, thou dost ever gladden the Church of God with divine understanding. Wherefore, dwelling in the heavens as a holy hierarch, pray thou unceasingly for us who celebrate thy memory.

Now & ever ..., in the same tone:

The baptist, seeing Thee, Who in the Spirit and in fire dost take away the sin of the world, coming to him, cried out, saying: "I am afraid and tremble! I dare not touch Thine all-pure head! Do Thou sanctify me, O Master Who alone lovest mankind, by Thy divine epiphany!"

Troparion of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but by the prayers of these saints direct our life in peace.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

AT COMPLINE

Canon of the Holy Marcian, in Tone I:

ODE I

Irmos: Let us all chant a hymn of victory unto God Who wrought wondrous miracles with His upraised arm, and saved Israel, in that He hath been glorified.

Cleaving unto Christ Who buried sin in the streams of Jordan, with mighty gestures thou didst cause the torrents of the passions to dry up, O divinely wise Marcian.

In being baptized, Christ doth purify our weakness, which hath become corrupt through the passions. Him didst thou please with thy zealous abstinence, O father Marcian.

Theotokion: Thou didst remain a virgin even after giving birth, for thou gavest birth unto God, Whom the great forerunner baptized in the streams of the Jordan with great trembling, O all-pure Mistress.

ODE III

Irmos: May my heart be made steadfast in Thy will, O Almighty Christ God, Who established the second heaven upon the waters, and founded the earth upon the waters.

Descending, Thou hast hallowed the streams of the Jordan today, O Lord, and hast received the glorious Marcian as a gift, as a precious and beautiful offering, that he might glorify Thee.

The Lord, Who wrappeth heaven in clouds, clad in the sacred vesture of the priesthood and in the reverence of the angels thee who on earth lived like an angel in the flesh.

Thou didst erect the sanctified temple of the divinely wise Anastasia, adorning it with sacred and precious appointments; wherefore, O Marcian, thou hast made thine abode with her.

Theotokion: He Who was born of thee, O Ever-virgin, drowneth the sin of our first father in the River Jordan, in that He is compassionate. And the forerunner, being commanded to baptize Him, shrank from such a task.

ODE IV

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst proclaim, crying: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

Ye mountains, leap up! Ye hills, dance! Jesus, Who alone is pure, and Who hath illumined the memory of the venerable one, is baptized! By Him hath all the falsehood of the demons been cast into darkness and the whole world hath been enlightened.

Having mortified the carnal passions by abstinence, by thy divine utterance thou didst impart life to the bodies of the dead, kissing them at the time of their burial, O father, and straightway commanding them to lie dead until the general resurrection of all shall come.

Thy life, adorned with the beauty of divine virtues, illumineth the faithful, and the shrine of thy relics emitteth rays of miracles upon those who approach with faith and praise thee faithfully, O father.

Theotokion: **T**hou gavest birth to Christ, the Well-spring of salvation, Who purifieth the well-springs by baptism. The Jordan, seeing Him, turned back in fear, and John, baptizing Him, was filled with awe, O pure and most hymned Virgin.

ODE V

Irmos: **G**rant us Thy peace, O Son of God, for we know none other God than Thee, and we call upon Thy name, for Thou art the God of the living and the dead.

Thou didst crush the heads of the serpents by baptism, O almighty Lord God, Who gavest power and authority to the divine Marcian over the power of the demons.

Sharing thy substance with the poor, O divinely wise and most blessed one, thou didst distribute it; wherefore, thy memory and righteousness shall abide forever.

Thou didst still the turmoil of passionate thoughts, O venerable one, and didst erect a temple dedicated to divine Peace; unto the praise of the Lord Who is the peace of all.

Theotokion: **T**hou wast truly shown to be a virgin even after giving birth, O pure one; for thou gavest birth to God, Whom John washeth in the waters of the Jordan for the restoration of the world.

ODE VI

Irmos: **E**mulating the Prophet Jonah, I cry aloud: Free Thou my life from corruption, O Good One! O Savior of the world, save me who cry out: Glory to Thee!

Bestowing upon us a torrent of sweetness, Christ is baptized in the streams of the Jordan, Who hath illumined the repose of the venerable one today.

The shrine of thy relics, O sacred Marcian, hath been shown to be a noetic phial pouring forth the ointment of miracles upon those who have recourse to thee.

With thy supplications redolent of myrrh thou didst repel the advance of the raging fire, and didst save unharmed the temple which thou hadst constructed, O divinely blessed one.

Theotokion: **O** Virgin, thou givest such to the Nurturer of all, before Whom the forerunner, when he beheld Him, leapt up, crying: The deliverance and salvation of all hath appeared!

Sedalion, in Tone VIII. Spec. Mel.: "Of the Wisdom ...":

Studying the sacred Scriptures from childhood, O God-bearing Marcian, thou didst shine forth piety in godliness; for thou didst preach the Son and Word as consubstantial and equally enthroned with the Father and the divine Spirit. Wherefore, thou didst denounce the ungodliness of Arius and Macedonius, and didst elucidate the Faith, that it might be glorified in Orthodoxy. Entreat Christ God, that He grant remission of sins to those who honor thy memory with love.

ODE VII

Irmos: **The fire neither touched nor vexed thy youths in the furnace, O Savior. For the three chanted as with a single mouth, and blessed Thee, saying: Blessed art Thou, O God of our fathers!**

The only-begotten and unoriginate Word of God, the Well-spring of life, hath risen up, washing away our transgressions with waters. To Him was the glorious Marcian well pleasing, offering himself to Him.

With right mighty vigils thou didst truly lull to sleep the passions of the soul which are difficult to restrain; and, falling asleep at a profound old age, O blessed one, thou didst pass over to the Light, as a child of the day and a minister of Christ.

The sword which guarded the tree of life let thee pass, O wise one. Wherefore, thou delightest in the joy of paradise, O sacred Marcian, hymning the Author of our salvation.

Theotokion: **W**ithout consuming thy womb, O pure one, Christ was divinely born of thee. And John, beholding Him, cried out: Jesus is baptized, the salvation and deliverance of the faithful!

ODE VIII

Irmos: **Him of Whom the angels and all the armies of heaven are in awe as Creator and Lord, hymn, ye priests, glorify, ye children; ye people, exalt Him supremely for all ages!**

Thou hast given rebirth to men by Thy baptism, O greatly merciful God, Who today received thy favorite, the godly Marcian, from earth into ineffable glory.

Seeing thee arrayed in royal vesture when thou didst serve as priest, O most blessed father, the sacred people were astonished and together hymned Christ, the King of all.

Thou didst acquire abstinence, unceasing prayer, exalting humility, true love and dispassion, O father; wherefore, Christ hath given thee the grace of miracles forever.

Theotokion: In manner past understanding, O Virgin, thou didst contain the Uncontainable One. And the forerunner, when he was about to baptize Him, was filled with awe, and trembling, cried out: "O Christ Who art fire, consume me not who hymn Thee with love!"

ODE IX

Irmos: O ye faithful, we magnify the Theotokos: the ever-flowing and Life-bearing well-spring, the Light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

Hold festival today, O men! Ye rivers and mountains, leap up! Jesus is baptized! The Savior hath appeared, and by His epiphany He also glorifieth the holy repose of Marcian.

Having burst the bonds of the flesh, O venerable God-bearer, thou didst attain thine ultimate desire, beholding the splendors of the holy hierarchs, prophets and apostles. With them be thou mindful of us who honor thee.

Theotokion: O Theotokos, thou bearest in thine arms God Who with His divine, creative power feedeth all things. And when the forerunner saw Him asking for baptism, he was stricken with awe and with fear did what he was commanded.

Stichera of the saint, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

O most sacred father, by the splendors of thy life hath the whole world been illumined and the deception of the demons cast into gloom; and by the mere touching of thy shrine infirmities are driven away. For divine grace, illumining thy relics, looseth the darkness of the passions.

O right wondrous father, thou didst make thyself a temple of the eternal Godhead and didst erect sacred temples for the laudation of the divine Trinity; and thou didst raise up the dead by thy voice, didst acquire a merciful character, and with diligence didst distribute thy wealth to those who asked.

Thou didst manifestly cover the nakedness of him who entreated thee, O father, entering the holy temple naked thyself; and Christ clothed thee with divine raiment when thou didst celebrate the divine mysteries. And those who saw this marveled at thy goodness, recognizing thee as a favorite of God.

Glory ..., Now & ever ..., in the same tone & melody:

"I fear thy coming, O Christ, yet I, Thy servant, will not oppose Thy command! Behold, I stretch forth my hands with fear; for I see descending from on high the Holy Spirit, Who is equal in honor with Thee and is enthroned with the unoriginate Father, bearing witness to Thee Who art baptized in the flesh!"

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee! (Twice)

Glory ..., that of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but by the prayers of these saints direct our life in peace.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Today the Virgin ..., "

Today the Master hath come to the Jordan to be baptized in the waters by the godly forerunner; and the Father bore witness to Him from high, saying: "This is my Son, in Whom I am well pleased!" And the Spirit appeared above Him in the strange guise of a dove.

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

It is the time of the Theophany! Christ hath appeared to us in the River Jordan! Come, ye faithful, let us draw forth the water of the remission of our sins! For Christ hath come in the flesh, seeking the lamb which had been carried off by wild beasts; and, having found it, He leadeth it back into paradise, in that He is compassionate. Christ hath appeared in the Jordan and illumined the world!

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with six troparia, and two canons of the saints, with 8 troparia.

ODE I

Canon of the feast, the acrostic whereof is: "Baptism is the cleansing of mortals' sins", the composition of Cosmas the Monk, in Tone II:

Irmos: The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon of Saint Gregory, in Tone V:

Irmos: Christ, Who crusheth battles with His upraised arm, shook horse and rider into the Red Sea, and saved Israel, who chanteth a hymn of victory.

In that Thou art the Abyss of wisdom, the Treasury of understanding and Well-spring of goodness, O Christ, Thou dost enable me to hymn Gregory, the luminary of Thy glorious Church, with hymns.

O father Gregory, thou splendid adornment of holy hierarchs, accept this poor hymnody offered unto thee with love on the day of thy memorial, whereon do thou render Christ merciful unto us.

The unapproachable Effulgence found thy sacred soul purified of the mire of the passions. Wherefore, as He made His abode within thee, O father, He showed thee to be a light instructing the ends of the earth.

With rich and wise discourse, O Gregory, initiate of the sacred mysteries, thou didst teach the honored Church to theologize the Trinity as a Unity of three Members, equally enthroned and equal in honor.

Theotokion: O Virgin Theotokos, let the Faith be reckoned as one, but not the demonstration of thy wonders which pass understanding; for thou gavest birth to the unapproachable Word of God, Who hath clothed Himself in humanity.

Canon of Saint Dometian, in Tone I:

Irmos: Thy victorious right hand hath in godly manner been glorified in strength; for, as almighty, O Immortal One, it shattered the adversary, fashioning anew the path of the deep for the Israelites.

O God-pleasing father, still the uprisings of the flesh, the assaults of the passions and the warfare which rageth within my soul, and preserve it in a peaceful state.

Having touched the highest wisdom with desire and unwavering love, O venerable one, thou didst subdue the flesh, didst reject the things of earth and didst truly become a god in communion.

The wondrous Dometian, raised up a little from the earth, went from weak strength to perfect power, and appointed ascents in his heart.

Theotokion: Having washed with the waters the matter of the flesh which He had assumed, the Lord made the humanity which He had received from thy virginal blood invincible to the hordes of the adversary.

ODE III

Canon of the Feast

Irmos: The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

Canon of Saint Gregory

Irmos: O Christ, Who by Thy command established the earth firmly upon nothingness and suspended its weight unsupported, establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Thou didst subdue the uprisings of the flesh to thy mind as master, and didst subject thy mind to the King of all. Wherefore, having traversed the path of the commandments without stumbling, thou becamest a magnificent habitation of the Trinity, O Gregory.

Thou didst fittingly arm thy soul against the rage of the serpent, O most blessed and venerable one, and, directing all thy desire unto God, thou didst take wing toward His incomprehensible and immutable beauty.

Thou didst join vision to activity, O father; wherefore, Christ entrusteth to thee the governance of the Church, which thou didst blamelessly administer as a most excellent initiate of the mysteries of heaven, O most blessed Gregory.

Passing beyond the boundaries of the virtues, O Gregory, and appointing ascents in thy heart, thou hast been taken up from the earth by thy constant yearning for a dwelling in heaven before thy departure from the flesh.

Theotokion: O Mother of God, without enduring the pangs of maternity thou didst virginally give birth unto the Incorrupt One Who shone forth from the Father; wherefore, in Orthodox manner we proclaim thee the Theotokos Who gavest birth to the incarnate Word.

Canon of Saint Dometian

Irmos: O Thou Who alone knowest the weakness of human nature, having formed Thyself therein in Thy mercy, Thou girdest me about with power from on high, that I may cry out to Thee: Holy is the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

In his might the primeval enemy, who was unable to shake the might of thy soul, while thou didst show forth thy resolve exercised his wiles by assuming the form of mean birds, to bring thee low.

The accursed serpent is justly annihilated by his arrogance and derangement, and hath been destroyed in the guise of dog-flies by exceeding great weakness, and lieth trampled beneath the beautiful feet of the righteous.

Theotokion: The pre-eternal Son Who was born of thee, O Virgin Mother, hath restored the world. In His baptism the Lord hath slain the serpent hidden in the waters, delivering men from corruption.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: Upon Galilee of the nations, upon the land of Zebulon and the land of Naphthali, as the prophet said, a great Light hath shone, even Christ. A radiant darkness hath dawned upon those who sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole world. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He Who covereth the naked and enlighteneth those in darkness, hath come. He hath appeared, the Light unapproachable!

Sedalion of Saint Gregory, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Thou hast inherited divine effulgence, having lived an immaterial life, and hast shone forth in the priesthood for which thou wast named; for, supernaturally explaining the doctrines of the Faith, thou didst make the world steadfast in Orthodoxy. O venerable father, entreat Christ God, that He grant us great mercy.

Glory ..., Sedalion of Saint Dometian, in Tone I:

Spec. Mel.: "When the stone had been sealed ...":

Adorned with the God-given anointing of the priesthood, a father, thou didst illumine it with the divine beauties of the virtues and with godly submission to Christ; and having finished thy course, thou criest out with the angels in the heavens: Glory to Thy compassion, O Savior! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

Now & ever ..., Sedalion of the feast, in the same tone & melody:

When Jesus had been born of the Virgin Mary and was baptized by John in the Jordan, the Spirit, seen in the guise of a dove, descended upon Him. Wherefore, the prophet said with the angels: "Glory to Thy coming, O Christ! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!"

ODE IV

Canon of the Feast

Irmos: I heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended, He cried out: Thou art Christ, the Wisdom and Power of God!

"Who hath ever seen the sun cleansed, which is most bright by nature?" the herald crieth out. "Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!"

Canon of Saint Gregory

Irmos: Perceiving Thy divine abasement with prophetic eyes, O Christ, Habbakuk cried out to Thee with trembling: Thou hast come for the salvation of Thy people, to save Thine anointed!

Thou wast seen to be a pillar most radiant in word and deed, O Gregory, burning with ardent zeal for Orthodoxy, leading forth the new Israel.

Receiving the grace of the Spirit, thou didst pull aside the veil of the Scriptures of the Old Testament and didst reveal to us the hidden beauty of understanding.

Showing forth the blessed aspects of all the virtues, Christ entrusted to thee, a Gregory, as to a minister of the word, the task of proclaiming them abroad to the ends of the world.

Theotokion: Without becoming subject to corruption thou didst conceive in thy womb without confusion and gavest birth without pain; and in giving birth to God in the flesh thou wast preserved a virgin even after parturition.

Canon of Saint Dometian

Irmos: Perceiving thee with prophetic eyes as the mountain overshadowed by the grace of God, Habbakuk proclaimed that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Thou didst show that the law was the shadow of grace for the Jews who worshiped in the law of God, O wise one, and that the Gospel is the mystery of the true Theophany, crying out to Christ: Glory to Thy power, O Lord!

Shining forth from the east like a star of great radiance, thou dost illumine the Church, most reverently proclaiming Christ to be the Sun of righteous with wise demonstrations, crying out to Him: Glory to Thy power, O Lord!

Having zealously cast off all wickedness and love which passeth away, O father, thou didst illumine the ends of thy homeland with light, and didst rain wealth down upon it in a most abundant quantity of riches.

Theotokion: The Word, Who is the invisible God, receiving visible human nature from a woman, perfecteth and purifieth it in the river. He Who is alien to sin washeth away the transgression of him who fell.

ODE V

Canon of the Feast

Irmos: Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon of Saint Gregory

Irmos: O Thou Who clothest Thyself in light as with a garment, I rise early unto Thee and cry out to Thee: Enlighten my darkened soul, O Christ, in that Thou alone art compassionate!

Like fire thou hast burned up the thorny and tangled words of heresies, and hast illumined the minds of the faithful, O blessed Gregory, initiate of the mysteries.

Thou didst denounce the iniquity of Eunomius and his words which were difficult to escape; and thou didst destroy the evil snares of his wiles like a spider's web.

Thou didst denounce the most ungodly Macedonius who shamelessly reviled the divine Spirit as unrelated to Him Who Is, O most excellent Gregory.

Theotokion: Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst free the nature of our first father from the curse.

Canon of Saint Dometian

Irmos: O Christ Who hast shone forth in the effulgence of Thine advent and illumined the ends of the world by Thy Cross, illumine with the light of Thy divine knowledge the hearts of those who hymn Thee in Orthodox manner.

The Master of creation looked down upon the earth, O divinely wise one, and the foundations thereof shook and trembled grievously; but He did not reject the supplication of thy spiritual courage, O father.

Thou couldst not bear to listen to the mindless ones blaspheming against the heights of heaven and uttering injustice, O glorious one, so thou didst turn them back with thy shepherd's crook and didst heal their infirmity.

Thou didst in no wise permit the confusion of those who preached that there is but a single nature in Christ, O divinely eloquent one, but didst trap them in the net of thy teachings and bring them up to the light.

Theotokion: With salt Elisha sweetened the bitterness of the waters, O Mother of God, and when thy Son and God was baptized in the water He removed the bitterness and pain of sin.

ODE VI

Canon of the Feast

Irmos: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon of Saint Gregory

Irmos: O Master Christ, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Having acquired humility of mind, thou wast shown to all as a meek soldier waging war against those who seek to diminish the glory of Christ, O Gregory.

O Gregory, with thy rich discourse thou didst utterly cast down the reasonings of Arius, the arrogant division and alienation which he believed to exist within the Trinity.

Sabellius, who waged war on God, stupidly reasoning that there is a mingling and confusion within the Trinity, was denounced by thee, O most blessed Gregory.

Theotokion: O Virgin Mother, thou gavest birth, and giving birth remained pure, truly bearing Him Who holdeth all things in His hands.

Canon of Saint Dometian

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are reckoned as sheep for the slaughter. Save Thy people, O our god, for Thou art the strength and rectification of the infirm.

The oppressed people were delivered from the snare of death, and by thy supplications a multitude of sufferings was driven far away; for they had thee as their helper.

By thy supplication thou didst destroy the assault of infirmity, O most wise one, quickly hastening to the Virgin Mother of the Deliverer; for as a pastor thou couldst not endure to see the oppressed flock neglected.

Theotokion: The ranks of the angels were filled with awe, beholding the Invisible One born in the flesh of the Virgin, and Him Who is glorified immaterially entering the river to be baptized.

Kontakion of Saint Gregory, in Tone I:

Spec. Mel.: "The choir of angels ...":

Keeping watch with the eye of thy soul, O holy hierarch, thou didst show thyself to be a vigilant pastor for the world; and with the staff of thy wisdom and thy fervent intercession thou didst drive away all the heretics like wolves, preserving the flock unharmed, O most wise Gregory.

Ikos: Through slothfulness have I, the wretched one, fallen asleep unto death; but as a most vigilant shepherd raise me up, O father, and lull to sleep the passions which cruelly torment me, that, rising up, in purity I may hymn thy splendid repose, which the Master of the universe hath glorified as is meet, as that of a most faithful servant, a most wise teacher, a friend and initiate of the mysteries, as guardian of His Traditions, the anointing whereof thou didst well preserve, O most wise Gregory.

ODE VII

Canon of the Feast

Irmos: The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

Canon of Saint Gregory

Irmos: The Lord our fathers, Who is exalted supremely, quenched the flame and bedewed the youths, who chanted together: Blessed art Thou, O God!

Having united thyself by desire to the effulgence of the threefold Sun of the Godhead, O Gregory, shining upon all like a mirror, thou emittest rays of light.

As a father thou hast left thy discourses, the purity of the ways of thy soul, and the fullness of understanding, as a treasure for those who chant with faith: Blessed art Thou, O God!

Thou didst declare the Father to be the primal Mind and Cause, the Begetter of the Word, the Sender forth of the Spirit, hymning the Trinity, saying: Blessed art Thou, O God!

Theotokion: **O** most immaculate one, thou gavest birth to the incarnate God, a single Hypostasis in two natures; and to Him do we all chant: Blessed art Thou, O God!

Canon of Saint Dometian

Irmos: **O** Theotokos, we, the faithful, look upon thee as a noetic furnace; for as the supremely Exalted One saved the three children, so hath He, the praised and all-glorious God of our fathers, restored the whole world in thy womb.

A true promise was manifestly made to the faithful; for the godly Dometian was granted the grace to loose infirmities and expel demons, proclaiming our praised and all-glorious God.

Having lived on earth in the flesh with us, the praised and all-glorious God of our fathers gave the grace of working miracles to those who followed and loved Him.

The godly Dometian cast down the evil heresy and teachings of Severus, and he divinely called the unadulterated Faith Orthodox, proclaiming our praised and all-glorious God.

Theotokion: **W**hen He became incarnate of the Virgin, the divine Word did not leave behind the Father's nature; for He manifestly preserve her, and she remained undefiled in giving birth. And Christ, Who is all-glorious forever, receiveth testimony from the Father.

ODE VIII

Canon of the Feast

Irmos: **T**he Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

"Put aside all fear," the Deliverer said to the forerunner; "Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence, Himself announced: "This One Who is baptized is my beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Canon of Saint Gregory

Irmos: **F**orming a universal chorus in the furnace, the youths chanted to Thee, the Accomplisher of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thou didst receive all the radiance of the Comforter which descended, O blessed and venerable one, crying: Hymn the Lord, all ye works and exalt Him supremely for all ages!

In the divine words of Christ, rivers of understanding flow forth upon us from thine inmost parts; for grace hath shown thee forth as a well-spring continually flowing upon the world forever, O father.

O the two wondrous brethren, akin in the flesh and divine in understanding! Honoring them, let us reverence Basil and Gregory together forever, as is meet.

When the noetic Light made His abode within thee, O father, He set thee forth as an ever-burning lamp for the world, hymning the one divine Light of the threefold Sun, Whom we exalt supremely for all ages.

Theotokion: **O** all ye works, as is meet let us bless her who, in manner past understanding, gave birth to the Lord, the God-man, yet remained a virgin, and let us exalt her supremely for all ages.

Canon of Saint Dometius

Irmos: **T**he children of Israel shone in the furnace with the beauty of piety more brilliantly than gold in the crucible, saying: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Thou didst transcend all the laws of human nature and didst cleave unto God, thine uttermost desire, chanting to Him, O divinely eloquent one: Bless the Lord, all ye works, and exalt Him supremely for all ages!

Having hearkened to the divine commandments, thou didst generously distribute thy riches to those in need with the intent of submitting, O right wondrous one, and thou didst cry: Bless the Lord, all ye works, and exalt Him supremely for all ages!

Thou wast full of healings, O Dometian, pouring forth drink, a well-spring, a torrent of sweetness, a river of peace upon those who cry: All ye works: hymn the Lord and exalt Him supremely for all ages!

Theotokion: **I**n the furnace the youths prefigured thee, O Virgin; Moses beheld the figure of thee in the bush; and David beheld thee giving birth, without knowing man, to a babe, the Lord of glory, Whom we exalt supremely for all ages.

ODE IX

Canon of the Feast

Irmos: Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageth not."

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smeared lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon of Saint Gregory

Irmos: Dance, O Isaiah! A Virgin hath conceived in her womb, and hath borne a Son: Emmanuel, Who is both God and man. Orient is His name, and, magnifying Him, we call the Virgin blessed.

Manifestly unable to praise the brilliance of thy corrections and discourses, O Gregory, our mind confesseth thy right laudable triumph and declareth mightily thy laudation.

O most excellent initiation of the mysteries, standing now before the Trinity with the choirs of the angels, the prophets, the martyrs, the righteous and the patriarchs, be thou mindful of us who hymn thy memory, O Gregory.

Thou lookest down now from on high, O holy hierarch, defending the Church of Christ, granting victory to Orthodox Christians, and thou hast broken the yoke of slavery, saving those who sing thy praises by thy supplications, O Gregory.

Theotokion: As thou gavest birth to the Author of creation, O most pure one, thou bearest Him Who generated the beginning of all things, possessing supernatural and incomparable greatness. Wherefore, worshiping thine Offspring, we glorify thee.

Canon of Saint Dometian

Irmos: **T**he bush which burned without being consumed showed forth an image of thy pure birthgiving, **O Theotokos**, and we pray that the furnace of temptations which rageth now against us may be quenched, that we may magnify thee without ceasing.

Thou didst cause the desires of love to cease, **O father**, holding to what is more perfect; and the habitations of the patriarchs and the ranks of the righteous and venerable have received thee. With them entreat the Almighty in our behalf.

Thy homeland hath kept thy much-suffering body as a precious possession hidden in its bosom, moved there by its maternal actions, **O glorious one**; for it could not bear that others have the enjoyment of thee.

Come and be thou my help amid the perils and evil circumstances of life; still thou the tempest of the passions which riseth up against me, and bring me into the calm haven with the sail of thy prayers, **O father**.

Theotokion: **D**eath stood against Thee, Who wast well pleased to become like unto us through the Mother who knew not man, that Thou mayest save us, **O transcendent Son of God**, and purify us with the waters and the divine fire of baptism.

Exapostilarion of Saint Gregory:

Spec. Mel.: "Thou hast visited us ...":

With festive hymns let us all glorify the most wise Gregory, the good shepherd, the bishop of Nyssa, the brother in the flesh of the all-wise Basil.

Glory ..., Now & ever ..., Exapostilarion of the feast:

The Savior appeared, grace and truth, in the streams of the Jordan, and He illumined those sleeping in darkness and shadow, for He, the immutable Light, hath come and appeared.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Now the Savior giveth to men * a strange purification, * kindling them, but not with fire, * and building up souls * without breaking them down.

Stichos: The sea beheld and fled, Jordan turned back.

O ye people, with gladness * zealously draw forth * the water of divine life * from the wellsprings of salvation * unto the deliverance of your souls.

Stichos: What aileth thee, **O sea**, that thou fleddest? **And thou, Jordan**, that thou didst turn back?

Enlightenment hath come! * Grace hath appeared! * Deliverance hath dawned! * The world hath been illumined! * **O ye people**, be full with joy!

Glory ..., in Tone IV:

O valiant contender for the right Faith, who fought as a goodly warrior of Christ God and pleased thy Commander: Contend now also for the Church with goodly struggle, preserving it by thy dogmas on an immovable foundation, O Gregory.

Now & ever ..., the composition of John the monk, in Tone VIII:

Desiring to fulfill that which Thou hast established from before time, O Lord, Thou didst accept ministers of Thy mystery from among all creatures: Gabriel from among the angels, the Virgin from among men, the star from among the heavens, and the Jordan from among the waters, wherein Thou didst destroy the iniquity of the world. O our Savior, glory be to Thee!

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode V of the festal canon, including the Irmos; and 4 from Ode VI of the canon of Saint Gregory.

Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam's sinful inclination.

Having acquired humility of mind, thou wast shown to all as a meek soldier waging war against those who seek to diminish the glory of Christ, O Gregory.

O Gregory, with thy rich discourse thou didst utterly cast down the reasonings of Arius, the arrogant division and alienation which he believed to exist within the Trinity.

Sabellius, who wagemeth war on God, stupidly reasoning that there is a mingling and confusion within the Trinity, was denounced by thee, O most blessed Gregory.

Theotokion: O Virgin Mother, thou gavest birth, and giving birth remained pure, truly bearing Him Who holdeth all things in His hands.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but by the prayers of these saints direct our life in peace.

Kontakion of Saint Gregory, in Tone I:

Keeping watch with the eye of thy soul, O holy hierarch, thou didst show thyself to be a vigilant pastor for the world; and with the staff of thy wisdom and thy fervent intercession thou didst drive away all the heretics like wolves, preserving the flock unharmed, O most wise Gregory.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE OF ST PAUL TO THE CORINTHIANS §151 [I COR. 12:7 -11]

Brethren: The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself

GOSPEL ACCORDING TO MATHEW, §34 [MT. 10: 1, 5-8]

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying: "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 10th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS THEOPHANES,
RECLUSE OF VYSHENSK
AT GREAT VESPERS

After the introductory Psalm, "Blessed is the man ...", the first antiphon.
On "Lord, I have cried ...", 8 stichera: 3 of the feast, the composition of John the
Monk, in Tone II:

The Forerunner, beholding our Enlightener, Who illumineth every man, coming to be baptized, rejoiceth in soul and trembleth. He pointeth to Him with his hand and saith to the people: "This is He Who delivereth Israel, Who freeth us from corruption! O sinless Christ our God, glory be to Thee!"

When our Deliverer was baptized by His servant and borne witness to by the coming of the Holy Spirit, the angelic armies, looking on, were stricken with awe; and a voice was borne down from the Father in heaven: "He Whom the Forerunner baptized with his hand is My beloved Son, in Whom I have been well-pleased!" O Christ our God, glory be to Thee!

The currents of the Jordan received Thee, the Wellspring, and the Comforter descended upon Thee in the form of a dove. Thou Who bowed down the heavens dost bow Thy head, and clay crieth out to the Potter: "What dost Thou command me to do, O Thou Who art greater than I? It is I who must needs be baptized of Thee! O sinless Christ our God, glory be to Thee!"

And 5 of the saint, in Tone I:

Come, O ye faithful, and let us piously bless Theophanes, the holy hierarch of Christ, the all-good shepherd, the teacher of golden discourse, the comforter of the sorrowful, the guide of all who have recourse unto him with faith, and who now prayeth in behalf of our souls. **(Twice)**

O holy hierarch Theophanes our father, thy memorial hath shone forth on us like the radiant sun, enlightening those who approach thee with faith and earnestly entreat thee: Pray that our souls may be saved! **(Twice)**

O all-blessed father Theophanes, man of God and faithful servant, chosen vessel of the Holy Spirit, heir to the kingdom of God: Ask peace for the Orthodox Church, prosperity for our land, and for all the faithful confirmation in the Faith, remission of sins and deliverance from misfortunes.

Glory ..., in the same tone:

O divinely wise father Theophanes, even though thou didst run the race in secret struggles, yet wast thou shown to the people to be an all-radiant beacon, enlightening us with the rays of thy words; and thou dost teach all to know Christ. Wherefore, joyfully bowing down before the shrine of thy precious relics, we cry out with compunction: Glory to Him Who glorifieth His saints!

Now & ever ..., of the feast, the composition of Byzantium, in Tone II:

Thou didst bow Thy head before the Forerunner, and didst crush the heads of the serpents. Having come to the streams, thou didst illumine all things, that they may glorify Thee, O Savior, the Enlightener of our souls.

Entrance. Prokimenon of the Day. Three Readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones; no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory; out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; those who seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace; but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret; but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths; but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the

death of a just man his hope doth not perish; but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens; but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens; but a sensible man is quiet.

READING FROM THE WISDOM OF SOLOMON

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found preeminent. She hath delivered from pain those who please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall

he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought them that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

At Litia, these stichera, in Tone III:

O all-blessed Theophanes, all-glorious wonder-worker and helper of the faithful, vessel full to overflowing with grace, and wellspring of mercy: Pray to the Lord in our behalf, that our souls may find mercy.

O divinely wise father Theophanes, good and faithful friend of the Lord, adornment of hierarchs and glory of the fathers: As when thou wast alive, so after thy repose hath God, Who is wondrous in His saints, given thee the grace of healings. Pray now unceasingly to the Lord in our behalf, that our souls may find mercy.

O all-blessed Theophanes, faithful keeper of the words of the Gospel, who didst take up voluntary poverty as it were a treasure, and didst preserve the purity of the monastic life, providing a model of humility after the example of thy Lord: Standing now before the throne of the Almighty, pray thou earnestly in behalf of us who keep thy sacred memory.

Glory ..., in Tone VIII:

Today is the Monastery of Vyshensk adorned, and the whole Orthodox Church keepeth festival, celebrating thy memorial, O holy hierarch Theophanes; for through thee did the Lord reveal wondrous and all-glorious miracles when He was pleased to glorify thy precious relics. Wherefore, we hasten to thee and pray: Make entreaty for us unto the Lord, that our souls may find mercy.

Now & ever ..., of the feast, the composition of Anatolius, in Tone VIII:

Today creation is enlightened! Today all things are glad, those of heaven and those on earth! Angels and men mingle together! For where the King arriveth, there doth order prevail. Wherefore, let us all hasten to the Jordan and see how John baptizeth the sinless head which no man fashioned. And, chanting the cry of the angel, let us exclaim together: The grace of God hath appeared, saving all men, illumining and granting mercy unto the faithful!

Aposticha stichera, in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, O Theophanes our father, swift consoler amid sorrows! Rejoice, guide of monks and nuns! Rejoice, thou who leadest all to God by thy words and deeds! And now, standing before the throne Of the Holy Trinity, pray thou earnestly in behalf of us who celebrate this radiant solemnity.

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, O holy hierarch Theophanes, all-glorious adornment of the Church of Russia, bright boast of the Monastery of Vyshensk, unshakable pillar of Orthodoxy! Rejoice, O our advocate before God, before Whom thou standest with all the saints! Pray for us who honor thy holy memory.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Rejoice, O hierarch of God, image of humility and meekness, inexhaustible treasury of love! for even if thou didst abide in seclusion, thou didst not forsake those who thirsted for spiritual consolation. Wherefore, we flee to thee as to our father, and cry out with love: Pray unto the Lord in our behalf, that our souls may find mercy!

Glory ..., in the same tone:

O all-blessed father Theophanes, having acquired purity of mind, thou wast shown to be a dwelling-place of the Holy Spirit, abiding in seclusion for many years in the Monastery of Vyshensk; and with thy writings thou hast enlightened all who have recourse to thee with faith. And now, never cease to offer entreaties in behalf of us who honor thy sacred memory.

Now & ever ..., of the feast, the composition of Theophanes, in Tone VI:

Beholding the Sun Who shone forth from the Virgin asking for baptism in the Jordan, the radiant luminary who shone forth from the barren woman cried out to Him with fear and joy: "Do Thou sanctify me by Thy divine epiphany, O Master!"

Troparion of the saint, in Tone VIII:

O guide of Orthodoxy, teacher of piety and purity, ascetic of Vyshensk, divinely wise and holy hierarch Theophanes: By thy writings thou didst explain the Word of God, and hast shown the way to salvation unto all the faithful. Entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of the word. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of the word. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Glory ..., that of the saint, in Tone VIII:

O guide of Orthodoxy, teacher of piety and purity, ascetic of Vyshensk, divinely wise and holy hierarch Theophanes: By thy writings thou didst explain the Word of God, and hast shown the way to salvation unto all the faithful. Entreat Christ God, that our souls be saved.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone VIII:

Resting in thee, O holy hierarch Theophanes, Christ the Lord, the Light from Light which is unapproachable, showed thee forth to the world as all-brilliant, for thou art radiant in thy splendid life, sheddest rays of doctrines, and shinest forth miracles. Wherefore, we now celebrate thy holy memory.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

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

Thou didst sanctify the streams of the Jordan and didst crush the might of sin, O Christ our God; Thou didst bow Thy head beneath the hand of the Forerunner and hast saved the human race from deception. Wherefore, we entreat Thee: Save Thou our souls!

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Resting in thee, O holy hierarch, Christ the Lord, the Light from Light which is unapproachable, showed thee forth as a zealous witness to the Truth in His Church, unto the joy and salvation of all who honor thy memory with love.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Wherefore didst thou marvel, O River Jordan, seeing the Invisible One naked? "I beheld and trembled," it said, "for how could I have desired not to be filled with awe of Him and withdraw?" The angels were filled with fear, beholding Him; heaven was affrighted, and the earth quaked; the sea, and all things visible and invisible, were troubled. Christ appeared in the Jordan, to sanctify the waters.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Theophanes, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

After the Polyeleos, this Sedalion, in Tone IV:

O all-wise teacher, steadfast champion of the Truth of Christ; make our hearts steadfast in the Orthodox Faith, for to thee do we flee and to thee do we pray: Entreat the Lord in our behalf, O holy hierarch Theophanes our father.

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

O all-pure Theotokos; invincible intercessor for the afflicted and fervent help of those who trust in thee: Deliver us from misfortunes and temptations.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, §35 (MIDPOINT) [JN. 10: 1-9]

The Lord said to the Jews who came to Him: "Verily, verily, I say unto you: He who entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he who entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again: "Verily, verily, I say unto you, I am the door of the sheep. All who ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

After Psalm 50, this sticheron, in Tone VI:

Grace poured forth in thy lips, O holy hierarch Theophanes, and thou wast truly shown to be a preacher of the revelation of God in the land of Russia; for by thy writings thou teachest all to believe in the Trinity, the one Godhead.

Canon of the feast, with 6 troparia; and that of the saint, with 8 troparia.

ODE I

Canon I of the Feast, the acrostic whereof is: "Baptism is the cleansing of mortals' sins", the composition of Cosmas the Monk, in Tone II:

Irmos: The Lord, mighty in battles, uncovered the bed of the deep and led His people across dry land, overwhelming the adversary in the sea, for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon of the saint, the acrostic whereof is "Rejoice, O Theophanes, ascetic of Vyshensk", with 8 troparia, in Tone VIII:

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Joyfully offering up laudation, and falling down humbly before thee, we ask: Accept our unworthy supplication, O holy hierarch Theophanes our father.

O earthly angel and heavenly man, abiding in seclusion in the Monastery of Vyshensk, and praying unceasingly to the Lord, thou didst make plain for all, the path to salvation.

Having assembled today, O ye faithful, with hymns and spiritual songs let us praise the holy hierarch Theophanes, our true advocate before God.

Theotokion: Make us steadfast, O Mother of God, in belief in thy Son and God, Who wondrously glorifieth His saints and calleth them His friends.

ODE III

Canon I of the Feast

Irmos: The Lord, Who giveth might unto our kings and exalteth the horn of His anointed ones, is born of the Virgin and cometh to baptism. O ye faithful, let us cry aloud unto Him: There is none as holy as our God!

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the Forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

Canon of the Saint

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, confirmation of the faithful, Who alone lovest mankind.

O holy hierarch Theophanes, thy name hath perfumed our land like myrrh, delighting the hearts of the faithful, and calling all to spiritual joy and salvation.

O Theophanes, saint of God well-pleasing to Christ, look upon our infirmities, and heal thou our souls, which are ever bestormed by the passions.

Like an industrious bee hast thou gathered for us the honey of the writings of the fathers from the meadow of the Spirit, O holy hierarch, for the salvation of those who have recourse to thee in prayer.

Theotokion: O holy hierarch Theophanes, come and stand with us, that together we may glorify the all-holy Virgin who gave birth to Christ God.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: Upon Galilee of the nations, upon the land of Zebulon and the land of Naphthali, as the prophet said, a great Light hath shone, even Christ. A radiant darkness hath dawned upon those who sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole world. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He Who covereth the naked and enlighteneth those in darkness, hath come. He hath appeared, the Light unapproachable!

Sedalion of the saint, in Tone VIII:

Thy life was glorious, and thy repose is with the saints, O Theophanes, saint of God; and standing now at the throne of the Almighty, pray for us, O most blessed one, that the Lord may save our souls.

Now & ever ..., Sedalion of the feast, in Tone I:

When Jesus had been born of the Virgin Mary and was baptized by John in the Jordan, the Spirit, seen in the form of a dove, descended upon Him. Wherefore, the prophet said with the angels: "Glory to Thy coming, O Christ! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!"

ODE IV

Canon I of the Feast

Irmos: He whom Thou didst call a Voice crying in the wilderness hath heard Thy voice, O Lord; for Thou didst thunder forth over many waters, bearing witness unto Thy Son. And having been wholly filled with the descending Spirit, he cried out: "Thou art Christ, the Wisdom and Power of God!"

"Who hath ever seen the sun cleansed, which is dazzling by nature?" the herald crieth out. "Am I then to wash with water Thee, the effulgence of glory, the Image of the eternal Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet stand I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!"

Canon of the Saint

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

O holy hierarch Theophanes, thou didst wisely commit thine understanding unto Christ and wast vouchsafed the eternal kingdom. Beseech Him now Who hath created all things in His wisdom, that He save our souls.

Entreat now Him Whom thou didst love, Whom alone thou didst desire, and for Whose sake thou didst struggle in seclusion, that He save our souls.

For the flock given thee by God thou wast a model in word, life, love, spirit, faith and purity; wherefore, we honor thee as a true pastor, O Theophanes our father.

Theotokion: O divinely wise Theophanes, make supplication in our behalf to the all-holy Mistress, the Theotokos, that by her omnipotent intercession she may beseech Christ to save our souls.

ODE V

Canon I of the Feast

Irmos: Jesus, the Author of life, cometh to lift the condemnation of Adam the first-created, and though as God He requireth no cleansing, He cleanseth the fallen one in the Jordan. And having slain enmity therein, He granteth peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon of the Saint

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

The angels rejoice in heaven, and men keep spiritual festival on earth, celebrating the memory of the holy hierarch Theophanes, the wondrous advocate for us all.

O blessed Theophanes, teach us to know Christ, the Light of truth, Who enlighteneth every man who cometh into the world.

Him Whom the armies of heaven glorify thou didst unceasingly glorify in thy life. O saint of God, teach us also to glorify the Lord with the virtues.

Theotokion: With hymns let us honor the Mistress of the world, who is more exalted than the heavens and more pure than the rays of the sun, and hath delivered us from the curse [of our first parents].

ODE VI

Canon I of the Feast

Irmos: The voice of the Word, the candlestick of the Light, the morning star of the Sun, the Forerunner, crieth out to all the people in the wilderness: Repent, and be ye cleansed beforehand! For, lo! the Christ is at hand, delivering the world from corruption!

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The Forerunner teacheth that it is not possible to loose the sandals; the bond between the Word and us, of Him Who delivereth mortals from deception.

With the uttermost fire shall Christ baptize His enemies, who do not acknowledge Him as God; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon of the Saint

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Thou didst tread the narrow path to salvation, and as one meek didst cry unceasingly to the Meek One: It is good for me to cleave unto God!

Desiring the Truth of Christ, thou didst joyfully endure tribulations and afflictions, ever mindful that as there is no crown save there be a victory, so is there no victory except there be struggle.

As thou abidest in the house of the heavenly Father, O father Theophanes, forget not us, thy children, but by thy supplications vouchsafe that we also may enter the wedding-chamber of the Lord of glory.

Thou didst spurn the glory and all the riches of the world, setting thy steps unwaveringly toward the world on high; and thou now rejoicest with angelic joy, O holy hierarch Theophanes, our father.

Theotokion: Who doth not call thee blessed, O all-holy Virgin? Who doth not hymn thine all-pure birthgiving? Entreat thy Son and God, O pure and most blessed one, that our souls may find mercy.

Kontakion of the saint, in Tone IV:

O holy hierarch Theophanes, namesake of the Theophany: By thy teachings thou didst enlighten many of the people. And standing now with the angels before the throne of the Holy Trinity, pray thou unceasingly in behalf of us all.

Ikos: Thou hast truly been shown to be a revelation of divine gifts to the land of Russia, O holy hierarch Theophanes, good shepherd of the flock of Christ, teaching them by thy way of life and guiding them by thy discourse and writings. And now, standing before the throne of the all-holy Trinity, and lifting up thy venerable hands with boldness, pray thou unceasingly in behalf of us all.

ODE VII

Canon I of the Feast

Irmos: The dew-laden, whistling wind and the descent of the Angel of God preserved unharmed the pious youths who communed together in the fiery furnace. Wherefore, bedewed in the flame, they raised a hymn in thanksgiving: O all-hymned Lord and God of our fathers, blessed art Thou!

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, witnessing the breadth of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels we glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

Canon of the Saint

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Having the way of the cross of Christ, the Judge of the contest, continually before thee, thou didst tread the narrow path that leadeth to life everlasting, O blessed one, crying out unceasingly: Blessed is the God of our fathers!

In zeal thou didst emulate Elijah the Tishbite, O holy hierarch Theophanes; and setting thy heart afire with love divine, in patience thou didst possess thy soul, crying out: Blessed is the God of our fathers!

O father Theophanes, zealous preacher of divine Truth, guided by the wisdom of thy words and teachings we now chant with thee: Blessed is the God of our fathers!

Theotokion: Grant consolation to thy servants, O Theotokos Mary, that with thee we may cry out to thy Son and our God: Blessed is the God of our fathers!

ODE VIII

Canon I of the Feast

Irmos: The Babylonian furnace which poured forth dew showed forth a most glorious mystery: how the Jordan was to receive the immaterial Fire in its streams and embrace the Creator baptized in the flesh. Him do the peoples bless and exalt supremely for all ages.

"Put aside all fear," the Deliverer said to the Forerunner; "Obey Me, in that I am good, and touch Me, for tangible have I become by nature: Submit to My

commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: "This One Who is baptized is My beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Canon of the Saint

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Ye children, bless! Ye priests, chant! Ye people, exalt Christ forever, celebrating the great solemnity of the glorification of the favored one of God, the holy hierarch Theophanes!

As is meet, thou didst teach all to hymn the glory of God, O Theophanes, preacher of piety. Teach this also unto us who now approach thee with faith, that the name of God may be glorified forever.

O Theophanes, steadfast champion of the Faith, wise preacher of piety, excellent theologian of Orthodoxy, recluse of Vyshensk: Vouchsafe that we, the unworthy, may in spiritual joy hymn the Lord, Who is exalted supremely for all ages.

Theotokion: Thou ever givest streams of healings to the faithful, O Mother of God. Heal thou our souls through the supplications of Theophanes, the favorite of God, that we may glorify and supremely exalt thy birthgiving, O all-pure one, for all ages.

ODE IX

Canon of the Feast

Irmos: Every tongue is at a loss how to praise thee as is meet, and even an intelligence from above the world is in doubt how to hymn thee, O Theotokos; yet, as thou art good, accept our faith, for thou knowest our longing inspired by God; for thou art the intercessor of Christians, and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageeth not."

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smeared lintels allowed the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon of the Saint

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Thou hast been vouchsafed eternal life, O holy hierarch. Be thou a fervent mediator and advocate before God for us who celebrate thy sacred memorial with faith.

Thou hast been shown to be a new wonderworker, O divinely wise Theophanes, a most merciful healer and an unmercenary physician of the souls and bodies of all who have recourse to thee with faith, having pity, consoling, and pouring forth thy compassions in abundance.

Truly thou hast been shown to be a fervent advocate for us before God, O father. Beg thou the Creator of all things, that He grant remission of transgressions unto all who magnify thee with faith and love.

O man of God, faithful friend of Christ, mercifully accept our entreaties, and bear them to the throne of the glory of the Lord Who by His baptism sanctified the streams of the Jordan.

Theotokion: Him Whom the armies of heaven glorify thou didst bear in thy womb, O all-pure Mother of God. Entreat Him to have compassion and save our souls.

Exapostilarion of the saint:

Rejoicing, with hymns let us honor the holy hierarch Theophanes, the luminary enlightened from on high, resplendent with light divine.

Glory ..., Now & ever ..., Exapostilarion of the feast:

Spec. Mel.: "Thou hast visited us ...":

The Savior appeared, grace and truth, in the streams of the Jordan, and He illumined those sleeping in darkness and shadow, for He, the immutable Light, hath come and appeared.

On the Praises, 6 stichera: 3 of the feast, the composition of Patriarch Germanus, in Tone I:

Christ our Savior, the Light of Light, hath shone forth upon the world, manifesting Himself as God. Let us worship Him, O ye people!

How can we who are servants honor the Master as is meet? For He hath restored us all in the waters.

Baptized in the Jordan, touched by Thy servant's hand, O our Savior, Thou didst sanctify the waters, healing the sufferings of the world. Great is the mystery of Thine epiphany! O Lord Who lovest mankind, glory be to Thee!

And 3 of the saint, in Tone VII:

Thy God-pleasing life hath now shone forth upon us, O holy hierarch Theophanes our father, recluse of Vyshensk, for thou didst make all carnal knowledge subject to thy spirit. Pray for us who celebrate thy sacred memorial, that the Lord may save our souls.

Thou wast shown to be an image of monastic struggles and temperance, and an inexhaustible treasury of love and humility; wherefore, honoring thy holy memory, we glorify Christ Who hath crowned thee. Him do thou earnestly beseech, that He save our souls.

O Theophanes, thou man of God and faithful servant of Christ, lover of stillness, who didst converse alone with the one God: Be thou mindful of us who honor thy holy memory, and bear thy fervent supplications to the Lord, that He may save our souls.

Glory ..., in the same tone:

O wise preacher of piety, excellent theologian of Orthodoxy, thou didst explain to the people the mysteries of the spiritual life, and thus didst bring many to believe in the triune God. Wherefore, honoring thy holy memory, O God-bearing father Theophanes, we cry out with thee: O Holy Trinity our God, glory be to Thee!

Now & ever ..., of the feast, the composition of Anatolius, in Tone II:

Today Christ hath come to be baptized in the Jordan! Today John toucheth the head of the Master! The hosts of heaven were in awe, beholding this all-glorious mystery; the sea saw and fled, the Jordan, seeing it, turned back. But we, illumined, cry out: Glory to God Who hath appeared, was seen on earth and hath illumined the world!

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode V of Canon I of the feast; and 4 from Ode VI of the canon of the saint.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace." (Twice)

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful. (Twice)

Thou didst tread the narrow path to salvation, and as one meek didst cry unceasingly to the Meek One: It is good for me to cleave unto God!

Desiring the Truth of Christ, thou didst joyfully endure tribulations and afflictions, ever mindful that as there is no crown save there be a victory, so is there no victory except there be struggle.

As thou abidest in the house of the heavenly Father, O father Theophanes, forget not us, thy children, but by thy supplications vouchsafe that we also may enter the wedding-chamber of the Lord of glory.

Theotokion: Who doth not call thee blessed, O all-holy Virgin? Who doth not hymn thine all-pure birthgiving? Entreat thy Son and God, O pure and most blessed one, that our souls may find mercy.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of the word. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion of the saint, in Tone VIII:

O guide of Orthodoxy, teacher of piety and purity, ascetic of Vyshensk, divinely wise and holy hierarch Theophanes: By thy writings thou didst explain the Word of God, and hast shown the way to salvation unto all the faithful. Entreat Christ God, that our souls be saved.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Kontakion of the saint, in Tone IV:

O holy hierarch Theophanes, namesake of the Theophany: By thy teachings thou didst enlighten many of the people. And standing now with the angels before the throne of the Holy Trinity, pray thou unceasingly in behalf of us all.

Prokimenon of the feast, in Tone IV: Blessed is he that cometh in the name of the Lord. God is the Lord and hath appeared unto us.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

And that of the saint, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

EPISTLE TO THE HEBREWS, § 335 [HEB. 13: 17-21]

Brethren: Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as ones who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Alleluia, of the feast, in Tone IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Stichos: The voice of the Lord is upon the waters.

And that of the saint, in Tone II: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

GOSPEL ACCORDING TO JOHN, § 36 [JN. 10: 9-16]

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down

My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

Communion Verse of the Feast: The grace of God that bringeth all men to salvation hath appeared.

Communion Verse of the Hierarch: In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings.

THE 11th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THEOPHANY
COMMEMORATION OF OUR VENERABLE FATHER THEODOSIUS THE
CENOBIARCH
AT VESPERS

We chant "Blessed is the man ...", the first antiphon.

At "Lord, I have cried ...", we chant 6 stichera, in Tone V:

Spec. Mel.: "O venerable father ...":

O venerable father, God-bearing Theodosius, thou didst struggle mightily in this transitory life, and wast a model for thy disciples in hymnody, fasting and the keeping of vigil. And now thou joinest chorus with the incorporeal ones, unceasingly glorifying Christ: God the Word and Deliverer, Who is from God, Who bowed His head before the Forerunner, and hath sanctified the nature of water. Him do thou entreat, to Him do thou pray, O venerable one, that He grant unto the Church oneness of mind, peace and great mercy. (**Twice**)

O venerable father, God-bearing Theodosius, having found thy soul pure, as it desired, the grace of the All-holy Spirit dwelt within thee as an all-holy light, and with its activity thou wast splendidly adorned. Thou didst unceasingly glorify Christ, the one Son in two natures, Who is baptized at the hand of the Forerunner, and borne witness to by the Father's voice. Him do thou beseech, to Him do thou pray, O venerable one, that He grant to the whole world oneness of mind, peace and great mercy. (**Twice**)

O venerable father, God-bearing Theodosius, abundantly hast thou been vouchsafed the blessed life, having acquired it through purity and fasting; for, having lived, thou wast translated to the life on high, telling all to rejoice. With the incorporeal ones thou dost unceasingly glorify Christ, Who ineffably took flesh of the Virgin, and hath drowned our sins by His baptism in the Jordan's streams. Him do thou entreat, to Him do thou pray, O holy one, that He grant to the whole world oneness of mind, peace and great mercy. (**Twice**)

Glory ..., in the II Tone:

O venerable father, the river's streams, the waters of remission, made glad thy sacred soul like a city of the living God, Christ our God Who crossed the Jordan and hath poured forth the word of piety upon all the ends of the earth. Him do thou entreat, O most blessed Theodosius, that our souls be saved.

Now & ever ..., in the same tone:

Thou didst bow Thy head before the Forerunner, and didst crush the heads of the serpents. Having come to the streams, thou didst illumine all things, that they may glorify Thee, O Savior, the Enlightener of our souls.

Prokimenon of the day. Three readings:

READING FROM THE WISDOM OF SOLOMON [5:15-3:3]

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

READING FROM THE WISDOM OF SOLOMON (3:1-9)

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

READING FROM THE WISDOM OF SOLOMON (4:7-15)

But though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the

bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

On the Aposticha, these stichera, in Tone IV:

Spec. Mel.: Thou hast given a sign ...":

Having humbled Himself in manner past understanding, the Lord said: * "Thou hast seen how I have clad Myself in thine image, * which I Myself have created. * What, then, is so strange, My friend, * if I also bow beneath the hand of thee * who art one of my minions; * and if, naked, I clothe Myself in the waters? * For, in that I am compassionate, * I wish to clothe the naked * in everlasting incorruption."

Stichos: The sea beheld and fled, Jordan turned back.

"**T**hou hast shown Thyself incarnate, * yet the womb which received Thee remaineth unconsumed; * for the furnace which did not consume the youths long ago * serveth as an image thereof. * But how can I, who am grass, * touch Fire with my hand, * O Jesus Almighty, * Thou Savior of our souls, * before Whom all in heaven and on earth do tremble?"

Stichos: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

"**I**n the waters of the Jordan do thou wash Me, * Who in nowise am defiled," * the Lord said; * "and human nature * which hath been defiled by the transgression of Adam, * will be washed clean as new. * For when I am baptized * all men will be renewed * by water and the Spirit."

Glory ..., in Tone VIII: the composition of the Studite:

Multitudes of monks honor thee as their instructor, O Theodosius our father. For, following thy steps, we have truly learned to walk aright. Blessed art thou who, having labored for Christ, didst denounce all the power of the enemy, O converser with the angels, companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

Now & ever ..., in the same tone:

The angelic armies were struck with awe at what they beheld, when Thou, O Savior, didst stand naked in the waters, and bowed Thine all-pure head to be baptized by John. For when, of Thine own will, Thou didst impoverish Thyself, the world was made rich. Glory to Thee, O Lord!

Troparion, in Tone VIII:

With the streams of thy tears thou didst cultivate the barren desert; and with sighs from the depths of thy soul thou didst bring forth fruit an hundredfold; and thou wast a beacon for all the world, shining forth miracles, O Theodosius our father, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest. For the voice of the Father bore witness to Thee, calling Thee His beloved Son; and the Spirit in the form of a dove proclaimed the confirmation of His word. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest. For the voice of the Father bore witness to Thee, calling Thee His beloved Son; and the Spirit in the form of a dove proclaimed the confirmation of His word. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee! (Twice)

Glory ..., that of the venerable one, in Tone VIII:

With the streams of thy tears thou didst cultivate the barren desert; and with sighs from the depths of thy soul thou didst bring forth fruit an hundredfold; and thou wast a beacon for all the world, shining forth miracles, O Theodosius our father, entreat Christ God, that our souls be saved.

Now & ever ..., that of the feast.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ..., ":

Joshua son of Nun, leading the people and the ark of God across the Jordan River, was a shadowy image of the benefaction which was to come: for, in the Spirit, the mystic crossing doth represent both an image of our restoration and a true picture of our regeneration. Christ hath appeared in the Jordan to sanctify the waters.

Glory ..., Now & ever ..., the foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Beholding the Word, Who is equal in honor to the Father and the Spirit, incarnate and baptized in His lovingkindness, the choirs of the angels trembled. And the River Jordan, stricken with awe and fear, turned back, bearing up to the summit of salvation us who have become corrupt through the passions.

Glory ..., Now & ever ..., the foregoing is repeated.

Polyeleos, and this Magnification: We bless thee, O venerable father Theodosius, and we honor thy holy memory, thou instructor of monastics and converser with the angels.

Selected Psalm Verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory: ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, Sedalion in Tone III:

Spec. Mel.: "Of the divine faith ...":

Lifting up thy hands to the divine summit, thou wast shown to be a radiant pillar, shining with beams of prayer, O venerable one. For, furnishing thy mind with wings to fly to the heavens, thou hast illumined all, as a partaker of ineffable things, praying to Christ God, that He grant us great mercy. (Twice)

Glory ..., Now & ever ..., Sedalion of the feast, in the same tone:

Spec. Mel.: "Today the Virgin ...":

Today the Master hath come to the Jordan, to be baptized in its waters by the divine Forerunner. And the Father hath borne witness from on high, saying: "This is My Son, in Whom I am well pleased!" And the Spirit hath appeared over Him in the strange guise of a dove.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: What shall I render unto God for all that He hath rendered unto me?

"Let every breath praise the Lord."

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

And [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

After Psalm 50, this sticheron, in Tone VI:

O venerable father, report of thy corrections hath gone throughout all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed legions of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

ODE I

Canon of Theophany, with 8 troparia, including the Irmos, in Tone II:

Irmos: Israel traversed the raging tempest of the sea, which straightway becometh like dry land; and the Red Sea covered the captains of Egypt in a watery grave, by the mighty power of the right hand of the Master.

When Thou, the radiant Sun, didst dawn for men, shining forth from the desert to the waters of the Jordan, Thou didst bend Thy neck, O King, to take away the gloomy countenance of the father of our race, and to cleanse creation of all defilement.

O Unoriginate Word, that which hath become corrupt through deception Thou dost make new, burying it with Thee in the streams. And Thou ineffably receivest the mighty voice of the Father: "This is My beloved Son, Who is equal to Me in essence!"

Canon of the Venerable One, with 6 troparia, the composition of Theophanes, in Tone II:

Irmos: Once, the power of the Almighty overwhelmed Pharaoh's whole army in the deep; and the incarnate Word hath destroyed pernicious sin, for our most glorious Lord hath gloriously been glorified.

As our wise general, O father Theodosius, do thou in godly manner lead the hymn to Christ God, Who cometh to save the whole world and with Himself hath glorified thy most holy memory.

The Forerunner of Christ, who sprung forth from Elizabeth of the lineage of Aaron, came from the desert; and Theodosius, reborn through the Spirit in the font of baptism, becometh a citizen of the desert, following after Jesus.

When Christ was baptized in the streams, the arrogance of the Israelite synagogue was set at nought, and the angelic way of life was implanted in the Church, which thou didst steadfastly lead, O most blessed Theodosius.

Sharing, through fasting, in the suffering of Him Who, for our sake, was nailed to the Cross, O father Theodosius, thou didst also worthily emulate His resurrection, and becomest an heir to glory.

Theotokion: The divine choir of maidens doth in manner most divine call thee comely among women and adorned with the beauties of godliness, O Mistress Theotokos; for in manner past recounting thou gavest birth unto the beneficent Word.

Katavasia: The Lord mighty in battles, uncovered the bed of the deep and drew His people across dry land, overwhelming the adversary in the sea, for He hath been glorified.

ODE III

Canon of Theophany

Irmos: Let as many of us as have been loosed from the ancient snares, who before have been crushed as food by the lions' jaws, rejoice and open our mouths, weaving discourse out of words of sweet hymnody, for Him Who delighteth to bestow gifts upon us.

He Who of old planted death in creation, having clothed himself in the guise of a malignant serpent, was dismayed at the Master's coming in the flesh, and, having assailed the Master, the Dawn which hath broken, he hath broken his own evil head.

The Master draweth to Himself the divinely wrought nature of man, which had become buried within the tyrant's belly; and the restoration of mortal men is born anew, for He accomplisheth a mighty deed, in that He hath come to bring cleansing.

Canon of the Venerable One

Irmos: The desert, the barren church of the gentiles, blossomed at Thine advent, O Lord, and therein hath my heart been established.

The Lord Who covered the chambers with the waters hath clad His body in the streams of the Jordan; and therein hath my heart been established.

The divine light which shone forth in the Jordan hath shown thee to those on earth as a divinely bestowed offshoot of blessing and goodwill, O Theodosius.

Thou didst forsake the world and the things of the world, O venerable Theodosius, emulating the Master's nakedness in the Jordan.

Taking the Cross of the Savior upon thy shoulder, thou didst hasten to His tomb, like a deer to springs of saving water, O most blessed Theodosius.

Theotokion: The ranks of the angels were stricken with awe, and the hearts of men were filled with fear at Thy birthgiving; wherefore, we honor thee with faith, O Theotokos.

Katavasia: The Lord Who giveth strength unto our kings and exalteth the horn of His anointed ones, is born of the Virgin and cometh to baptism. O ye faithful, let us cry aloud unto Him: There is none as holy as our God!

Kontakion of Theophany, in Tone IV:

Today hast Thou appeared to the world, O Lord, and Thy light hath been signed upon us who chant to Thee with understanding: Thou hast come and hast revealed Thyself, O Light unapproachable.

Ikos: As the prophet hath said, Christ, the great Light, hath shone forth upon Galilee of the nations, the country of Zebulon and the land of Naphthali. The Lord hath manifested Himself as a radiant beam, shining forth from Bethlehem, yet more from Mary, upon the benighted; and He, the Sun of righteousness, doth illumine the whole universe with His rays. Wherefore, come, all ye naked children of Adam, let us clothe ourselves in Him, that we may be warm; for He covereth the naked and enlighteneth the darkened. Thou hast come, Thou hast revealed Thyself, O Light unapproachable!

Sedalion of the venerable one, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having adorned thy soul in godly manner with abstinence, pangs and prayer, thou becamest a companion of the martyrs, O blessed one, and didst truly receive gifts of miracles, to heal the afflictions of those who honor thee with faith. Wherefore, driving out multitudes of the demons, thou bestowest healings upon men through grace, O God-bearer Theodosius. Entreat Christ God, that He grant remission of sins unto those who with faith celebrate thy memory. Twice

Glory ..., Now & ever ..., Sedalion of Theophany, in the same tone:

Jordan ministereth to Thee with its streams, and John stretcheth out his corruptible hand unto Thee Who hast appeared in the flesh for baptism, O Invisible One; but the former turned back in fright, while the latter with trembling straightway touched Thee, the Incorruptible One. Verily, Thou art the Lamb of God, the ever-living Wellspring Who hath sanctified the streams, the sea and men. For the Trinity hath shone forth: from on high the Father calleth Thee His Son, and the Holy Spirit descendeth.

ODE IV

Canon of Theophany

Irmos: Cleansed by the fire of mystic vision, the prophet, singing of the restoration of man, lifted up his voice, inspired by the Spirit to weave hymns, revealing the incarnation of the ineffable Word, by Whom the dominion of the mighty hath been broken.

O all-radiant Word, Who hast been sent by the Father to dispel the evil assault of night's darkness, Thou comest also to uproot men's sins and, by Thy baptism, to bring them forth from the streams of Jordan as children of the light, O Blessed One.

Foreseeing the ineffable Word Himself, the herald crieth out clearly to creation: "This is He Who was before Me, yet cometh after me in the flesh, sharing our form! He hath shone forth with divine power, to take away our loathly sin!"

Bearing us with Himself to the life-creating pasture, God the Word searcheth for the serpents' nests, treading upon their manifold snares and laying them low; and he seizeth the one who hath wounded the whole race of man, and, having destroyed him, delivereth creation.

Canon of the Venerable One

Irmos: **T**hou didst come forth from the Virgin, not as an intercessor, nor an angel, but the Lord Himself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: **G**lory to Thy power, **O** Lord!

Thou didst crush the heads of the dragons in the waters, and by the Spirit hast made me a man wholly new, O Word of God. Wherefore, I cry out to Thee: **G**lory to Thy power, O Lord!

Emulating Christ, Who bowed His head before the Forerunner, in thy submission and excellent humility, O father Theodosius, thou didst ascend the unshakable tower of virtue.

Serving the Virgin Mother of Christ God, thou didst receive the invincible grace of the Spirit, O father Theodosius, and hast cast down the invisible foe.

The glorious cave of the magi, which received thee, O Theodosius, showed thee to be a bearer of gifts unto Christ Who was baptized for our sake, offering Him faith, hope and love.

Strengthened by the sufferings of Christ the Master, O father Theodosius, thou didst endure torment with a loving conscience, struggling against the dark prince of this world.

Theotokion: **I**n thy womb didst thou conceive the Lord without seed, and thou gavest birth unto Him who, incarnate, saveth the world by thine intercessions. Wherefore we cry unto thee: **R**ejoice, O Ever-virgin Mistress!

Katavasia: **H**e Whom Thou didst call a voice crying in the wilderness, heard Thy voice as Thou didst thunder over many waters, bearing witness unto Thy Son. And being wholly filled with the Spirit which descended, he cried aloud: "Thou art the Christ, the Wisdom and Power of God!"

ODE V

Canon of Theophany

Irmos: **W**ashed, by the cleansing of the Spirit, of the venom of the dark and vile enemy, we stand upon the new and straight path which leadeth to joy unapproachable, accessible only to those with whom God hath reconciled Himself.

The Creator, seeing that which He had fashioned with His own fingers held fast in the darkness of transgressions by inescapable bonds, hath lifted it on high and set it upon His shoulders. And now He washeth away, in abundantly flowing waters, the ancient shame of Adam's evil inclination.

With piety let us earnestly make haste to the all-pure springs of the torrent of salvation, gazing upon the Word Who came forth from the incorrupt Virgin, and accepting the drink which quenqueth our godly thirst, sweetly healing the addiction of the world.

Canon of the Venerable One

Irmos: Thou art a mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance, to Thy Father, the Source of light.

Setting thy mind alight in the waters of Him Who hath renewed us, O most blessed Theodosius, thou didst wisely make it steadfast, brought low by fasting and by suspending thy body aloft.

Ever setting the teaching of death as a rule of thy life, and yearning to depart to Him Who manifested Himself in the flesh for our sake, thou didst fashion a coffin for thyself, O Theodosius.

Thy glorious disciple Basil, O Theodosius, emulating the voluntary suffering of Christ, restoreth a new grave, rejoicing.

Theotokion: Behold, O most pure Theotokos, thou didst have Christ God in thy womb, in manner past recounting, as Isaiah foretold; and thou gavest birth unto Him supernaturally, O Theotokos.

Katavasia: Jesus, the Author of life, cometh to lift the condemnation of Adam the first-created, and though as God He requireth no cleansing, He cleanseth the fallen one in the Jordan. And having slain enmity therein, He granteth peace which passeth all understanding.

ODE VI

Canon of Theophany

Irmos: With His most blessed voice the Father showed forth His beloved Son, Whom He had begotten from the womb: "Yea," said He, "this My Son, My living Word, Who is equal in essence and splendor to Me, hath come forth from the human race in His care for man."

Strangely whirled about in the uttermost depths of the abyss for three days, the prophet straightway issued forth from the lion of the deep, showing forth unto all in latter ages a prefiguration of regeneration, salvation from the serpent who slayeth mankind.

When the heaven of most splendid scriptures was opened, the disciple beheld the Spirit, Who was sent by the Father and resteth upon the all-pure Word, descending, in manner ineffable, like a dove; and He revealeth Himself to those who come to the Master.

Canon of the Venerable One

Irmos: Whirled about in the abyss of sin, I invoke the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

In Thy resurrection Thou hast given us incorruption, O Christ; wherefore, the glorious Basil, Thy favored one, is shown in death to be like a living person.

God, Who cleanseth the world and becometh a man like me for my sake, is baptized. Him didst thou proclaim to be twofold in nature, O blessed Theodosius.

The torrents of thy tears poured forth the sweetness of gladness for Christ God, Who transformed the tears of the myrrh-bearing women into joy, O Theodosius.

Theotokion: Vouchsafe unto me thy lovingkindness, O thou who gavest birth unto the most merciful Word, Who hath delivered men from corruption by His own blood.

Katavasia: The voice of the Word, the candlestick of the Light, the morning star of the Sun, the Forerunner, crieth out to all the people in the wilderness: "Repent, and be ye cleansed beforehand! For, lo! Christ is at hand, delivering the world from corruption!"

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Planted in the courts of thy Lord, thou didst flourish most beautifully in thy venerable virtues, and didst increase in number thy children in the desert, watering them with the torrents of thy tears, O godly chief shepherd of the flocks divine. Wherefore, we cry out: Rejoice, O father Theodosius!

Ikos: Thou wast a man by nature, O father, yet wast shown to be a fellow citizen with the angels; for, having lived on earth like one of the incorporeal ones, O wise one, thou didst put aside every carnal thought. Wherefore, thou hearest from us: Rejoice, scion of a pious father; Rejoice, offshoot of a devout mother! Rejoice, most comely citizen of the desert; Rejoice, most radiant beacon for all the world! Rejoice, for from thy youth thou didst follow after Christ; Rejoice; for thou didst cause the pleasures of the flesh to wither away! Rejoice, mediator for the salvation of monastics; Rejoice, model of consolation for the despondent! Rejoice, thou who didst deliver many from deception; Rejoice, thou who bestowest torrents of miracles! Rejoice, thou who showed care for the poor; Rejoice, our intercessor and deliverer! Rejoice, O father Theodosius!

ODE VII

Canon of Theophany

Irmos: He Who bore the lofty flame of the furnace above the pious youths, hath burned the heads of the serpents with Jordan's stream; He Who hath stilled the violent darkness of sin now cleanseth all with the dew of the Spirit.

The Assyrian flame, which prefigured Thee, didst Thou put in awe, transforming it into dew. Wherefore, water now, as though clothed with fire, consumeth the malice of the enemy concealed in its depths, O Christ, summoning all away from the path of stumbling.

When the Jordan was parted of old, the people of Israel traversed it over dry land; and they prefigured Thee, the Almighty Who sustainest creation without touching it, Who now in the waters dost indicate the goodly way to incorruption.

We know of the all-destroying deluge of old, which in Thy mercy Thou didst loose to bring destruction upon all. But now, O Christ Who doest thrice-great and strange deeds, Thou hast drowned sin, in Thy lovingkindness and for the salvation of man.

Canon of the Venerable One

Irmos: The God-opposing command of the iniquitous tyrant raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: He Who is blessed and most glorious.

Blessed and most glorious art Thou, O Lord, Word divine, supremely exalted God, Who in Thy baptism united the stream which burneth up sin and the flame which bedeweth the human race.

Thou didst burn thyself as incense before Him Who madeth the Jordan a furnace, O venerable one; and accepting a heavenly flame as a true indication of God's approbation, thou didst erect a temple for the salvation of men's souls.

By thy tactics the children of Moses came to submission when grace manifested itself, O venerable one; for, having laid low the invisible foe; thy people have inherited the city of heaven, O all-lauded one.

Thou didst make of thyself a habitation for Him Who hath buried sin in the streams of the Jordan, O God-pleasing Theodosius, while also erecting a temple wherein to offer up unceasing hymnody; and thou didst make it a rule that praises be chanted in many languages.

Emulating the boldness of the youths, thou didst quench the fiery threat of the tyrant, wisely interceding for the Church of Christ, O father Theodosius, for whose sake the Crucified willingly manifested Himself in the flesh.

Theotokion: **T**hou alone hast manifested an all-pure conception and an incorrupt birthgiving, while remaining a Virgin, O pure one; for thou didst conceive the God Who is above all things, yet Who becometh man for the salvation and deliverance of the faithful.

Katavasia: **W**hen the golden image was worshipped on the plain of Dura, Thy three children despised the godless command; and, cast into the midst of the fire, bedewed they sang: Blessed art Thou, O God of our fathers!

ODE VIII

Canon of Theophany

Irmos: **C**reation knoweth that it is free, and those who before were benighted know themselves to be children of the light; and the prince of darkness alone doth groan. Let all the inheritance of the nations, which before was accursed, now earnestly bless Him Who hath caused this.

The three youths of godly visage who were bedewed in the furnace, shining most splendidly with threefold sanctity, plainly prefigured the Being Who transcendeth the composition of man, and Who with dew doth mercifully consume all pernicious sin.

Let all earthly nature be made white as snow, now raised from the fall even up to heaven; for thereby are all preserved by the Word, cleansed by the flowing streams. Washed most splendidly, it hath escaped its former offenses.

Canon of the Venerable One

Irmos: **O**nce, in Babylon, the activity of the fire was divided at the command of God, for it consumed the Chaldeans, yet bedewed the faithful, who sang: Bless the Lord, all ye works of the Lord!

Once, in Babylon, the furnace prefigured the streams of the Jordan, which consumeth the adversary by divine baptism, yet bedeweth the faithful who chant: Bless the Lord, all ye works of the Lord!

Having eluded the carnal passions before thy departure, O Theodosius, drawing forth water from the bosom of the earth thou appearest to the youth who crieth: Bless the Lord, all ye works of the Lord!

It was the most divine command of Christ Who was baptized in the streams of the Jordan that the blessing of thy hands bring forth deep-lying water for a land parched by the burning sun; for a kernel of wheat was seedlessly nurtured to become an abundant crop.

Having entered the noetic darkness of the Light most divine, O Theodosius, and had thy heart inscribed by the finger of God like the tablets of the law, thou didst transmit the book of life, the teachings of piety, to thy disciples, O most blessed one.

When the woman who emulated the steadfast faith of the woman with an issue of blood touched thy hairshirt, O father, her affliction fled like darkness before the light which was in thee; for thou wast a chosen vessel of Christ Who hath manifested Himself.

Triadicon: Beholding Thee, God begotten of God, Christ Who hast ineffably appeared in the body, we have also come to know Thy Father and Thy Holy Spirit, crying: Bless the Lord, all ye works of the Lord!

Theotokion: Without seed didst thou conceive Him Who is not separated from the Father, and Who as man and God madeth His abode within thy womb; and thou gavest birth unto Him. Wherefore, we know thee to be the salvation of us all.

Katavasia: The Babylonian furnace which poured forth dew showed forth a most glorious mystery: how the Jordan was to receive the immaterial Fire in its streams and embrace the Creator baptized in the flesh. Him do the peoples bless and exalt for all ages!

ODE IX

Canon of Theophany

Irmos: O the wonders of thy birthgiving, which pass all understanding, O most pure Bride, blessed Mother! Receiving most perfect salvation through her, we praise God as our Benefactor, as is meet, bearing as a gift our hymn of thanksgiving.

Those things revealed to Moses in the bush have we come to know; that which hath been accomplished through strange laws hath arrived. For the Virgin, bearing Fire, hath been saved, and hath given birth unto the luminous Benefactor Who hath appeared in the streams of the Jordan.

O unoriginate King, by the operation of the Spirit Thou dost anoint and perfect human nature, washing it in streams of purity; and having put to shame the vaunted might of darkness, thou now dost exalt it in never-ending life.

Canon of the Venerable One

Irmos: Our God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Thou didst preach the four Councils, equal in number to the Gospels of Christ, O divinely wise Theodosius, willingly accepting the blood of martyrdom in thy zeal; and thou wast shown to be a martyr for piety though thou shed not thy blood.

The judgment of the unjust ruler didst thou justly condemn; and he was deposed for banishing thee, deprived of his iniquitous soul for his blasphemous words, and given over to death, as an enemy of life, O venerable one.

Mindful of thy teachings, O Theodosius, we proclaim Christ to be twofold in essence, knowing there to be two volitions, natural, active and autonomous, in God Who was baptized in the flesh.

O namesake of the good gift which cometh from the Father of lights, thou wast a physician of souls and bodies, abundant food and drink for those languishing in starvation and thirst, vesture for the naked and correction for the fallen.

Cease thou never to watch over thy flock, O venerable father, mindful of thy promise that, having thee as a mediator before Christ, we have been bound firmly to an immovable anchor of hope.

Triadicon: **O** ye faithful, with hymns let us in Orthodox manner glorify the Threefold Unity, the Trinity One in essence, the indivisible, all-divine nature of thrice-radiant Light, the One incorrupt and never-waning Radiance which hath shone Its light upon us.

Theotokion: **O** all-pure Mother of God, thou art seen to be like an early dawn amid the night of life, resplendent with beams of virginity, revealing unto us the orient of the noetic Sun of righteousness.

Katavasia: **Every tongue is at a loss how to praise thee as is meet, and even the heavenly intelligences are bewildered when called upon to hymn thee, O Theotokos. Yet, as thou art good, accept our faith; for thou knowest our godly love, in that thou art the protectress of Christians; and we magnify thee.**

Exapostilarion: Spec. Mel.: "Thou hast visited us ...":

We have been purified splendidly by Thy cleansing, O Christ, and now, with festive joy, we have been enriched by the commemoration of the honored Theodosius. Wherefore, the ranks of monastics are made glad. **(Twice)**

Glory ..., Now & ever ..., Exapostilarion of Theophany:

The Savior, Who is grace and truth, hath revealed Himself in the streams of the Jordan, and hath enlightened those who sleep in darkness and shadow; for He is come and hath appeared, the Light unapproachable.

On the Praises, 4 stichera, in Tone V:

Spec. Mel.: "Rejoice ..." :

Having made of thyself a house of lofty virtues, O Theodosius, thou wast vouchsafed to dwell in the divine house of the Theotokos, and to visit it; for thou didst love to gaze upon its godly splendor. And now thou beholdest the magnificence of the true tabernacle and the ineffable beauty which the Most High hath wrought, O venerable one, wherein He causeth those to dwell who most earnestly cry out to Him. Him do thou entreat, that He send down great mercy upon our souls.

Cleansing thyself with the pangs of fasting, thou wast an emulator of thy Master, O most blessed one; for thou didst heal the affliction of her who touched the hem of thy garment, and didst nourish those who suffered starvation in the wilderness, pouring forth gifts from thine inexhaustible treasury, as the namesake of the gifts of God. And thou didst preach the Orthodox Faith, O venerable one, setting at nought the savagery of the tyrant, and praying to Christ Who bestoweth great mercy upon the world.

Having kindled the flame of unwavering, burning and ardent love for God, from heaven thou didst receive effulgence, the divine will commanding thee to erect a most holy temple of virtue, where thy much-suffering body doth lie, most excellently honored by thy pure regulations, O most blessed one. Entreat Christ, that He send down great mercy upon our souls.

O father Theodosius, thou didst truly pass with rejoicing and gladness of soul to the wondrous tabernacle, even unto the house of God, and desiring to hear the voice of those who keep festival, and their beautiful and sweet hymnody, and to share in their ineffable sweetness of soul and consolation therein, O blessed one, thou didst mortify thy flesh. This thou didst receive, adorned with divine righteousness, and thou entrest Christ, that He grant our souls great mercy.

Glory ..., in Tone II:

The ladder of the virtues hath been mystically shown forth in an image on earth. Him let us praise as the adornment of fasters; for, having truly fasted like the great Anthony and shown infinite humility, He tended his people piously and caused them to dwell in the holy fold, where the choir of angels abideth. And we cry out to him: Forget not even now thy flock, O most blessed Theodosius, but save us by thy supplications to the Lord, we pray!

Now & ever ..., in the same tone:

Today Christ hath come to the Jordan to be baptized; today John toucheth the head of the Master. The hosts of heaven are stricken with awe, beholding this most glorious mystery. The sea saw and fled; Jordan, seeing it, turned back. And we who have been illumined cry aloud: Glory to God Who hath manifested Himself, Who is seen on earth and hath enlightened the world!

Great Doxology. After the Trisagion and the usual prayers, the troparion of the venerable one; Glory ..., Now & ever ..., the troparion of Theophany. Litanies, and Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode 6 of the canon of Theophany, and 4 from Ode 6 of the canon of the venerable one.

With His most blessed voice the Father showed forth His beloved Son, Whom He had begotten from the womb: "Yea," said He, "this My Son, My living Word, Who is equal in essence and splendor to Me, hath come forth from the human race in His care for man." (Twice)

Strangely whirled about in the uttermost depths of the abyss for three days, the prophet straightway issued forth from the lion of the deep, showing forth unto all in latter ages a prefiguration of regeneration, salvation from the serpent who slayeth mankind.

When the heaven of most splendid scriptures was opened, the disciple beheld the Spirit, Who was sent by the Father and resteth upon the all-pure Word, descending, in manner ineffable, like a dove; and He revealeth Himself to those who come to the Master.

In Thy resurrection Thou hast given us incorruption, O Christ; wherefore, the glorious Basil, Thy favored one, is shown in death to be like a living person.

God, Who cleanseth the world and becometh a man like me for my sake, is baptized. Him didst thou proclaim to be twofold in nature, O blessed Theodosius.

The torrents of thy tears poured forth the sweetness of gladness for Christ God, Who transformed the tears of the myrrh-bearing women into joy, O Theodosius.

Theotokion: **V**ouchsafe unto me thy lovingkindness, O thou who gavest birth unto the most merciful Word, Who hath delivered men from corruption by His own blood.

Troparion of Theophany, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest. For the voice of the Father bore witness to Thee, calling Thee His beloved Son; and the Spirit in the form of a dove proclaimed the confirmation of His word. O Christ our God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion of the Venerable one, in Tone VIII:

With the streams of thy tears thou didst cultivate the barren desert; and with sighs from the depths of thy soul thou didst bring forth fruit an hundredfold; and thou wast a beacon for all the world, shining forth miracles, O Theodosius our father, entreat Christ God, that our souls be saved.

Kontakion of the Venerable one, in Tone VIII:

Planted in the courts of thy Lord, thou didst flourish most beautifully in thy venerable virtues, and didst increase in number thy children in the desert, watering them with the torrents of thy tears, O godly chief shepherd of the flocks divine. Wherefore, we cry out: Rejoice, O father Theodosius!

Kontakion of Theophany, in Tone IV:

Today hast Thou appeared to the world, O Lord, and Thy light hath been signed upon us who chant to Thee with understanding: Thou hast come and hast revealed Thyself, O Light unapproachable.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE CORINTHIANS, §176 [II COR. 4: 6-15]

Brethren: God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO ST. MATTHEW, §43 [MT. 11: 27-30]

All things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 12th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THE HOLY THEOPHANY
COMMEMORATION OF THE HOLY MARTYR TATIANA
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the feast, in Tone VIII:

Spec. Mel.: "O Lord, even though Thou didst stand before the tribunal ...":

O sinless Lord, * even though Thou didst, endure to be baptized in the flesh, * desiring to free the world from sin, * yet do we glorify Thee, knowing Thee to be God; * for, having been baptized, * Thou hast delivered our souls from bondage.

When Thou didst arrive, incarnate, * at the streams of the Jordan, O Lord, * to sanctify the water * by Thy glorious baptism, * Thou wast pleased to bow Thy head * before John, * and to be baptized by a servant, * that Thou mightest save our souls.

Desiring to save from deception * the world which Thou hadst created, * O Lord, * Thou wast well pleased to become incarnate * of the Virgin who knew not wedlock, * and hast delivered Adam from corruption, * in that Thou lovest mankind; * and, having been baptized, * Thou hast given enlightenment to our souls.

And 3 stichera of the martyr, in Tone II:

Spec. Mel.: "When from the Tree ...":

When, richly illumined by the light of the Spirit, thou didst spurn riches, loving only those of heaven, thou wast manifestly invested with the might of the martyrs, and didst set thyself apart for boundless pangs. Wherefore, having cast down the enemy, thou hast plaited a wreath of victory, O all-glorious athlete and martyr.

When thou didst quench the stench of the flesh and the flame of sin with the dew of the divine Spirit Who worked within thee, O honored one, thou didst tame the wild beasts in the midst of the arena, giving thy body manfully over to wounding. Wherefore, having cast down the enemy, thou hast plaited a wreath of victory, O Tatiana, blessed of God.

Neither sword, nor fire, nor wounds, nor tribulations, nor starvation, nor any aspect of thy torture, could dull the ardor thou didst cherish for the Lord; for, seeking Him with a heart aflame, thou didst spurn all things visible, O martyr, and in the midst of the divine bridal-chamber hast made thine abode, becoming the bride of the King of all.

Glory ..., Now & ever ..., in Tone V:

Beholding Thee, the Creator, naked in the waters, asking for baptism, all human nature was moved to fear and stricken with awe; and the forerunner was seized with trembling, not daring to approach Thee. The sea fled and the streams of the Jordan turned back; the mountains, looking on, leapt up, and the angelic hosts marveled, saying: "O the wonder! The Savior hath stripped Himself naked, desiring to cloth men in salvation and restoration!"

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "O ye hosts of angels, go forth ...":

Let us now cry out to the Lord in prophecy: Thou hast appeared unto us, O our Savior and Creator, and hast crushed the mouths of the serpents in the Jordan, in that Thou art compassionate, O Word, and hast illumined the blind with Thy light, O Christ! Blessed art Thou! O our God Who hast appeared, glory be to Thee!

Stichos: The sea beheld and fled, Jordan turned back.

By thy baptism, O Word, Thou hast given might against the enemy to us who with love honor Thy dispensation, which Thou hast wrought of Thine own will, releasing men from the curse laid upon them in Eden. To Thee do we chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee!

Stichos: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

Let us who once were of our own will clad in garments of skin through the fall of Adam, now drawn today to the streams of the Jordan by the baptism of the Lord, cry out to Him, theologizing with the angels: Blessed art Thou! O our God Who hast appeared, glory be to Thee!

Glory ..., Now & ever ..., in the same tone:

O ye faithful, let us hymn the magnitude of God's beneficence toward us; for, having become a man because of our transgressions, He Who alone is pure and incorrupt is washed in the Jordan with our purification, sanctifying me and the waters, and crushing the heads of the serpents in the water. Wherefore, with gladness let us draw forth water, O brethren; for the grace of the Spirit is invisibly given by Christ God, the Savior of our souls, unto those who draw forth with faith.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

At "God is the Lord ...", Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee! (Thrice)

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Wherefore didst thou marvel, O River Jordan, seeing the Invisible One naked? "I beheld and trembled," it said, "for how could I have desired not to be filled with awe of Him and withdraw?" The angels were filled with fear, beholding Him; heaven was affrighted, and the earth quaked; the sea, and all things visible and invisible, were troubled. Christ appeared in the Jordan, to sanctify the waters.

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the shepherds' pipes ...":

Christ is baptized, enlightening the world, and from on high the Father beareth witness, saying: "This is My Son, in Whom I am well pleased. Heed ye Him! This is He Who illumineth the universe with His loving-kindness, Who is baptized and saveth the human race, in that He is God!"

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 8 troparia, including the irmos; and that of the martyr, with 4 troparia.

ODE I

Canon of the feast, the acrostic whereof is: "Baptism is the cleansing of mortals' sins", the composition of Cosmas the Monk, in Tone II:

Irmos: The Lord Who is mighty in battles uncovered the bed of the deep and lead His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon of the martyr, the composition of Ignatius, in Tone II:

Irmos: **C**ome, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Illumined by the splendors of martyrdom, O martyr, thou standest before thy pure Bridegroom, asking that those who praise thee be delivered from soul-corrupting transgressions.

Thou didst utterly spurn corruptible riches, O martyr, possessing with zeal that which is incorrupt and abiding in the heavens; and, rejoicing, thou didst pass through the contest of martyrdom.

Thou didst fearlessly set thyself apart for wounding, pain and multifarious beatings, O martyr, for thou didst have the grace of the Savior aiding and strengthening thee.

Theotokion: **O** Maiden who gavest birth to the Well-spring of dispassion, heal me who have been wounded by the passions, and rescue me from everlasting fire, O thou who alone art full of the grace of God.

ODE III

Canon of the Feast

Irmos: **T**he Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

Canon of the Martyr

Irmos: **H**aving established me upon the rock of faith, thou hast enlarged my mouth against mine enemies; for my spirit hath rejoiced to chant: There is none as holy as our God, and none more righteous than Thee, O Lord!

The advancing threefold billows of torments did not shake the tower of thy heart, for it was founded upon the rock of the love of Christ, O most lauded one. To Him thou didst cry aloud: There is none more holy than Thee, O Lord!

He Who took upon Him human weakness gave thy weakness wings of power against the feeble serpent. Wherefore, O martyr, thou didst cast him down to the earth, crying out with faith: There is none more holy than Thee, O Lord!

With the streams of thy blood thou didst cause the torrents of iniquity to dry up, O blessed one, and thou now enjoyest a torrent of sweetness and dwellest in never-waning light, crying: There is none more holy than Thee, O Lord!

Theotokion: Thy conceiving and birthgiving are beyond description, for at the word of Him Who created time thou gavest birth to Him Who hath delivered the ends of the earth from irrationality, O Maiden who knewest not man. Him do thou ever beseech, that He save us.

Kontakion of the martyr, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Thou didst shine forth radiantly in thy suffering, O passion-bearer, adorned with thy blood, and like a beautiful turtle-dove thou hast soared aloft to the heavens, O Tatiana. Wherefore, pray thou ever for those who honor thee.

Sedalion, in Tone IV: Spec. Mel.: "Go Thou quickly before ...":

Having completed a twofold contest on earth, O martyr, thou hast been vouchsafed to receive a twofold crown from the hand of thy Bridegroom; for thou didst fast, restraining the carnal passions, and, suffering lawfully, thou didst cast down the enemy: Wherefore, by thine entreaties save us from perils.

Glory ..., Now & ever ..., Sedalion of the feast, in the same tone & melody:

Christ our God, Who clotheth Himself in light as with a garment, is clad in the streams of the Jordan, while the Father beareth witness from on high that He is equally enthroned with Him, and the Spirit of glory cometh down. He it is Who enlighteneth and sanctifieth us.

ODE IV

Canon of the Feast

Irmos: I heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended, He cried out: Thou art Christ, the Wisdom and Power of God!

"Who hath ever seen the sun cleansed, which is most bright by nature?" the herald crieth out. "Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!"

Canon of the Martyr

Irmos: I hymn Thee, O Lord, for I have heard report of Thee and was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Bearing a beautiful state of soul with the magnificence of piety, and shining all-gloriously with the light of martyrdom, Tatiana maketh her abode with the pure Bridegroom.

The angels of heaven, who were sent by God to help thee, tormented with blindness the all-iniquitous ones who smote thy face with a rod; and they marveled also at thine endurance.

Lawfully preaching Christ, thou didst triumph over the most iniquitous ones; and thou didst offer thyself to Him as an unblemished, right pleasing and most perfect sacrifice, crying out: Loving Thee, O Savior, I am slaughtered!

Theotokion: Guide me to the calm haven, O most holy Bride of God; for the tempest and tumult of sin cruelly assail me, and I am shaken by the winds of the wicked demons who oppress me.

ODE V

Canon of the Feast

Irmos: Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon of the Martyr

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing: I rise early unto Thee, the King of peace. Illumine me with Thine effulgence, for I know none other God than Thee.

Emulating Thine honored and blessed suffering, O Christ, Bestower of life, she who cleaved unto Thee with dispassion suffereth ardently, her members severed, crying: I know none other God than Thee!

Having mentally received the fear of God within thy womb, through steadfast suffering thou didst all-gloriously give birth to the spirit of saving confession and martyrdom, O thou who art valiant of mind, and didst put to shame the princes of the adversary.

Illumined by the effulgence of the Holy Spirit, thou shinest with radiant beams, shedding light upon the hearts of the faithful, dispelling the gloom of sin, O right wondrous martyr and passion-bearer of Christ.

Theotokion: O splendid cloud of the Sun, who illuminest me with radiance which dispelleth the gloom of my transgressions: extend thy hand to me who have fallen into the mire of sin, and raise me up who lie therein, O thou who alone art the restoration of fallen Adam

ODE VI

Canon of the Feast

Irmos: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon of the Martyr

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

When the honored martyr acknowledged Thee Who wast stretched out upon the Tree, she deigned to be suspended aloft, her body lacerated for love of Thee, O Almighty.

The most savage of beasts stood in awe of thee, who suffered manfully in the arena like the protomartyr Thecla of old, whose zeal thou didst acquire, O ever-memorable one.

The angels of heaven, appearing before thee in the midst of the prison, illumined thee with light, taking away thy pain, and glorifying thee as a ewe-lamb of God.

Theotokion: **T**he Creator chose thee, the beauty of Jacob, whom He loved, from among all generations, O most immaculate one, and He appeared, shining forth from thee.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: **U**pon Galilee of the nations, upon the land of Zebulon and the land of Naphthali, as the prophet said, a great Light hath shone, even Christ. A radiant darkness hath dawned upon those who sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole world. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He Who covereth the naked and enlighteneth those in darkness, hath come. He hath appeared, the Light unapproachable!

ODE VII

Canon of the Feast

Irmos: **The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!**

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

Canon of the Martyr

Irmos: **The God-opposing command of the iniquitous tyrant raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread forth a spiritual dew upon the pious children.**

Right mightily didst thou patiently endure the removal of thy severed breasts, O invincible one; and with heavenly fire thou didst consume those who would not worship God, O martyr, Whom all creation doth hymn, rendering glory.

Bearing the fire of divine love in thy heart, O immaculate one, thou didst trample the fire underfoot and wast not afraid of the fire, thy fellow creature, embodying the courage and strength of the youths of old.

The savagery of the wild beasts became submissive to thee, and without suffering harm thou didst close the gaping mouths of the lions with the help of God Whom thou didst glorify, fulfilling His sufferings in thy flesh, O most lauded one.

Theotokion: **I**n giving birth for us to the hypostatic Life Who hath manifestly destroyed death by death, O pure one, thou hast mortified the passions of the flesh of us who honor thee with faith as the most glorious Theotokos.

ODE VIII

Canon of the Feast

Irmos: **The Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.**

"Put aside all fear," the Deliverer said to the forerunner; "Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: "This One Who is baptized is my beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Canon of the Martyr

Irmos: **God Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages.**

Made beautiful by the virtues, thou wast adorned with the beauties of martyrdom, and didst wed thyself to the Bridegroom Who is more comely than all men, resplendent in the beauty of immortality, O divinely wise Tatiana.

In the prison thou didst render glory with the incorporeal ministers, shining with the glory of divine radiance, and remaining unapproachable to all who are held fast by the darkness of falsehood.

The breaking of thy limbs broke asunder the wiles of the foe, and the shedding of thy blood dried up the cruel torrents of ungodliness, O honored one who hast been shown to be an abyss of wonders for us.

Theotokion: **S**ave and take pity upon us, O thou who in manner past description gavest birth for us to God, the compassionate Savior, removing the burning heat of fiery thoughts and passions by thy supplications, O all-glorious and pure one.

ODE IX

Canon of the Feast

Irmos: **E**very tongue is at a loss how to praise thee fittingly; and even the heavenly intelligences cannot fathom how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageth not."

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smeared lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon of the Martyr

Irmos: **G**od the Word, Who from God hath come in His ineffable wisdom to restore Adam, who had grievously fallen into corruption through eating, and became ineffably incarnate of the holy Virgin for our sake, let us magnify with hymns in oneness of mind, O ye faithful.

After many tortures the cruel judge condemned thee to be beheaded, and at thine ascent the heavenly ranks clapped their hands. With His omnipotent right hand, O martyr, Christ hath crowned thee, who suffered lawfully.

Having most manifestly drawn nigh unto God, thou didst join with the most splendid assemblies of martyrs; and thou beholdest what the angels see, and as a virgin thou dost dwell in the bridal-chamber of thy Bridegroom, O honored one, praying that those who honor thee with love be saved.

O Tatiana, we proclaim thee the sealed well-spring, the garden enclosed, the precious and sacred offering, the incorrupt bride of Christ, the victim and sacrifice, the ewe-lamb and goodly turtle-dove of the Master of all.

Theotokion: **M**oved by the voices of those who fervently entreat thee, O Mistress, only refuge of the faithful, save, take pity and preserve from harm and every invasion of the heathen, those who ever magnify thee with faith and love.

Exapostilarion of the feast: Spec. Mel.: "Thou hast visited us ...":

The Savior appeared, grace and truth, in the streams of the Jordan, and He illumined those sleeping in darkness and shadow, for He, the immutable Light, hath come and appeared.

Glory ..., Now & ever ..., The foregoing is repeated.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "O ye angelic hosts, go forth ...":

As Thou art light, the Effulgence of the Light, O my Jesus, Thou hast illumined with Thine ineffable radiance us who of old were blinded in Eden by the serpent; and beholding by Thy light the light in the Jordan, we all chant with faith: Blessed art Thou! O our God Who hast appeared, glory be to Thee!

Stichos: The sea beheld and fled, Jordan turned back.

O forerunner, thou initiate and performer of awesome mysteries, who thyself beheldest joy and the Spirit, entreat the Word Who was baptized by thee, as was His good pleasure, that He ever grant us deliverance from offenses. To Him do we chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee.

Stichos: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

Let us lift up our hearts in understanding, O ye faithful! And let us run with haste to the streams of the Jordan, and behold the Creator baptized in the flesh by John the forerunner; and theologizing with him, let us chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee.

Glory ..., Now & ever ..., in the same tone & melody:

O the dispensation of God which passeth understanding! How doth the Creator stand before His creature and bow His head before him? For by His example He setteth a model of humility before us who have been illumined by Him. To Him do we chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee.

AT LITURGY

On the Beatitudes, 6 troparia from Ode VII of the festal canon.

In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as Myself, hath come forth from the human race. He is My living Word, Who by My providence is become a man.

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the all-pure Word, descending in ineffable manner in the form of a dove; and he commanded the multitudes to hasten to the Master.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Kontakion of the martyr, in Tone IV:

Thou didst shine forth radiantly in thy suffering, O passion-bearer, adorned with thy blood, and like a beautiful turtle-dove thou hast soared aloft to the heavens, O Tatiana. Wherefore, pray thou ever for those who honor thee.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

THE 12th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS SAVVA FIRST
ARCHBISHOP & TEACHER OF THE SERBIAN PEOPLES
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

O Savva, thou wast a God-pleasing hierarch, * a true pastor, * an unshakable pillar, * an immovable foundation of the Faith, * a firm grounding in piety, * an indestructible bulwark of the Church, * the adornment of hierarchs * and a well-spring of miracles; * wherefore, we piously bless thee with hymns * and celebrate thy most sacred memory. (Twice)

More radiant than the sun, * thy luminous memorial * hath shone forth upon thy faithful people, * resplendent with divine effulgence, * O most valiant and sacred father Savva, * dispelling the darkness of the demons. * Wherefore, we bless thee * and with supplication hymn thee * as a loving father and intercessor, * an advocate for our souls.

The shrine of thy holy body emitteth sweet fragrance, * O divinely inspired and holy hierarch, * for Thou wast the indwelling and sweet savor of Christ, * and casting down fetid heresies * by thy divinely inspired words, * thou hast perfumed thy people. * And now we entreat thee: * Be thou mindful of all who commemorate thee with faith, * in that thou hast acquired boldness before the Lord, O God-bearer.

Glory ..., in Tone VIII:

Having tilled the hard ground of the hearts of thy people with thy words, therein thou didst produce for God the ever-flowering fruits of piety. With the purity of thy life thou didst adorn their minds, didst move them to zeal for the angelic life of monastics with thee, and didst urge them to prevail over transitory things, O divine harp, vigilant eye, pastor of pastors, O blessed and sacred father Savva. Accept us who praise thee, entreating Christ God in behalf of our souls.

Now & ever ..., Theotokion, in the same tone:

Thy shelter is spiritual healing, O Virgin Theotokos; for, having recourse thereto, we are delivered from spiritual infirmities.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Having set thy mind * as master over the passions * and labored not in love of the flesh, * thou didst live angelically, * in purity, O Savva.

Stichos: Precious in the sight of the Lord is the death of His saints.

As master of thy countrymen, * to thy people * thou wast given by Christ * as an apostle and first hierarch, * O father.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

By thy supplications unto Christ, * O father Savva, * do thou preserve * thy reason-endowed flock * from being dispersed by the adversary.

Glory ..., in Tone IV:

From earliest childhood thou didst love the people who love thee, and didst labor for them until thy death; and even after death thou hast not forsaken those who have received thee whole and fragrant from thy strange journey, and who are gladdened, having thee as a royal ornament. For thou didst adorn them with the cathedra of thy primacy, and, having adorned them also with thy royalty, thou didst repose and didst make them steadfast by the Faith of the Trinity. And now they honor thy memory with the chanting of divine hymns, praying: O God-bearing and most sacred father Savva, entreat Christ God, that our souls be saved.

Now & ever ..., Theotokion, in the same tone:

Deliver us from our needs, O Mother of Christ God, who gavest birth unto the Creator of all, that we all may cry out to thee: Rejoice, O thou who alone art the intercession for our souls!

Troparion, in Tone III:

Thou wast a guide to the path which leadeth to Life, a primate and teacher; for, having arrived, O holy hierarch Savva, thou didst enlighten thy native land, and having regenerated it by the Holy Spirit, like an olive-tree in a noetic garden thou didst plant the most sacred children. Wherefore, honoring thee as one equally enthroned with the apostles and hierarchs, we beseech thee: Entreat Christ God, that He grant us great mercy.

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

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

Litany and dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Having loved the Father Who is in heaven, * and left thine earthly father, * thou didst depart unto the wilderness, O father; * and having thence received the effulgence of the Holy Spirit * through ascetic endeavor and prayer, * arriving like the sun * thou didst shine light upon thy people amid the darkness of ignorance, * preaching Christ in two essences, * Who for our sake shone forth from the Virgin. (Twice)

O divinely wise father Savva, we praise thee as is meet: * the preacher equal to the apostles, * equal in wisdom to the holy hierarchs, * the fellow-struggler with the ascetics, * the chosen pastor * and compassionate bestower of mercy, * the divinely flowing river of doctrines * which hath drowned iniquitous heresies.

The Church of Serbia hath been adorned * by the teaching of thy words, * and, rejoicing now in Orthodoxy, * with thy godly children * it honoreth thy sacred memory with splendor, * O sacred father Savva, * equal in honor to the holy hierarchs, * who standest forth with the angels, * an advocate for our souls.

And these stichera, in Tone VI:

Spec. Mel.: "Having set aside all ...":

Thou wast shown to be a God-bearer * wholly sanctified, * anointed by the Holy Spirit * with holy and divine oil, * and ever joining chorus, O venerable one, * entering into the Holy of holies; * and as an initiate of the sacred mysteries thou didst teach thy people * the mysteries of salvation, * as a truly chosen hierarch, * O God-bearing father Savva, * praying with boldness * in behalf of our souls. (Twice)

From youth thy life shone * with the radiance of the virtues, * O most blessed and holy hierarch, * and thou didst illumine thy people, * truly dispelling the gloom of falsehood. * And now thou hast made thine abode * where the light is never-waning, * where are the choirs of the angels. * Standing with them, O venerable father Savva, * remember us who celebrate thy memory, * praying with boldness * in behalf of our souls.

By faith and divine activity * was thy mind adorned * and clad with splendor, * O all-glorious and divinely wise one, * having learned incorruption * in a mortal and corruptible body; * and having transcended the passions, * thou didst gain the splendor of the incorporeal ones, * O God-pleasing and holy hierarch Savva, * thou radiant beacon of thy native land * and bold intercessor * in behalf of our souls.

Glory ..., in Tone II:

Seeking glory from Christ the King of all, and forsaking thy ruler and father, thou didst flee to Mount Athos, where, exchanging the height of nobility for the lowliness of a servant, thou didst lay waste to thy body with much labor, didst enlighten thy soul by prayer, and, remaining well in monasticism, didst live angelically in the wilderness. Thou didst preach in the world like the apostles, and by the pangs of asceticism and the travels of a wanderer, didst undergo the struggles of the martyrs. Who can describe the virtues whereby thou didst gain heaven on earth, O blessed father Savva, pastor and teacher? Yet as thou now standest before Christ God, pray that our souls be saved.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gaveth birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones; no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory; out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the Sons of men I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine, I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that Your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For

honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for His soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds; that His grace and mercy is with His saints, and that He doth visit His chosen.

A READING FROM THE WISDOM OF SOLOMON

The mouth of the righteous droppeth wisdom; but the tongue of the unjust shall perish. The lips of just men drop grace; but the mouth of the ungodly is perverse. False balances are an abomination before the Lord; but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace; but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret; but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths; but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them; but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish; but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens; but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens; but a sensible man is quiet.

At Litia, these stichera:

In Tone II: O blessed Savva, thou didst acquire a venerable mind ever attentive unto God, free and motivated by thy will, unenslaved by the passions, a Soul cleansed by asceticism, a heart merciful and serving God; and by humility thou didst adorn thy wise discourse, having cleaved wholly unto Christ in prudence from thy Youth, O father. And thou wast given to thy people as their first hierarch, an apostle, as is meet, and thou didst beget them through the Gospel and didst enrich them with Orthodoxy. And now, standing before Christ God, pray that He deliver them from all misfortunes and save our souls.

In Tone IV: With thy discourses, as with evangelical well-springs, thou didst water the hearts of thy people, O holy hierarch, and by thy supplications thou didst cause the seed of piety to grow therein, and didst bring them to Christ as excellent fruit. And now, standing before Him with the choirs of the apostles and holy hierarchs, in thy prayers to Him remember us, that He preserve from all oppression us who celebrate thy memory in peace.

The great Church of Serbia, with the priests and princes of the people, and all the faithful, celebrating the goodly memory of the pastor and teacher in gladness, crieth out: The souls of the righteous are in the hands of God, and He hath given us their holy relics! Come, ye faithful, let us rejoice in spirit, honoring both of the feasts of the saint - his repose and the translation of his holy relics - and let us crown ourselves with the praises thereof, as with flowers, saying: Rejoice, O bestower of mercy, blessed Symeon, thou heavenly man! Rejoice, abode of purity, sacred Savva, thou earthly angel! Rejoice, O holy twain, who like apostles taught your people and went before them on the path of life! And as ye stand with the angels before the Trinity, ask peace for our land and great mercy for our souls.

Glory ..., in Tone V:

Having from thy youth escaped carnal love through desire for a purity akin to that of the apostles, and restrained thine untamed body with the reins of abstinence, thou didst bring it into goodly submission to thy soul, subjecting that which is worse to that which is better by the power of thy mind; and having been counted worthy to become a vessel of the divine Spirit, thou wast first to adorn the cathedra of Serbia, and didst teach thy flock with godly wisdom. And standing now with boldness before Christ, O blessed Savva, thou divinely wise and holy hierarch, entreat Him earnestly, that He save the souls of those who hymn thy holy memory.

Now & ever ..., Theotokion, in the same tone:

Rejoice, O portal of God! Rejoice, O pure Virgin, thou garden of paradise! Rejoice, O rampart and protection! Rejoice, O all-pure one! Rejoice, insuperable bulwark of the faithful! Rejoice, calm haven of those who have recourse unto thee, O pure one!

At the Aposticha, these stichera, in Tone II:

With what crowns of praise shall we adorn the most blessed Savva, the reasonable sun who shone forth from Christ, the noetic East, and hath illumined his people in the West, teaching them with divine understanding, and as a faithful servant caused them to grow in piety for his Master? Wherefore, Christ alone, Who loveth mankind and possesseth great mercy, hath adorned him fittingly with the ornaments of undying glory.

Stichos: Precious in the sight of the Lord is the death of His saints.

With what spiritual hymns shall we praise the sacred Savva? By him have we come to understand the tablets of the Gospel, the new covenant of God; by him have we truly come to know the Orthodox Faith, to worship the one God in Trinity, and, though far away from and alien to the mysteries of God, we have become close to them and true performers thereof. By law and custom we have become Christian people: we crown kings and consecrate bishops; and, adorned with all the ways of goodness, we glorify Christ, Who hath great mercy.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

With what beauties of hymnody shall we bless thee, O right wondrous father Savva, who leadest all to an understanding of God by the splendor of thy life? Thou dost astonish us by thy wondrous miracles; for, as Elijah called down fire of old, by thy supplication thou didst cause hail to fall from the heavens, didst restore thy brother to life, didst raise up one paralyzed, didst cause the sea to give forth fish as a gift to thee, didst straighten the spine of a hunchback, and didst perform many other wonders in God. Wherefore, we celebrate thy memory with love, magnifying Christ Who hath great mercy.

Glory ..., in Tone IV:

In gladness let us who have been assembled by the grace of the divine Spirit bless Symeon, the scion of piety, from whom the most sacred Savva, the grapes of purity, sprang forth; and with hymns let us praise the mystic luminaries of the Church, the champions of the Trinity who cast down heresies, the adornment of priests, the cause of assembly for monks and of consolation for the poor, who were rich in every virtue; let us cry out in supplication to them as they stand now before Christ, adorned with crowns of apostleship as well as asceticism: Ask peace for the world and great mercy for our souls.

Now & ever ..., Theotokion, in the same tone:

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

At the Blessing of the Loaves, the troparion, in Tone III:

Thou wast a guide to the path which leadeth to Life, a primate and teacher; for, having arrived, O holy hierarch Savva, thou didst enlighten thy native land, and having regenerated it by the Holy Spirit, like an olive-tree in a noetic garden thou didst plant thy most sacred children. Wherefore, honoring thee as one equally enthroned with the apostles and hierarchs, we beseech thee: Entreat Christ God, that He grant us great mercy. (Twice)

And the Troparion of the Feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

On "God is the Lord ...", the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Then this troparion of the holy hierarch, in Tone VIII:

Instructor in Orthodoxy, teacher of piety and purity, beacon for the whole world, divinely inspired adornment of hierarchs: O all-wise Savva, by thy doctrines thou hast illumined all. O harp of the Spirit, entreat Christ God, that our souls be saved.

Glory ..., another troparion of the hierarch, in Tone III:

Thou wast a guide to the path which leadeth to Life, a primate and teacher; for, having arrived, O holy hierarch Savva, thou didst enlighten thy native land, and having regenerated it by the Holy Spirit, like an olive-tree in a noetic garden thou didst plant thy most sacred children. Wherefore, honoring thee as one equally enthroned with the apostles and hierarchs, we beseech thee: Entreat Christ God, that He grant us great mercy.

Now & ever ..., Theotokion:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

After the first chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Despising the falsehood of the world, riches and splendor, all the sordidness of visible beauty, and the great love of thy father, in poverty thou didst follow after Christ the Master, Who taught thee humility; and through ascetic endeavor and prayer thou didst inherit from Him true riches and splendor, an unshakable kingdom, and a goodly life forever. O father Savva, entreat Him now, that He grant remission of sins unto those who honor thy holy memory with love.
(Twice)

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

Let us hymn the portal of heaven, the all-holy mountain, the radiant cloud, the unconsumed bush, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole world, for in her hath salvation been wrought for the world and the remission of the ancient offenses. Wherefore, let us cry aloud to her: Entreat thy Son, that He grant remission of transgressions unto those who piously worship thy most holy birthgiving.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

In the doing of virtuous deeds and the splendor of thy discourses, thou didst shine forth as a great sun of the Church and didst illumine the assemblies of thy faithful people, destroying the darkness of the passions. O holy hierarch Savva, entreat Christ God, that He grant us great mercy.

Glory ..., another Sedalion, in the same tone:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

As a pillar and ground of the Church of Christ, O all-wise father, thou didst preserve it unshaken by the temptations of the evil one; for thou didst destroy all the malevolence of heresy, and didst teach thy people to worship the consubstantial Trinity in one Godhead. Wherefore, having assembled, we honor thee, O divinely wise Savva.

Now & ever ..., Theotokion:

As an uncultivated vine, O Virgin, thou didst produce the most comely Cluster of grapes, Who poureth forth upon us the wine of salvation which doth gladden the souls and bodies of all. Wherefore, ever blessing thee as the cause of good things, we cry out to thee with the angel: Rejoice, O thou who art full of grace!

Polyeleos, and this magnification: We magnify thee, O holy hierarch father Savva, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: God be gracious unto us and bless us.

B: Cause Thy face to shine upon us, and have mercy on us.

Glory ..., Now & ever ...Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having adorned thy life with abstinence and confirmed thy discourse of wisdom by thy life, by learning thou wast shown to be excellent in the virtues. And apostolically teaching thy people of Christ Jesus through the law and the prophets, thou didst beget them through the Gospel, and didst cause them to grow through the Orthodox Faith. Wherefore, after thy repose thou hast received never-ending grace, and, lying in the grave, thou remainest intact. O father Savva, divinely blessed and holy hierarch, entreat Christ God, that He grant forgiveness of offenses unto those who with love honor thy holy memory. (Twice)

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

As the most immaculate Bride of the Creator, as the Mother of the Deliverer who knewest not man, as the receptacle of the Comforter, O most hymned one, haste thou to deliver me, who am the vile habitation of iniquity and am become in mind the plaything of the demons, from their machinations; and show me forth to be a splendid dwelling-place of the virtues, O unblemished light-bearer. Drive away the cloud of the passions, and, by thy supplications, vouchsafe me to share in the never-waning light of the Most High.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: There will I make to spring forth a horn for David, I have prepared a lamp for My Christ.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. MATTHEW §11 [5:14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

After Psalm 50, this sticheron, in Tone VI:

The grace of the Holy Spirit was poured forth in thy mouth, O father, and thou becamest a pastor of the Church of Christ, teaching thy people, the reason-endowed sheep, to believe in the Trinity, in the one Godhead.

Canon of the Theotokos, with 6 troparia, including the Irmos; and two canons of the saint, with a total of eight troparia.

ODE I

Canon of the Theotokos, in Tone VI:

Irmos: The children of those who were saved have concealed beneath the earth Him Who of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: Gloriously hath He been glorified.

Rejoice, O right laudable might of the fathers! Rejoice, O all-glorious adornment of our race! Rejoice, O well-spring of salvation pouring forth mercy upon those who ask it of thee with faith, O Mary who knewest not wedlock!

O all-pure Virgin, pure Theotokos, accept this praise from our defiled mouths, for thou art the defense and salvation of the world. Do thou earnestly make supplication, that our souls be saved.

Thou gavest birth to Christ, the Bread of life the Creator of all, O Virgin: By thy supplications unto Him, O Mother, from all sin, misfortune and grief free those who hymn thee.

Canon I of the holy hierarch, the acrostic whereof is: "Grant me the understanding to praise Savva, O my God", in Tone II

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

O Christ God, Thou Light from Light, Who wast begotten of the Father before time began and hast existed from the beginning with the Father and the Spirit: driving away the gloom of my soul, illumine my mind, I pray, that I may be able to hymn the sacred Savva, Thy favored one.

Even though thou art a man by nature, O father, yet didst thou live on earth like an angel, taking the path on the right from thy youth; and as a lover of chastity, O most sacred Savva, thou wast shown to be the honored habitation of the Holy Spirit.

Having loved the fear of God, the beginning of wisdom, and ever studied His commandments, thou wast a tree planted by springs of the water of the Spirit, O father Savva, and, watered thereby, thou didst bring forth fruit for Christ.

Theotokion: O pure one, Eve, our first mother, heard: "In pain shalt thou give birth to children." But thou, O Virgin, didst hear: "Rejoice, the Lord is with thee!" And with a joyful voice thou didst destroy the grief of our first mother, O Bride of God.

Canon II of the saint, which describeth his miracles, in Tone VIII-

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Having acquired boldness before Christ, O father, grant, I pray thee, a drop of understanding from the rich treasures of the Spirit, unto me who praise thy life, that I may fittingly praise thee who art worthy of praise.

Irrigated with the waters of the knowledge of God, thou didst spring forth as a branch from a goodly root, and in thy life didst produce a sweet-smelling fruit from thy youth, O God-bearer, and dost gladden the hearts and souls of those who hymn thee.

O thine all-wise knowledge of God, whereby thou didst ensnare thy father for Christ, like a deer in a trap, O father! And, having made thine own soul like a deer, O God-bearer, burning with love of Him, thou didst hasten to Him, the Well-spring of immortality.

Moved by love of the beauties of heaven which pass understanding, and having fled the scant glory of earthly things, thou didst seek Christ with the speed of a deer, and from Him thou didst not fail to obtain that which thou didst desire, O father Savva.

Held fast by love of purity, thou didst not enslave the nobility of thy soul by carnal love; wherefore, accepting now crowns of purity, thou dwellest with the angels in the presence of Christ. Pray thou to Him, O father Savva, in our behalf.

Theotokion: **T**hou wast revealed to Jacob as a ladder stretching from earth to the heavens, whereby God deigned to become a man, O blessed and all-pure one. O ineffable wonder, O incomprehensible vision, save those who have recourse unto thee!

Katavasia: **The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.**

ODE III

Canon of the Theotokos

Irmos: **All the heavens, which were established by. Thee, O Word and Power of God, confess Thine ineffable glory and the creation of Thine all-accomplishing hands; for there is none more holy than Thee, O Lord.**

All the ranks of angels glorify thee, O most holy Theotokos; and we unceasingly cry and chant in thanksgiving: Rejoice, O Mistress, thou sole help and assistance of all!

Who can fittingly hymn the birthgiving of thy womb? Creation, beholding the mystery accomplished in thee, cried out in wonder: There is no other salvation for us than thee, O Mistress!

Stretching forth thy mighty hand to those in misfortune, O Virgin Mother, and anticipating the needs of those in grief, bestow mercy upon those who ask it of thee; for thee have we all acquired as our deliverance amid tribulations.

Canon I of the Saint

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my soul doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Having disdained things below as worthy to be trampled underfoot, and spurned the love of thy parents, thou didst seek Christ with love in the desert; and, loving Him and seeking His infinite beauty, thou didst wound thy soul with the sword of His love.

Displeased with all things on earth, and having asked thy parents for permission to hunt wild beasts, thou didst reach the wilderness, O father, where with great ascetic endeavor and ready vigilance in prayer and supplication, thou didst slay the passions, those soul-destroying beasts.

Having loved the humility of Christ, Who of His own will humbled Himself for our sake even assuming the guise of a servant, and having been exalted by Him, thou didst humble the prideful one, O sacred Savva, and through great asceticism wast counted worthy to become in the flesh a right spacious house of the Trinity.

Theotokion: Among other women no virgin was known to be a mother, nor was any mother vouchsafed to remain a virgin after giving birth. Yet both things found their fulfillment in thee, O Virgin Mother of God. Wherefore, with gladness of spirit I chant: There is none more immaculate than thee, O Mistress!

Canon II of the Saint

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Ascending the mountain of the understanding of the virtues, thou didst bring thyself to the tangible Mount Athos like another Isaac, where thou didst noetically sacrifice thy heart as it were a lamb, a whole burnt offering.

Adorning thy soul with tears as it were a lamp, and rising early unto Christ, by the stretching forth of thine arms in prayer thou didst slay thy body as it were Amalek, and didst ascend the mountain of dispassion.

Pierced by the love of dispassion, thou didst dry up the uprisings of the flesh; and having illumined thy soul with divine effulgence, O father Savva, pray that we also be given the noetic Light.

Having caused the flower of thy youth to wither away through hunger and mortified thy bodily members by asceticism, thou didst reject the body through fasting, assisted by vigils and supplications, O Savva, and by love of the Lord thou didst reach the summit of the virtues.

Exalted in nobility, excellent in goodness of soul, thou wast marvelous in the wisdom of thine understanding, resplendent in purity like an all-comely flower, O father Savva, and thou wast adorned with radiant humility.

Theotokion: **O** all-pure Mother of God, blessed and most immaculate, heal thou the wounds of my soul and drive away the passions of the flesh; free my mind from all harm and rescue me from all the peril of the enemy, O Mistress.

Katavasia: **The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!**

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

God Who causeth all things to grow and increase and Who accepted the planting of Paul and the watering of Apollos, accepted also the planting of your faith and the watering of your teaching; and He hath multiplied the piety of your people through faith, causing it to grow by your supplications. And as faithful servants and reason-endowed husbandmen, ye have fittingly received from Him the reward for your labors. O venerable Symeon and sacred Savva, ye divinely wise fathers, pastors and teachers, entreat Christ, the Chief Pastor and Teacher, that He preserve your flock in peace and save our souls. *(Twice)*

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

In thee, O thou who art full of grace, doth all creation rejoice-the assembly of the angels and the human race-O sanctified temple and noetic garden of paradise, thou boast of virgins, from whom God, Who is our God from before time began, was incarnate and became a babe; for He fashioned thy womb into a throne, and thine inner parts He made more spacious than the heavens. In thee doth all creation rejoice, O thou who art full of grace. Glory be to thee!

ODE IV

Canon of the Theotokos

Irmos: **Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe: Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with those who are in Hades, in that Thou art Almighty.**

Thou art the help of the world and the salvation of all, O pure Theotokos; wherefore, with our voices all of us, the peoples of the world, truly proclaim thee the Theotokos.

Thou art the bulwark, confirmation and hope of the faithful, and a tower of salvation, O all-holy and pure one. Cast down the assaults made against us, for in thee have we placed all our trust.

Rejoice, O animate city! Rejoice, O palace and throne of Christ the King! Rejoice, O boast of the venerable and adornment of holy hierarchs! Rejoice, O bride leading all to God! Rejoice, O joy of the world.

Canon I of the Saint

Irmos: I hymn Thee, O Lord, for I have report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Emulating the life of the angels, and having left behind thy sovereign father, thou didst reach Mount Athos, from whence thou didst hasten to Christ, the noetic East, through ascetic endeavor and supplication, and from Him didst shine forth like the sun upon the lands of the West.

Having plumbed the sea of life with love of knowledge, and come to know the depths of vanity, thou didst cast away riches as though they were filth; and having chosen the words of Christ, thou didst hide them in the vessel of thy heart, and didst desire to treasure them there as precious things.

Going unshod about the mountains to visit those who lived a self-restricted life, and fed by them as with warm loaves of bread, in their teachings thou didst receive the fervent supplications of all of them to Christ, and didst appoint ascents in thy heart.

In the Spirit thou didst beget him who begat thee in the flesh, urging him to forsake his dominion, consort and children; and as Abraham left his native country for a foreign land, O father, so did he come to thee and become a dweller in the wilderness and a fellow ascetic.

Theotokion: The tabernacle truly bore witness concerning thee in diverse images, for thou didst manifestly show forth the One of the Trinity Who became incarnate of thee immutably and hath restored the world, O all-pure Mother of God and Mistress.

Canon II of the Saint

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Having distributed many pieces of gold together, and having both exchanged corruptible things for incorruptible, like wise stewards ye now rejoice having received them. By your supplications to Christ save those who hymn you.

Thou didst call thy father as a man, but didst send him forth unto Christ as an angel; and his holy body, which had withered away through fasting, thou didst cause to pour forth a stream of myrrh, unto the uttermost assurance of the petition of thy heart.

The vain-minded Goth, despising thy fraternal life, fear of God and monastic vows, tried to oppress thy homeland; and, unable to dissuade him from such an intent, thou didst commit him to the judgment of God.

The blasphemous one who thought only of himself, and who, like that mindless one, refused to accept thy wise counsel, brought down upon himself the retribution of God; for the sword which he had sharpened to use against thy flock, O father, was thrust eternally into his own heart by an angel.

Illumined by the grace of Thy Cross, O Master, Thy holy father and son, the divinely wise Symeon and Savva, led the land of their own-people to Thee by faith. By their supplications do Thou save from the assault of the heathen those who chant: Glory to Thy power, O Thou Who art full of loving-kindness!

Theotokion: **H**aving appeared like a new Moses, like him thou didst erect a tabernacle in the wilderness, an enclosed garden on the Holy Mountain, which thou didst cause to flourish through the sweat of thy labors, and didst dedicate it to the Mother of God. With her do thou preserve it by thy supplications to the Lord.

Katavasia: **I** heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended, He cried out: Thou art Christ, the Wisdom and Power of God!

ODE V

Canon of the Theotokos

Irmos: **I** rise early unto Thee, O Word of God, Who, in Thy loving-kindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Rejoice, O rampart of the faithful, mighty and all-pure mediatrix! Rejoice, O holy and most hymned mountain! Rejoice, O Mistress, thou animate ladder! Rejoice, O joy of all, help of the helpless and protection of those who have recourse unto thee with all their souls!

Crying aloud with a mighty voice, the choir of the prophets proclaimed the awesome mystery of thy birthgiving, for thou alone didst bear in thy womb the Lord Who kept thee a virgin even after giving birth, and preserved thee as thou wast before birthgiving.

Who can describe thy mysteries which are ineffable and past the understanding of men, O pure and all-pure one? For thou alone art more exalted than all others, O light-bearing and divine tabernacle, lamp and throne of God, O Virgin Mary, from whom the Planter of life hath shone forth upon us.

Canon I of the Saint

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee,

He Who knoweth all things beforehand, seeing the zeal of thine understanding, made thee the first pastor for His people in the West, to whom thou didst preach Christ the incarnate Word, the noetic East, Who is equal to the Father and equally enthroned with the Holy Spirit.

Truly emulating the ways of Job of Uz, O father, thou didst keep thy house open and, disclosing the door of thy tongue as salvation sweeter than honey for the starving, thou didst fill their souls with the angelic food of thy words.

Following the divine laws, thou wast shown to be giver of laws, a right acceptable hierarch, a most excellent rule, a guide for the lost, and a most radiant beacon illumining thy homeland, O divinely wise Savva.

Theotokion: Guide aright my mind, which is foundering in the deep of tribulations and sinketh under the assault of corrupting passions, O Mistress; and save me who flee to thee, O pure Theotokos, for I know none other help than thee.

Canon II of the Saint

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Emulating the compassion of thy Master, O father, as a disciple of the Lord thou didst bring the paralytic into the church; and having applied healing to him through supplication of Christ and tears, thou didst raise him up, whole, from the ground.

During his lifetime thou wast obedient to thine elderly father, and when he reposed, in the grave he hearkened unto thee alone; for his myrrh, requested by many but not received, O father, did he pour forth in abundance upon his people when thy letter arrived.

Thou wast shown to be another Elijah, for thou didst bring down hail from the sky by thy prayer, as he did fire; and therewith thou didst astonish the king with amazement, O father, working this wonder for the glory of God and against the adversaries, Christ our God helping thee in all things.

The king of Hungary, the adversary of thy homeland, moved against it, but his savagery was turned to meekness by thy words: he marveled at thy holiness and returned to his own country pacified. And saluting the stones of his city, he said: Wondrous is God in His saints!

Ye were shown to be the invincible foundation of the Church, corner-stones, having as confirmation in your hearts Christ Who hath cast down the mighty fastness of deception. By your prayers preserve it unconquered, O sacred Savva and God-bearing Symeon.

Theotokion: **D**esiring entry unto Christ God, and seeking out thee who goest on before us, in that thou art the heavenly temple of God, O Mother of God, thy favored ones erected in their land a temple to thine entry, wherein do thou never cease to grant aid to those who glorify thee.

Katavasia: **J**esus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

ODE VI

Canon of the Theotokos

Irmos: **B**eholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

I fall down before thee, O all-pure and good Theotokos. By thy supplications entreat the Bestower of all goodness, thy Son and Lord, that He deliver the world from all wrath.

I have been cast into the depths of a cruel tempest, and the sea assaileth me with my boundless transgressions and grievous deeds. But still thou the storm, and grant calm to my heart.

Thou art the consolation and refuge of thy servants, O pure one. Make thou abundant and compunction ate supplication to God in behalf of those who entreat thee with faith and love.

Canon I of the Saint

Irmos: **W**hirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

The land of thy people, once covered with the gloom of heresy, now shineth with the light of Orthodoxy, having cast off its old deception, becoming the New Israel, the people of God, guided by thee to the true law, O God-bearer.

An apostle sent by Christ, teaching the words of the Gospel, thou hast enlightened those in the night of ignorance; and working healings and great wonders, and astonishing all therewith, thou didst draw the fullness of thy people to Him through faith.

Seeking that which is greater, desiring that which is higher, thou didst journey to Jerusalem, Egypt and Sinai; and, going about the deserts in those places, and giving generously to the ascetics thou didst meet, thou didst enrich thy homeland with their prayers, O Savva.

Theotokion: Having given birth to the Creator, the hypostatic Word, O all-pure Virgin Mother and Mistress, thou didst restore those who before had become subject to aging through the grievous tasting of the tree and had fallen headlong.

Canon II of the Saint

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Thou didst first make of thy heart an altar for the all-radiant Trinity, and didst raise up in thy homeland a temple to God the Savior, O father, wherein thou wast counted worthy by Christ to become a primate equal to the apostles, and didst pour forth upon thy people the word of life.

Hearing that thy brother had died, by thy boldness before Christ thou didst command an angel to restore to him his soul, and, arriving, thou didst find him alive again. O the faith! O the boldness! Thou who art earthly didst command one who is heavenly! O the truly awesome miracle!

Having stilled the noetic sea of the passions by ascetic endeavor, calling forth an abyss of mercy, thou didst likewise still the savagely raging material sea at thy word, didst save the ship from foundering and lead those therein to the Faith.

Having acquired Jesus Christ as Creator and Lord of all, Whom all things fear and before Whom they tremble, and bearing Christ in thy heart, having Christ speaking within thee, by His power thou didst rebuke the sea and winds, O father; and all things submitted to thee as to His excellent disciple.

Triadicon: O all-unoriginate Essence, Unity in three Hypostases, Father, Son and all-holy Spirit, Light and divinely originating Life: accept Thy favored ones as advocates for us, save Thy Churches which believe on Thee, and vouchsafe that we may glorify Thy dominion in peace.

Theotokion: Desiring to behold thy Son and God, the glory of the heavenly kingdom, O Theotokos, the venerable Savva and Symeon, having forsaken the glory of an earthly kingdom and taken His Cross upon their shoulders, followed in His life-bearing and divine steps.

Katavasia: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

The Church of thy people doth glorify thee as a great primate and companion of the apostles, O venerable one. As thou hast boldness before Christ God, by thy supplications save us from all misfortunes, that we may cry to thee: Rejoice, O divinely wise father Savva!

Ikos: **B**y thy life thou wast shown to be an angel on the earth, O father; for, though a man by nature, thou didst emulate the purity of the incorporeal ones. Wherefore, thou fillest us with awe, that we cry out to thee such praises as these: Rejoice, O offspring of a pious father and child of a devout mother; rejoice, O God-given one, who in thy prayers didst from childhood follow Him Who gave thee! Rejoice, O radiant scion of fasting, right fragrant in purity; rejoice, O pillar of chastity beneath which every passion is crushed! Rejoice, thou who, exalted in humility, didst cast down the pride of the demons; rejoice, beacon of great radiance, who led thy people to Christ! Rejoice, exaltation of churches and consecration of hierarchs; rejoice, feeder of orphans and compassionate giver to the poor! Rejoice, thou who wast equally enthroned with the apostles through thy teaching of the Gospel; rejoice, fellow athlete with the martyrs in the rigors of thy journeys! Rejoice, performer of marvelous miracles and awesome wonders in God; rejoice, boast of thy homeland! Save those who chant to thee: Rejoice, O divinely wise father Savva!

ODE VII

Canon of the Theotokos

Irmos: The children in Babylon did not fear the flame of the furnace, but, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O Lord God of our fathers!

Cease not to entreat the Lord, O Virgin Mother and Mistress, that we be delivered from misfortunes and tribulations, that we may earnestly chant unto the Master: O God of our fathers, blessed art Thou!

The billows of my transgressions terrify and trouble me, but do thou, O good and all-pure one, ask forgiveness for me at the hour of trial, granting me salvation.

Thou gavest birth and wast still a virgin, remaining after birthgiving that which thou wast before giving birth, O pure Mistress; for thy womb was not consumed, O all-pure and blessed intercessor for our race.

Canon I of the Saint

Irmos: **The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.**

Beholding the God-pleasing correction of thy life, He Who as God of all knoweth all things before they happen, chose thee, joining thee to the apostolic choir of holy hierarchs, O God-bearer, and He illumined thy heart with grace; and thou didst enlighten thy people to cry unto Him: Blessed and all-glorious is God!

Having noetically illumined thy people with the rays of the words of the Gospel, thou didst lead them from that which is unworthy to that which is worthy, and their hearts, which had grown dry through wrong belief thou didst cultivate and make fruitful through faith in God, O father Savva.

Thou wast merciful and meek, holy and guileless, calm and persuasive, like Paul who, praising Christ, said: Such a high priest hath befitted us. Him do thou entreat, O hierarch Savva, that He preserve thy flock in peace.

Theotokion: **T**he laws of nature are restored in thee; for in manner transcending nature, O pure Virgin, thou didst all-gloriously give birth to Emmanuel, the unapproachable God, for the regeneration of us the faithful.

Canon II of the Saint

Irmos: **Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!**

Overcome by love of Christ Who for our sake willingly walked the earth in the flesh, O father, and voluntarily forsaking the heights of an earthly throne, like the sun thou didst travel about the earth, to the East and the West and over the depths of the sea.

Going about foreign lands as a disciple of Christ and a leader appointed by Him, and being accepted and loved by them, O father, thou didst cause them to marvel and didst bring them gifts, O father; for, within, thou wast all love, meekness and guilelessness.

He Who created the deeps by His command, acknowledging thee to be His disciple, acknowledging thee as His disciple, O father, ministered unto thee in thy pain, and taking up a great fish on a wave, as with His hands, while thou didst lie in the ship He placed it in thy hands.

They who sailed the deep with thee in a ship, beholding the sea submitting to thee and rendering up its gifts, were seized with awe, O father; and, taught the knowledge of God by that which is inanimate, in compunction they paid homage to thy holiness.

Fulfilling the desire of thy heart, for the sake of which thou didst journey upon the earth, God received thy spirit in a foreign city; and thou didst amaze them with the miracles thou didst perform during thy life, and after death with the dust of thy coffin and thy sepulcher.

Theotokion: The council of the venerable, following the steps of Him Who ineffably shone forth from thy womb, O Virgin Mother, hath been united to the choirs of heaven by thine ineffable Offspring. With them we pray: Ask thou remission of sins for us who honor thee.

Katavasia: The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

ODE VIII

Canon of the Theotokos

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Thou art our refuge, the consolation of all, O all-pure Virgin; for, lo! the Lord of all, having been born of thy womb, preserved thee a virgin even after thou gavest birth. Him do we all bless with lips never stilled, and we exalt Him supremely forever.

O what tongue sufficeth to declare thy mighty works, O pure one? For, behold! the whole multitude of mortals hath been freed from their primal condemnation, and, crying out to thee, they chant, pouring forth hymnody and exalting supremely thine all-pure birthgiving.

Ask thou thy Son and God, Who is easily moved to pity, that He now be merciful to us, thy servants, O pure one, and preserve us from every assault of the adversary; and quickly cast down the pride of the Moslems, that we may hymn thee for all ages.

Canon I of the Saint

Irmos: The venerable children, resplendent in soul and shining more brightly than now in the midst of the flame, were not consumed; for, summoning to them all things together, as many as were in creation, for divine hymnody, with joy they chanted: Hymn the Lord, ye works of the Lord!

By the grace of the Holy Spirit, Who resteth in the saints, O holy hierarch Savva, to thy people thou didst proclaim the Son Who is equally unoriginate and equally enthroned with the Father, Who became a man, and wrought salvation for those who chant: O all ye works, hymn the Lord and exalt Him supremely forever!

Having finished the race well, thou didst pass over to thy desired end, rejoicing; wherefore, thy Church, celebrating thy luminous memory, O father, summoneth the venerable pastors and teachers who, illumined, chant: O all ye works, hymn the Lord and exalt Him supremely forever!

When the Ishmaelites, the infidel children of Hagar, assail thy flock, O holy hierarch, rout them by thy supplications, in that thou hast acquired great boldness before Christ, that, celebrating thy sacred memory in peace, we may chant with joy: O all ye works, hymn the Lord and exalt Him supremely forever!

Canon II of the Saint

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

From its bosom the earth surrendered thee sanctified, whole and intact, astonishing the inhabitants of the city with sweet fragrance and miracles, and with the dust of thy tomb; and they cry out with the prophet: The righteous live for evermore!

The dust which surrounded thy suffering body hath been shown to be more costly than sapphires, O father; for it is curative and wonder-working, and is fittingly held to be more precious than gold by the faithful who chant: Precious in the sight of the Lord is the death of His saints!

In a dream thou didst urge the pious kings, who held thy holy and precious body as a sacred thing and a blessing, to permit thy children, the hierarchs and priests, to bear it away as a priceless treasure.

Vladislav, the Christ-loving sovereign, going before thy holy body as David of old did before the ark, rejoiced, chanting: "My soul doth magnify the Lord, for He hath given me a father and teacher!"; and, rejoicing, he enshrined it in his own church.

As ye stand now before the throne of your Master and are illumined with beams of light therefrom, O God-bearing Symeon and divinely wise Savva, by your supplications deliver us from sinful passions, from the incursion of the heathen, and from divers evil circumstances, O saints.

Theotokion: The Master, Who is borne up on the shoulders of the dread cherubim as upon a throne of fire, made His abode within thy womb, O pure one, and hath deified human nature by assuming the flesh. By thy supplications to Him save those who hymn thee as His Mother.

Katavasia: The Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

ODE IX

Canon of the Theotokos

Irmos: Ineffable is the Offspring of the seedless conception, and incorrupt the Fruit of the Mother who knew not man; for the birthgiving of God restoreth nature. Wherefore, in Orthodox manner all of us, the generations of men, magnify thee as the divine Bride and Mother.

Rejoice, O impregnable rampart! Rejoice, O protection of the world! Rejoice, O temple! Rejoice, O lampstand! Rejoice, O throne of God! Rejoice, O pure one, thou joy of all and help against the invisible foe, thou salvation and invincible weapon!

O Virgin Bride who knewest not wedlock, forget not thy servants who hasten to thy church; for thou alone art the hope of Christians and the confirmation of all who have recourse unto thee. O pure Mistress, fulfill thou our entreaties.

Thou art the glory of the angels, the mirror of the prophets, the radiant boast of the patriarchs and apostles. Thou art the adornment of Christian martyrs, the beauteous sanctification of fasters and the righteous, and the joy of the whole world. Wherefore, O pure one, we all magnify thee with hymns, as is meet.

Canon I of the Saint

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

Thou wast truly shown to be adorned with virtuous works, O father, and thy luminous memorial hath been adorned, enlightening us with rays of grace. By thy prayers to Christ may we be delivered from misfortunes and perils, we pray thereon.

Thy native land, which raised thee for Christ, rejoiceth, and the Church of God the Savior is made radiant, having thee whole and sweetly fragrant within it; and it joyfully celebrateth thy memory today. Bestowing a reward upon it, O holy hierarch, deliver it from all oppression.

Hearken to the cry of entreaty and the hymns of thy people, O hierarch of Christ, and attend to their faith and love; and as a lover of thy homeland, O father, oppose those who fight against us with wrath, and grant thy protection from on high to those who praise thee.

Theotokion: **O** most immaculate one, thou hast healed the broken state and ancient suffering of mortals, having given birth to Christ the King Who bore our infirmities in the flesh. Wherefore, all of us, the generation of men, magnify thee, blessing thee as the Virgin Mistress and Bride of God.

Canon II of the Saint

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

In life and even after death thou wast shown to be great in patience and returning good amid evil, O father; for the hunchback who, limping, fell flat upon thy tomb, thou didst cure instead of seeking retribution upon him; and, walking aright within the church, he magnified the Lord.

Your most excellent love for Christ hath now been revealed through the grace given you, O Symeon and Savva: your relics are fragrant and pour forth myrrh, and your memory is glorious and honored in holiness; and persuaded thereby, we say: The memory of the righteous is celebrated with hymns of praise!

Now let us speak of those visible ones who love God, who desire to enter in where the angels are, and the things fittingly prepared for them, which eye hath not seen, nor ear heard, as Paul declareth. And who is able to describe them?

Beholding the divine effulgence of the angels and the choirs of all the saints, O sacred Savva and God-bearing Symeon, with them entreat ye Him Who loveth mankind, that He grant correction of life and remission of sins to those who praise your memory with faith.

Let us offer words of praise in common unto both; for both were of one soul in this life, both were fellow ascetics in the wilderness, both received good things which pass understanding, and both now stand before the Trinity. Receiving them, O father, by your supplications save those who hymn you.

Theotokion: **O** Mistress who above all hast boldness, entreat thy Son in behalf of the whole world. Be not mindful of our countless stumblings, but protect the people who cry out to thee with a voice of compunction: O pure Theotokos, save those who magnify thee as is meet!

Katavasia: **E**very tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

Exapostilarion:

O holy hierarch, we know thee to be a beacon of great radiance, a child of prayer, the offspring of the wilderness, a dwelling-place of purity, the fellow ascetic of monks, the feeder of the poor, the splendor of hierarchs. Wherefore, O father, we, the faithful, hymn thee.

Glory ..., Another Exapostilarion, to both saints:

O Savva and Symeon, ye luminous rays who shone forth from Christ the noetic Sun of the East and who with the splendor of your words and the manifestation of the virtues have illumined the benighted land of your own people in the West: cease not now in your supplications to the Lord, that He preserve in peace those who honor your memory.

Now & ever ..., Theotokion:

O most pure Queen who gavest birth to the hypostatic Wisdom, the transcendent Word, the Physician of all, heal thou the sores and wounds of our souls, and preserve us untouched by any assault, for we ever pray to thee, O helper of the world.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O sacred father Savva, * who wast reared well in abstinence, * thou didst grow to the all-glorious stature of the virtues, * gazing forth upon the mystic beauties of Christ. * And having illumined thy mind with His splendors, * thou didst enlighten thy people, * and didst drive heresies from the Church of Christ. * Wherefore, having acquired thee as a luminary, * we praise thine all-radiant memory, blessing thee with sanctity. (Twice)

Having increased the talant entrusted to thee, * thou wast found worthy of the joy of thy Lord. * And thou now standest with the choirs of holy hierarchs and fasters, * adorned with hierarchal vesture and the crown of asceticism, O all-blessed one, * shining in spirit with the grace of divine effulgence * and with noetic radiance. * Wherefore, by thy supplications * illumine those who celebrate thy radiant and holy memory, * O sacred father Savva.

Having received thy precious relics, O blessed Savva, * we honor thee with faith and love; * for thou wast shown to be the instrument of the Holy Spirit, * proclaiming aloud the ineffable mystery of salvation * with thy divine teachings, * and announcing to us the incarnation of the Word * Whom we have come to know in greater purity through thee, O father. * Before Him do we now set thee forth as intercessor, that we may be preserved in thy traditions.

Glory ..., in Tone VI:

Like the sun hath the memorial of the holy hierarch of Christ shone forth, noetically illumining the hearts of the faithful; and, celebrating it today with splendor, we cry out to him in supplication: Rejoice, O might of chastity, who preserved the state of thy soul in freedom and armed thyself with the shield of abstinence! Rejoice, O primate and teacher of thy Christian people! Rejoice, adornment of the Church, ornament of hierarchs and boast of monks! O all-sacred Savva, most blessed father, unceasingly entreat Christ God, that He send peace upon the whole world, that our souls may be saved.

Now & ever ..., Theotokion:

○ Theotokos, thou art the true vine who hast put forth for us the Fruit of life. Entreat Him, O Mistress, with the holy apostles, that He have mercy upon our souls.

Great Doxology. Trisagion through Our Father ... Troparion. Litanies. Dismissal.
First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I of the saint, and 4 from Ode VI of Canon II.

Having disdained things below as worthy to be trampled underfoot, and spurned the love of thy parents, thou didst seek Christ with love in the desert; and, loving Him and seeking His infinite beauty, thou didst wound thy soul with the sword of His love. (Twice)

Displeased with all things on earth, and having asked thy parents for permission to hunt wild beasts, thou didst reach the wilderness, O father, where with great ascetic endeavor and ready vigilance in prayer and supplication, thou didst slay the passions, those soul-destroying beasts.

Having loved the humility of Christ, Who of His own will humbled Himself for our sake even assuming the guise of a servant, and having been exalted by Him, thou didst humble the prideful one, O sacred Savva, and through great asceticism wast counted worthy to become in the flesh a right spacious house of the Trinity.

The land of thy people, once covered with the gloom of heresy, now shineth with the light of Orthodoxy, having cast off its old deception, becoming the New Israel, the people of God, guided by thee to the true law, O God-bearer.

An apostle sent by Christ, teaching the words of the Gospel, thou hast enlightened those in the night of ignorance; and working healings and great wonders, and astonishing all therewith, thou didst draw the fullness of thy people to Him through faith.

Seeking that which is greater, desiring that which is higher, thou didst journey to Jerusalem, Egypt and Sinai; and, going about the deserts in those places, and giving generously to the ascetics thou didst meet, thou didst enrich thy homeland with their prayers, O Savva.

Theotokion: **H**aving given birth to the Creator, the hypostatic Word, O all-pure Virgin Mother and Mistress, thou didst restore those who before had become subject to aging through the grievous tasting of the tree and had fallen headlong.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion of the holy hierarch, in Tone VIII:

Instructor in Orthodoxy, teacher of piety and purity, beacon for the whole world, divinely inspired adornment of hierarchs: O all-wise Savva, by thy doctrines thou hast illumined all. O harp of the Spirit, entreat Christ God, that our souls be saved.

Another troparion of the hierarch, in Tone III:

Thou wast a guide to the path which leadeth to Life, a primate and teacher; for, having arrived, O holy hierarch Savva, thou didst enlighten thy native land, and having regenerated it by the Holy Spirit, like an olive-tree in a noetic garden thou didst plant thy most sacred children. Wherefore, honoring thee as one equally enthroned with the apostles and hierarchs, we beseech thee: Entreat Christ God, that He grant us great mercy.

Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

Kontakion of the hierarch, in Tone VIII:

The Church of thy people doth glorify thee as a great primate and companion of the apostles, O venerable one. As thou hast boldness before Christ God, by thy supplications save us from all misfortunes, that we may cry to thee: Rejoice, O divinely wise father Savva!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE TO THE HEBREWS §318 [7:26-8:2].

Brethren: Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16]

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 13th DAY OF THE MONTH OF JANUARY

AFTERFEAST OF HOLY THEOPHANY

COMMEMORATION OF THE HOLY MARTYRS HERMYLUS & STRATONICUS

ON THIS DAY THE SERVICE OF THE HOLY FATHERS SLAIN AT SINAI & RAITHU IS ALSO CHANTED BECAUSE OF THE APODOSIS OF HOLY THEOPHANY.

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the martyrs, In Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

The glorious Hermylus and the divinely wise Stratonicus, * the wondrous pair, * confessing the uncreated Trinity, * vanquished the falsehood of polytheism * after many wounds and tortures, * and, having been crowned with the wreath of victory, * they pray that peace and mercy * be granted to the ends of the earth.

As a servant of the Word, * O martyr Hermylus, * the choice of the divine Spirit, * staining the vesture of the priesthood * with the flow of thy blood, * thou didst truly make it * more sacred and splendid. * And thou hast now passed over to the noetic kingdom, * becoming a most fervent intercessor for those who honor thee.

Having endured the blows of the hammer * at the command of the tyrant, * ye were cast into a basket; * and, receiving a blessed end, * both being drowned in water, * ye thereby wisely strangled the exceeding crafty foe. * And ye now dwell most joyously in the heavens, * praying for all, * O most valiant athletes.

And 3 stichera of the venerable martyrs, in Tone VIII:

Spec. Mel.: "What shall we call you, O holy ones ...":

Ye struggled greatly, O saints, * and valiantly endured the invasions of the barbarians; * and, earnestly rendering up your souls through the sword, * ye were crowned with martyrs' wreaths * and dwell with the angels, as is meet. * Great was your endurance * and greater still your gifts! * Pray ye, that our souls be saved.

O saints of Christ, ye struggled, * willingly spurning the fleeting pleasures of life * and valiantly subduing carnal knowledge, and perishing by the sword for Christ, * ye have received crowns from heaven. * Ye lawfully disdained the sword, * and trampled tortures underfoot, * that ye might be arrayed together * in crowns of suffering. * Pray ye, that our souls be saved.

Valiantly emulating the struggles of the martyrs, * ye lived a life of goodness, O holy ones, * and have received crowns from heaven. * And ye lawfully disdained the sword * as ones who trampled torments underfoot, * that together ye might be arrayed * in crowns of suffering. * Pray ye, that our souls be saved.

Glory ..., the composition of the Studite, in Tone VIII:

O venerable fathers, having studied the law of the Lord day and night, ye were vouchsafed to be grafted onto the tree of life, and the fruit of your suffering hath budded forth wreaths. As ye have boldness before God, the Judge of the contest, ask for us cleansing and great mercy.

Now & ever ..., the composition of John the monk, in the same tone:

The hand of the baptist trembled when it touched Thine all-pure head. the River Jordan turned back, not daring to minister unto Thee; for if it was in awe of Joshua son of Nun, how could it not have been stricken with awe by its own Creator? O our Savior Who alone lovest mankind, Thou hast fulfilled all Thy dispensation, that Thou mayest save the world by Thine epiphany.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

The Effulgence of the Father's glory * hath appeared * in the streams of the Jordan, * washing away through baptism * the defilement of our souls.

Stichos: The sea beheld and fled, Jordan turned back.

Receive as a servant * the Deliverer of the world, * O prophet John, * and baptize the Creator, * unto the restoration of men.

Stichos: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

Enlightenment hath come! * Deliverance hath appeared * in the streams of the Jordan! * Let us go down to be purified * and to hymn the Lover of mankind!

Glory ..., in Tone VIII:

Having attained the angelic life with the pangs of asceticism, O venerable fathers, and having enslaved the body through abstinence, ye made it subject to your spirit, becoming doers of the commandments of the Lord. Ye preserved the pristine beauty of your countenance and accomplished struggles of asceticism with the sweat of fasting. Having been adorned with twofold crowns, pray ye earnestly to the Savior, that we be saved.

Now & ever ..., in the same tone:

The armies of the angels were filled with awe by what they saw today in the Jordan, when Thou didst stand naked in the waters, O Savior, bowing Thy pure head to be baptized by John. For when Thou didst beggar Thyself of Thine own will, the world was enriched. Glory be to Thee, O Lord!

Troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Glory ..., Troparion of the venerable martyrs, in the same tone:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but through the prayers of these saints direct our life in peace.

Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

At "God is the Lord ...", Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

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Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

After the first chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Today the Master came to the Jordan; and when He was baptized by the divine forerunner in its waters, the Father bore witness from on high, saying: This is my Son, in Whom I am well pleased! And the Spirit appeared over Him in the strange guise of a dove.

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

When Thou didst appear in the flesh for baptism, O Invisible One, Jordan ministered to Thee with its streams, and John stretched forth his corruptible hand; yet the one turned back in fear, and the other straightway touched Thee, the Incorruptible One, with trembling. Truly Thou art the Lamb of God, the ever-living Fountain Who hath sanctified the springs, the sea and men; for the Trinity shone forth from on high: the Father calleth Thee His Son, and the Holy Spirit descendeth.

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 6 troparia, and two canons of the saints, with 8 troparia.

ODE I

Canon of the feast (originally written in iambic verse), the composition of Cosmas the Monk, in Tone II:

Irmos: Israel traversed the stormy depths of the sea, which had straightway become as dry land; but the dark waters covered all the chief captains of Egypt together in a watery grave, through the mighty power of the right hand of the Master.

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan, Thou, O King of the Sun, didst bow Thy neck before him, that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement.

O unoriginate Word, Thou hast buried man with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

Canon of the martyrs, the acrostic whereof is: "I honor the glory of Thy martyrs, O Savior", the composition of Joseph, in Tone VIII

Irmos: Let us chant unto the Lord Who engulfed Pharaoh in the Red Sea, singing a hymn of victory, for He hath been glorified.

O wise martyrs, ye have shown yourselves to be precious stars of godly radiance, shining in the firmament of the Church, illumining us with divine splendors.

O glorious ones, ye were shown to be noetic embers set alight by the fire of the Spirit, and ye quenched the fire of idolatry with the streams of your blood.

Drowned in the waters for the sake of Christ Who drowned our impiety in the waters, O martyrs, ye have dried up the rivers of ungodliness.

Theotokion: Stop thou the torrents of my sins, O thou who by thy birthgiving hast caused the corruption of death to wither away, and grant me compunction, O most immaculate Theotokos.

Canon of the Venerable Martyrs, the acrostic whereof is: "I hymn the great glory of the suffering of the fathers", the composition of Joseph, in Tone IV:

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms uplifted in the form of the Cross.

Having become radiant through abstinence, O most blessed ones, ye were manifestly shown to be godly through the outpouring of your blood. Wherefore, ye rejoice together with the fasters and martyrs of Christ.

Ye first drowned the noetic pharaoh with a sea of tears, O wise ones, and later destroyed him with the outpouring of your blood, and relegated him to oblivion.

Illumining your asceticism with patience, O favorites of Christ, the Lord, the Bestower of light, rendered your suffering radiant and manifest, shining more greatly than the rays of the sun.

Theotokion: **T**he Lord Who by nature is incapable of being contained by anything is contained within thee, O Mistress, becoming man in His loving-kindness, that He might save men in His ineffable love.

ODE III

Canon of the Feast

Irmos: **From the ancient snares have we all been set loose, and the teeth of the lions have been broken in their mouths. Let us then rejoice with great joy and open wide our mouths, weaving with words a sweet hymn to the Word, which delighteth to bestow gifts upon us.**

He who once assumed the form of a malignant serpent and planted death in the garden of creation, is now cast into darkness by Christ's coming in the flesh; and by assailing the Master, the Dawn which hath shone forth upon us, he crusheth his own hateful head.

The Master draweth to Himself the divinely fashioned nature of man, which had been overcome by the tyranny of greed; and He restoreth mortal men, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Canon of the Martyr

Irmos: **Plant Thou the fear of Thee in the hearts of Thy servants, O Lord, and be Thou the confirmation of us who call upon Thee in truth.**

Despising the inconstancy of transitory things, O valiant athletes of Christ, the King of all, ye desired the incorrupt enjoyment of things to come.

Ye manfully opposed Him Who most iniquitously commanded you to submit to impiety, O divinely wise ones, and have received crowns of victory from heaven.

Ye cast down the temples of falsehood and raised yourselves up as honored temples and pillars of divine knowledge, O martyrs of Christ.

Theotokion: **T**he sword which before was brandished giveth way before me, withdrawing before the spear which pierced Him Who was born of thee, O Virgin Mother.

Canon of the Venerable Martyrs

Irmos: **Not in wisdom, nor in power, nor yet in riches do I boast, but in Thee, the hypostatic Wisdom of the Father, O Christ; for there is none more holy than Thee, Who lovest mankind.**

Having pleased God with a contrite mind, ye crushed the arrogance of the enemy, O blessed ones who were broken and slain by the sword.

Looking toward things which abide forever O wise ones, ye rejected inconstant and corrupt things which drag one down; wherefore, ye have been called blessed, O venerable martyrs.

Having submitted to the law of God with right dutiful mind, ye destroyed the carnal passions with abstinence, and having suffered, ye have now received glory.

Theotokion: **O** all-holy one who gavest birth to the all-holy Word: sanctify the souls and bodies of us who bless thee, the most immaculate one.

Kontakion of the venerable martyrs, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Ye fled from the tumult of the world and have found rest in the calm haven, crowned With the blood of martyrdom and the labors of asceticism. Wherefore, ye have been shown to dwell together with the martyrs and the venerable.

Ikos: **O** ye who mortified your members on earth, with life-bearing mortality ye portrayed the suffering of Christ God, first in goodly asceticism, and later again in suffering. Wherefore, He Himself hath sent down twofold crowns upon your heads, O fathers, preparing for you a heavenly abode and an everlasting place, where, rejoicing now, ye have been shown to dwell together with the martyrs and the venerable.

Sedalion of the martyrs, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Together ye received a blessed end in the waters, O wise ones, drowning Belial therein by the grace of our God, O martyrs; wherefore, having received crowns as victors, ye rejoice with the angelic choirs. With them be ye mindful of us.

Glory ..., Sedalion of the venerable martyrs, in Tone IV:

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

Revealed as wanderers and sojourners on earth, establishing cells in the deserts, ye manifestly undertook ascetic labors, O venerable ones, and were adorned yourselves in nakedness as with the vesture of the virtues, becoming images of the sufferings of Christ. Wherefore, ye endured slaughter at the hands of the barbarians.

Now & ever ..., Sedalion of the feast, in the same melody:

Thou didst hallow the streams of the Jordan and didst crush the might of sin, O Christ our God. Thou didst bow down beneath the hand of the forerunner, and hast saved the human race from falsehood. Wherefore, we pray: Save Thou our souls!

ODE IV

Canon of the Feast

Irmos: Purified by the fire of a mystical vision, the prophet praiseth the restoration of mortal man; and, filled with the inspiration of the Spirit, he lifteth up his voice to reveal the incarnation of the ineffable Word, Who hath broken the dominion of the mighty.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children O flight from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bare witness of Him to creation, and cried, plainly saying: This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

Canon of the Martyrs

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

As a minister of the Word thou didst most diligently denounce the irrationality and foolishness of the iniquitous, O martyr Hermylus.

Preaching the one nature of the Godhead, the single authority and dominion, O divinely wise ones, ye held the falsehood of polytheism in contempt.

Suspended aloft and lacerated, afflicted with wounds, thou didst remain unmoved, O divinely wise martyr and passion-bearer Hermylus.

Theotokion: As the Mother of the Word, O all-pure one, call me to repentance, who slumber in despondency and am covered with sin.

Canon of the Venerable Martyrs

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Unvanquished by carnal passions, ye conquered the enemy; and, slain by the sword, O most blessed ones, rejoicing together, ye have passed over to the life of heaven.

Fattened on abstinence like lambs, like excellent sheep, ye were slain at the hands of bloodthirsty wolves, O venerable ones, and brought to Christ as perfect sacrifices.

O ye priests, elders and youths who lived at Raithu and on Mount Sinai, having lived a holy life ye became martyrs, dying a violent death.

Theotokion: **H**aving appeared through the Virgin and become man, the pre-eternal Lord, the newborn Babe, reneweth the human race. To Him let us chant: Glory to Thy power, O Lord!

ODE V

Canon of the Feast

Irmos: **W**ashed clean of the poison of the dark and vile enemy by the cleansing of the Spirit, we have set out upon the new path which leadeth to joy inaccessible, which only they attain whom God hath reconciled with Himself.

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam's sinful inclination.

With piety let us eagerly make haste to the most pure wellsprings of the stream of salvation, and, gazing upon the Word Who is come forth from the incorrupt Virgin, let us drink the pure water which quencheth our holy thirst, gently healing the infirmity of the world.

Canon of the Martyrs

Irmos: **W**herefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

The clouds of tortures did not cover your courage, O most lauded martyrs; for it was shown to be brighter than the sun through the radiance of piety, which guideth the pious with light and dispelleth the gloom of the demons.

Having passed beyond the bounds of humanity, O divinely blessed ones, and united yourselves with perfect purity to Him Who transcendeth being, ye endured bitter tortures, laceration and wounds with firmness of mind.

Thou didst mightily oppose him who condemned thee, O all-blessed and glorious martyr Hermylus, and wast vouchsafed to hear a voice from heaven, telling thee to drawn nigh with love to the Judge of the contest Who called thee and Who strengtheneth His martyrs.

Theotokion: **I**n that thou art beautiful, comely and resplendent in purity, thou didst give flesh to Him Who is comely in beauty, O Virgin Mother, and gavest birth to Him Who in the richness of His goodness granteth that all may become divine.

Canon of the Venerable Martyrs

Irmos: **Thou hast come, O Lord, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.**

Ye were shown to be the sweet garden of paradise, having in your midst the Lord, the Tree of life, Who hath accepted your blood as a sacrifice.

Mingling the torrents of your blood with the streams of your tears, O God-bearers, ye therein drowned the serpent of many guises.

Ye were vouchsafed to behold the beauty of God, O blessed ones, and have received everlasting gladness for your labors and pangs.

Theotokion: **Thou** gavest birth to God in manner past recounting and comprehension, O pure and divinely joyous one, and even after giving birth didst remain a virgin as thou wast before birthgiving.

ODE VI

Canon of the Feast

Irmos: **With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as Myself, hath come forth from the human race. He is My living Word, Who by My providence is become a man.**

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the all-pure Word, descending in ineffable manner in the form of a dove; and he commanded the multitudes to hasten to the Master.

Canon of the Martyrs

Irmos: **I shall pour forth my prayer unto the Lord, and to Him will I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto hell; and like Jonah I pray: Lead me up from corruption, O God!**

Full of life-creating waters, ye were cast into the river's streams, O most lauded ones, and receiving your end therein, ye strangled the princes of evil. And now ye pour forth upon us torrents of healing.

Cast into a basket, ye were committed to the deep, O athletes; and ye have been borne up to the life on high, joyously finding the things for which ye had hoped from of old, O holy martyrs great in wisdom.

Thou wast shown to be tormented with bitter torture, beaten with staves, O martyr Stratonikus, and wast an invincible pillar of endurance set upon the plinth of the Faith, setting at nought the opposition of the tormenters with thy words and deeds.

Theotokion: As thou art merciful, O all-holy one, cure thou the sick passions of my soul, the pain of my heart and the multifarious changes of my mind, and still thou the cruel turmoil of mine evils, I pray.

Canon of the Venerable Martyrs

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having cast off the bonds of passionate attachment through ascetic labor, ye were released from the bonds of the flesh by a violent death, and have bound yourselves with the inviolable love of the Creator.

Having shown yourselves to be like lofty mountains by your manner of life, with the power of Christ ye trampled underfoot him who boasted that he would seize the mountains and all creation.

Drenched with the waters of tears, O blessed ones, like good and fertile soil ye brought forth the grain of martyrdom as fruit, which is stored up in the eternal granaries for Christ.

Theotokion: Still thou the waves of the passions of my flesh by thy ceaseless supplication, O Virgin, and grant that I not fall into the most heavy sleep of sin.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: Upon Galilee of the nations, upon the land of Zebulon and the land of Naphthali, as the prophet said, a great Light hath shone, even Christ. A radiant darkness hath dawned upon those who sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole world. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He Who covereth the naked and enlighteneth those in darkness, hath come. He hath appeared, the Light unapproachable!

ODE VII

Canon of the Feast

Irmos: He Who cooled the lofty flame that encircled the pious youths in the furnace, hath burnt the heads of the dragons in the waters; and with the dew of the Spirit He washeth away all the unbearable gloom of sin.

The fierce Assyrian flame that prefigured Thee hast Thou quenched, transforming it into dew. And now, O Christ, Thou hast clothed Thyself in water as in flame, and Thou burnest up the harmful malice hidden in its depths, which calleth men to fall with stumbling step.

When the Jordan was parted of old, the people of Israel passed clean over on dry ground, prefiguring Thee, O most powerful Lord, Who now bearest up creation in the waters without touching it, leading it to a better and imperishable path.

We know that in the beginning Thou didst, in Thy mercy, bring the waters of the flood upon the earth to destroy every living substance that Thou hadst made. And now, O Christ, Who workest wonders strange and most great, Thou hast drowned sin in the waters of Thy compassion, unto the salvation of mortal men.

Canon of the Martyrs

Irmos: The Hebrew children in the furnace boldly trampled the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Honeyed discourse flowed from thy mouth, O Hermylus, cutting short the bitterness of the despondency of Stratonicus, thy fellow sufferer, which cried: Blessed art Thou, O God, forever!

Holding the Cross of the Savior as a staff of power, O valiant martyr Hermylus, thou didst zealously endure beating with a staff, chanting to thy Creator: Blessed art Thou, O God!

He Who most gloriously saved the prophet who was held fast in the belly of the sea monster saved your victorious relics from the waters of the river after your end, O athletes.

Theotokion: Annuling the curse of Eve, Thou didst make Thine abode without the most immaculate Virgin, pouring forth springs of blessing upon those who cry: Blessed art Thou, O Lord God, forever!

Canon of the Venerable Martyrs

Irmos: The children of Abraham in the Persian furnace, consumed more by love of piety than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Illumined by the splendors of abstinence and sacred sufferings, O martyrs, manifestly sanctified, ye have passed over to the never-waning Light and have become children of the day.

Voluntarily withdrawing from the sweet pleasures of the world, ye united yourselves to Him Who strangely appeared to men in the flesh, inheriting the good things which abide and grow not old, O venerable ones.

Let the godly fasters and glorious martyrs Paul and John, Theodulus and Nilus, and all who most gloriously lived and died together, be blessed.

Theotokion: The jar which held manna of old truly and manifestly prefigured thee, who held the Manna of life in thy womb. Blessed art Thou among women, O most immaculate Mistress.

ODE VIII

Canon of the Feast

Irmos: Creation is seen to be fire, and they that before were in darkness to be children of the light. The prince of darkness alone groaneth. Let the inheritance of all the nations that before was accursed now fervently bless Him Who hath brought this thing to pass!

The three godly children, sprinkled with dew in the midst of the fire, plainly prefigured how the transcendent Nature, which is resplendent with most radiant rays of threefold holiness, doth, through human nature, mercifully consume all pernicious falsehood with the fire of dew.

Let the whole of earthly creation be clothed in white, for this day it is raised up from its fall to heaven; and, washed and most splendidly cleansed in the flowing waters by the Word, by Whom all things are preserved, it hath escaped its former sins.

Canon of the Martyrs

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Beaten and cruelly lacerated, covered with masses of wounds, thou didst endure, O glorious Hermylus; for thou wast the instructor of Stratonicus in struggles of piety, and with him thou didst cry out: Ye priests, bless; ye people, exalt the Lord supremely for all ages!

Unbowed in understanding, valiant through suffering, worthy of heavenly gifts, precious stones and bulwarks of the faithful, when ye were commanded, ye did not offer worship to stones, but cried out to God, the Master of all: Ye people, exalt Him supremely forever!

Raking thy sides with iron claws and pitilessly beheading thee with the sword, the torturer did not deprive thee of intelligence, who wast strengthened by divine love and didst look toward the beauty of the Deliverer. And standing now before Him with boldness, thou criest out: Ye people, exalt the Lord supremely forever!

Theotokion: He Who through thee was clad in the flesh, being perfect in all things, showed Himself to be unapproachable by me in His essence, O thou who knewest not wedlock. Him do thou earnestly entreat, that He cut short the time of mine iniquities and save me who chant: Ye priests, bless; ye people, exalt the Lord supremely forever!

Canon of the Venerable Martyrs

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Adorned with feats of asceticism, the magnificent choir of the venerable displayeth today all its godly singers, who praise it and chant unto Christ: Bless the Lord, all ye works of the Lord!

Ye were slaughtered like lambs, cut down by the swords of the barbarians, and have been brought as perfect sacrifices to the Word Who was slaughtered; and ye have made your abode in the tabernacles of the first-born, chanting: Bless the Lord, all ye works of the Lord!

Having stripped yourselves bare of all pleasures, O venerable fathers, ye stripped naked the most wicked enemy, who had exposed our first parents' nakedness; and having received sacred vesture through your suffering, ye clothed him in shame, O wise ones.

Theotokion: Ancient paradise is again made accessible because of thee, and man, who before was condemned, entereth therein and is most truly deified, O pure one who art full of the grace of God, unto the restoration of men who chant: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Feast

Irmos: O most pure Bride, O blessed Mother! the wonders of thy birthing pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, bearing a hymn of thanksgiving unto Him as a gift.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bare fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

O unoriginate King, through the communion of the Spirit dost Thou anoint and make perfect the nature of man, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Canon of the Martyrs

Irmos: Every ear is in awe to hear of the ineffable condescension of God, how the Most High of His own will lowered Himself, even to assuming the flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, we magnify the all-pure Theotokos.

Having sailed across the abyss with the sail of torments, O martyrs of Christ, ye put in at the havens of rest, where are the choirs of martyrs and assemblies of the righteous, and where is the never-waning light and the joy of those who keep festival in the Spirit.

Today, the Church of Christ, observing the sacred memorial of your suffering, O most blessed ones, doth celebrate a joyful and radiant feast, magnifying God Who crowned as His favorites you who magnify Him.

Ye have truly been caught up to the all · radiant heights of witness and have received the Summit of desires, truly receiving the immovable kingdom of God, O martyr Stratonicus and wise and divinely intelligent Hermylus, ye blessed saints.

Theotokion: O Savior Who was born and hast preserved her who gave Thee birth incorrupt even after giving birth, spare me when Thou shalt sit to judge my deeds, overlooking mine iniquities and sins, in that Thou art sinless, as a merciful God Who lovest mankind.

Canon of the Venerable Martyrs

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Come, and with holy and hallowed words let us magnify aloud the sacred fathers who lived at Raithu and Sinai in holiness, and suffered piously.

Having sanctified yourselves with the sweat of asceticism, in holiness ye have dedicated your souls and bodies to the Lord, drying up the sea of barbarian wickedness with the outpouring of your blood.

Your divinely radiant memory of the pangs ye endured for Christ, illumined by the effulgence of the East, O blessed ones, enlighteneth the thoughts of all with the grace of the all-accomplishing and divine Spirit.

Theotokion: The cherubim tremble, beholding the Word, Who sitteth upon them ineffably, carried as a babe in His Mother's arms, O all-holy Mistress who art more exalted than all creation.

Exapostilarion of the venerable martyrs:
Spec. Mel.: "By the Spirit in the sanctuary ...":

With the pangs of fasting thou didst utterly slay the serpent, the author of evil, and in death ye have received the crown of martyrdom, O boast of the fathers and glory of the martyrs, ye most sacred multitude of wondrous fathers in Raithu and Sinai.

Glory ..., Now & ever ..., Exapostilarion of the feast:

The day of never-waning light hath dawned, for Christ, the Truth, hath now come and appeared! As is meet let us hymn Him with psalms and hymns as Creator and Master! O the new mystery! The Creator of Adam hath of His own will appeared as a man!

At the Aposticha, these stichera, in Tone VI:
Spec. Mel.: "O angelic hosts, go ye before ...":

Come, let us hasten to the streams of the Jordan with heartfelt emotion, ye faithful, and, beholding Christ baptized in the flesh by John the forerunner, and offering up glory with him, let us cry aloud: Blessed art Thou! O God Who hast appeared, glory be to Thee!

Stichos: The sea beheld and fled, Jordan turned back.

A rod hath budded forth from Jesse, the divine ark and receptacle of manna, from whence the incorrupt Flower of life hath issued forth, of Whom the Jordan was in awe. And when he touched Christ with his hand, John cried aloud: Blessed art Thou! O God Who hast appeared, glory be to Thee!

Stichos: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

Chant hymns, ye hosts of heaven! Sing, and rejoice together, O men! For, lo! the Master, the Effulgence of the Father, cometh to the streams of the Jordan to be baptized by a servant! O ye people, let us cry aloud: Blessed art Thou! O God Who hast appeared, glory be to Thee!

Glory ..., in Tone VIII:

Blessed art ye, O venerable martyrs of Christ God: venerable, because ye were persecuted for righteousness' sake, and martyrs, because the sword was unable to separate you from the love of Christ. Wherefore, rejoice, for great is your reward in the heavens!

Now & ever ..., in the same tone:

Today creation is enlightened! Today all things are glad, those of heaven and those on earth! Angels and men mingle together! For where the King arriveth, there doth order prevail. Wherefore, let us all hasten to the Jordan and see how John baptizeth the sinless head which no man fashioned. And, chanting the cry of the angel, let us exclaim together: The grace of God hath appeared, saving all men, illumining and granting mercy unto the faithful!

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode VIII of the festal canon, and 4 from Ode VI of the canon of the venerable martyrs.

The Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

"Put aside all fear," the Deliverer said to the forerunner; "Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: "This One Who is baptized is my beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Having cast off the bonds of passionate attachment through ascetic labor, ye were released from the bonds of the flesh by a violent death, and have bound yourselves with the inviolable love of the Creator.

Having shown yourselves to be like lofty mountains by your manner of life, with the power of Christ ye trampled underfoot him who boasted that he would seize the mountains and all creation.

Drenched with the waters of tears, O blessed ones, like good and fertile soil ye brought forth the grain of martyrdom as fruit, which is stored up in the eternal granaries for Christ.

Theotokion: Still thou the waves of the passions of my flesh by thy ceaseless supplication, O Virgin, and grant that I not fall into the most heavy sleep of sin.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness unto Thee, calling Thee His beloved Son; and the Spirit in the form of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Troparion of the venerable martyrs, in the same tone:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but through the prayers of these saints direct our life in peace.

Kontakion of the venerable martyrs, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Ye fled from the tumult of the world and have found rest in the calm haven, crowned With the blood of martyrdom and the labors of asceticism. Wherefore, ye have been shown to dwell together with the martyrs and the venerable.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE ROMANS, §99 [8: 28-39]

Brethren: We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that

loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, but the Lord shall deliver them , out of them all.

GOSPEL ACCORDING TO LUKE, § 24 [6: 17-23].

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said: Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

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

THE 14th DAY OF THE MONTH OF JANUARY
APODOSIS OF HOLY THEOPHANY
COMMEMORATION OF THE HOLY EQUAL OF THE APOSTLES NINA,
ENLIGHTENER OF IBERIA
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.
On "Lord, I have cried ...", 8 stichera: 4 of the feast, the composition of John the
Monk, in Tone II:

The forerunner, beholding our Enlightener, Who illumineth every man, coming to be baptized, rejoiceth in soul and trembleth. He pointeth to Him with his hand and saith to the people: "This is He Who delivereth Israel, Who freeth us from corruption! O sinless Christ our God, glory be to Thee!"

When our Deliverer was baptized by His servant and borne witness to by the coming of the Holy Spirit, the angelic armies, looking on, were stricken with awe; and a voice was borne down from the Father in heaven: "He Whom the forerunner baptized with his hand is My beloved Son, in Whom I have been well-pleased!" O Christ our God, glory be to Thee!

The currents of the Jordan received Thee, the Well-spring, and the Comforter descended upon Thee in the form of a dove. Thou Who bowed down the heavens dost bow Thy head, and clay crieth out to the Potter: "What dost Thou command me to do, O Thou Who art greater than I? It is I who must needs be baptized of Thee! O sinless Christ our God, glory be to Thee!"

Desiring to save man who had strayed, Thou didst not disdain to clothe Thyself in the guise of a servant; for it was becoming to Thee, as Master and God, to assume what is ours for our sake; for when Thou wast baptized in the flesh, O Deliverer, Thou didst vouchsafe remission unto us. Wherefore, we cry aloud to Thee: O Christ our God, glory be to Thee!

And 4 stichera of the saint, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

O blessed Nina, * handmaid of Christ God, the Redeemer of all, * O instructress of Iberia, mighty in faith, * who sprang forth blamelessly, * with gladness thou didst hasten after Him, * didst preach the true God to the people, * and didst instruct them * to renounce their inanimate idols, * showing them the path of life. (Twice)

Holding in her hand * a sign of miracles, * a precious cross fashioned of vine-branches, * the blessed and holy Nina * wrought many wonders by its power * in the city of Maskheta. * Wherefore, as many as accepted her preaching * were healed of their sickness * and rendered glory to God.

Let us glorify the holy Nina, the equal of the apostles, * who arrived in the East from the West * and enlightened with the teaching of Christ * a people who sat in darkness, * who brought all the tribes of Iberia to Christ God * and delivered by the power of God * the kings and princes * who were enslaved by the graven images, * for she hath freed them from the falsehood of idolatry.

Glory ..., in Tone II:

Come, all ye faithful, let us praise the harp of the Holy Spirit, and let us bless the instructress of piety, the healer of our souls and bodies. With wreaths of discourse let us crown the preacher and evangelist, the equal of the apostles, the radiant beacon of Iberia, the clarion of divine sound, the godly-minded Nina, the all-praised herald of the all-pure Mother of God; and let us cry out to her thus: Rejoice, unblemished turtle-dove and pure dove! Rejoice, instructress of the knowledge of God! Rejoice, fellow laborer with the Apostles Paul and Andrew! Rejoice, enlightenment of Iberia and glory of all the world!

Now & ever ..., Doxasticon of the feast, in the same tone:

Thou didst bow Thy head before the forerunner, and didst crush the heads of the serpents; and, arriving at the streams, Thou didst illumine all things, O Savior, that they may glorify Thee, the Enlightener of our souls.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE GENERAL EPISTLE OF JOHN [I JN. 3: 21-4:6]

Beloved: if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A READING FROM THE GENERAL EPISTLE OF JOHN [1 IN. 4: 11-16]

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

READING FROM THE FIRST EPISTLE GENERAL OF JOHN [4:20-5:5]

Beloved: If a man saith: "I love God," and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep His commandments. For thin is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

IF A VIGIL BE CELEBRATED, at Litia we chant the stichera of the feast, the composition of Cosmas the Monk, in Tone IV:

He that decketh Himself with light as it were with a garment hath deigned for our sake to become like as we are; and today He is covered with the streams of the Jordan, though He hath no need to be purified by them, but that, through the cleansing He receiveth, He might Himself bestow regeneration upon us. Oh, the wonder! Without fire Christ God, the Savior of our souls, casteth anew, and without shattering He fashioneth, and He saveth them that are enlightened in Him.

Setting thy godly life aright, O divinely manifest Gregory, thou didst illumine thine activity with divine vision; for, loving wisdom with godly desire, thou wast enriched by grace from the mouth of the Spirit, and causing the sweetness of thy discourse to drip forth like honey from the honey-comb, thou dost ever gladden the Church of God with divine understanding. Wherefore, dwelling in the heavens as a holy hierarch, pray thou unceasingly for us who celebrate thy memory.

Come ye, let us emulate the wise virgins! Come ye, let us greet the Master Who hath appeared unto us! For He hath come to John like a Bridegroom. The Jordan, seeing Thee, was afraid and halted. And John cried out: "I dare not touch the head of the Immortal One!" The Spirit descended in the form of a dove, to sanctify the water. And a voice was heard from heaven, saying: "This is my Son Who hath come into the world to save the human race!" O Lord, glory be to Thee!

Christ is baptized and cometh up out of the waters. He leadeth up the world with Himself, and gazeth at the heavens opening, which Adam had closed to himself and those with him. And the Spirit testifieth to His divinity, for He hasteneth to One Who is like unto Him. A voice is heard from heaven: the Savior of our souls is borne witness to from thence.

Having adorned thy discourse with wisdom and immaculate virtue, thou wast rendered comely in both, O Gregory of Nyssa, adorning and gladdening the people with thy God-proclaiming voice, and explaining reasonably the one Godhead of the Trinity, O all-wise one. Wherefore, having overcome alien heresies by Orthodox dogmas, thou didst raise up the might of the Faith in the ends of the earth. Standing before Christ with the immaterial ministers, ask those peace and great mercy for our souls.

Glory ..., the composition of John the Monk, in Tone VIII:

O valiant contender for the right Faith, who fought as a goodly warrior of Christ God and pleased thy Commander: Contend now also for the Church with goodly struggle, preserving it by thy dogmas on an immovable foundation, O Gregory.

Now & ever ..., the composition of Anatolius, in the same tone:

Having attained the angelic life with the pangs of asceticism, O venerable fathers, and having enslaved the body through abstinence, ye made it subject to your spirit, becoming doers of the commandments of the Lord. Ye preserved the pristine beauty of your countenance and accomplished struggles of asceticism with the sweat of fasting. Having been adorned with twofold crowns, pray ye earnestly to the Savior, that we be saved.

At the Aposticha, these stichera, in Tone I:

The virgin Nina loved Christ God, Who was born of the Virgin, that with a loud voice she might proclaim His holy name to the tribes of Iberia. Wherefore, Christ the Lord, the heavenly Bridegroom, hath given her the gifts of the Holy Spirit and made her an equal of the apostles, in that she is a vessel of the grace of the Spirit; and through her He hath given us salvation, in that He loveth mankind.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

O Christ, radiant Bridegroom, where Thy feet were sweetly fragrant, there trod Thy holy and chaste bride, the blessed Nina, the pure dove, the magnificent turtle-dove, the melodious swallow; and, exhaling the fragrance of Thy myrrh, she proclaimed Thy holy name with a loud voice, and with mighty power taught all the people of Iberia and Kartalinia to believe in Thy divinity.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The dread power of darkness is cast down; the devil hath been vanquished! Thunder hath smitten Armazi, and the wrath of heaven hath overtaken Zaden. The cross hath been lifted up, and we have been given access to the holy font of grace-bearing baptism at the life-creating footprint. Wherefore, having received baptism through thy preaching of Christ, O most lauded Nina, we, the children of God, are gladdened spiritually, and, renewed, we hymn Christ God.

Glory ..., in Tone VIII:

In the church, O blessed Nina, thou didst richly mix the cup of grace with the outpourings of the Holy Spirit; wherefore, thine all-glorious evening festival calleth all the faithful whom the grace of the Spirit of God hath regenerated in the font of holy baptism. For this cause let all who have put on Christ praise God with hymns and, celebrating today, let them magnify the divinely radiant Trinity, saying thus: O Almighty God Who hath wrought wonders, preserve us who confess Thee!

Now & ever ..., the composition of Theophanes, in Tone VI:

The radiant lamp who came forth from a barren woman, beholding the Sun Who shone forth from the Virgin asking for baptism in the Jordan, cried out to Him in awe and joy: "Do Thou sanctify me, O Master, by Thy divine epiphany!"

Troparion of the saint, in Tone IV:

O holy Nina, equal of the apostles, minister of the word of God, who emulated the first-called Andrew and the other apostles in apostolic preaching, enlightener of Iberia and harp of the Holy Spirit: entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

But if a vigil be celebrated, we chant the troparion of the saint, twice; and the troparion of the feast, once.

AT MATINS

At "God is the Lord ...", the Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee! (Twice)

Glory ..., Troparion of the saint, in Tone IV:

O holy Nina, equal of the apostles, minister of the word of God, who emulated the first-called Andrew and the other apostles in apostolic preaching, enlightener of Iberia and harp of the Holy Spirit: entreat Christ God, that our souls be saved.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

With spiritual discourse thou didst bedew our whole land, a Nina, equal of the apostles, and thus didst render it fertile, that it might produce the seed of faith. And thou didst enlighten the ends of the world and uproot the tares of unbelief, baptizing the peoples of Iberia in the name of the unoriginate Trinity.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

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

Thou didst sanctify the streams of the Jordan and didst crush the might of sin, a Christ our God; Thou didst bow Thy head beneath the hand of the forerunner and hast saved the human race from deception. Wherefore, we entreat Thee: Save Thou our souls!

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

O holy city, adornment of the Church, rejoice and be glad, for today is celebrated the splendid festival of our mother Nina, the equal of the apostles, the preacher of the Gospel who founded thee; and cry out with us: O Christ God, by her supplications establish Thy Faith.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Wherefore didst thou marvel, O River Jordan, seeing the Invisible One naked? "I beheld and trembled," it said, "for how could I have desired not to be filled with awe of Him and withdraw?" The angels were filled with fear, beholding Him; heaven was affrighted, and the earth quaked; the sea, and all things visible and invisible, were troubled. Christ appeared in the Jordan, to sanctify the waters.

Polyeleos, and this magnification: We magnify thee, O holy Nina, equal of the apostles, who illumined the whole land of Iberia with the light of the Gospel and led it to Christ.

Selected Psalm verses:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

B: The heavens shall confess Thy wonders, O Lord.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Having been chosen beforehand by the Mother of God, and taken the rank of the apostles, thou didst illumine the land of Iberia with the light of the Gospel, hymning the Deliverer with the angels and praying unceasingly to Him for us, that Christ grant us grace and mercy.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Joseph was amazed ...":

Come, O ye faithful, let us see where Christ hath been baptized. Let us follow now to the River Jordan, to the voice of him who crieth in the wilderness, and let us behold there the Creator of Adam, Who in His ineffable compassion is touched by the hand of His servant, and let us cry aloud to Him: Thou hast come, Thou hast appeared in the Jordan, to sanctify the waters!

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth and their words unto the ends to the world.

Stichos: The heavens declare the glory of God, and the firmament showeth forth the work of His hands.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §34, [MT 10:1,5-8]

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

After Psalm 50, this sticheron, in Tone VI-

Come, let us all hymn Nina, the equal of the apostles, the divinely wise enlightener of Iberia; for she dispelled the falsehood of idolatry, leading us out of the darkness into the light, and taught us to worship the consubstantial Trinity. Wherefore, all ye faithful, let us celebrate her honored memory with faith, and glorify our Savior.

Both canons of the feast, with 8 troparia, including the irmoi; and that of the saint, with 6 troparia.

ODE I

Canon I of the feast, the acrostic whereof is: "Baptism is the cleansing of mortals' sins", the composition of Cosmas the Monk, in Tone II:

Irmos: **The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.**

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon II of the Feast (originally written in iambic verse), in Tone II, the composition of St. John of Damascus:

Irmos: **Israel traversed the stormy depths of the sea, which had straightway become as dry land; but the dark waters covered all the chief captains of Egypt together in a watery grave, through the mighty power of the right hand of the Master.**

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan Thou O King of the Sun, didst bow Thy neck before him, that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement.

O unoriginate Word, Thou hast buried man with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

Canon of the Saint, in Tone I:

Irmos: **Working a wonder of old, the Master saved His people, making solid the watery waves of the sea; and having been born of the Virgin of His own will, He setteth for us a path leading to heaven. Let us glorify Him Who is by nature equal to the Father and to men.**

Open Thou my lips, O Christ God, that I may praise and hymn the virgin Nina, the equal of the apostles and preacher; and enlighten my mind, that, as is meet, I may adorn with flowers of discourse her who is worthy.

Thou didst bring knowledge to tribes alien to thee, O all-praised Nina, and, made wise by the Holy Spirit, thou didst behold the Lord Himself in a vision. Wherefore, O divinely wise virgin, in a barren land thou didst bring the people of Iberia to Christ.

Like a dove who flew in from the West, by thy love thou didst turn to the Creator the hardhearted barbarians who worshipped idols, and when they were renewed by grace, O immaculate bride of Christ, thou didst betroth them to thy Bridegroom.

Theotokion: **T**he holy virgin was the vessel of thy beneficence, O all-pure Virgin Theotokos, and she enlightened the land which had fallen to thee by lot. Wherefore, we beseech thee: Take her with thee to make entreaty for those who cry out to thee: Have mercy upon thy portion!

Katavasia: **The Irmos of the first festal canon, followed by that of the second festal canon.**

ODE III

Canon I of the Feast

Irmos: **The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!**

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!"

Canon II of the Feast

Irmos: **From the ancient snares have we all been set loose, and the teeth of the lions have been broken in their mouths. Let us then rejoice with great joy and open wide our mouths, weaving with words a sweet hymn to the Word, which delighteth to bestow gifts upon us.**

He who once assumed the form of a malignant serpent and planted death in the garden of creation, is now cast into darkness by Christ's coming in the flesh; and by assailing the Master, the Dawn which hath shone forth upon us, he crusheth his own hateful head.

The Master draweth to Himself the divinely fashioned nature of man, which had been overcome by the tyranny of greed; and He restoreth mortal men, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Canon of the Saint

Irmos: Look upon the hymns of Thy servants, O Benefactor, bringing low the vaunted pride of the enemy; and bear far above sin those who hymn Thee and have been made unshakably firm by the foundation of faith, O Good One Who seest all.

Mercifully mindful of us in His lovingkindness, God made thee a zealous evangelist, who, though a woman, wast adorned with manly understanding; and He hath revealed thee to us as full of the Holy Spirit, and by thy preaching of Christ hath adopted us through faith in Him.

The shell hath fallen away from our insensitive hearts, our deafened ears have been opened by the sound of thy preaching, and the darkness of our mind hath been scattered by the light of the Christian doctrine proclaimed by thee, O holy Nina, equal of the apostles, valiant disciple of Christ.

Those who once worshiped graven images and abode in the darkness of ungodliness have been freed from the falsehood of idolatry by thy coming, O blessed Nina. And Arman trembled when thunder rolled, and the savagery of Zaden hath been brought to an end.

Theotokion: Through thee, O Virgin Theotokos, were we removed from the pit of ungodliness when it pleased thee to accomplish our enlightenment by a woman. And when we emerged from the holy font, through the blessed Nina we came to know thy Son and our God.

Kontakion of the feast, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Ikos: Upon Galilee of the nations, upon the land of Zebulon and the land of Naphthali, as the prophet said, a great Light hath shone, even Christ. A radiant darkness hath dawned upon those who sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole world. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He Who covereth the naked and enlighteneth those in darkness, hath come. He hath appeared, the Light unapproachable!

Sedalion of the saint, in Tone II:

Today Nina, our guide, the equal of the apostles and handmaid of Christ, emitteth sweet fragrance and shineth forth in our land like a never-waning sun, the herald of Christ God, the Sun of righteousness, the luminous star, the radiant beacon of the whole world, the priceless treasure of the land of Iberia.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone V:

When Thou didst illumine all things by Thine epiphany, then did the briny sea of unbelief flee, and Jordan, which floweth down, turned back, bearing us up to the heavens. Yet by the loftiness of Thy divine commandments, O Christ God, preserve Thou and save us through the prayers of the Theotokos.

ODE IV

Canon I of the Feast

Irmos: I heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son: And, wholly filled with the Spirit which descended, He cried out: Thou art Christ, the Wisdom and Power of God!

"Who hath ever seen the sun cleansed, which is most bright by nature?" the herald crieth out. "Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!"

"When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!"

"Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!"

Canon II of the Feast

Irmos: Purified by the fire of a mystical vision, the prophet praiseth the restoration of mortal man; and, filled with the inspiration of the Spirit, he lifteth up his voice to reveal the incarnation of the ineffable Word, Who hath broken the dominion of the mighty.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bare witness of Him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

Canon of the Saint

Irmos: Chanting of old, the Prophet Habbakuk proclaimed beforehand the renewal of the human race, having been ineffably vouchsafed to behold an image thereof; for the Word hath come forth from the Virgin, the mountain, as a little Babe, for the restoration of the people.

As one greater than a fearless lion, thou didst mightily preach Christ God. Thou didst pursue the Parthians with the power of miracles and didst offer Garana and Rhipsimia to Christ as a gift through the contest of their valiant martyrdom, and He preserved thee, to enlighten the land of Iberia through thee.

Like an eagle thou didst bring the form of our land of Iberia to thine eyes, O all-glorious Nina, and, burning with holy zeal for God, thou didst illumine it with the light of the Gospel.

Having authority to dispel the darkness, emulating the Emperor Constantine, the equal of the apostles, thou didst enlighten the wise king, O our instructress and sensible physician. Wherefore, we bless thy name, O virgin preacher of Christ, great Nina, equal of the apostles.

Theotokion: The people of Iberia, whose lot fell to thee, O Theotokos, delivered by thee from the falsehood of idolatry, and enlightened with the glad tidings of our venerable mother Nina, cry out to thee: Save us, O Mother of Christ God, who art our deliverance!

ODE V

Canon I of the Feast

Irmos: Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: "Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace."

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon II of the Feast

Irmos: **Washed clean of the poison of the dark and vile enemy by the cleansing of the Spirit, we have set out upon the new path which leadeth to joy inaccessible, which only they attain whom God hath reconciled with Himself.**

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam's sinful inclination.

With piety let us eagerly make haste to the most pure wellsprings of the stream of salvation, and, gazing upon the Word Who is come forth from the incorrupt Virgin, let us drink the pure water which quencheth our holy thirst, gently healing the infirmity of the world.

Canon of the Saint

Irmos: **O Christ our cleansing, come unto us who out of the night of deeds of dark falsehood do vigilantly hymn Thee as Benefactor, granting us an easy path, ascending which we find glory.**

The idols fell in the land of Iberia, and temples of the Lord were erected by thee, O our mother; and we, the children of Sion, enlightened by thee, today glorify the Godhead in three Persons, venerate the precious Cross of Christ, and honor His healing tunic.

The children of those who had been exiled in the days of the tower of Babylon because of their impiety, and knew not how to chant hymnody to the Lord, now issuing forth from the holy font, say: We have been clothed in Christ, having been baptized into Christ!

When Pharaoh reigned over the Egyptians, those who sat in the darkness of Egypt were not able to worship the true God; but let us, the children of Sion, delivered by Nina, joyfully chant unto the Lord today.

Theotokion: **When the physician came unto me, O all-holy Theotokos, I arose from my bed of sickness, and I have been delivered by the venerable Nina from the falsehood of unclean idols. These things doth the generation of Iberia cry out, saying: I hymn thee, my hope, O Mother of God!**

ODE VI

Canon I of the Feast

Irmos: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement, The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon II of the Feast

Irmos: With a most blessed voice the Father made manifest His Beloved Whom He had begotten from the womb. Verily, He saith, this, the splendid Son, of the same nature as Myself, hath come forth from the human race. He is My living Word, Who by My providence is become a man.

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the all-pure Word, descending in ineffable manner in the form of a dove; and he commanded the multitudes to hasten to the Master.

Canon of the Saint

Irmos: Dwelling in the uttermost depths of the sea, Jonah besought Thee to come and still the tempest; and I, pierced by the arrow of the tyrant, do chant unto Thee, Christ the Destroyer of evil, that Thou come quickly unto my slothfulness!

When the light hath risen from the West, desist, O north, and blow thou, O south; for the sun ariseth to dispel the darkness, and a warm breeze draweth nigh, to melt the ice. Behold, the holy Nina, the preacher of Christ, cometh!

Delivered by thee from the darkness of idolatry, O Nina equal of the apostles, all the people of Kartalinia hymn thee and cry out with compunction: Dispel wickedness and drive away the devil and our adversaries from us!

The holy font, prepared by thee by the life-creating pillar and the place where the tunic of the Lord was preserved, did not slay the children, but brought them to life, anointing them with holy oil. Wherefore, we cry out to thee: Rejoice, O virgin Nina, equal of the apostles!

Theotokion: **O** unashamed hope of those who trust in thee, who alone gavest birth in the flesh to Christ our God in manner transcending nature, with the blessed Nina beseech Him, that He grant to the land of Iberia confirmation and prosperity in the Faith, and to us correction of life before the end.

Kontakion of the saint, in Tone II:

Come ye all, and let us hymn today the all-praised Nina, the preacher of the Word of God, the equal of the apostles, who was chosen by Christ, the wise evangelist who hath led the people of Kartalinia to the path of life and truth, the disciple of the Mother of God, our fervent helper and tireless guardian.

Ikos: **W**ith spiritual harps let the all-lauded Nina be praised: the wise preacher, the enlightener of Iberia, who through the chosen priests sanctified in the font of baptism the people who had fallen to her by lot, the equal of the apostles, the beloved handmaid of Christ, who received Ten Commandments of God like Moses the God-seer. Come ye, therefore, and with hymns let us bless today our fervent helper and tireless guardian.

ODE VII

Canon I of the Feast

Irmos: **The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace.**

Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

Canon II of the Feast

Irmos: **He Who cooled the lofty flame that encircled the pious youths in the furnace, hath burnt the heads of the dragons in the waters; and with the dew of the Spirit He washeth away all the unbearable gloom of sin.**

The fierce Assyrian flame that prefigured Thee hast Thou quenched, transforming it into dew. And now, O Christ, Thou hast clothed Thyself in water as in flame, and Thou burnest up the harmful malice hidden in its depths, which calleth men to fall with stumbling step.

When the Jordan was parted of old, the people of Israel passed clean over on dry ground, prefiguring Thee, O most powerful Lord, Who now bearest up creation in the waters without touching it, leading it to a better and imperishable path.

We know that in the beginning Thou didst, in Thy mercy, bring the waters of the flood upon the earth to destroy every living substance that Thou hadst made. And now, O Christ, Who workest wonders strange and most great, Thou hast drowned sin in the waters of Thy compassion, unto the salvation of mortal men.

Canon of the Saint

Irmos: **Caught by the love of the King of all, the children reviled the ungodly blasphemy of the tyrant who raged uncontrollably, and the great fire submitted to them as they said to the Master: Blessed art Thou forever!**

Thou didst spurn the chambers of the king and queen as a place of captivity and sojourning; yet by the grace of Christ thou didst lead them to Christ God out of uttermost captivity, O Nina equal of the apostles, preacher of the glad tidings of salvation.

When thou didst erect thy holy pillar and lift up thy hands, the hosts of the devil were filled with fear and trembling, and, fleeing, they groaned bitterly; but we cry aloud: Blessed art Thou, O Christ God, forever!

When thy words rang forth, the people fell prostrate as though at the sound of royal trumpets, and realms and rulers trembled, saying: O captive who art the liberation of captives, may thine arrival be blessed!

Theotokion: **O Mother of God who wast manifestly foretold by the prophets, O all-immaculate Virgin Mary, by thy sojourn in Egypt with Jesus Christ, the divine Infant, thou didst break asunder the graven images of Egypt down to the foundation, and through Nina hast destroyed the idols of Kartalinia. Be thou blessed, O Ever-virgin!**

ODE VIII

Canon I of the Feast

Irmos: **T**he Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

"Put aside all fear," the Deliverer said to the forerunner; "Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down." Him do the people bless and exalt supremely for all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: "Sanctify me, for Thou art my God, Whom the people bless and exalt supremely for all ages!"

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: "This One Who is baptized is my beloved Son!" And the Spirit came upon Him Who was like unto Him, Whom the people bless and exalt supremely for all ages.

Canon II of the Feast

Irmos: **C**reation is seen to be fire, and they that before were in darkness to be children of the light. The prince of darkness alone groaneth. Let the inheritance of all the nations that before was accursed now fervently bless Him Who hath brought this thing to pass!

The three godly children, sprinkled with dew in the midst of the fire, plainly prefigured how the transcendent Nature, which is resplendent with most radiant rays of threefold holiness, doth, through human nature, mercifully consume all pernicious falsehood with the fire of dew.

Let the whole of earthly creation be clothed in white for this day it is raised up from its fall to heaven; and, washed and most splendidly cleansed in the flowing waters by the Word, by Whom all things are preserved, it hath escaped its former sins.

Canon of the Saint

Irmos: **T**he children who in the time of the Old Covenant were cast into the fire prefigure the unconsumed womb of the Maiden which supernaturally giveth birth, yet remaineth sealed; and the grace which worketh both as a single miracle moveth the people to hymnody.

The memory of the holy Nina deserveth celebration. Come, therefore, ye who are faithful to Christ, let us glorify and thank our merciful God. Ye generations, tribes and children of Sion, hold festival with us in spiritual joy, saying: Glory to the preacher of Christ our God!

Rejoice, O land of Kartalinia, crowned by Nina with the crown of Christ! Shine thou and adorn thyself; for the holy Nina, the equal of the apostles, doth summon us, illumining all with the light of the Lord!

Thou hast commanded us to keep holy the Faith which thou didst teach to the newly converted people, O equal of the apostles. Wherefore, visit thou and establish the vines which thou hast planted amid thy spiritual flock.

Theotokion: O Mother of Christ God, the Creator of all things that exist, preserve thou the generation of Kartalinia, which through thee hath been vouchsafed life ever-lasting, through the supplications of the blessed Nina.

ODE IX

Canon I of the Feast

Irmos: Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageth not."

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smear'd lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon II of the Feast

Irmos: O most pure Bride, O blessed Mother! the wonders of thy birthgiving pass all understanding. Having received most perfect salvation through thee, we praise our Benefactor as is meet and right, bearing a hymn of thanksgiving unto Him as a gift.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bare fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

O unoriginate King, through the communion of the Spirit dost Thou anoint and make perfect the nature of man, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Canon of the Saint

Irmos: It would be easier for us to prefer silence out of fear, for it is not fraught with danger, O Virgin, for it is difficult to fashion hymns fittingly wrought for thee. Yet, O Mother, grant us the power to chant such, inasmuch as it is our will.

For us thy memory is desirable, thy working of miracles is wondrous, thy life is holy. O chaste Nina, through thee are all things become for our good.

The shrine of thy relics, which pour forth grace, is the confirmation of the land of Theria. Wherefore, it crieth unto thee: O blessed Nina, preserve us by thine aid!

O preacher and enlightener, look upon our compunctionate hymnody, and move thou the Lord to have mercy on us. Let not us, who love to sing thy praises, perish in our sins, but, standing before the throne of God, entreat Christ God, that our souls be saved.

Theotokion: Hearken to our entreaties, O Mother of God, and with the help of the venerable Nina drive away from us all temptations. Grant thy mercy unto us, and victory over heresies to our Orthodox hierarchs.

Exapostilarion: Spec. Mel.: "The Orient from on high hath visited us ...":

O equal of the apostles, preacher and evangelist of Christ, who deliverest us from the assaults of the enemy, even though thou art hidden in the earth, away from our sight, yet thou abidest alive at the throne of Christ our God. Be thou therefore the helper of those who fervently honor thee. **(Twice)**

Glory ..., Now & ever ..., Exapostilarion of the feast, in the same melody:

From on high our Savior, the Dayspring of the East, hath visited us, and we who are in darkness and shadow have truly found Him; for the Lord hath been born of the Virgin.

On the Praises, 8 stichera: 4 of the feast, the composition of Germanus the Patriarch, in Tone I:

Christ our Savior, the Light of Light, hath shone forth upon the world, manifesting Himself as God. Let us worship Him, O ye people!

How can we who are servants honor the Master as is meet? for He hath restored us all in the waters.

Baptized in the Jordan, touched by Thy servant's hand, O our Savior, Thou didst sanctify the waters, healing the sufferings of the world. Great is the mystery of Thine epiphany! O Lord Who lovest mankind, glory be to Thee!

The true Light hath appeared and giveth enlightenment to all. Christ is baptized with us, Who is above all in purity. He draweth sanctification into the water and becometh the cleansing of our souls, which is at once earthly and transcendeth the heavens. Salvation is accomplished through the laver, and the Spirit cometh through water. Through immersion is our ascent to God made. Wondrous are Thy works, O Lord! Glory be to Thee!

And 4 stichera of the saint, in Tone I:

Rejoice with thy children in the glorious assembly of the blessed Nina, O Church of God! Rejoice and form a spiritual solemnity, to hymn our preacher, the herald of the glad tidings of the kingdom of heaven, who is the equal of the apostles! *(Twice)*

The holy Cross of Christ, the spiritual sign, hath been signed upon us who have received the preaching of the blessed Nina. Wherefore, let us cry aloud, saying: O life-creating Cross of the Lord, preserve us all, for in Christ have we been baptized, and we have put on Christ! Save Thou Thy people, O Christ God! *(Twice)*

Glory ..., in Tone II:

Today the hosts of heaven rejoice with those on earth; today the land of Kartalinia, protected by the Cross, is arrayed in power, and the horn of the Church is lifted up; today the temple of the all-holy Theotokos is magnificently adorned for the memorial of the holy Nina. O ye faithful, let us hymn Christ, Who is both God and man, and let us cry aloud: Glory to God in the highest!

Now & ever ..., the composition of Anatolius, in Tone VI:

Today Christ hath come to be baptized in the Jordan! Today John toucheth the head of the Master! The hosts of heaven were in awe, beholding this all-glorious mystery; the sea saw and fled, the Jordan, seeing it, turned back. But we, illumined, cry out: Glory to God Who hath appeared, was seen on earth and hath illumined the world!

*Great Doxology. After the Trisagion, the troparion of the saint;
Glory ..., Now & ever ..., troparion of the feast. Litanies. Dismissal. First Hour.*

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode IX of the first canon of the feast; and 4 from Ode VI of the canon of the saint.

Every tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: "Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one."

Isaiah saith: "Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageeth not."

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smearred lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

When the light hath risen from the West, desist, O north, and blow thou, O south; for the sun ariseth to dispel the darkness, and a warm breeze draweth nigh, to melt the ice. Behold, the holy Nina, the preacher of Christ, cometh!

Delivered by thee from the darkness of idolatry, O Nina equal of the apostles, all the people of Kartalinia hymn thee and cry out with compunction: Dispel wickedness and drive away the devil and our adversaries from us!

The holy font, prepared by thee by the life-creating pillar and the place where the tunic of the Lord was preserved, did not slay the children, but brought them to life, anointing them with holy oil: Wherefore, we cry out to thee: Rejoice, O virgin Nina, equal of the apostles!

Theotokion: O unashamed hope of those who trust in thee, who alone gavest birth in the flesh to Christ our God in manner transcending nature, with the blessed Nina beseech Him, that He grant to the land of Iberia confirmation and prosperity in the Faith, and to us correction of life before the end.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee! (**Twice**)

Troparion of the saint, in Tone IV:

O holy Nina, equal of the apostles, minister of the word of God, who emulated the first-called Andrew and the other apostles in apostolic preaching, enlightener of Iberia and harp of the Holy Spirit: entreat Christ God, that our souls be saved.

Kontakion of the saint, in Tone II:

Come ye all, and let us hymn today the all-praised Nina, the preacher of the Word of God, the equal of the apostles, who was chosen by Christ, the wise evangelist who hath led the people of Kartalinia to the path of life and truth, the disciple of the Mother of God, our fervent helper and tireless guardian.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, and Thy light, O Lord, hath been signed upon us who hymn Thee with understanding. Thou hast come, Thou hast appeared, the Light unapproachable.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends to the world.

Stichos: The heavens declare the glory of God, and the firmament showeth forth the work of His hands.

EPISTLE TO THE CORINTHIANS, §131 [I COR. 4:9-16]

Brethren: God. hath set forth us, the apostles, last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me, as I am of Christ.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO MATTHEW, § 104 [MT. 25: 1-13]

The Lord said this parable: "The kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins

arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 15th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHERS PAUL OF THEBES & JOHN
THE HUT-DWELLER
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the Venerable Paul, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

O thrice-blessed Paul, * thou didst show thyself to the world * to be the beginning of the life of the heaven-scaling path of virtue; * for well didst thou appoint spiritual ascents in their soul, * whereby thou didst achieve the apex of the virtues * through abstinence and many pangs.

Furnishing thy mind with wings to fly to divine desire, O blessed one, * thou didst ascend to the upper desert * and didst draw nigh unto the darkness, * wherein thou wast radiantly illumined by the understanding of God * and wast anointed on the tablets of thy heart * with the splendor of the virtues.

The desert blossomed with the beauteous flowers of thy virtues; * for thou didst destroy the thorns of the passions therein, * and didst plant the right glorious pangs * of thy divine words. * Wherefore, like a lily planted by God, * thou dost now perfume us with the sweet fragrance of thy life.

And 3 stichera of the venerable John, in Tone II:
Spec. Mel.: "When from the Tree ...":

When at the behest of God thou didst flee the beauties of the world, rejoicing, O father, thou didst prefer the narrow and exceeding hard path of pain to the broad one. Wherefore, clothed in the image of God, thou didst receive the care of souls, O divinely blessed one, for thine avoidance and denial of pleasures.

Wounded by the love of Christ, Whose ineffable poverty thou didst love, thou didst conceive of a strange life, a strange undertaking, O father; and as a homeless pauper at thy parents' gate, thou didst endure affliction and oppression. Wherefore, thou wast filled with spiritual gifts and hast inherited riches in the heavens which cannot be taken away.

Bearing the sacred Gospel in thy hands, O father, thou becamest a fulfiller thereof. Spurning the possessions of thy parents, by tears and poverty thou didst perfect thy whole life, O venerable John. Wherefore, thou dost now delight in divine consolation and never-ending gladness, O all-blessed one.

Glory ..., in Tone II:

Rejecting the world and all that is in the world, O venerable one, and taking up the Gospel, thou didst follow Christ evangelically; and living secretly in a hut, as in a garden of paradise, with thine utterly strict manner of life thou didst choke the serpent, the slayer of men. Wherefore, abiding in the heavens, O blessed John, beg thou great mercy for us.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb led, of His own will, as a man to the slaughter, she said, weeping: "Dost Thou now hasten to leave me childless, O Christ, who gave Thee birth? What is this that Thou hast done, O Deliverer of all? Yet will I hymn and glorify Thine extreme goodness, which passeth understanding and recounting, O Thou Who lovest mankind!"

At the Aposticha, the stichera from the Oktoechos, and Glory ..., in Tone VI:

O venerable father, the proclamation of thy correction hath gone forth unto all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, beg thou peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Beholding Thee crucified, O Christ, she who gave Thee birth cried out: "What is this strange mystery which I see, O my Son? How is it that Thou diest, suspended in the flesh upon the Tree, O Bestower of life?"

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Deprive us not of Thy mercy, but through the prayers of these saints direct our life in peace.

AT MATINS

One canon from, the Oktoechos, with 6 troparia, including the Irmos; and two for the saints, with 8 troparia.

ODE I

Canon of the Venerable Paul, the composition of John the Monk, in Tone VIII

Irmos: Let us chant unto the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified.

Assembling, O ye faithful, let us honor with hymns, as is meet, the God-bearing Paul, as the adornment of monastics.

Thou wast the first inhabitant of the desert, O glorious Paul, and through fasting didst show thyself to be an heir to the kingdom of heaven.

Having cleansed thyself wholly through abstinence, O most blessed one, thou wast shown to be a habitation of God and a dweller with the angels.

Theotokion: O all-pure Theotokos, we hymn thee who, in manner transcending nature, gavest birth to the transcendent and all-divine Word incarnate.

Canon of the Venerable John, the acrostic whereof is: "By thy supplications, O blessed one, show me to be bereft of the passions", the composition of Joseph, in Tone II:

Irmos: Once, the almighty power drowned Pharaoh's whole army in the deep, and the incarnate Word annihilated pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified!

Enriched by divine virtues, thou didst disdain earthly wealth and didst receive that of heaven. Wherefore, with grace enrich me who am poor in the understanding of God, O father, that I may hymn thine angelic life.

Having shouldered the good yoke of the Lord from thy youth, O blessed one, armed with the humility of Christ thou didst bring down the enemy with battles of fasting, whereby thy wast exalted to the heights of heaven, O John.

Having trod the narrow path with sorrows and tears, sighs and afflictions, O venerable one, thou didst attain unto a broad space, discovering a habitation which befitted thy pangs, O right wondrous father John.

Theotokion: Tempest-tossed by the cruel attacks of the passions and brought low by the assaults of sin, O maiden, with love I flee to thine ever-vigilant and invincible intercession. Take pity and save me, O all-hymned Ever-virgin.

ODE III

Canon of the Venerable Paul

Irmos: O Lord Who established the heavens by Thy word and founded the earth upon many waters, establish me for the chanting of Thy glorification.

Looking toward God with the eye of thy soul, thou didst love Him, hating the things of earth and perfecting an angelic life.

With rays of the virtues thou didst manifestly dispel the darkness of the passions, receiving in thy heart the enlightenment of the Spirit.

Fed with heavenly bread as Elijah was fed of old by the raven, thou didst escape the noetic Jezebel, O father, fleeing to the protection of Christ.

Theotokion: The Creator and King of glory, having stained and dyed His royal robe with blood, mystically empurpled it, O Theotokos.

Canon of the Venerable John

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord. Therein hath my heart been established.

Thou didst offer thy prayers to Him Who seeth all things, like fragrant incense, O venerable one; and, perfumed thereby, He accepted them and enrolled thee in the choirs of fasters.

Thou wast shown to be a magnificent wonder, O venerable one, filling the hearts of the pious with awe; for thou didst endure poverty and abuse at thy parents' gates.

Enduring all lawfully in prayers and fasting, O venerable one, thou didst clothe thyself in dispassion, humbling the reasoning of the flesh with the might of the divine Spirit.

Theotokion: The Pure One found thee to be like a myrrh-scented lily of the valley, O all-living in hymnody and fasting, in prayers and vigils, O pure one, and He made His abode within thee, filling mankind with sweet fragrance.

Kontakion of the venerable Paul, in Tone III:

Spec. Mel.: "Today the Virgin ..."

Assembling today, let us praise in hymns the never-failing lamp of the noetic Sun; for thou didst shine forth upon those in the darkness of ignorance, leading all to the divine heights, O venerable Paul, adornment of the Thebans, steadfast foundation of the fathers and the venerable.

Sedalion of the venerable Paul, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Hating the beauties of this world with all thy heart, and loving the one God with all thy soul, thou didst enter the desert, O Paul, as thy city of sojourning. And exercising thyself in vision alone, thou wast shown to live as an angel in the flesh. Wherefore, we honor thee.

Glory ..., that of the venerable John, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

O blessed father, thou didst receive heavenly riches and truly everlasting glory. Wherefore, we bless thy holy repose and, celebrating thereon, we cry out to thee: Be thou mindful of us, O John, in that thou hast boldness before the Lord.

Now & ever ..., Theotokion:

As an uncultivated vine, O Virgin, thou didst sprout forth the most comely Cluster of grapes Who poureth forth upon us the wine of salvation which maketh glad the souls and bodies of all. Wherefore, blessing thee ever as the cause of good things, with the angel we cry out to thee: Rejoice, O thou who art full of grace!

Stavrotheotokion: Thy pure Mother who kneweth not wedlock, O Christ, seeing Thee hanging, dead, upon the Cross, said, weeping maternally: "How hath the iniquitous and thankless council of the Jews repaid Thy many and great wonders, O my Son Who filled them with Thy gifts? I hymn Thy divine condescension!"

ODE IV

Canon of the Venerable Paul

Irmos: Mystically foreseeing Thee incarnate of the Virgin, O Word, the prophet cried out: Glory to Thy power, O Lord!

Planted in the house of God, thou didst put forth the goodly fruit of the virtues and by thy fasting didst cause the uprising of the flesh to wither away.

With the fire of the love of God thou didst reduce to ashes the thorns of the passions, O father, and didst show thyself to be a dwelling-place of the Spirit.

With the rod of thy virtuous life thou didst drive away the passions like wild beasts. Wherefore, thy death brought together the wild beasts for thy burial.

Theotokion: A mystic robe of purple was woven of thy pure blood for the God of all, O Theotokos; and, clad therein, He hath united us to God the Father.

Canon of the Venerable John

Irmos: Thou didst come forth from the Virgin, not as a mediator or an angel, but Thyself incarnate, O Lord; and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

Thou wast shown to be a treasure hidden in poor rags, O divinely inspired one; for thou didst love the vesture of God, and, clad therein, thou hast entered the bridal-chamber on high.

Receiving the seed of heaven, O divinely inspired one, in the furrow of thy heart thou didst cultivate the comely grain which feedeth to repletion the minds of those who with veneration honor thy memory.

Of thine own will thou didst endure in a hut most close, as poor as another Lazarus, O wondrous one. Wherefore, thou hast now found rest in the bosom of Abraham, O venerable father.

Theotokion: Direct the movements of my soul toward the divine commandments of Him Who shone forth from thy womb, O most immaculate one, delivering me from the storm of the temptations of life by thy mediation.

ODE V

Canon of the Venerable Paul

Irmos: Rising at dawn, I cry to Thee: O Lord, save me! For Thou art our God, and we know none other beside Thee.

O venerable one, thou didst make thine abode with God, forsaking corruptible wealth and fleeting glory.

Thy life was most honorable in the Lord, O most blessed Paul, and thy burial most glorious.

Finishing the race of asceticism, O venerable, thou becamest a companion of the heavenly hosts.

Theotokion: We hymn thee, who wast a Virgin even after giving birth, O Theotokos, for thou gavest birth in the flesh unto God the Word for the world.

Canon of the Venerable John

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee. O King of the world, illumine me with Thy radiance, for I know none other God than Thee.

Thou wast a stranger to the pleasures of this world and a stranger to thine own parents by thine own volition. And purifying thyself by abstinence, thou didst unite thyself to the Almighty, O father John, becoming poor in spirit.

Having enclosed thyself in a mean hut, thou didst make thyself a temple of the Holy Trinity, and didst endure, cleansing thy soul with divine teachings, ever gazing toward the ineffable goodness of God, O father John.

Thou didst show thyself to be a fulfiller of the law of God, O divinely wise father, preferring nought to His love; for neither thy brethren, nor the love of thy parents, nor riches, nor dignity, nor the sweetness of the flesh weakened thee.

Theotokion: Thou givest birth incorruptibly to Emmanuel, the Master of all, O Virgin Mother, remaining a virgin even after giving birth. Him do thou unceasingly entreat, that He deliver those who flee to thy protection from the temptations of the enemy.

ODE VI

Canon of the Venerable Paul

Irmos: Grant me a robe of light, O most merciful Christ our God, Who clothest Thyself in light as with a robe.

Stretching forth thy hands to God, O venerable one, thou didst offer Him thy soul, pleasing Him day and night.

The armies of heaven, the ranks of the prophets and the holy apostles glorified thy repose, O venerable father.

Flying before the tempest of the passions with the sail of extreme asceticism, O venerable one, thou didst make for the calm harbor of Christ.

Theotokion: O thou who alone gavest birth to the Word in the flesh, at the word of the archangel, deliver our souls, we pray, from the snares of the enemy.

Canon of the Venerable John

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

Thou didst cast down the prideful serpent with the sword of humble-mindedness, O most blessed one; and, exalted in spirit, thou hast made thine abode in the mansions of everlasting life.

Thou wast full of the gifts of the Spirit and, as one knowledgeable, all-wise and greatly inclined toward God, thou didst subdue evil spirits.

Shining from the heights of dispassion, O father John, strengthened by God thou didst endure enclosure in a mean hut and the abuse directed at thee.

Theotokion: From thy womb, O pure one, thou gavest flesh to the Word Who is equally enthroned with the Father and, with Him, is the Creator. And He hath borne our whole nature, in His ineffable compassion.

Kontakion of the venerable John, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Loving the riches which cannot be stolen, O all-wise John, thou didst hate the riches of thy parents; and, holding the Gospel in thy hands, thou didst follow after Christ God, praying unceasingly for us all.

Ikos: Who is able to hymn thy labors and pangs, thy many works, thy glory and greatness as is meet? Yet by thy right acceptable prayers to God grant me now the grace of the Spirit, O most blessed one, that I may faithfully recount thy struggles which transcend nature, and may hymn thine endurance and firmness of conscience, which pass recounting, wherewith thou didst put the deceitful enemy to shame. Cease thou never to pray for us all.

ODE VII

Canon of the Venerable Paul

Irmos: O Lord God of our fathers, Who founded the earth in the beginning and established the heavens by Thy word: blessed art Thou!

Subjecting the mind of the flesh to the spirit, the venerable one cried out: blessed art Thou forever, O Lord God of our fathers!

Saved from the snares of the enemy, O venerable one, thou didst cry out in joy: Blessed art Thou forever, O Lord God of our fathers!

Having trampled all the flame of the passions underfoot by fasting, the venerable one cried out: Blessed art Thou forever, O Lord God of our fathers!

Theotokion: Blessed art Thou forever, O Lord God of our fathers, Who made the Virgin heaven, shining forth from her like the sun.

Canon of the Venerable John

Irmos: The God-opposing command of the iniquitous tyrant raised up a lofty flame; but Christ spread a spiritual dew upon the youths who worshiped God: He Who is blessed and all-glorious.

Thou didst choose the narrow path over that which is broad, O right glorious one, and, rejoicing, thou didst endure abuse before the gates of thy parents, afflicted with many pangs, O divinely blessed one.

Thou didst adorn thyself with most beautiful ascents, mortifying the understanding of the flesh, O wise one. Wherefore, thou hast made thine abode in the heavens, ever numbered among the choirs of the honored fathers, O right wondrous one.

Treading the paths which lead to divine rest, thou didst avoid the defiles of the demons, protected by divine grace, O blessed one; and thou didst cry out: Blessed art Thou and all-glorious!

Theotokion: We hymn thy birthgiving, O blessed one, whereby we have been delivered from the ancient condemnation; and thee alone do we bless, O blessed of God, whom He Who is blessed and all-glorious hath loved.

ODE VIII

Canon of the Venerable Paul

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, hymn, ye priests! ye people, exalt Him supremely for all ages!

Fasting in the desert, thou didst emulate the divinely wise John the forerunner; and with him thou hast been counted worthy to receive truly everlasting life.

With the dew of abstinence thou didst extinguish the furnace of the passions, O our father, crying out with all piety: Ye people, exalt Christ supremely forever!

Thou didst truly make the desert a garden of paradise, excelling therein in every virtue. Wherefore, thou hast been vouchsafed the sweetness of paradise.

Theotokion: As thou hast boldness before God, O most lauded Mary, Mother of God, entreat Him to deliver from tribulations those who hymn thee with faith.

Canon of the Venerable John

Irmos: **God Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn, O ye works, and exalt Him supremely as Lord for all ages!**

When thou didst wear rags, O John, thou didst weave for thyself a robe embroidered with the virtues; and clothed in the garb of a pauper, thou didst take on the appearance of a beggar, enduring abuse at the gates of thy parents.

Blameless as another Job, thou didst suffer affliction at thy parents' gates, enduring the mockery of their servants as he had the dunghill, O wise one; and thou wast subjected to starvation and thirst. Wherefore, thou hast inherited the kingdom on high.

Thou didst follow the Gospel which thou didst hold in thy hands, O blessed one, and impoverish thyself, being sad of countenance all thy life. Thou wast meek and innocent, and art an heir to the kingdom on high.

Theotokion: **O** pure one, thou pourest forth an ever-flowing stream upon us who have recourse to thee; and drawing forth abundant grace therefrom, we hymn thy birthgiving, O pure one, and exalt it supremely for all ages.

ODE IX

Canon of the Venerable Paul

Irmos: **O Virgin and Mother who knewest not wedlock, and who received the Invisible One in godly appearance, with hymns we magnify thy birthgiving.**

God revealed thee to Anthony like a hidden mystic treasure, O venerable one, unto our glory and joy.

Nailing thyself to the fear of God, O venerable father, and having finished thy life with an instruction on death, thou hast been counted worthy of life.

As thou hast acquired boldness before God, pray for those on earth who keep this thy memorial with faith, a blessed Paul.

Theotokion: **O** Virgin who conceived and ineffably gavest birth to Christ, Who with the Father and the Holy Spirit is unoriginate: pray that we be saved.

Canon of the Venerable John

Irmos: **God the Lord, the Son of the unoriginate Father, hath appeared to us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.**

"The Lord is my strength and my song," thou didst cry. **"In Him do I vanquish the prince of darkness; and I fear not his imaginary deceits, thinking only of the unapproachable beauty of God."**

Like rich soil thy heart received the heavenly seed in its noetic furrows, O venerable one, and bore fruit a hundredfold, feeding all the souls who with faith honor thee, O blessed of God.

The Lord hallowed thee from thy mother's womb, O blessed one, and directed thy steps toward Him. Wherefore, thou hast been numbered among the venerable who lived piously. With them thou enjoyest deification, O all-glorious one.

Theotokion: Thy womb became the dwelling-place of the Light, whereby those who sit in darkness have seen the light. Wherefore, with unceasing voices we ever hymn and honor thee with love, O Mother of God, as the hope of our souls.

Exapostilarion of the venerable John: Spec. Mel.: "Hearken, ye women ...":

O father John, forsaking thine attachment to thy parents and their transitory wealth, thou didst take up thy cross and follow after Christ with all thy soul, and by fasting thou didst slay the passions. And hastening to dispassion, thou dost ever pray for us, O God-bearer.

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

O most hymned Maiden, thou gavest birth to Christ, the King of glory, the Angel of the Father's great counsel, Whose Cross the venerable fasters took up, following after Him. With them do thou unceasingly pray for us, O Theotokos.

At the Aposticha, the stichera of the Oktoechos, and Glory ..., in Tone VIII:

We honor thee, O Paul our father, as the instructor of a multitude of monks; for, following thy steps, we have truly learned to walk aright. Blessed art thou who didst labor for Christ and put down the power of the enemy, O converser with the angels, companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

"What is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who sustainest all creation * diest, uplifted upon the Tree, * granting life unto all?" the Theotokos said, weeping, * when she saw the God and man * Who had shone forth from her ineffably * hanging on the Cross.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of Saint Paul, and 4 from Ode VI of the canon of Saint John.

Looking toward God with the eye of thy soul, thou didst love Him, hating the things of earth and perfecting an angelic life. (Twice)

With rays of the virtues thou didst manifestly dispel the darkness of the passions, receiving in thy heart the enlightenment of the Spirit.

Fed with heavenly bread as Elijah was fed of old by the raven, thou didst escape the noetic Jezebel, O father, fleeing to the protection of Christ.

Thou didst cast down the prideful serpent with the sword of humble-mindedness, O most blessed one; and, exalted in spirit, thou hast made thine abode in the mansions of everlasting life.

Thou wast full of the gifts of the Spirit and, as one knowledgeable, all-wise and greatly inclined toward God, thou didst subdue evil spirits.

Shining from the heights of dispassion, O father John, strengthened by God thou didst endure enclosure in a mean hut and the abuse directed at thee.

Theotokion: **F**rom thy womb, O pure one, thou gavest flesh to the Word Who is equally enthroned with the Father and, with Him, is the Creator. And He hath borne our whole nature, in His ineffable compassion.

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Deprive us not of Thy mercy, but through the prayers of these saints direct our life in peace.

Kontakion of the venerable Paul, in Tone III:

Assembling today, let us praise in hymns the never-failing lamp of the noetic Sun; for thou didst shine forth upon those in the darkness of ignorance, leading all to the divine heights, O venerable Paul, adornment of the Thebans, steadfast foundation of the fathers and the venerable.

Kontakion of the venerable John, in Tone II:

Loving the riches which cannot be stolen, O all-wise John, thou didst hate the riches of thy parents; and, holding the Gospel in thy hands, thou didst follow after Christ God, praying unceasingly for us all.

Prokimenon, in Tone VIII: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

THE EPISTLE TO THE GALATIANS §213 [5:22-6:2]

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are

Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, §43 [11: 27-30]

The Lord said to His disciples: all things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

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

Be it known that, following the leave-taking of the feast of the Theophany (i.e., from January 15th), until the leave-taking of the feast of the Meeting of the Lord, on Sundays and the major feasts of saints, we chant as *Katavasia*, the **Irmoi of the canon of the Meeting**.

THE 16th DAY OF THE MONTH OF JANUARY
THE VENERATION OF THE PRECIOUS CHAINS OF THE HOLY PRE-EMINENT
APOSTLE PETER

AT VESPERS:

At "Lord, I have cried ...," 6 stichera, in Tone IV:

Spec. Mel.: "As valiant among the martyrs":

Bound to the Lord * and imprisoned in a dungeon, * thou didst bind falsehood, O apostle. * Wherefore, we honor thee lovingly, * and with faith we kiss thy chains, * whence drawing forth health of body * and salvation of soul, * we praise thee as is meet, O thou who hast beheld God, * converser with the incorporeal ones. (Twice)

They that are held fast in ignorance * receive understanding through thee: * the races of the gentiles which in the beginning were widely scattered, * the image whereof was shown thee let down from on high * as a vessel wherein was contained every living creature, O apostle. * Wherefore, every generation glorifieth thee, * worshipping the chains * which thou didst most diligently bear for Christ. (Twice)

He Whom thou didst deny when He was condemned * thou didst hymn when He rose from the dead, O apostle; * and thou didst preach * to the ends of the earth * the God and man * Who in His great goodness entered into fellowship with men. * Wherefore, we lovingly bless thee, O Peter, worshipping the chains, O all-glorious one, * which thou didst bear for Christ. (Twice)

Glory ..., in Tone VI: the composition of Byzantius:

Today Peter, the rock of faith, the foundation of the Church, appointeth his precious chains for the piety of our souls. Come ye all and, kissing them, let us crown him with hymns of praise, chanting: Rejoice, fervent champion of the faith who hast confessed Christ the Son of God with ardent knowledge and much boldness! Rejoice, joy of the universe, keeper of the keys of the Kingdom of heaven, who bestowest grace upon them that lovingly honor thee and kiss thy precious chains with longing! For, standing before the throne of Christ the King of all, thou prayest for us that celebrate thy memory.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day":

The all-immaculate Theotokos, beholding our Life suspended upon the Tree, cried out, maternally lamenting: O my Son and my God, save them that hymn Thee!

At the Aposticha, stichera from the Oktoechos, and Glory, in Tone VI:

Peter, the rock of faith, the fervent intercessor, doth again raise us up together to a spiritual feast, setting before us his precious chains as though they were most costly food, unto the healing of infirmities, the consolation of the sorrowful and the harboring of the tempest-tossed. Come ye all, and, kissing them, let us entreat Him Who glorified him, saying: By his prayers, O Christ, save Thou our souls!

Now and ever ..., Theotokion, or this Stavrotheotokion:

Seeing Thee crucified, O Christ, she who gaveth birth unto Thee cried out: "What is this strange mystery that I see, O my Son? How is it that Thou diest, suspended upon the Tree, O Bestower of life?"

Troparion, in Tone IV:

Without leaving Rome thou art come to us in the precious chains which thou didst bear, O first-enthroned of the apostles; and, bowing down before them with faith we pray: through thy supplications unto God grant us great mercy!

AT MATINS:

Both canons from the Oktoechos [without the martyria], and the canon of the apostle, with six troparia, the acrostic whereof is: "I hymn Peter, the foundation of the dogmas," the composition of Joseph, in Tone IV:

ODE I

Irmos: The choirs of Israel, driven with dryshod steps across the watery deep of the Red Sea, beholding the riders, and mounted captains of the enemy engulfed therein, sang with gladness: Let us chant unto our God, for He hath been glorified!

All the Church of Christ keepeth festival in spirit, joining chorus and praising thee with faith, and lovingly kissing the precious chains which thou didst bear when thou wast bound, thus binding the tyrant.

Fishing for men in the deep of deception, O Peter, thou didst draw them forth like fish unto Him Who chose thee from among the fishermen to be truly the foremost of all His disciples. Wherefore, we kiss the chains which thou didst bear.

Upon the foundation of faith didst thou build up the souls of all the faithful; and having demolished the temples of deception, O Peter, thou didst found Churches which ever honor thee aloud, and the chains which thou didst bear.

Theotokion: All the weapons of the deceitful enemy have utterly failed, O all-pure Virgin, and the Word Who made His abode in thine immaculate womb was not wounded in the least. I entreat thee: let my heart now be wounded with the desire of Him most sweet.

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore my heart is established in the Lord.

Wholly united to the Light most pure through divine communion thereof, O Peter, thou hast been shown to be a secondary luminary enlightening our souls.

Thou hast confirmed the laws of Christ and hast taught observance of the law unto the most iniquitous, as the foremost of the apostles, the immovable foundation of the dogmas.

With thy sacred tongue thou didst preach God Who suffered and was crucified on the Cross. Wherefore, O Peter, we honor the chains which bound thee.

Theotokion: The unrestrainable onslaught of death came to a halt before thee, for thou gavest birth unto the Wellspring of immortality, O Theotokos, Virgin Mother.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Christ the Rock most splendidly glorifieth the rock of faith, the first enthroned of His disciples; for He summoneth all to celebrate the wonders of thy precious chains, O Peter, and granteth forgiveness of offenses.

Sedalion, in Tone IV: Spec. Mel.: Having been lifted up ...,

With faith do we praise thee, O apostle, as the chief of the wise apostles and the keeper of the keys to the kingdom of heaven; and with pure conscience we kiss the chains which thou didst bear as though thou wast a malefactor, O Peter, thereby setting at nought the evil deeds of the enemy. From which pray thou that we be delivered. (Twice)

Glory ..., Now and ever ..., Theotokion:

O thou who art more exalted than the cherubim and seraphim, and more spacious than heaven and earth, thou art shown to surpass creation, visible and invisible, in an incomprehensible distinction; for He Whom the space of the heavens could not contain thou didst contain within thy womb, O pure one. Him do thou entreat that thy servants be saved.

Or this Stavrotheotokion: She that in latter days gaveth birth in the flesh unto Thee Who wast begotten of the unoriginate Father, O Christ, seeing Thee hanging upon the Cross, cried out: "Woe is me, O Jesus, most blessed Christ! How is it that Thou Who art glorified as God by the angels dost now consent to be crucified by iniquitous men, O my Son? I hymn Thee, O Long-suffering One!"

ODE IV

Irmos: Out of love for Thine image, O Compassionate One, Thou didst stand upon the Cross, and the nations melted away. For Thou, O Lover of mankind, art my strength and my praise.

Speaking in oration concerning the mighty works of the Master, thou didst convert the hearts of the disobedient Jews to the divine Faith, in that thou art the foundation of the Faith.

Thy journeys were known unto their Object, Him Who with all-abundant love walked upon the waters, O Peter, and related to thee the ways of God.

As thy divine chains possess the power to heal all manner of ailments, O blessed one, we kiss them with faith, honoring thee.

Theotokion: The King of all, dwelling in thy holy womb as in a spacious palace, hath appeared incarnate, O all-immaculate Mistress.

ODE V

Irmos: Send down Thine enlightenment upon us, O Lord, and free us from the gloom of transgressions, O Good One, granting us Thy peace.

By divine revelation Thou didst preach the Son Who is co-unoriginate with the Father, and wast vouchsafed blessedness from the lips of the Blessed One.

When thou beheldest on Tabor the light which shone forth, blotting out the rays of the sun, thou wast illumined by the light which comest from the Light, O Peter, and hast enlightened the faithful.

Thou didst preach Christ Who was dead for three days, and for Whose sake thou didst bear chains, O Peter. Accounted worthy to bow down before them, we piously honor thee.

Theotokion: Lighten now the burden of me who am heavy laden with the weight of my many sins, O all-pure one, giving me strength to bear the easy yoke of Christ.

ODE VI

Irmos: Prefiguring Thy three-day burial, the prophet Jonah cried out, praying in the whale: Deliver me from corruption, O Jesus, King of hosts!

Most wondrously didst thou endure crucifixion upside-down; for thou didst thus prepare thy feet for the path to heaven. Do thou strengthen us also to walk it, O disciple of Christ.

Thou didst make thine abode in the life of the living and, bound for its sake, thou didst break the bonds of Belial who had bound thee. Wherefore, we honor thy chains.

Entreat the Master of creation, O most blessed one, to send down purification, peace and mercy upon them that glorify thee, in that thou art His most fervent disciple.

Theotokion: Our forefather hath been stripped of the skin garments of mortality, for the Creator hath robed Himself therein through thy blood, becoming incarnate in manner past description, O all-immaculate one.

Kontakion, in Tone II:

Spec. Mel.: "The Theotokos who is ever-vigilant in prayer":

Let us praise the great Peter, the chief and first among the apostles, the divine disciple of the Truth, and with faith let us kiss his chains, receiving released from our transgressions.

Ikos: What human tongue is able worthily to praise the great and glorious disciple of the Lord? What mind can praise him whom the Word of God blessed with a blessing? Yet what one attaineth according to his own powers, that should he bring as an offering unto God; and this I attempt to do. O ye that love the feasts of the Church, let us piously crown the first-enthroned one with hymns, receiving release from our transgressions.

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled down the flame of the furnace, crying aloud: O God of our fathers, blessed art Thou!

Thrice didst thou deny Christ; wherefore by a threefold question did He heal thine offense, O all-glorious Peter; and He showed forth the steadfastness of many that waver.

As a prisoner for Christ thou didst have thy share of divers bonds because of thy most sweet desire. Wherefore, with faith do we bow down before thy chains which loose the passions, O Peter.

Traversing the whole world like the sun most great, O Peter, glory of the apostles, who thyself didst behold Christ, thou hast banished the profound darkness of cruel polytheism.

Thou didst glorify Christ with thy members and didst become His boast, O all-glorious Peter. Wherefore, we glorify thee and bow down before the chains which bound thee.

Theotokion: He that descended upon the earth like rain hath in His divine knowledge, watered the whole earth; and He hath shown thee forth, O pure Virgin, as more honorable than all the angels.

ODE VIII

Irmos: O almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious and didst teach them to chant: Bless and hymn the Lord, all ye works!

Working hard hearts like the soil, O Peter, thou didst render them most fruitful for the Husbandman of creation Who gaveth thee the divine keys and the authority to loose and bind transgressions.

We ever bless thee, O Peter, and we venerate the chains which thou didst bear as though thou wert a malefactor, slaying the prince of evil and binding him with thy chains, O apostle.

Preserving the fullness of the Church by thine immovable rock of faith, O Peter, drive temptations from its midst and ask a peaceful estate therefore, O blessed Peter.

Thou didst splendidly preach Him Who bound Hades and death with His bonds and all-pure sufferings; wherefore, O most blessed one, we are sanctified, kissing thy chains.

Trinitarian: Like the ranks of heaven we now cry out with thrice-holy voices, glorifying the Father, the Cause of all, and the Son and the Spirit: one Essence, one Power, and one Activity.

Theotokion: In writing the prophet described thee beforehand as a noetic candlestick bearing the divine Candle which hath illumined them that before were benighted by the darkness of evil, O Theotokos.

ODE IX

Irmos: Thy birthgiving was shown to be incorrupt: God came forth from thy womb, and appeared on earth as a mortal, and dwelt among men. Wherefore, O Theotokos, we all magnify thee.

Thou wast accounted worthy to behold things afar off for which thou didst faithfully hope, O Peter; and, rejoicing, thou hast received honors for thy labors from God Who loveth mankind, Whose divine suffering thou didst depict with thy flesh.

As the divine keeper of the keys of the kingdom, open the gates thereof unto them that faithfully honor thee on earth and kiss the precious chains wherewith thou wast bound, O Peter.

Whilst thou wast with the Son on Tabor, thou wast vouchsafed to hear the voice of the Father reveal Him; for thy heart, cleansed by the divine Spirit, as most gloriously illumined, O Peter.

O Peter, ask thou cleansing, release from debts and the delight of the kingdom of heaven for us that with love honor thee and kiss the chains wherewith thou wast bound.

Theotokion: Thou wast the abode of the Light, O Maiden; wherefore, by thy light guide me who am benighted by all the temptations of the enemy, that I may magnify thee with faith, O most pure Virgin Mother.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place":

O most blessed Peter, chief among the apostles, loose me, who am bound by the chains of the passions, wretch that I am, as once the angel of God loosed thy chains, leading thee forth most gloriously from the dungeon wherein thou wast imprisoned, O blessed one.

Theotokion: O all-immaculate Virgin, thou art known as a Mother, for thou gavest birth unto God and man in manner transcending nature; and thine Offspring is become salvation unto them that chant with love: Glory, honor and worship are due to the unapproachable and divine Trinity!

At the Aposticha, stichera from the Oktoechos, and Glory ..., in Tone IV: the composition of John the Monk:

By His thrice put question, "Lovest thou Me, O Peter?", Christ set aright thy threefold denial. Then Simon said to Him Who knoweth the secrets of men: "O Lord, Thou knowest all things; Thou knowest that I love Thee." Then the Savior said to Him: "Feed my sheep; feed Mine elect; feed My lambs, which I have acquired for salvation by Mine own blood." Him do thou entreat, O divinely blessed apostle, that He grant us great mercy.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "As valiant among the martyrs ...":

When she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb that gaveth Thee birth lamented * and maternally exclaimed to Thee: * "O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous, O long-suffering Word, * and Thy blood shed, O Master?"

AT LITURGY:

On the Beatitudes, 8 troparia, from Odes III and VI of the canon of the apostle.

Wholly united to the Light most pure through divine communion thereof, O Peter, thou hast been shown to be a secondary luminary enlightening our souls. (Twice)

Thou hast confirmed the laws of Christ and hast taught observance of the law unto the most iniquitous, as the foremost of the apostles, the immovable foundation of the dogmas.

With thy sacred tongue thou didst preach God Who suffered and was crucified on the Cross. Wherefore, O Peter, we honor the chains which bound thee.

Most wondrously didst thou endure crucifixion upside-down; for thou didst thus prepare thy feet for the path to heaven. Do thou strengthen us also to walk it, O disciple of Christ.

Thou didst make thine abode in the life of the living and, bound for its sake, thou didst break the bonds of Belial who had bound thee. Wherefore, we honor thy chains.

Entreat the Master of creation, O most blessed one, to send down purification, peace and mercy upon them that glorify thee, in that thou art His most fervent disciple.

Theotokion: **O**ur forefather hath been stripped of the skin garments of mortality, for the Creator hath robed Himself therein through thy blood, becoming incarnate in manner past description, O all-immaculate one.

Troparion, in Tone IV:

Without leaving Rome thou art come to us in the precious chains which thou didst bear, O first-enthroned of the apostles; and, bowing down before them with faith we pray: through thy supplications unto God grant us great mercy!

Kontakion, in Tone II:

Christ the Rock most splendidly glorifieth the rock of faith, the first enthroned of His disciples; for He summoneth all to celebrate the wonders of thy precious chains, O Peter, and granteth forgiveness of offenses.

Kontakion, in Tone II:

Let us praise the great Peter, the chief and first among the apostles, the divine disciple of the Truth, and with faith let us kiss his chains, receiving released from our transgressions.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

ACTS OF THE APOSTLES, §29 [12:1-11]

At that time: Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO JOHN, §67 [21:15-23]

At that time: having dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said

unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

Communion verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 17th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE & GOD-BEARING FATHER ANTHONY
THE GREAT

If the superior so desire, we celebrate a vigil

AT LITTLE VESPER

On "Lord, I have cried ...", 4 stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

When, rejoicing, thou didst enclose thyself in the tomb, O father, for the love of Christ, thou didst mightily endure the temptations of the demons, and by prayer and grace thou didst drive away their webs of perverse vexation. Then did the ranks of the angels assemble, crying: Glory to Him Who hath strengthened thee, O Anthony! (Twice)

Thou didst show thyself to be another Elijah, having thy glorious disciples like Elisha, O wise one; and to them thou didst leave a twofold measure of grace, O father, when thou wast caught up as on a chariot of the air. Wherefore, living in the Spirit, thou now rejoicest with them, O most blessed one. Be thou mindful of those who celebrate thine honored solemnity with love, O Anthony.

Like Moses the God-seer thou didst truly enter the noetic darkness of visions, and didst straightway clearly behold Him Whom thou didst desire. And thy face was filled with glory by His radiance, O father, that thou mightest guide men to the abodes of salvation. Wherefore, having assembled, we cry out, rejoicing: Glory to Christ God Who strengthened thee!

Glory ..., the composition of Anatolius, in Tone III:

O venerable Anthony, thou didst perfect a life of most constant suffering of burning heat and cold, finding thy rest as amid unwaning splendors; for having united thyself spiritually to those of the desert, thou didst trampled down the fiery darts of the demons. And having transcended every virtue, thou makest thine abode with the angels in the kingdom of heaven. With them beseech Christ God, that our souls be saved.

Now & ever ..., Theotokion.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

From earliest infancy * thou wast shown to be * a consecrated vessel, * O God-bearing Anthony, * and a habitation of the most Holy Spirit.

Stichos: Precious in the sight of the Lord is the death of His saints.

Having put to shame * the deceits of the wicked demons * by the power of the Cross, * thou didst shine forth the glory of Christ, * O father Anthony.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Like Elijah thou wast caught up * on a chariot of fire, * and didst pass directly to the Trinity, * O blessed Anthony, * universal father.

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

The choirs on high * chant with those below, * O Virgin Theotokos, * unceasingly glorifying * thine all-pure birthgiving.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

O thou who wast illumined with the rays of the Spirit, * when divine desire set thee afire * and gave wings to thy soul, * that thou mightest truly desire * the summit of His love, * then didst thou overcome flesh and blood, * and didst transcend the world, * uniting thyself to Him * with great abstinence and solitude. * Wherefore, thou wast filled there, * for thou didst ask for the good things from thence, * and didst shine forth like a star, * enlightening our souls, O Anthony. (Thrice)

Having broken the bows and arrows, * the malice of the demons and their pursuit, * with the grace of the divine Spirit, * thou didst make them plain to all * with divine doctrines, * illumined with divine splendors. * And thou wast a lamp of divine radiance for monastics, * the first adorer of the desert, * a most skillful physician * of the infirm, * and the pristine image of a virtuous life, * O father Anthony. (Thrice)

Pure of soul and heart, * an earthly angel, * a heavenly man, * a teacher of virginity, * an excellent measure of abstinence, O Anthony, * who dwellest with thy Master, * offering Him continual glorification * with the angels and the venerable, * and with all the martyrs, O blessed one, * from cruel tribulations and transgressions free thou * those who ever celebrate thy sacred memory. (Twice)

Glory ..., in Tone VI:

Having preserved that which is in the image of God, and set thy mind as master over the pernicious passions through fasting, thou didst ascend to that which is in the likeness of God, as far as thou wast able; for, compelling thy nature manfully, thou didst strive to subdue that which is worse to that which is better, and to enslave the flesh to the spirit. Wherefore, thou wast shown to be the summit of monastics, a citizen of the desert, a trainer of those who run the good race, a most excellent rule of virtue. And in purity thou now beholdest the Holy Trinity in the heavens, not by reflection as by a mirror, and thou prayest directly for those who honor thee with faith and love.

Now & ever ..., Doxasticon, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness

should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, the sticheron of the temple, and these stichera of the saint, the composition of the Studite, in Tone II:

Having instituted ascetic training on earth, O venerable Anthony, thou didst drown all the assaults of the passions in the flow of thy tears. Thy God-pleasing life hath been recognized by all as a divine and precious ladder rising up to the heavens. For, having shown forth the fruits of piety within thyself, thou thereby healest the weakness of the passions of those who cry out to thee with faith: Rejoice, O golden-rayed star of the East, luminary and shepherd of monastics! Rejoice, O ever-memorable one, most comely offspring of the desert and unshakable foundation of the Church! Rejoice, great guide of the lost! Rejoice, O our boast, thou radiant joy of the whole world!

Let us honor Anthony, the angel on earth and man of God in the heavens, the goodly adornment of the world, the enjoyment of good works and the virtues, the boast of fasters for planted in the house of God, he flourished in righteousness, and like a cedar in the wilderness, he hath increased the flock of Christ's reason-endowed sheep in holiness and righteousness.

O venerable father, having diligently exercised thyself in virtue from childhood thou becamest an instrument of the Holy Spirit; and, receiving from Him the ability to work miracles thou didst exhort men to spurn that which is sweet. And now, most purely illumined with divine light, enlighten also our thoughts O father Anthony.

Glory ..., in Tone V:

O venerable father, having listened to the words of the Gospel of the Lord, thou didst depart from the world, considering riches and glory to be as nought. Wherefore, thou didst cry out to all: Love God, and ye shall receive everlasting grace; prefer nothing to His love, that when He shall come in His glory, ye shall find rest with all the saints. By his supplications, O Christ, preserve and save our souls!

Now & ever ..., Theotokion:

We bless thee, O Virgin Theotokos, for from thee shone forth Christ, the Sun of righteousness, Who hath great mercy.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice, O boast of fasters ...":

Rejoice, O Anthony, joining the choirs in the highest; for, having truly trained thyself by virtue, O father, thou didst live thy life on earth, showing thyself to be a most pure and unblemished mirror reflecting the radiant beams of the brilliance of the all-holy Spirit, O most blessed one. Wherefore, illumined, thou didst behold things that were to come, foretelling them all, taught by the manifestation of the divine light of Christ. Him do thou beseech that He grant great mercy to our souls.

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, thou who wast the first leader and invincible champion of ascetics! For cutting off the roots of the passions and the assaults of the demons, contending thou didst manfully denounce their weakness and soul-destroying deceit; and thou didst reveal the activity and invincible power of the Cross of the Savior and girding thyself therewith, thou didst vanquish all who rejected the divine manifestation of Christ in the flesh. Him do thou beseech, that He grant great mercy to our souls.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Established as a radiant pillar of virtue, thou wast shown to be a cloud overshadowing those in the desert, leading from earth to heaven those who behold God. And with the staff of the Cross thou didst part the sea of the passions, vanquishing the noetic Amalek and didst find the sure path to heaven and an incorrupt inheritance, O blessed of God, joyfully standing before the throne of Christ with the incorporeal ones. Him do thou beseech, that He grant great mercy to our souls.

Glory ..., in Tone VIII:

We honor thee, O Anthony our father, as the instructor of a multitude of monks; for following thy steps we have truly learned how to walk aright. Blessed art thou who, having labored for Christ, didst denounce the power of the enemy, O converser with the angels and companion of Paul of Thebes. With them pray thou to the Lord, that our souls find mercy.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion, in Tone IV:

Emulating the demeanor of the zealous Elijah, and following the Baptist with forthright steps, O father Anthony, thou wast a dweller in the desert; and hast made the whole world steadfast by thy supplications. Wherefore, entreat Christ God, that our souls be saved.

AT MATINS

On "God is the Lord", Troparion, in Tone IV:

Emulating the demeanor of the zealous Elijah, and following the Baptist with forthright steps, O father Anthony, thou wast a dweller in the desert; and hast made the whole world steadfast by thy supplications. Wherefore, entreat Christ God, that our souls be saved. (Twice)

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

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

Thou didst follow the call of thy Lord, rejecting the world and all the beautiful things in the world, O most blessed Anthony; and thou didst diligently bear the discomfort of the desert, and didst manfully rout the hordes of the demons. Wherefore, we ever faithfully praise thy memory with hymns. (Twice)

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

By thy birthgiving, O pure one, thou hast renewed the mortal essence of those born on earth, which had become corrupt through the passions, and thou hast raised all up from death to the life of incorruption. Wherefore, we all bless thee as is meet, O all-glorious Virgin, as thou didst foretell.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

With hymns let us honor the faster of the Lord, as one who truly mortified all the assaults of the passions with abstinence and steadfast endurance, who utterly put to shame the adverse foe and all his pride, and now prayeth to the Lord, that our souls find mercy. (Twice)

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

An awesome miracle of conception and an ineffable type of birthgiving have been recognized in thee, O pure Ever-virgin, which fill my mind with awe and amaze my thoughts. Thy glory, O Theotokos, hath extended in all things, unto the salvation of our souls.

Polyeleos, and this magnification: We bless thee, O venerable father Anthony, and we honor thy holy memory, O instructor of monastics and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright

Glory ..., Now & ever ...Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having received pastoral skill, O pillar and ground of monastics, with strength thou didst shepherd thy reason-endowed flock; for, desiring the divine teachings of Christ, thou didst sow the word therein, O venerable one. Wherefore, thou didst raise all up to the zeal of the angelic life, to glorify God with oneness of mind, O God-bearing Anthony. Entreat Christ God, that He grant forgiveness of transgressions to those who honor thy holy memory with love. (Twice)

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

Let us hymn the heavenly door and ark, the most holy mountain, the radiant cloud, the unburnt bush, the paradise of the Word, the restoration of Eve, the great treasure of the whole world, for in her have salvation and the remission of the ancient transgressions been wrought for the world. Wherefore, we cry out to her: Entreat thy Son, that He grant remission of transgressions unto those who piously worship thy most holy Offspring.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed the hordes of the demons, and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Canon of the Theotokos, with 6 troparia, including the irmos; and that of the saint, with 8 troparia.

ODE I

Canon of the Theotokos, the acrostic whereof is: "I chant praise unto the Life-bearing Maiden", the composition of John of Damascus, in Tone II:

Irmos: Traversing the impassible, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

The immaterial ladder of old and the path of the sea made strangely firm revealed thy birthgiving, O pure one. Her do we all hymn, for she hath been glorified!

The power of the Most High, the perfect Hypostasis, the Wisdom of God incarnate of thee, O all-pure one, hath conversed with men, for He hath been glorified!

The Sun of thy righteousness hath passed through the impassible door of thy locked womb, O pure one, and hath shone forth upon the world, for He hath been glorified!

Canon of the venerable one, the acrostic whereof is: "It is good to praise the godly Anthony", the composition of Theophanes, in Tone VIII:

Irmos: The staff of Moses once, working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled on foot, chanting a hymn unto God.

Manifestly embracing immortality and life everlasting, and delighting in threefold radiance, O father, pray thou that my darkened soul be illumined with grace, that I may hymn thee as is meet.

Though thou wast small of bodily stature, choosing the new path of virtue thou didst tread it safely, obedient to the new law of the Savior and following the life-bearing precepts of the Gospel, O thrice blessed one.

Illumined with the effulgence of the threefold Sun, O most wise and blessed one, afire with divine desire thou didst break the savagery of the demons, the mouths of the wild beasts and the pain of sores as though they were a spider's web.

Theotokion: Possessing boldness, as the Mother of God, before the only-begotten Son Who hath been born of thee, and the equally unoriginate Father, and the co-essential Spirit, cease thou never to pray, that they save from tribulations those who glorify thee as the Theotokos, O most immaculate one.

Katavasia: The Irmos of the canon of the Meeting of the Lord.

ODE III

Canon of the Theotokos

Irmos: **The bow of the mighty hath been broken by Thy might, O Christ, and the strengthless have girded themselves with power.**

He that, as the Creator of time, is outside all time, O Virgin, willingly made Himself a Child through thee.

Let us hymn the womb which is far more spacious than the heavens, through which Adam hath made his abode in the heavens, rejoicing.

Canon of the Venerable One

Irmos: **O Christ Who in the beginning established the heavens with wisdom and founded the earth upon the waters, establish me upon the rock of Thy commandments, for there is none more holy than Thee, Who alone lovest mankind.**

With steadfast mind and mighty endurance thou didst cause the flame of the passions to die out O father Anthony, and thou didst array thyself in the splendid vesture of dispassion and the robe of salvation.

Thou didst disdain the feeble power of the demons who dared mighty assaults and assumed the guise of wild beasts; for thou didst have a mighty ally in battle.

Denouncing the princes and powers of darkness O Anthony, through mighty asceticism thou becomest a God-bearer, a mighty victor, the glory of fasters and boast of monastics.

Theotokion: **By the activity of the Life Who manifested Himself to the world through thee, O pure one, raise up my mind which hath been slain and guide it to Life, O thou who alone hast destroyed the gates of death by thy birthgiving.**

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having bound thy wound with the love of Christ and wisely hated all the things of the earth O venerable father, thou madest thine abode in the deserts and mountains; for, having tasted of the noetic tree, O glorious initiate of the mysteries, thou didst shine forth like an angel with never-waning rays. Wherefore, having passed through the darkness of thy flesh, thou didst dispel the gloom of the demons, O Anthony, first-chosen among monastics. Entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love. **(Twice)**

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

O all-hymned one, most immaculate Bride of the Creator, Mother of the Deliverer, who knewest not man, as the receptacle of the Comforter, haste thou to deliver me, who am the vile abode of iniquity and in mind am become the plaything of the demons, from their evil wiles; and make me the splendid

dwelling-place of the virtues, O radiant one untouched by corruption. Drive away the clouds of the passions and vouchsafe that, by thy supplications, I may receive a portion on high and share in the never-waning light.

ODE IV

Canon of the Theotokos

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Lover of mankind.

Behold! the most manifest Mother of God, the divine mountain of the house of the Lord, is exalted far above the heavenly powers.

O Virgin, who, alone outside the laws of nature, gavest birth unto the Ruler of creation: thou hast been vouchsafed a divine calling.

Canon of the Venerable One

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

Using the divine ladder of the virtues, O father, thou didst ascend to the summit, and didst behold God standing thereon, distributing gifts with His generous hand unto those who chant with faith: Glory to Thy power, O Thou Who lovest mankind!

Thou alone didst dedicate thyself wholly to God alone, O Anthony, uniting thyself to Him with virtue and spiritual discourses, and as thou art pure, thou hast been vouchsafed divine revelation; for, having abandoned the earth and the things of the earth, thou hast received heavenly delight, as is meet.

Having purified mind and soul, O father Anthony, thou didst denounce the soul-destroying deceit, the wiles, bitter deceptions and phantasms of the enemy; for, having trained, thou didst achieve mastery, and having achieved master, thou teachest multitudes of monastics, O most blessed one.

Theotokion: Beseech the God Who was incarnate of thee, who immutably remained what He was, Who is equal to the Father in essence and becamest consubstantial with thee who gave Him birth, that He grant forgiveness of transgressions and salvation of soul to those who hymn thee with faith.

ODE V

Canon of the Theotokos

Irmos: The burning Ember was revealed to Isaiah, and the Sun hath shone forth from the Virgin's womb, granting the enlightenment of the knowledge of God to them that have gone astray in darkness.

Clouds of darkness rain down delight upon them that are on earth, for unto us hath a Child been given, Who hath existed from before the ages: our God, incarnate of the Virgin.

Light hath shone forth upon my life and my flesh, and hath destroyed the gloom of sin: the most Exalted One, Who in the latter days was incarnate without seed of the Virgin.

Canon of the Venerable One

Irmos: Wherefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Having God Who seeth all things living within thee, O blessed one, teaching, enlightening and making thee wise, thou wast vouchsafed to behold the ascents of pure and blessed souls, O thrice-blessed one.

O wise one, Christ hath given thee the grace to heal divers ailments and power against unclean spirits; for, having vanquished nature supernaturally, O father, thou didst receive a share of the gifts of the Spirit.

Theotokion: Having thee as a rampart, and preserved by thine intercession, we bless thee, boasting in thy divine glory; for thou, O most pure one, pourest forth gladness and joy upon our souls.

ODE VI

Canon of the Theotokos

Irmos: Harkening unto the sound of cries of entreaty from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our salvation.

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Lady; for thy Son hath been sacrificed like a lamb.

We all cry out to thee, the true Mother of God: Save thou thy wrathful servants, for thou alone hast boldness before thy Son.

Canon of the Venerable One

Irmos: The abyss of sins and the tempest of transgressions assail me, and thrust me into the depths of violent despair; but extend to me Thy mighty hand, as Thou didst to Peter, O Helmsman, and save me.

Accepting the life of God's law as an athlete from thine earliest childhood, O divinely wise one, thou didst preserve it even unto the end; and as a godly warrior thou hast received the crown of victory from the King of all.

Having thee as a mighty advocate before God, an intercessor, a champion and pious mediator, who sharest in our cares, we are saved from all manner of tribulations, perils and evil circumstances.

Theotokion: Thou hast truly raised up fallen human nature, O Mother of God, having borne in thy womb, without seed, the immutable Son, Who is visible in divine appearance and in His equality with the Father.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Having cast off the tumults of life, thou didst live a life of stillness to the end, emulating the Baptist in every way, O all-venerable one. Wherefore, with him we honor thee, O Anthony, first among the fathers.

Ikos: **H**earkening to the voice of Christ, thou didst follow His commandments, and, stripping off thy former life, thou didst cast away all the cares of possessions, property and thy slaves, as well as the love of thy sister, O God-bearing Anthony; and most purely conversing alone with God in the deserts, thou didst receive the grace of understanding, which do thou send upon me who praise thee in hymns, O Anthony, first among the fathers.

ODE VII

Canon of the Theotokos

Irmos: **The youths of old showed themselves to be rhetors with the greatest love for wisdom, for, theologizing with their lips, they sang from the depths of their God-pleasing souls: O most divine God of our fathers, blessed art Thou!**

At night Jacob beheld God as in a dream, and He that was incarnate of thee hath manifested Himself in splendor unto them that chant: Most divine and supremely glorified is the God of our fathers!

He that wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind: He is the most divine and supremely glorified God of our fathers!

The vile one who did not proclaim Thee, the Son of the Virgin, to be One of the all-hymned Trinity, cried out with steadfast thought and with his tongue: Most divine and supremely glorified is the God of our fathers!

Canon of the Venerable One

Irmos: **Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children, dancing in the furnace with joyous feet, as in a meadow, chanted: Blessed art Thou, O God of our fathers!**

Thy cheeks were as phials of perfume, emitting the sweet fragrance of the virtues and salvation, as from a garden, for those who cry with faith: Blessed is the God of our fathers!

The grace of the most Holy Spirit, dwelling within thee, O father, made thee a dispeller of the wickedness of evil spirits and an instructor of monks, crying: Blessed is the God of our fathers!

Theotokion: Let us praise the all-pure and most holy Mary; for through her the grace of spiritual gifts is poured forth upon us past understanding, as from a torrent of divine goodness. Let us bless her now with pious intent.

ODE VIII

Canon of the Theotokos

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the fire: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

He that is incomparable in grace and might through thee became visible on earth and dwelt with men. Chanting unto Him, O all ye faithful, let us cry out: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Truly proclaiming thee the pure one, we glorify thee, O Theotokos, for thou didst give birth to the One of the Trinity Who became incarnate. And to Him, with the Father and the Spirit, do we sing: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Canon of the Venerable One

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Like an angel on earth showing, by purity of mind, vigilance in prayer, might in ascetic endeavors and endurance amid tribulations, O Anthony, thou didst cry out to God: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Continually drawing nigh unto God through supplications and entreaties, O venerable one, thou didst ascend to the highest summit, escaping the snares of the demons; and, freed from their tyranny, O divinely wise one, thou dost chant: Ye priests, hymn; ye people, exalt Him supremely for all ages!

Like a new Moses, thou didst win a victory over the foes and adversaries in the desert, guiding thy people, the assembly of ascetics, in gladness and a new way of life; and they cry out to the Master: Ye priests, bless; ye people, exalt God supremely for all ages!

Theotokion: O most pure Theotokos, cleanse the wounds of my soul and the stripes of my sins, washing them with the springs which issue forth from the side of thine Offspring, and purifying them with the streams which flow therefrom; for to thee do I cry, to thee do I flee and on thee do I call, who art full of the grace of God.

ODE IX

Canon of the Theotokos

Irmos: Thou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her that bare Thee.

In thy womb, O pure one, the Word of God was given to corruptible nature as a staff of strength. And He restored what had been dragged down to hell. Wherefore, we magnify thee, O all-pure one, as the Theotokos.

O Master, mercifully accept Thy mother as an intercessor in our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

Canon of the Venerable One

Irmos: Heaven was filled with awe, and the ends of the earth were amazed, that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee as the Theotokos.

O most blessed father Anthony, thy splendid feast hath dawned, full of joy, full of spiritual gladness, full of the Holy Spirit, full of sweet fragrance and enlightenment; and having thee now as a rule and giver of the laws of asceticism, we rejoice.

Cease thou never to pray to the Deliverer, O most honored father, that He grant to those who reverently celebrate thy sacred memory remission of transgressions, the reception of spiritual gifts, divine intercession, salvation of soul and everlasting joy.

Having lived angelically upon the earth, thou hast found the splendor of the angels; for thou hast obtained a share of their God-seeing effulgence. And with them thou dost ever rejoice, as a prophet of God, a crowned martyr, preeminent among monastics.

Theotokion: Without seed, without carnal desire, O Virgin, thou didst conceive the Word of God Who created all things, and thou gavest birth to Him without corruption, without experiencing the pangs of motherhood. Wherefore, confessing thee with tongue and heart, we magnify thee, the Theotokos.

Exapostilarion: Spec. Mel.: "O Light immutable ...":

O Anthony, father of fathers, thou hast been shown to be a light for those who share thy way of life, having taught the pious to tread the paths of light; and thou emitst the flame and fire of lightning, consuming hordes of the demons.

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

With unceasing hymns we bless thee, O Virgin Theotokos, in that thou gavest birth to One of the Trinity, and didst bear in thy divine embrace the Word Who is immutably and unchangeably transcendent.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O venerable father Anthony, * taking the yoke of Christ upon your shoulders, * thou didst valiantly trample the visitation of the enemy underfoot, * and didst show forth cities in the desert; * wherefore, we all honor thee with faith, * O most blessed one, * thou boast of monastics. * Therefore, unceasingly beseech Christ, * that we be saved. **(Twice)**

Assembling with faith, * we all honor thee, O Anthony, * as an ascetic of Christ; * for, rejoicing, thou didst tread the trackless wilderness, O wise one, * and becamest an honored instructor. * Wherefore, we cry out to thee with faith: * O most blessed boast of monastics, * pray thou for us to the Lord, * that we be saved!

O venerable father Anthony, * thou didst enclose thyself in a tomb * for the sake of true life, * and wast in nowise affrighted by the invisible foe; * for though they came upon thee to smite thee, * by thy prayers thou didst render them insensible, * O thou of forthright soul, * first leader of the desert. * Wherefore, we all honor and bless thee with faith.

Glory ..., in Tone VIII:

Ascending from the desert to heaven on the ladder of the virtues, O wondrous one, thou didst attain its bastions through ascetic endeavor, encircling the beauties of the celestial Jerusalem; and, receiving honors through thy painful struggles as is meet, thou rejoicest with the ranks of heaven, O most blessed one, becoming an heir to everlasting good things and an inhabitant of the kingdom. O God-bearing Anthony, entreat the Savior of all, that He grant peace to the world and save our souls.

Now & ever ..., Theotokion:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. Troparion of the saint. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III, and 4 from Ode VI of the saint's canon.

With steadfast mind and mighty endurance thou didst cause the flame of the passions to die out O father Anthony, and thou didst array thyself in the splendid vesture of dispassion and the robe of salvation. (**Twice**)

Thou didst disdain the feeble power of the demons who dared mighty assaults and assumed the guise of wild beasts; for thou didst have a mighty ally in battle.

Denouncing the princes and powers of darkness O Anthony, through mighty asceticism thou becamest a God-bearer, a mighty victor, the glory of fasters and boast of monastics.

Accepting the life of God's law as an athlete from thine earliest childhood, O divinely wise one, thou didst preserve it even unto the end; and as a godly warrior thou hast received the crown of victory from the King of all. (**Twice**)

Having thee as a mighty advocate before God, an intercessor, a champion and pious mediator, who sharest in our cares, we are saved from all manner of tribulations, perils and evil circumstances.

Theotokion: **T**hou hast truly raised up fallen human nature, O Mother of God, having borne in thy womb, without seed, the immutable Son, Who is visible in divine appearance and in His equality with the Father.

Troparion, in Tone IV:

Emulating the demeanor of the zealous Elijah, and following the Baptist with forthright steps, O father Anthony, thou wast a dweller in the desert; and hast made the whole world steadfast by thy supplications. Wherefore, entreat Christ God, that our souls be saved.

Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone II:

Having cast off the tumults of life, thou didst live a life of stillness to the end, emulating the Baptist in every way, O all-venerable one. Wherefore, with him we honor thee, O Anthony, first among the fathers.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE HEBREWS, § 335 [13: 17-21]

Brethren: Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [6: 17-23].

At that time, Jesus stood in the plain, and the company of his ,disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 18th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHERS AMONG THE SAINTS ATHANASIOUS &
CYRIL, ARCHBISHOPS OF ALEXANDRIA
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for Saint Athanasius, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Thou didst undergo persecution * and didst endure tribulation, * O divinely eloquent and venerable Athanasius, * until thou didst drive out * the falsehood of the ungodly Arius * and save thy flock from impiety, * proclaiming as Orthodox dogma * that the Son and the Spirit are of the same essence as the Father, * O sacred and most blessed minister.

Thou didst illumine those in darkness * with the splendors of thy preaching, * and didst drive out all falsehood, * steadfastly braving danger for the Faith * as a true pastor, O Athanasius, * as an unshakable foundation of the Church of Christ, * O all-glorious one. Wherefore, assembling, we honor thee, * rejoicing in hymnody.

Thou didst gradually master every virtue, * O divinely inspired one, * and, anointed with the holy unction of the Spirit, * thou wast manifestly a most sacred minister, * a true pastor * and a champion of the Faith. * Wherefore, the whole Church * doth glorify thy memory, * celebrating in sacred manner * and glorifying the Savior.

And 3 stichera of Saint Cyril, in the same tone & melody:

With the staff of thy teachings * thou didst drive the spiritual wolves * from the Church of Christ, O Cyril; * thou didst ring it round about * with the ramparts of thy words, * and hast presented it to Christ unshaken and intact. * Him do thou beseech, * that He deliver from corruption and tribulation * those who celebrate thy most honored memory with faith.

Illumining thy mind * with the splendors of the Spirit, * thou didst become a radiant sun, * shedding thy precepts * upon the ends of the earth, like rays, * and enlightening the fullness of the faithful, * O most blessed one. * And thou hast dispelled the darkness of heresies * with the power of Him Who shone forth from the Virgin, O God-bearer.

With the eloquence of thy discourses * the whole Church hath been adorned, O most sacred Cyril; * it is piously ornamented * with thy comely beauties * and doth in sacred manner honor * thy holy and right renowned memory, O glorious one, * thou boast of the Orthodox, * summit of the fathers, * champion of the all-holy one at the Council.

Glory ..., the composition of Germanus, in Tone VI:

Let us all hymn Athanasius, the hierarch of Christ, for he set at nought all the opinions of Arius and clearly proclaimeth throughout the world the dominion of the Holy Trinity: the one God, indivisible, in three Persons. Him doth he beseech in behalf of us who celebrate his memory with faith.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

The most immaculate Theotokos, seeing our Life hanging upon the Tree, cried out, lamenting maternally: "O my Son and my God, save those who hymn Thee with love!"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., the composition of Germanus, in Tone III:

Again doth the golden Nile, the namesake of immortality, coming upon us in his annual commemoration, put forth golden waves of immortality in goodly ascents, producing sweet fruit by his lofty divine proclamations: for he teacheth us to worship the indivisible dominion of the Trinity and, pouring forth divine doctrines, he floodeth the thoughts of the faithful and prayeth for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

A sword pierced thy heart, O all-pure one, when thou didst behold thy Son upon the Cross; and thou didst cry out: "Show me not to be childless, O my Son and my God Who hast kept me a Virgin even after I gave birth!"

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy from us, but by the prayers of these saints direct our life in peace.

Or this troparion, in Tone III:

Shining forth with works of Orthodoxy and reducing all heresy to ashes, ye were victors and conquerors, enriching all with piety; and, having greatly adorned the Church, ye have acquired Christ God, as is meet, Who granteth us great mercy.

AT MATINS

One canon from the Oktoechos, and two for the saints.

ODE I

Canon of Saint Athanasius, the acrostic whereof is: "Athanasius was the boast of Orthodoxy", the composition of Theophanes, in Tone VIII:

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of a Cross and dividing it, drowned the mounted tyrant Pharaoh, but saved Israel who fled on foot, chanting a hymn unto God.

Offering up laudation unto Athanasius and praising his virtue, I offer yet higher praise to God, Who hath given men the praiseworthy gift of virtue, of which he was the animate image and seal.

Thou wast full of divine wisdom, O blessed and venerable one, shining now in thine angelic life more than the sun; and thou hast surpassed the laws of praise which govern us. Yet accept it from us, O father, even though we are not worthy to praise thee.

Though we are bereft of mighty works, we weave hymnody as is meet, O Athanasius, according to the dignity of thy hymns; and we ask that through thee we be granted forgiveness and the abundant grace of the Spirit.

As a youth thou didst mortify the uprising of the carnal passions, acquiring in thy youth the right constant wisdom of an elder, O blessed Athanasius; for thou didst govern all thy senses with the desire of wisdom.

Theotokion: All-glorious things have been said of thee among generations of generations, for thou didst contain God the Word in thy womb, and didst remain pure, O Theotokos Mary. Wherefore, we all honor thee, after God, as our intercessor.

Canon of Saint Cyril, the acrostic whereof is: "Cyril is the harp of the vision of God", the composition of John Damascene, in Tone IV:

Irmos: Israel of old, traversing the Red Sea's bed with dryshod feet, vanquished the power of Amalek in the wilderness through Moses' hands outstretched to form a cross.

Receiving light-giving grace from God, and manifest as a radiant beacon, O Cyril, thou hast shone forth rays of reason upon us on the day of thy commemoration, that we may hymn thee as is meet.

Thou wast full of the effulgence of the Spirit, O wise Cyril, as a keeper of the commandments of Christ, cleansed of the passions; and thou wast truly a dwelling-place of the all divine Trinity.

Filled with zeal and boldness, O glorious Cyril, and defending Orthodoxy, thou didst truly condemn all those who opposed God and the endless prating of their vile heresies.

Theotokion: **O** most pure Bride of God, thou gavest birth to One of the all-divine Trinity Who through thee revealed Himself to us in the flesh, at the Father's good pleasure and with the cooperation of the most Holy Spirit.

ODE III

Canon of Saint Athanasius

Irmos: **O Christ Who in the beginning established the heavens with understanding and founded the earth upon the waters, set me firmly upon the rock of Thy commandments, for there is none as holy as Thee, Who alone lovest mankind.**

Having cleansed thy soul and body of all defilement, O Athanasius, thou wast shown forth as a temple rightly divine. Wherefore, the fullness of the Trinity rested within thee, O most blessed initiate of the sacred mysteries.

The grace of the Comforter, finding thy soul purified of the passions, manifestly showed its activity therein, O father, and hath set thee as an all-radiant beacon for the world.

Thou wast shown forth as a rule of hierarchy for hierarchs, the prescription for a life of spiritual activity. Thy discourse, the form of thy vision and the extent of thy theology and doctrine were manifestly revealed, O all-wise one.

Theotokion: **T**hou wast shown to be more exalted than the cherubim and the seraphim; for thou alone didst receive the infinite God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Canon of Saint Cyril

Irmos: **Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my might, O Lord, my refuge and consolation!**

Strengthened by Christ, O Cyril, with steadfast mind thou didst rend apart the wiles of the evil serpent as though they were a spider's web.

Thou didst scrape the mire of the passions from thy soul, O Cyril, casting down every evil thought which rose up against Christ.

Like a successful athlete, O father, thou didst avoid every carnal pleasure as vainglorious and treacherous.

Theotokion: **H**aving been cleansed beforehand by the Spirit, O pure one, thou gavest birth to the Word of the Father, the Essence of reason, unto our benefaction.

Kontakion of the holy hierarchs, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

O sacred primates most great, champions of the Church of Christ, preserve all who chant: Save those who honor Thee with faith, O Compassionate One!

Sedalion of Saint Athanasius, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

As He Who chose thee beforehand named thee, thou wast the embodiment of immortality, piously slaying all the opinions of Arius; for thou wast an unscathed champion of the truth, O father Athanasius, thou boast of the Orthodox. Wherefore, hymning thee as is meet, we celebrate thy godly memory.

Glory ..., that of Saint Cyril, in the same tone & melody:

Thou didst denounce the falsehood of heresies and didst make clear the Orthodox Faith; and as one divinely eloquent and pious thou didst preach throughout the world that men should worship the one Godhead in Trinity, consubstantial in Essence and unconfused in Persons. Wherefore, assembling, we honor thy memory, O most glorious Cyril.

Now & ever ..., Theotokion:

The awesome mystery of God which was wrought in thee, O divinely joyous Mistress, is incomprehensible and unattainable; for, conceiving the Infinite One, thou gavest birth unto Him wrapped in flesh through thine all-pure blood. Him do thou ever entreat as thy Son, O pure one, that our souls be saved.

Stavrotheotokion: Thy pure Mother who knew not wedlock, O Christ, seeing Thee hanging dead upon the Cross, said, weeping maternally: "How hath the iniquitous and thankless synagogue of the Jews recompensed Thee, Who delighted them with Thy manifold and great gifts, O my Son? I hymn Thy divine condescension!"

ODE IV

Canon of Saint Athanasius

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

All the life-bearing inspiration of the Spirit of Christ, which in godly manner came from on high in the upper chamber of old, breathed upon thee, O father, and showed thee to be a thirteenth apostle who preached the Orthodox Faith.

Burning exceedingly with divine zeal while taking part in the Council in Nicaea before thou wast consecrated to the hierarchy, thou didst preach the consubstantiality of the Trinity. Wherefore, Christ made thee a chief shepherd and teacher of the Church.

Having the helm of the Church entrusted to thee by the providence of God, O Athanasius, as with a scythe thou didst mow down all the spiritually harmful prating of the heretics, cutting them down like weeds; and, watering the seed of the Word, thou didst wisely cultivate it.

Thy fiery tongue burned up the confused affinity of Arius and the mingling of Sabellius, and every heretical blasphemy with them, which are boundless evil and veritable ungodliness, O Athanasius.

Theotokion: Thou art the boast of the faithful, O unwedded one; thou art the intercessor and refuge of Christians, their bulwark and haven. For thou dost bear entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love acknowledge thee to be the pure Theotokos.

Canon of Saint Cyril

Irmos: The Church, seeing Thee, the Sun of righteousness, lifted up upon the Cross, stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Christ, seeing thee victorious over soul-corrupting passions and mastering the flesh by thy thought, O God-bearing father Cyril, set thee as primate over His divine Church.

Having, as a beloved son, inherited the paternal virtue of Mark, thou wast an heir to his cathedra, following the steps of the godly evangelist.

Tended like a lamb by Christ, as a shepherd thou didst nurture thy flock with thy spiritually nourishing discourses, as with grace and flowers, feeding them abundantly with grace.

Theotokion: He Who by His divine power created all things out of nothing, O Mother of God, rejoiceth in thee, illumining the world with the radiant beams of His divinity and with the effulgence of the knowledge of God.

ODE V

Canon of Saint Athanasius

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? Yet turn me and guide my steps to the light of Thy commandments, I pray.

Having Christ speaking in the eloquent instrument of thy tongue, O father Athanasius, thou didst put to shame in writing the heresy of the idols, guiding those astray and converting them to the true God.

With discourses and writings thou didst denounce all pernicious heresies, O blessed father, dispelling from the whole world divers falsehoods with thy wise proofs, elucidating the Orthodox Faith irrefutably.

The Church of Christ calleth thee directly the truly great teacher of wise doctrines, O father Athanasius, and hath numbered with the apostles thee who revealest the unadulterated word of the Faith.

Theotokion: **H**aving acquired maternal boldness toward thy Son, O most pure one, disdain not our kindred thought, we pray; for we propose thee to Christ as the only merciful intercessor of Christians.

Canon of Saint Cyril

Irmos: **T**hou hast come as a light into the world, O my Lord, a holy light which turneth from the gloom of ignorance those who hymn Thee with faith.

Contemplating the countenance of Christ now face to face, no longer by reflection as in a mirror, O Cyril, thou hast been united to thy desire.

Thy discourse, O Cyril, hath been likened truly to the mighty torrent of a river in full flood, overturning the machinations of the heretics.

O Cyril, thou didst overturn the vile division of Arius and the abominable mingling of Sabellius alike.

Thou hast left to the Church of Christ thy rich discourses like treasures of gold and precious stones, O Cyril.

Theotokion: **W**e set thee forth as an invincible weapon against the enemy, O Bride of God, for we have acquired thee as the confirmation and hope of our salvation.

ODE VI

Canon of Saint Athanasius:

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

Appolinarius, having shown himself to be a sower of the alien seed of earthly discourse and understanding, is mightily denounced by thee, O most blessed one, as senseless and foolish of mind, in thy work on the incarnation of Christ.

We the faithful draw forth honey most sweet, like water from a bowl, from the ever-flowing well-spring of grace which floweth in torrents of discourse pouring forth from thy lips, O venerable one.

Everyone doth marvel at the magnificence of thy wise writings, exclaiming in love, O wise father, foreseeing the heresies which would spring forth to be rejected by thee prophetically.

Theotokion: **M**ay we be delivered from grievous transgressions by thine entreaties, O pure Theotokos; and may we receive divine illumination from the Son of God Who was ineffably incarnate of thee, O most pure one.

Canon of Saint Cyril

Irmos: **I** shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

The seraph bore the burning ember to the prophet with tongs, but thou, O initiate of the sacred mysteries, dost give to the Church of Christ the purifying ember of divine fire with thine own hands.

Thou didst not destroy neighboring aliens like Samson, but didst cast down the aliens of heterodox doctrine and give might to the Orthodox, O Cyril.

Manifestly heading the divinely elect Council, O father, thou didst cast down the heresy of Nestorius, the audacity which opposeth Christ, O father, filled with zeal for the true Mother of God.

Theotokion: **O** wonder more recent than all other wonders! The Virgin, conceiving in her womb, without having known a man, Him Who sustaineth all things, did not confine Him!

Kontakion of Saint Athanasius, in Tone II:

Spec. Mel.: "Of thy blood ...":

Planting Orthodox doctrine, thou didst cut down the tares of heresy, causing the seed of faith to increase through the rain of the Spirit, O venerable one. Wherefore, we hymn thee, O Athanasius.

Ikos: **O** ye faithful, with hymns let us praise today the most festive memorial of Athanasius and Cyril; for they cast into the abyss of perdition Arius the deceiver, Eunomius and Sabellius, committing them to immolation in everlasting fire, for they unjustly blasphemed the incarnation of the Savior. Wherefore, we hymn thee, O Athanasius.

ODE VII

Canon of Saint Athanasius

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

Having in Orthodox manner preached that the Word is equal in honor and equally enthroned with the Father and His only-begotten Son, O father, thou namesake of immortality, thou dost straightway teach that the Spirit is also equally enthroned, of one essence and equally eternal.

The father of impiety, seeing that thou wast a manifestly sacred proclaimer and teacher of the light of the threefold Sun who declared the Orthodox Faith unto the ends of the earth, raised persecutions against thee.

The countless tribulations which thou didst endure, O blessed one, struggling for piety, were also splendid crowns; for thou wast as adamant to those who struck at thee, and didst draw all to thee like a magnet.

Strange doctrines foreign to the Church of Christ didst thou expel, theologizing concerning the Trinity of Hypostases, the unity of the Godhead, Whom thou didst hymn, saying: **Blessed is the God of our fathers!**

Theotokion: Now have all things been filled with divine light through thee, O all-pure one; for thou wast shown to be the portal through which God conversed with the world, enlightening with faith those who cry: Blessed is the God of our fathers!

Canon of Saint Cyril

Irmos: The children of Abraham in the Persian furnace, set afire by love of piety more than by the flame, cried: Blessed art Thou in the temple of Thy glory, O Lord!

Moses of old, entering the darkness on Mount Sinai, received the law which slayeth by the letter, O Cyril; but thou hast disclosed the hidden beauty of the Spirit.

The law which of old gave a cover of protection as to children, O father, hast thou uncovered like roses of understanding, speaking plainly in images.

Inspired by the grace of the prophets, O Cyril, in pure manner thou hast revealed to us that the books of the God-pleasing divine preachers are full of the Spirit.

Theologizing that there are three Hypostases in an unconfused divine Unity, un-separated by division, O father Cyril, thou hast plainly said that They are immutable in one Essence and Godhead.

Theotokion: Rejoice, O hallowed and divine habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Canon of Saint Athanasius

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless! Ye priests, hymn! Ye people, exalt Him supremely for all ages!

O Athanasius, thou right glorious adornment of hierarchs, pillar of light and confirmation of the Church, champion of the Trinity, golden clarion of theology, famed describer of monastic life: thou dost celebrate with us, making priests and leading the faithful people to Christ forever.

Thou wast a true namesake of immortality, for thou didst surpass works with the discourse; and, vanquishing the artifices of discourse with the fame of thy life, thou didst transcend the boundaries of both. Wherefore, shining with most excellent virtue, thou hast acquired an immortal memory forever.

In thy valiant struggles thou didst show forth a most splendid episcopacy, O God-pleasing initiate of the mysteries of heaven, and by thy frequent banishments for preaching the Trinity didst drive out falsehood, for thou didst proclaim the triune God, crying out: Worship the Father, theologize the Son and hymn the Spirit for all ages!

Theotokion: Let us hymn her who gave birth in the flesh to the One God in Trinity and even after giving birth hath constantly remained whole, for she hath surpassed the cherubim and is more honorable than the seraphim who cry: Ye children, bless; ye priests, hymn; ye people, exalt God supremely for all ages!

Canon of Saint Cyril

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the den; and the young lovers of piety, girded about with power, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

In thee hath a well-spring of wisdom flowed forth which is truly like a wave of the sea; and ever-flowing rivers of pious doctrines have flowed forth from thy belly, as Christ foretold. For thy divinely eloquent words surpass in number the sands of the sea.

Shown forth as a wise pastor and teacher of the Church, O venerable Cyril, thou didst manifestly interpret the two testaments; for, holding thy words as an anchor and a paternal inheritance, it crieth out: Bless the Lord, all ye works of the Lord!

For the sake of the Word, the Author of all things Who became incarnate for our sake, O Cyril, thou didst teach the ineffable union which is indivisible and unconfused, and didst worship each equally, crying out: Bless the Lord, all ye works of the Lord!

Theotokion: The Word Who of old was begotten of the Father without mother was born a second time of thee, without father, O most pure one; and though before He was incorporeal, He became incarnate in His lovingkindness, desiring to save those who chant: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of Saint Athanasius

Irmos: Heaven was filled with awe, and the ends of the earth were amazed that God hath appeared unto men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, we, the ranks of angels and men, magnify thee, the Theotokos.

Thy life shone forth like lightning, O father, and thy proclamation hath poured forth on all like thunder which the sun illumineth; for thou didst truly have inspiration from heaven on high. Wherefore, the grave, the medium of forgetfulness, hath not dimmed thy memory, O Athanasius.

Illumined now with the thrice-radiant light of the threefold Sun, thou dost reveal splendid effulgence to those who hymn thee, reflecting beams from on high, like a mirror doth those of the sun, O blessed one; and thou art given the remission for which thou dost ask, which is great and of surpassing dignity.

We who hymn thee beg thee earnestly: Pray thou for the Church, grant victory over heresies to our hierarchs, giving them might to defend the Orthodox Faith against heretics; and grant salvation to us and peace to the world on the day of thy commemoration, O Athanasius.

Theotokion: **W**ithout seed or carnal desire thou didst conceive the Word of God Who hath created all things, and thou gavest birth to Him without suffering the pangs of childbirth, O Virgin. Wherefore, confessing thee to be the Theotokos with tongue and heart, we magnify thee.

Canon of Saint Cyril

Irmos: **E**ve, through weakness, incurred the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing for the world in the Fruit of thy pregnancy. Wherefore, we all magnify thee.

Thou didst mightily cast down every ungodly uprising of Nestorius against Christ and His Mother, O Cyril: a duality of Sons and the confusion of essences by the Acephalites.

With the power of reason and the enlightenment of grace, O blessed one, thou didst theologize the consubstantial Trinity and the incarnate Son of God; and as a champion of the Theotokos, thou art now glorified in the highest.

From on high thou dost mercifully regard those who hymn thee, O father, granting victory to the Cross-bearers and exalting the horn of the Orthodox by thy prayers, illumining those who magnify thy memory.

Theotokion: **O** most holy Virgin Theotokos who wast born of a barren woman and gavest birth to Him Who by His will and gesture hath transformed all things: my heart, which is barren of godly virtues, do thou show forth as fruitful, that I may hymn thee, the most hymned one.

Exapostilarion from the Oktoechos; and Glory ..., that of the saints:

Ye were shown to be most wise initiates of the mysteries and champions of the all-divine Trinity, O blessed Athanasius and Cyril revealed of God, casting down Arius, and with him Sabellius and Nestorius, and every other falsehood of wicked heresies with them, O holy hierarchs of the Lord.

Now & ever ..., Theotokion:

O most blessed Cyril, thou dost teach the faithful to speak of the Theotokos with boldness and to do her homage in truth, destroying the ungodly heresy of Nestorius.

At the Aposticha, stichera from the Oktoechos; and the following sticheron of the saints, in Tone III:

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

In sacred manner let us praise with great laudation the sacred Athanasius and Cyril, our invincible intercessors; for, cutting down legions of heresies by the power of the all-holy Spirit, they raised up victories for Orthodoxy through all the world, piously reckoning the mystery of the Trinity in the peculiar properties of the Persons thereof, likewise acknowledging them as united without confusion in the identity of Their essence, and theologizing like the cherubim; and they ever pray for our souls.

Glory ..., the composition of Germanus, in the same tone:

The much-suffering Athanasius, the great clarion of the truth, today calleth the Church to a banquet. O ye faithful, let us all meet in splendor for the solemnity of the good shepherd, honoring his sacred labors with hymns, that, through his supplications, we may receive great mercy from Christ God.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Of great faith ...":

Beholding Him Who was born of thee hanging upon the Tree, O most immaculate one, thou didst exclaim, crying: "O my Child most desired, whither hath the luminous beauty set of Thee Who hast adorned the human race?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of Saint Athanasius, and 4 from Ode VI of the canon of Saint Cyril.

Having cleansed thy soul and body of all defilement, O Athanasius, thou wast shown forth as a temple rightly divine. Wherefore, the fullness of the Trinity rested within thee, O most blessed initiate of the sacred mysteries. (Twice)

The grace of the Comforter, finding thy soul purified of the passions, manifestly showed its activity therein, O father, and hath set thee as an all-radiant beacon for the world.

Thou wast shown forth as a rule of hierarchy for hierarchs, the prescription for a life of spiritual activity. Thy discourse, the form of thy vision and the extent of thy theology and doctrine were manifestly revealed, O all-wise one.

The seraph bore the burning ember to the prophet with tongs, but thou, O initiate of the sacred mysteries, dost give to the Church of Christ the purifying ember of divine fire with thine own hands.

Thou didst not destroy neighboring aliens like Samson, but didst cast down the aliens of heterodox doctrine and give might to the Orthodox, O Cyril.

Manifestly heading the divinely elect Council, O father, thou didst cast down the heresy of Nestorius, the audacity which opposeth Christ, O father, filled with zeal for the true Mother of God.

Theotokion: **O** wonder more recent than all other wonders! The Virgin, conceiving in her womb, without having known a man, Him Who sustaineth all things, did not confine Him!

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy from us, but by the prayers of these saints direct our life in peace.

Or this troparion, in Tone III:

Shining forth with works of Orthodoxy and reducing all heresy to ashes, ye were victors and conquerors, enriching all with piety; and, having greatly adorned the Church, ye have acquired Christ God, as is meet, Who granteth us great mercy.

Kontakion of the holy hierarchs, in Tone IV:

O sacred primates most great, champions of the Church of Christ, preserve all who chant: Save those who honor Thee with faith, O Compassionate One!

Kontakion of Saint Athanasius, in Tone II:

Planting Orthodox doctrine, thou didst cut down the tares of heresy, causing the seed of faith to increase through the rain of the Spirit, O venerable one. Wherefore, we hymn thee, O Athanasius.

Prokimenon, in Tone VIII: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the church of the saints.

THE EPISTLE TO THE HEBREWS §334 [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 we 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, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. MATTHEW §11 [5:14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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

THE 19th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHER MACARIUS THE EGYPTIAN
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Desiring blessedness which passeth understanding, * O wondrous one, * thou didst consider abstinence to be food, * poverty to be riches, * non-acquisition to be true property, * and humility to be glory; * wherefore, thou hast received thy desires * according to thine understanding, * dwelling in the habitations of the saints, O Macarius. (Twice)

Steadfastly thou didst finish * the course of asceticism, * and didst keep the Faith; * hence thou hast also received * the crown of righteousness, O father, * which Christ prepared for thee, * granting rewards * and bestowing honors * and rewards for pangs, as is meet. * Pray thou, O glorious one, that He give them to us as well. (Twice)

Subduing thy body, * thou didst reject every passionate attachment, * O divinely wise one, * embittering thy senses with mighty feats of abstinence and a hard life, * with the endurance of perils * and the bearing of evil circumstances, * for which thou hast received never-ending delight, * eternal food and ineffable joy. (Twice)

Glory ..., the composition of Anatolius, in Tone VIII:

Be glad, O Egypt, who hast budded forth such a citizen as Macarius amongst thy saints! For, lo! adorned with the wisdom of the Holy Spirit, he prefigured every aspect of ascetic endeavor in his virtuous life. And we, setting him before us as mediator, ask that he beseech Christ, that our souls be saved.

Now & ever ..., Theotokos, or this Stavrotheotokion:

Spec. Mel.: "Thy martyrs, O Lord ...":

The unblemished heifer, beholding her Bullock nailed of His own will to the Tree, cried out, lamenting piteously: "Woe is me, O my most beloved Child! How hath the ungrateful assembly of the Jews rewarded Thee, desiring to leave me bereft of Thee, my most beloved Child?"

At the Aposticha, the stichera from the Oktoechos, and Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of demons and attained the ranks of the angels, whose life thou didst faultlessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Behold our Life suspended upon the Tree, O most immaculate Theotokos, thou didst cry out, lamenting maternally: "O my Son and my God, save those who hymn Thee with love!"

Troparion, in Tone I:

Thou wast shown to be a desert-dweller, an angel in the body and a wonder-worker, O our God-bearing father Macarius. Having received heavenly gifts through fasting, vigil and prayer, thou dost heal the infirm and the souls of those who have recourse unto thee in faith. Glory to Him Who hath given thee strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh healings for all through thee!

AT MATINS

Both canons from the Octoechos, without the martyria, with 8 troparia, including the irmos; and that of the saint, with 6 troparia.

ODE I

Canon of the venerable one, the acrostic whereof is "I glorify Macarius who is most excellent among ascetics", the composition of Theophanes, in Tone IV:

Irmos: The choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing unto our God, for He hath been glorified!

Shining with divine light, and dwelling now with the angels, O father, by thy supplications save those who celebrate thy most sacred memory and cry out in joy: Let us sing unto our God, for He hath been glorified!

Treading without wavering, O all-blessed one, thou didst reach the end of the path which leadeth to life, fleeing the tumults, and thou didst put down the uprisings of the demons, crying out with joy: Let us sing unto our God, for He hath been glorified.

Having mortified carnal mindedness with ascetic struggles, O father, thou didst make it subject thyself to the divine Spirit; and, guided by His divine power, thou didst cry out in joy: Let us sing unto our God, for He hath been glorified!

Thou didst forsake all beautiful things, loving the eternal beauty in the house of the Lord, O father, where is the sound of those who keep pure festival, crying out in joy: Let us sing unto our God, for He hath been glorified!

Theotokion: Having conceived in thy womb the timeless Son of the unoriginate Father, Who became flesh for the sake of us men, thou didst ineffably give birth to Him under time; and, rejoicing, we cry out to Him: Let us sing unto our God, for He hath been glorified!

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my soul hath been established in the Lord.

Thou didst submit to the law of the Spirit, girding thyself about with His armor, O venerable one, and didst not place thy volition under the law of sin.

Having thine understanding directed to God on high, O God-bearer, thou didst forsake all things on earth, being unceasingly made light by the pangs of abstinence.

Having burst asunder the bonds of nature by thy supernatural and pure life, O God-bearer, thou didst receive the ability to work things which transcend nature.

That thou mightest converse with God in stillness, O blessed father, thou didst resolve to dwell in the desert, withdrawing from tumult.

Theotokion: Desiring to save man for his benefit, He Who loveth mankind made His abode within thy womb without being circumscribed, O Mother of God, in that He is our Benefactor.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

The Lord truly set thee in the house of abstinence like a star which wandereth not, guiding the ends of the earth with light, O venerable Macarius, father of fathers.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Tried by the fire of abstinence like gold in the crucible, O wise one, thou wast shown to shine with great luster; for which cause thou hast passed over to the kingdom of heaven. Wherefore, praising thee with faith, we cry out: Ask thou grace, mercy and the cleansing away of our transgressions, O father! **(Twice)**

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

To the path of repentance guide us who have ever wandered away into the trackless wastes of evil and have angered the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

Stavrotheotokion: The unblemished ewe-lamb, seeing the Lamb and Shepherd hanging dead upon the Tree, cried out, weeping and exclaiming maternally: "How is it that Thou endurest an abasement which is past recounting and voluntary sufferings, O my Son, mine all-good God?"

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus all-divine hath come on a light cloud, and with His incorrupt hand He hath saved us who cry: Glory to Thy power, O Christ!

By true abstinence thou didst straightway put off the corrupt old man and sinful passions, O father; and thou didst put on Christ, the new Man, O most honored one.

Thy life was shown to be most radiant, as a most excellent standard of every divine virtue, O father, in prayers and fasting, vigils and supplications to Christ, Who loveth mankind.

Thou gavest no slumber to thine eyelids, O divinely wise father, until thou didst make thyself a most beautiful abode for the Master Who seeth all things; and to Him thou didst cry: Glory to Thy power, O Christ!

In thy youth thou didst show forth chastity, in old age, understanding, and throughout thy life, endurance and long-suffering, and love for all who cry: Glory to Thy power, O Christ!

Theotokion: O most pure one, thou hast brought life to dead men and hast raised up those who have fallen into corruption, having given birth to the Bestower of life, Who delivereth those who cry: Glory to Thy power, O Christ!

ODE V

Irmos: O good Lord, send down upon us Thine enlightenment, and free us from the darkness of transgressions, granting us Thy peace.

Extending the intelligence of thy soul, and directing thy senses, O wise and glorious one, thou becamest a most honored temple dedicated to God.

Ruining the machinations of the most perverse serpent, thou didst blunt his bitter wiles, ever setting thy soul firmly in divine law.

Thou didst adorn the three parts of thy soul, O venerable one, and, having made thy mind master, didst have Christ guiding thee to the path of heaven.

Theotokion: The Virgin gave birth to our all-pure God, Who hath appointed purity as the law for all, and declareth the holiness of piety to all on earth.

ODE VI

Irmos: Prefiguring the three-day burial, the Prophet Jonah cried aloud, praying in the midst of the sea monster: Deliver me from corruption, O Jesus, King of hosts!

Thou didst ardently love to dwell in the desert, O God-bearer, therein receiving God Who delivered thee and guarded thy steps.

Thou didst remain unshaken in asceticism, O divinely wise one, maintaining such strictness even to the end, and thereby thou hast manifestly been vouchsafed incorrupt delight.

Thou didst live an angelic life on earth, and hast received angelic honor as is meet, standing before the God of all with the angels.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the unoriginate Father, Who for our sake immutably became man like us, and is known in two natures.

Kontakion, in Tone I: Spec. Mel.: "The choir of the angels ...":

Having in life reached the end of a blessed life with the choirs of the martyrs, thou dwellest in the land of the meek, as is meet, O God-bearing Macarius; and having populated the desert as it were a city, thou hast received from God the grace of miracles. Wherefore, we honor thee.

Ikos: As a zealous disciple of the God-bearing Anthony, a father, pliable as wax, thou didst truly take the form of his every virtue and struggle. Wherefore, like Elijah to another Elisha, he gave the grace of miracles in twofold measure to thee, who hast also received the effulgence of the foreknowledge of the truth. The great activity of thy life hath been established throughout the world, awakening those who sleep in the abyss of perdition. Wherefore, we honor thee.

ODE VII

Irmos: Blessed art Thou, O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, and slew the Chaldeans, whom righteousness justly overtook.

Casting down the enemy with the help of God and assistance from on high, thou becamest a victor, crying: O all-hymned Lord God of our fathers, blessed art Thou!

Having purged away the gloom which cometh from the passions, thou wast illumined with the enlightenment of dispassion, a blessed one, crying: O all-hymned Lord God of our fathers, blessed art Thou!

Having adorned thy soul with magnificent virtues and become beautiful for God with comeliness, thou didst chant, rejoicing: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: Making His abode within thy womb, O Virgin, the Lord Who loveth mankind, the blessed God of our fathers, became incarnate, calling us who had fallen into captivity, that we might become what we were in the beginning.

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace-then in figure, but now in deed, and it moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Receiving the words of eternal life in thy heart, O most blessed one, thou didst cause thy body to wither; and thou didst die to the world, clothing thyself in life-bearing mortality, and criest: Hymn the Lord, and exalt Him supremely for all ages!

O God-bearer, entreat our only Benefactor, that He be merciful unto those who celebrate thy most sacred memory, asking remission of offenses for them. Hymn the Lord, ye works, and exalt Him supremely for all ages!

Heeding God with constant inclination, and thus receiving the radiance of effulgence, like a mirror thou sendest forth luminous reflected light upon those who chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Ever advancing with divine ascents, thou didst mount the ladder which stretcheth up to the heavens, whereon the Lord had appeared, O father, until thou didst reach those who chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: We hymn thee, O joyous one, for thou gavest birth for us to God incarnate. Wherefore, we all call thee the Theotokos, the God-receiving table, the beauty of Jacob, crying: Hymn · the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: Eve came to dwell under the curse through the weakness of disobedience, but thou, O Virgin Theotokos, hast budded forth blessing for the world through the Offspring of Thy pregnancy. Wherefore, we all magnify thee.

Thou didst water the field of thy heart with tears of fasting; and, rejoicing, O God-bearing father, in joy thou now gatherest up the honors of thy struggles like sheaves. Wherefore, we all bless thee.

Never-waning light shone upon thee, and thou hast received everlasting gladness; and, joining chorus with the angels around the King and Lord, be thou mindful of those who celebrate thy memory with faith, O most blessed father.

Thou didst succeed in eluding the arrows of the demons and their wicked machinations; thy soul was saved, O blessed one, and stood forth, pure and undefiled, and thou hast been vouchsafed the inheritance of heaven. Wherefore, be thou mindful of those who hymn thee.

Thou didst contend according to the law of asceticism, as is meet, O father, and didst triumph. Wherefore, the only Benefactor hath honored thee with a crown of glory and hath vouchsafed unto thee divine effulgence and blessed delights.

Theotokion: As thou gavest birth to the Creator of all creatures, O Mother of God, thou hast surpassed every creature in divine glory, holiness and grace, and in the perfection of every virtue. Wherefore, we all magnify thee.

Exapostilarion: Spec. Mel.: "Heaven with stars ...":

Desiring the life of the angels, thou didst withdraw into the deserts; and having subdued the passions of the flesh, thou wast shown to be angelic, O our God-bearing father.

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

By thy mighty protection, O pure one, preserve all of us, thy servants, unharmed by the attack of the enemies; for thee alone do we have as our refuge in need.

At the Aposticha, the stichera of the Oktoechos, and Glory ..., in Tone IV:

Thy good works have shone forth like the sun on earth and in heaven, O Macarius, thou favorite of Christ; for thou hast proclaimed to us the true and unadulterated Faith of Christ in Orthodox manner. Wherefore, pray thou, O venerable and God-bearing father, that He grant us great mercy on the day of thy commemoration.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "As one valiant among the martyrs ...":

When she beheld Thee, * the Lamb and Shepherd, upon the Tree, * she who gave Thee birth lamented * and cried out to Thee maternally: * "O most desired Son, * how is it that Thou art suspended * upon the tree of the Cross, * O Long-suffering One? * How is it that Thy hands and feet * have been pierced with nails by the iniquitous, O Word, * and Thou hast shed Thy blood, O Master?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode VI of the canon of the saint.

Thou didst ardently love to dwell in the desert, O God-bearer, therein receiving God Who delivered thee and guarded thy steps.

Thou didst remain unshaken in asceticism, O divinely wise one, maintaining such strictness even to the end, and thereby thou hast manifestly been vouchsafed incorrupt delight.

Thou didst live an angelic life on earth, and hast received angelic honor as is meet, standing before the God of all with the angels.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the unoriginate Father, Who for our sake immutably became man like us, and is known in two natures.

Troparion of the saint, in Tone I:

Thou wast shown to be a desert-dweller, an angel in the body and a wonder-worker, O our God-bearing father Macarius. Having received heavenly gifts through fasting, vigil and prayer, thou dost heal the infirm and the souls of those who have recourse unto thee in faith. Glory to Him Who hath given thee strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh healings for all through thee!

Kontakion of the saint, in Tone I:

Having in life reached the end of a blessed life with the choirs of the martyrs, thou dwellest in the land of the meek, as is meet, O God-bearing Macarius; and having populated the desert as it were a city, thou hast received from God the grace of miracles. Wherefore, we honor thee.

Prokimenon, in Tone VIII: The saints shall boast in glory, and they shall rejoice upon their beds.

tichos: O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

THE EPISTLE TO THE GALATIANS §213 [5:22-6:2]

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and

so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, §43 [MT. 11: 27-30]

The Lord said to His disciples: all things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

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

THE 19th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, MARK,
METROPOLITAN OF EPHESUS, THE CONFESSOR
AT GREAT VESPERS:

"Blessed is the man ...," the first antiphon.

At "Lord, I have cried ..." 8 stichera: 4 composed by John, in Tone IV:

Spec. Mel.: "Called from on high ...":

O thou who wast enlightened from thy mother's womb, * when thou didst clearly recognize * the instability, corruption and vanity of earthly joys, * then, despising the world and all its beauties and frivolities, * thou didst make haste to receive the divine schema, * accounting affliction to be delight, * vigil to be joy, * and serenity, lying on the ground and standing all night to be truly a pleasant delight, * fasting to be sweet and abstinence to be gladsome. **(Twice)**

Let the late commander of the Church, * the high-sounding clarion, the divine thunder, * the teacher of piety, * the most excellent expounder of the perfection of the sacred dogmas of the Faith, * who as master and teacher * theologized concerning the procession of the Holy Spirit, * the invincible champion and upholder of the holy Councils, * and the all-holy Symbol of Faith, * be praised as is meet.

O great beacon of the whole world, * when thou didst splendidly rise up rejoicing from the East as a giant, * to tread the path of the Lord, * and didst sail to the West, * then didst thou emit thy sacred rays, * enlightening the faithful, * and like lightning didst thou utterly consume them that had apostatized * in introducing an iniquitous and uncanonical novelty into the all-holy and most sacred Symbol of Faith, * and didst not wish to repent.

And 4 stichera composed by Manuel, the Great Rhetor, in the same Tone:

Spec. Mel.: "As valiant among the martyrs ...":

Thou wast a most sacred temple of the Holy Spirit, * O most laudable Mark, * having illumined thy whole mind * with splendors of the virtues. * Wherefore, standing now with the angels * before thy Creator, * pray that they that faithfully celebrate * thy most honored memory * be delivered from corruption and misfortunes. **(Twice)**

Having increased the talent * which thou didst receive * from the hands of the Creator of all, * O ever-hymned and venerable one, * thou didst wisely enter into the joy of thy Lord, * as good servant and most faithful minister; * and now do thou pray * that they that celebrate thy most honored memory * be delivered from corruption and misfortunes.

Let us praise Mark * who proclaimed to the ends of the world * that the Holy Spirit hath His origin * in the hypostasis of the Father, * and not also in that of the Son; * for there cannot be two Causes, * but there is one Cause for both: * the Father Who is the Source of all divinity, * Who alone is without cause.

Glory, the composition of John, in Tone I:

Beholding thy life which equaled that of the angels, O God-bearing Mark, we see thee to be as in the image of the first man before the transgression, who was but a little lower than the angels; for, setting aright the blow of dishonor which was the result of the transgression, having cleaved unto that which is in the image of god by perfect adherence to the commandments, thou didst hasten more quickly than others to that which is in His likeness; and in the face of rulers, tyrants and the whole world thou didst adorn thyself perfectly with the good confession, and theology of our pious Faith. Wherefore, human nature, boasting in thy beauties, and the whole world, marveling at thy corrections, and the Church of Christ, adorned with thy most wise divine instructions, together now offer thee joy; and we, made steadfast by thee, cry out to thee earnestly: pray thou that we be preserved in thy good confession.

Now and ever ..., the Dogmaticon in the same tone.

Let us hymn the whole world's glory, * engendered from mankind and who gave birth to the Master, * the Portal of heaven, Mary the Virgin, * the song of the Bodiless Powers and adornment of the faithful; * for she hath been proclaimed the Heaven and Temple of the Godhead. * By destroying the middle wall, she hath brought peace instead of enmity * and opened wide the King's palace. * Therefore, holding fast to her as an anchor of the faith, * we have as our champion the Lord born from her. * Take courage therefore, take courage, O ye people of God; * for as the Invincible one he will make war on our adversaries.

Entrance. Prokimenon of the day. Three readings for a Holy Hierarch.

THE READING IS FROM THE BOOK OF PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in

them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit

THE READING IS FROM THE BOOK OF PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE READING IS FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her,

and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

At the Aposticha, these stichera, the composition of John, in Tone V:

Spec. Mel.: "Rejoice":

Rejoice, O thou star of the Church, for whom Christ, the great Shepherd and first High Priest, shed His blood, Whom emulating well more than others, O wise one, thou didst readily lay down thy life for thy flock according to thy strength. Thou didst exert thyself with perfect theology and the wisdom of the Spirit, against the machinations of philosophy over which there was dispute; and thou didst put to shame and shut the babbling mouths of the rhetors, O ever-laudable one.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Rejoice, beacon of the whole world, who guidest them that wish to pilot the noetic ship of the soul to the calm and great haven of good, who showest forth the Orthodox Faith, as immaculate, who delightest all with grace, and leadest them to the saving dogmas of the foundation of the Faith! Rejoice, beacon of great light, whereby the words of the Fathers are shown to be unharmed, unto all whose spiritual eyes are not darkened like unto those of the apostates.

Stichos: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Rejoice, O vessel of wisdom, which thou didst love from thy youth, and didst acquire as spouse and beloved! Rejoice, great and unfathomable river of the sacred Scriptures, boundless purity accessible to all! Rejoice, phial of the fragrant oil of discourse, which the teachers of the Church together filled with the doctrine of the holy procession of the Spirit; two-edged sword who with the grace of theology severest at the root the innovating tongues! Rejoice, sweet upwelling of nectar!

Glory ..., in Tone VI:

The most Holy Spirit, Who dwelt within thy heart from childhood and abode in thee joyously, as in a mystical temple, and strengthened thee to struggle against the prince of this world, and enabled thee to triumph, prepared thee to do battle amidst the whole world for Him, and to theologize piously concerning His holy origin from the Father, and to champion the holy Symbol of the Faith which was written by the Fathers through His grace, and throughout the whole world to confirm the souls of Christian people in the true Faith which was transmitted by the Fathers, and to affright and put to shame, by the power of thy divinely proclaimed words, them that, before and now, have fallen away from us. Wherefore, pray thou earnestly for the Church, we beseech thee, O God-bearing and ever-hymned Mark.

Now and ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, Who, having arrayed Himself in me, came forth from thy womb, O all-pure one, hath freed us from the ancient curse of Adam. Wherefore, we cry out to thee continuously like the angel, as truly the Mother of God and Virgin, O most pure one: Rejoice, rejoice, O Mistress, rejoice, thou intercession, protection and salvation of our souls!

Troparion, in Tone VIII:

Instructor of Orthodoxy, and one who opposed innovations: As a stairway of faith, beacon of the Church, and divinely inspired seal of teachers: O most wise Mark, thou hast, with thy writing, enlightened all, O harp of the Spirit. Do thou entreat Christ God, that our souls be saved.

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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT MATINS

Troparion, in Tone VIII:

Instructor of Orthodoxy, and one who opposed innovations: As a stairway of faith, beacon of the Church, and divinely inspired seal of teachers: O most wise Mark, thou hast, with thy writing, enlightened all, O harp of the Spirit. Do thou entreat Christ God, that our souls be saved.

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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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the first chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "The Wisdom and Word ...":

Having filled mouth, heart and mind to overflowing from the wellspring of wisdom, thou didst draw forth from thence streams of teaching, and, giving souls to drink therefrom, thou didst perfect the faithful and wast shown to be a standard of divine dogmas; for thou didst proclaim the Father to be the sole Origin of the Son and the Spirit, and the Source of the Godhead. O ever-blessed Mark, entreat Christ God to grant remission of transgressions unto them that celebrate thy holy memory with love.

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

All we, the generations of men, call thee blessed, in that thou art the Virgin who alone among women gavest birth without seed unto God in the flesh; for the fire of the Godhead made its abode within thee, and thou didst feed the Creator and Lord with milk as an infant. Wherefore, we, the race of men and of angels, glorify thy birthgiving, and together we cry out to thee: Entreat Christ God to grant remission of offenses unto them that with faith worship thine all-holy Offspring.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "The Wisdom and Word ...":

Having come to love wisdom like Solomon, and emulated the chastity of Joseph, the guilelessness of Moses, the divine zeal of Elijah, the meekness of David, the preaching of Paul and the theology of John from on high, as one wise thou didst put to shame the falsely wise, and as one chaste thou didst preserve thyself most pure, guileless and most meek, having noetically reduced to ashes the betrayers of the Faith and preached the only piety.

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

Let us hymn the portal of heaven, the tabernacle, the all-holy mountain, the radiant cloud, the bush unburnt, the paradise of the Word, the restoration of Eve, the great treasure of the whole universe, for in her have salvation and the remission of the ancient offenses been wrought for the world. Wherefore, let us cry out to her: Entreat thy Son to grant remission of transgressions unto them that piously worship thy most holy birthgiving.

After the Polyeleos, the Megalynarion: We magnify thee, O Hierarch, Father Mark, and honor thy holy memory, for thou dost pray for us unto Christ our God.

The selected Psalm: Hearken unto this all ye nations, praise him, all ye peoples.

After the Megalynarion, the Sedalion in Tone VIII:

Spec. Mel.: "The Wisdom and Word ...":

Having come to love wisdom like Solomon, and emulated the chastity of Joseph, the guilelessness of Moses, the divine zeal of Elijah, the meekness of David, the preaching of Paul and the theology of John from on high, as one wise thou didst put to shame the falsely wise, and as one chaste thou didst preserve thyself most pure, guileless and most meek, having noetically reduced to ashes the betrayers of the Faith and preached the only piety.

Song of Ascents, the First Antiphon of Tone IV.

The Prokimenon in Tone I: My mouth shall speak of wisdom, * and the meditation of my heart shall be of understanding.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Let every breath.

GOSPEL ACCORDING TO ST. JOHN [JN, 10: 9-16]

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my [sheep], and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.

After Psalm 50, this Sticheron, the composition of Manuel, in Tone VI:

Grace poured from thy lips, O Mark our father, thou divinely inspired beacon, and thou didst become a luminary of the Church, teaching the reason-endowed sheep to believe in the consubstantial Trinity in one Godhead.

THE CANONS

Canon of Supplication to the Theotokos (the Paraklisis), with six troparia, including the Irmos; and two canons for the holy hierarch, with eight troparia.

ODE I

Canon I, the Composition of John, the acrostic whereof is: "May my brother be the tongue of the Only-begotten, as was his wont, chanteth John", in Tone IV:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival, and rejoicing shall I hymn her wonders.

Rescue my mind from attachments to that which is earthly and material, O hypostatic Wisdom of God the Father, Who sustainest heaven and earth, and grant discourse unto me who crown thy servant.

The grace of words sweeter than honey, embracing thy sacred soul through the inspiration of God, wrought a strange delight, the common delight of the faithful, the food of salvation.

Thou didst shine forth like a great beacon of the life beloved of the world, and like a giant of great might thou didst hasten from the East, and didst illumine the ends of the world with the rays of thy words, O divine Mark.

Thy divinely eloquent lips and mellifluous tongue became the mouthpiece of grace; thy sacred tongue was shown to be as a scribe's pen: it set down wisdom and poured forth grace.

Theotokion: With the Mother of God the choir of angelic intelligences received Mark, the heavenly mind, the pure and exalted soul, the revelation of thoughts and mystic writings, the boundary of wisdom.

Canon II, the composition of Manuel the Great Rhetor of the Great Church, the acrostic whereof is: "I hymn Mark, the most renowned hierarch of Asia", in Tone VIII:

Irmos: The staff of Moses once, working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel who fled on foot chanting a hymn unto God.

Having become a vessel of the radiance of the Most High because of the beauty of thy virtues, O Mark, thou didst illumine the flock of Christ. Wherefore, having passed on to the unwaning Light, breathe thou illuminating grace of the Word upon them that hymn thy divine memory, O glorious one.

As I strive to achieve thy praises as is meet, O blessed one, the well-spring of the words of thy divine corrections is seen to be most profound: yet, O father, by thy supplications grant me grace and power equal to thy love.

Let the most honored Mark, the most holy temple of the grace of God, whence mystic fragrances are disclosed to all that live piously, unto the glory and praise of the uncreated Trinity our God, Who is one by nature, be praised.

Theotokion: **O**f old, the sacred eyes of the prophets foresaw thee, O pure one, to be the noetic mountain, the unburnt bush, the impassable gate, the jar and vessel of manna; and with faith we proclaim thee to be in truth the Theotokos, O Bride of God.

ODE III

Canon I

Irmos: **O** Theotokos, thou living and abundant fountain, in thy divine glory establish thou them that hymn thee and that spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Opening the divine floodgates of thy wisdom and knowledge, thou didst water the whole earth, theologizing in most Orthodox fashion that the Holy Spirit originates solely from the Father.

Embracing zeal for the house of the Lord, zeal for the dogmas of the Fathers, thou didst set afire thy sacred heart and didst sharpen thine honored tongue against innovation.

Having courageously dealt with the greatest of struggles and needs, and chosen the virtue and piety of the Fathers, O all-blessed one, thou hast now inherited the greatest glory in the heavens.

Let the wondrous Mark, the great beacon for them that are at sea, the great star who liveth in the world, the sweet and most delightful light, the mighty salt of the earth, the tree of divine knowledge, be crowned.

Theotokion: **O** Theotokos, having given birth unto the Creator of all, Who, in accordance with His immaterial nature, supernaturally becometh a man for all, thou hast renewed human nature which had grown old.

Canon II

Irmos: **O** Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, Confirmation of the faithful, Who alone lovest mankind.

Thou hast been shown to be a reflection of the radiance of the most creative Spirit, O blessed one, illumining the fullness of the faithful with thine unerring teachings, and prevailing upon us to hymn the uncreated Trinity.

Holding forth amid the ranks of the council, thou didst establish the origin of the Holy Spirit by procession from the hypostasis of the Father, O Mark, and didst gladden the assemblies of the faithful.

Let the most honorable Mark, the most melodious clarion, the instrument of music, the sweet-sounding tongue which is moved by the Spirit, the well-spring of true wisdom, full of grace, be praised today.

Theotokion: Inexplicable was the mystery wrought in thee, O most pure one; for thou didst ineffably give birth unto the God of all, and even after having given birth wast shown to be a Virgin. Wherefore, we honor thee as the true Theotokos.

Kontakion, the composition of Manuel, in Tone IV:

Spec. Mel.: "Thou hast appeared":

With the all-wise plaiting of thy words, O most blessed one, thou didst stop every blaspheming mouth, and with thy divine utterance hast enlightened the faithful to honor the Trinity in one and the same nature.

Sedalion, the composition of John, in, Tone VIII:

Spec. Mel.: "The Wisdom and Word":

Flying as though thou wert a bee about the sacred meadow and garden of paradise, which truly flourisheth well, thou didst draw forth a pleasing and fragrant dew from the writings of the Spirit and the holy Fathers of old, O venerable one, wherefrom thou didst fashion the comb of faith and the honey of knowledge, which, receiving unto their health, rulers and simple folk alike all dedicate hymns of thanksgiving unto thee, O most wise one. Entreat Christ God, that He grant remission of transgressions unto them that with love celebrate thy holy memory.

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

As thou art the most immaculate Bride of the Creator, the Mother of the Deliverer who knewest not man, the dwelling-place of the Comforter, O all-hymned one, make haste to deliver me from the evil workings of the demons, for in mind I have become their plaything, and am a vile habitation of iniquity; and make of me a radiant abode of the virtues, O splendid and incorrupt one, and drive from me the cloud of the passions by thy supplications, and vouchsafe me to share in the never-waning light of the Most High.

ODE IV

Canon I

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the Prophet Habbakuk cried out: Glory to Thy power, O Lord!

From childhood thou wast shown to be a manly, most excellent and thrice-victorious victor over the wicked prince of this world, and later thou didst do battle against the deception of innovation.

Bearing against deception the mighty weapon and standard of the Cross which is efficacious in battle, like Moses thou didst cleave the sea of the passions and didst likewise drown them that opposed thee.

Yearning with all thy desire from childhood, O ever-laudable one, for Christ, the rare delight, spiritual sweetness, ineffable beauty, thou didst come to hate the pleasures of the world.

The godliness of thy countenance also portrayed the signs of divine and angelic interior character and the beauties of thy most splendid and holy soul.

Theotokion: **T**hou hast opened the portal of paradise which disobedience shut, O most pure one, having prepared thyself for fervent obedience to the commandments of the Creator; and thou hast been shown to be a path to life, O Mistress.

Canon II

Irmos: **I** have heard the mystery of Thy dispensation, O Lord; I have considered Thy works, and glorified Thy divinity.

Grace poured forth from thy lips, O most blessed one, and thou hast enlightened the firmament of the Church with the sweetness of divine deliberations.

Thou wast a most sacred temple of the Holy Spirit, putting forth the divine fragrance of theology for all, O most sacred one.

Thy radiant memory hath shone forth and enlightened with love the thoughts of them that praise the perfection of thy theology.

Theotokion: **T**hou didst surpass the army of immaterial intelligences, O pure one, having given birth unto Him Who hath brought all things into existence and delivered us from deception.

ODE V

Canon I

Irmos: **A**ll things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him that is God over all, and didst give birth unto the timeless Son, granting peace unto all that hymn thee.

As an acceptable sacrifice thou didst offer thyself wholly unto God Who was buried for our sake, adorning thy body as a temple of God, thy pure heart as a holy altar, and thy soul as a splendid immolation.

Valiantly thou didst escape the waves of life, overturning them all right intelligently, O blessed one, that thou mightest acquire that which alone is most precious: Christ, the only Pearl; and mightest lay up as treasure divine enlightenment and the knowledge of God.

With Paul thou didst mightily and valiantly endure all temptations, O blessed one, considering the little and unworthy sufferings of the present age to lead to splendid and never-ending glory.

The Master Who alone is mightily imparted to thee invincible power, both wholly against the serpent and ultimately against the wicked adulteration of the faith and the violation of the dogmas thereof.

Theotokion: The failing sanctity of the Church of Christ, the holy bride of the Son of God, is radiantly restored and set aright by thy Mark, O holy and most pure Virgin, through thy grace.

Canon II

Irmos: Why hast Thou turned Thy face from me, O Light unwaning? Why hath a strange darkness covered me, wretch that I am? But turn me to the light of Thy commandments, and guide my steps, I pray Thee.

In the midst of the Church thou didst chant a divinely inspired hymn, teaching that the Father alone is the Source of the Godhead, the Begetter of the Son and the Issuer of the Spirit, O most glorious one.

Following the words and divine deliberations of the Fathers, O blessed one, thou didst proclaim the Son and the Spirit to be equal in honor to the Father, in that they both originated with the Father as Their Cause, from Whom they both proceeded together.

Theotokion: Rejoice, ladder of Jacob whereby God descended and drew mortal nature up to heavenly glory, O Bride of God! Rejoice, thou joy of the angels, hope and sure refuge of all the faithful!

ODE VI

Canon I

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

By the grace of Him Who alone giveth strength unto them that trust in Him didst thou crush the heads of the iniquitous oppressors, the haters of man, and with the sword of the Spirit thou hast cut out the tongues of them that introduce novelties.

The sea is amazed, all the earth chanteth hymns of thy victory, and the Church proclaimeth thy wonders and rejoiceth, turning all its opponents to flight, O most wise one.

Like a river ever flowing in torrents, the fullness of the Church doth gladden the countenance of the city of God with right dogmas, O divinely eloquent Mark.

The nectarous torrents of thy divinely eloquent language, pouring forth the dogmas of Orthodoxy upon all, are shown to be like the golden and flowing streams of the Nile, sweeter than honey.

Theotokion: **T**hou gavest birth unto a new Child, the Son of the ageless Father, O most pure one, and thou wast more honorable than creation, in that thou didst reveal the Creator of all the creation.

Canon II

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

Having inherited the undiminished faith of the preachers of Christ, thou didst maintain it intact in the face of the rulers, O glorious one, being in no wise affrighted by the snares of the Italians.

Withdrawing from the vile confusion, O most blessed one, thou didst depart to a spiritual and joyous state, where thou beholdest the light of the threefold Sun, asking grace for us.

Thou didst make clear for us the sense of the doctrines of piety, and didst courageously confute them that imagine that essence and energy are one and the same; for, O blessed one, the attribute is by nature indeed different from being.

Theotokion: **T**he Mighty One hath done great things for thee, O most pure one, and hath found thee as a lily amid thorns, and through thee hath filled all creation with the fragrance of divinity.

Kontakion, the composition of John, in Tone VIII:

Spec. Mel.: "To thee, the champion leader":

Taking the divinely wise writings of the theologians in to thy heart as one of truly divine eloquence, thou didst proclaim the procession of the Holy Spirit as was needful, O ever-laudable one, and didst seal the most holy Symbol of the Faith; wherefore, we chant: Rejoice, O divinely eloquent Mark!

Ikos: **O**ne of the chiefs among the angels once announced with fear to the Theotokos: Rejoice! And I, one of them that see thee to be manifest as an angel transcending nature, do marvel as a man and with love chant unto thee such things as these: Rejoice, receptacle of holy purity; Rejoice, treasury of the wisdom of God! Rejoice, seal of the holy theologians; Rejoice, boundary of

teachers and the Fathers! Rejoice, unfathomable abyss of spiritual thoughts; Rejoice, wise sea of mystical writings! Rejoice, for thou hast been shown to be a great light of the Church; Rejoice, for even to this day they that think contrary to thee are put to shame! Rejoice, well-spring of the dogmas of the Faith; Rejoice, slayer of the wills of the innovators! Rejoice, thou by whom we are all made steadfast; Rejoice, thou through whom the truth shineth forth! Rejoice, O divinely eloquent Mark!

ODE VII

Canon I

Irmos: **The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!**

Beholding the pure robe of Christ defiled, which Christ beautified with His Blood, and which must needs be preserved inviolate, thou didst groan and champion the Church with great spirit.

Having acquired steadfast thought when thou wast tempted concerning God and the holy dogmas of the Faith, like a lion didst thou put to flight and rout the hordes of innovators with royal roaring.

As the power of lodestone attracteth iron, O divinely wise one, thou didst manifestly draw every man to thyself by the gladness and beauty of thy temperament, the splendor of thy words and the sanctity of thy life, and thou has moved all to the glory of God

Theotokion: **T**o the human race, made corrupt through the serpent's poison, hast thou imparted life, O thou who hast given birth unto the Grain of life Who granteth breath unto all; and thou hast established it firmly and made it to partake of paradise, O Theotokos.

Canon II

Irmos: **Once in Babylon the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace as in a meadow, chanted: Blessed art Thou, O God of our fathers!**

Rejoicing, thou didst mount to the light of the threefold Sun, and thou delightest to partake thereof; for, teaching on earth in Orthodox manner thou didst declare to all: Blessed is the God of our fathers!

The Son and the Spirit shone forth timelessly from the hypostasis of the Father alone, the One by being begotten, the Other by procession; this didst thou declare to be dogma, and thou didst confirm the faithful to chant: Blessed is the God of our fathers.

Thou didst proclaim to all the divine procession of the Comforter which taketh place solely from the Father as its cause, O wise one, and thou hast put to shame the putrid opinions of them that traffic in sacred things, who know not how to chant: Blessed is the God of our fathers!

Theotokion: **B**y the Fruit of thy womb, O Theotokos, hath mortal nature been freed from the ancient curse and counted worthy of holy blessing; wherefore it glorifieth and chanteth aloud, crying: Blessed is the God of our fathers!

ODE VIII

Canon I

Irmos: **T**he Offspring of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and she moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The great Steward of all, Who upholdeth and conceiveth all things, He Who provided for a general and most pious confession, O blessed one, setteth thee up as a teacher, father, pastor and mighty champion of all.

The sophistical machinations of them that reason contrary to the dogmas have been shown to be the darts of babes, the sport of children, a spider's web; and the power of their tongues hath grown weak when confronted with thy divinely moved and theological tongue, O thou of godly eloquence.

Having lifted up the eyes of thy thought and stretched thy whole self out before the Lord, that thou mightest cast down the mighty and save the pious, thou didst find Him to be an invincible champion Who granteth discourse to thee as to one worthy who proclaimest the glad tidings with great might.

Repeatedly bestowing love for God and benefaction upon thy neighbor, as He promised thou hast acquired reward in the present and in the age to come: celestial riches, glory, delight which cannot be taken from thee, life everlasting and the kingdom of heaven.

Theotokion: **T**he hatred of the ancient deceiver and apostate hath driven the Creator's most excellent creation, the human race, into thousands of deceptions, now as before; yet by thine alliance with the divine herald Mark, O Mistress, we are now saved therefrom.

Canon II

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Illumined from head to foot, O blessed God-bearer, in pure manner thou didst minister the honored and holy Gospel of the hierarchy; and, teaching the faithful, thou didst prevail upon them to chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thou didst shine forth like the sun from the East, O venerable one, and didst radiate beams of theology and enlighten the whole world; and thou hast taught the people to chant unto the Trinity with fear: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

To all didst thou proclaim, O glorious one, that the Persons of the Trinity do not take their existence one from another, but proceed from a single Cause; for the Son and the Spirit are both manifestly from the Father, and in no wise one from the other, for they are sprung as from a single unfading Root. Wherefore, we honor thy memory forever.

Theotokion: **O** most splendid palace of the Master of all, guide my soul, which hath been darkened by the passions, to the paths of the virtues, that saved by thy mercy, I may chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Canon I

Irmos: **Let every earth-born man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Let the Christian people now assemble rejoicing, and let the holy and unblemished Church of the Orthodox be glad today and chant hymns of thanksgiving unto Christ, Who hath put an end to the shame of innovation through a single wise man.

Thou hast inherited true renown and heavenly glory, O blessed one, for, having cut pernicious glory and every other pleasure of life from thy soul as though they did not exist, thou rejoicest with the ranks of the teachers of theology as one who shareth in their life.

The turtle dove, which hath announced freedom from tribulations unto us who are endangered by a most grievous wave of new deception, taking wing on pinions of gold through the grace of the virtues of the Comforter, hath passed over to the Holy of Holies of the tabernacle.

Thou was set as a mediator between God and the ranks of the faithful, offering up amid grievous trials of the Faith the precious Blood of thy Creator, the Deliverance of the world, by thy right acceptable prayers moving to mercy Him Who by nature loveth mankind.

Theotokion: **T**he ravening and deceitful infernal serpent of primeval malice, who wounded man like a babe, grew strong, O most holy Mistress; but having given birth unto God, the infinite Word, as a new-born Babe, O uncultivated land, thou hast delivered the human race, O most laudable one.

Canon II

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

The grace of thy words and theology hath gladdened the Church of Christ, which do thou unceasingly pray be preserved in peace.

Now thou dost delight well in the supreme and divine enlightenment for which thou didst long, O most blessed one, whereof do thou make us partakers through thy prayers.

Zeal for Orthodoxy, enkindled in thy pure soul, hath reduced to ashes the blasphemy of the heretics, O blessed Mark.

Theotokion: **A**s one more exalted than the intelligences of heaven and close to God, O pure Virgin, illumine my mind, rescuing me from the depths of all manner of necessities.

Exapostilarion, the composition of Manuel:

Spec. Mel.: "O Light immutable":

The grace of the Comforter which made its abode in thee, O Mark, showed thee to be a river of dogmas most divine, drowning the armies of the heretics and gladdening all the faithful.

Theotokion: **M**anifestly hymning thee as the Lady of all, we pray thee, O Theotokos: Be thou a divine protection for us, driving far from us the dark arrows of Belial.

On the Praises, four stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven"-

Being a habitation of the all-divine Trinity, O most wise and holy hierarch, thou hast illumined the Church of Christ with the radiance of the virtues and the light of thy teachings, and hast preached the procession of the Holy Spirit from the Father alone. (Twice)

With thy fiery words, O most blessed one, thou didst put to shame them that confess the divine essence and energy to be identical, for essence differeth from character, though both are uncreated, genuine and ever-existent.

In Tone VIII: Spec. Mel.: "O most glorious wonder":

O most glorious wonder! Christ our God, the Well-spring of life, hath shown thee to be a well-spring of sacred dogmas which gladden the hearts of the pious who preserve the good confession of the Fathers unshaken, O most wise one, and zeal for the Faith in which thou didst show faith, O most divine one.

Glory ..., in Tone I, the composition of John Eugenicus:

The Church of Christ, having arrayed itself in thy most splendid life and thy divinely uttered words as in vesture woven of gold, a most precious crown and an unbreakable breastplate, and rejoicing and protecting itself mightily against adversaries, O ever-lauded one, offereth hymns of victory unto thee, the valiant victor, who hast mightily vanquished the foe, both noetic and tangible, in Christ Who gave thee authority and !Strength, rightly ascribing the victory to thee; and as a reward for thy struggle, it offereth thee a hymn, and with faith and love crieth out to thee: Pray thou unceasingly unto Him to Whom thou hast departed, God in three hypostases: the Father, and the Son, and the Holy Spirit Who proceedeth from the Father, that He preserve the poor flock of Christ from the ravening of the noetic wolves, that it may remain forever in thine Orthodox confession.

Now and ever ..., Theotokion

Great Doxology, and the rest.

AT LITURGY:

On the Beatitudes, eight troparia: four from Ode III of the first canon to St. Mark, and four from Ode VI of the second canon.

Opening the divine floodgates of thy wisdom and knowledge, thou didst water the whole earth, theologizing in most Orthodox fashion that the Holy Spirit originates solely from the Father.

Embracing zeal for the house of the Lord, zeal for the dogmas of the Fathers, thou didst set afire thy sacred heart and didst sharpen thine honored tongue against innovation.

Having courageously dealt with the greatest of struggles and needs, and chosen the virtue and piety of the Fathers, O all-blessed one, thou hast now inherited the greatest glory in the heavens.

Let the wondrous Mark, the great beacon for them that are at sea, the great star who liveth in the world, the sweet and most delightful light, the mighty salt of the earth, the tree of divine knowledge, be crowned.

Having inherited the undiminished faith of the preachers of Christ, thou didst maintain it intact in the face of the rulers, O glorious one, being in no wise affrighted by the snares of the Italians.

Withdrawing from the vile confusion, O most blessed one, thou didst depart to a spiritual and joyous state, where thou beholdest the light of the threefold Sun, asking grace for us.

Thou didst make clear for us the sense of the doctrines of piety, and didst courageously confute them that imagine that essence and energy are one and the same; for, O blessed one, the attribute is by nature indeed different from being.

Theotokion: **T**he Mighty One hath done great things for thee, O most pure one, and hath found thee as a lily amid thorns, and through thee hath filled all creation with the fragrance of divinity.

Troparion, in Tone VIII:

Instructor of Orthodoxy, and one who opposed innovations. As a stairway of faith, beacon of the Church, and divinely inspired seal of teachers: O most wise Mark, thou hast, with thy writing, enlightened all, O harp of the Spirit. Do thou entreat Christ God, that our souls be saved.

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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion, the composition of Manuel, in Tone IV:

With the all-wise plaiting of thy words, O most blessed one, thou didst stop every blaspheming mouth, and with thy divine utterance hast enlightened the faithful to honor the Trinity in one and the same nature.

Kontakion, the composition of John, in Tone VIII:

Taking the divinely wise writings of the theologians in to thy heart as one of truly divine eloquence, thou didst proclaim the procession of the Holy Spirit as was needful, O ever-laudable one, and didst seal the most holy Symbol of the Faith; wherefore, we chant: Rejoice, O divinely eloquent Mark!

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, §335 [HEB 7:26-8:2]

Brethren: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Stichos: The law of God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO ST. JOHN, §36 [JN 10:9-16]

Jesus said unto His Disciples: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay

down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 20th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE & GOD-BEARING FATHER EUTHYMIUS
THE GREAT

If the superior so desire, we celebrate a vigil.

AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Soaring far above the circles of heaven * in divine virtue, O most blessed father, * thou didst descend into darkness; * and thereby thou wast truly shown * to receive effulgence, O venerable one, * not in indistinct images, * but in the grace of God. (Twice)

Having enlightened soul and mind with the virtues, * thou didst pass over to the heavens, to the kingdom of Christ, * O thrice blessed Euthymius, * offering Him the hardest of thy pangs; * and shining forth in ascetic endeavors like a lamp, * thou didst find delight in the sustenance which groweth not old.

The truly consubstantial and unoriginate Trinity, * having established the abode of the Spirit within thee, * showed thee to be a most radiant beacon, * O God-bearing Euthymius; * and having passed above all things which would drag thee down, * thou hast found a dwelling-place in the heavens.

Glory ..., in Tone II:

O venerable father, having diligently learned the virtues from childhood, thou becamest an instrument of the Holy Spirit; and receiving from Him the ability to work miracles, thou didst exhort men to spurn pleasures. And having been illumined now most purely with divine light, illumine thou our thoughts, O father Euthymius.

Now & ever ..., Theotokion

At the aposticha, these stichera, in Tone II: Spec. Mel.: "O house of Ephratha ...":

Denouncing the deceptions * of the evil demons * with the power of the Cross, * O father Euthymius, * thou didst shine forth the glory of Christ.

Stichos: Precious in the sight of the Lord is the death of His saints.

Like Elijah thou wast taken up * in a fiery chariot, * O blessed one, * and thou standest directly before the Trinity, * O all-comely Euthymius.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Bearing in thy hands * the Cross of the Lord, * O father Euthymius, * thou didst utterly destroy * demonic illusions.

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

Rejoice, O Virgin, * who hast received the Joy of the world, * Christ, the Bestower of life, * and brought an end * the grief of our first mother.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

○ father Euthymius, * an angel of heaven was sent * to announce beforehand the birth of thee * who like John sprang forth from the womb of a barren woman; * for thou didst show thyself, to be an emulator of him * and a homeless one who spurned possessions, sharing his way of life, * and, like the Baptist, * sustaining thyself in the mountains, * and shining forth with boundless miracles.

○ father Euthymius, * thou didst produce the fruit of barrenness, * yet wast truly shown to have many children; * for the desert, which before was trackless, * was filled with monastics, * thy spiritual seed. * And now, make thou supplication, * that our souls be granted * peace and great mercy.

○ father Euthymius, * thy life was excellent * and thy Faith truly Orthodox; * for through activity thou didst attain unto the most exalted vision, * becoming an abode of wisdom, * worshiping Christ in two natures as One of the Trinity. * Him do thou beseech * in behalf of our souls.

○ father Euthymius, sharing in the sufferings * of Him Who was stretched out upon the Cross, * through activity * thou didst truly make thyself conformable * to His resurrection and glory. * Him do thou now entreat, * that He grant to our souls * peace and great mercy.

And 4 stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

○ thou who wast sanctified from thy mother's womb, * when the eye of Him Who seeth all things * perceived thy purpose and inclination * leading constantly * toward those things which are higher, * then, O most blessed one, * declaring thee to be a God-given gift, * the namesake of good courage, * He loosed the sorrow of thy parents. * Wherefore, advancing from infancy, * thou didst please God, our Benefactor. * Him do thou beseech, * that He save and enlighten our souls. (Twice)

Finding thee to be like a clear mirror * of divine revelations, * Christ illumined thee * with the radiant splendor of His light, * O father who art full * of gifts divine. * Wherefore, thou hast been shown to be a well-spring overflowing with healings * and a feeder of the hungry, * watering With rains the desire of the those who thirst; * and, looking upon souls as pledges, O Wise one, * by thy discourse thou didst make them better for God. * Him do thou entreat * that He save and enlighten our souls.

Shining forth with vision and activity, * thy life was angelic, * a standard and most excellent model of virtue, * for those who desire to worship God; all-perfection. * And thy divinely wise discourse, O Euthymius, * hath taught all to worship the Trinity, * that Christ is known to be One in two natures, * and that the councils were equal in number * to the four Gospels of Christ. * Him do thou beseech, * that He save and enlighten our souls.

Glory ..., in Tone III:

Dedicated to God, like another Samuel from thy mother's womb, O father Euthymius, thou wast the namesake of the good courage for the faithful, the staff and confirmation of monastics, and the pure habitation of the Holy Spirit. Ask thou great mercy for us who honor thee.

Now & ever ..., the dogmatic Theotokion, in the same tone:

How can we not marvel at thy giving birth to the God-man, O all-honored one, for without having accepted the temptation of a man O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, and yet preserved intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of them that in Orthodox manner confess thee to be the Theotokos be saved.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true Judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, the sticheron of the temple; and these stichera, in Tone II:

The composition of Germanus: "Be ye of good courage!" the angel of the Lord said to thy parents, "For a child shall be born to you of the womb, the namesake of good courage!" And thou wast conceived in the womb, fulfilling the promise to them, and wast nourished with prayer from earliest infancy, O father Euthymius.

The composition of the Studite: Having strengthened thy mind with divine understanding, O father Euthymius, thou didst traverse impassable wastes, in nowise amazed by the things of this earth. In tribulations thou didst show thyself to be most valiant and great in wisdom, and humble and meek in thine ascetic struggle and goodly courage. And thou didst manifestly sail across the raging sea of this present life, attaining unto the right tranquil haven. Entreat Christ, that He have mercy on our souls.

Thou didst spurn the things of this life, O father Euthymius, as one who desired the life on high; and thou didst disdain riches, clothing thyself in humility. Thou didst hate food and didst embrace abstinence; thou didst reject unrighteousness and didst pursue righteousness. Wherefore, O venerable father, in thy holy prayers to the Lord be thou mindful of us.

Glory ..., in Tone IV:

Thy good works shone forth like the sun on earth and in heaven, O Euthymius, favorite of Christ; for in Orthodox manner thou hast preached to us the true and unadulterated Faith of Christ. Wherefore, pray thou, O venerable and God-bearing father, that He grant us great mercy on the day of thy commemoration.

Now & ever ..., Theotokion, in the same tone:

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

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O venerable father, in that thou art the cause of good cheer for the Church; for by thy nativity all the assaults of the heretics were repulsed by the providence of God. Wherefore, He called thee Euthymius, namesake of good courage. Thou didst fill the ranks of celestial beings with joy by the radiance of thy life, and now, making thine abode with them, filled with light and enjoying most blessed and divine effulgence, entreat Christ, that He grant great mercy to our souls.

Stichos: Precious in the sight of the Lord is the death of His saints.

Made steadfast by the staff of the Cross, thou didst dry up torrents of iniquity, and, noetically watered by the torrent of divine sweetness and the well-spring of paradise, thou didst show forth springs of salvation in the desert. And irrigated with streams of the divine Spirit like a palm-tree, O venerable one, thou didst hasten to the heights of heaven, and didst show thyself to be a fiery pillar full of luminous effulgence, O divinely wise one. Wherefore, entreat Christ, that He grant great mercy to our souls.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Truly thou hast passed over with joy and gladness of soul to the wondrous tabernacles, even unto the house of God, O most blessed father, where thou dost listen to the beautiful voices, the sweet hymnody and the ineffable delight of those who keep festival, sharing in their beauty, O Euthymius. And desiring this alone, thou didst mortify thy flesh, which thou didst attain, adorned with divine righteousness. Entreat Christ, Who granteth the world great mercy.

Glory ..., in the same tone:

O venerable father, thou gavest no sleep to thine eyes, nor slumber to thine eyelids, until thou didst free soul and body from the passions and didst prepare thyself as a dwelling-place for the Spirit; for Christ, coming with the Father, made His abode within thee: In that thou art a favorite of the consubstantial Trinity, O Euthymius our father, thou great preacher pray in behalf of our souls.

Now & ever ..., Theotokion:

We bless thee, O Virgin Theotokos, and we, the faithful, glorify thee as is meet, thou unassailable city, impregnable rampart, steadfast intercession and refuge of our souls.

After the blessing of the loaves, the troparion of the saint, in Tone IV:

Rejoice, O desert who hast not given birth! Be of good cheer, thou who hast not felt the pangs of travail! For the man of spiritual desires hath multiplied children for thee, planting them with piety and nurturing them with abstinence unto the perfection of the virtues. By his prayers, O Christ God, bring peace to our life. *(Twice)*

And "Rejoice, O Virgin Theotokos ...", once.

AT MATINS

At "God is the Lord ...", the troparion of the saint, in Tone IV:

Rejoice, O desert who hast not given birth! Be of good cheer, thou who hast not felt the pangs of travail! For the man of spiritual desires hath multiplied children for thee, planting them with piety and nurturing them with abstinence unto the perfection of the virtues. By his prayers, O Christ God, bring peace to our life. (Twice)

Glory ..., Now & ever ..., the Resurrectional Theotokion in the same tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Shining with unapproachable light, thou didst shine forth like a star in the deserts, illumining with thy teachings those who have approach thee with steadfast soul, O Euthymius. (Twice)

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

Accepting the entreaty of us who have recourse to thy protection, O Virgin, cease thou never to make supplication to Him Who loveth mankind, that He save thy servants.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Rejecting the cares of life and embracing the angelic life, thou didst adorn thy soul with abstinence, and hast richly received grace from God, O God-bearing Euthymius. Pray thou in behalf of us who piously praise thee. (Twice)

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

O most holy Virgin, have mercy on us who with faith have recourse to thee, the compassionate one, and who ask thy fervent aid; for, as the good Mother of God Most High, O thou who art full of the grace of God, thou dost ever make entreaty with thy maternal supplications, that He save us all.

Polyeleos, and this magnification: We bless thee, O venerable father Euthymius, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Truly embracing the poverty of Him Who was born of the Virgin for our sake, thou didst reckon transitory things to be as grass, O blessed one; for, having tasted of the tree of knowledge, O venerable one, thou didst show thyself to be a godly instructor of monastics. Wherefore, thou didst raise them all up to zeal for the angelic life and to an understanding of the Faith, O sign-bearing Euthymius our father. Entreat Christ God, that He grant remission of transgressions unto those who celebrate thy holy memory with love. (Twice)

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

All of us, the generations of men, bless thee, the Virgin who alone among women gavest birth without seed to God in the flesh; for the fire of the Godhead made its abode within thee, and with milk thou didst nourish the Creator and Lord as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

After Psalm 50, this sticheron, in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed legions of the demons and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Canon of supplication to the Theotokos [Paraclysis], with 6 troparia, including the Irmos; and two canons of the venerable one, with 8 troparia.

ODE I

Canon I of the venerable one, the acrostic whereof is (including the Irmoi): "Thou hast been shown to be the wealth of mortals, O Euthymius", the composition of John of Damascus, in Tone IV:

Irmos: There is none like unto Thee, O all-glorious Lord; for by Thy mighty arm Thou didst deliver the people whom Thou hast acquired, O Thou Who lovest mankind.

Most gloriously thou didst loose the grief of thy parents, O namesake of good courage, having been promised to them by God as a gift before birth.

The Church giveth utterance to a hymn of thanksgiving, O venerable one, having received thee from God as an offspring of peaceful and goodly courage who wast foretold.

Canon II of the venerable one, the acrostic whereof is: By thy supplications, O most blessed one, grant me light", the composition of Theophanes, in Tone VIII:

Irmos: Once, the staff of Moses, working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled on foot, chanting a hymn unto God.

With thy supplications and entreaties beseech God; dispel the gloomy cloud of my despondency, O most blessed one, who, standing before the King of all, art full of good cheer and consolation.

Having been promised and given by God like a new Samuel, even before thou wast conceived, O venerable father, thou hast been revealed to all the Churches by the splendor of thy good courage, in accordance with thy name.

Having made supplication and entreaty to God, thy parents received thee as a divine gift and a radiant offspring, who by thy nativity declarest the splendor of piety and the denunciation of heresy.

From childhood thou wast dedicated to God Who had given thee life, O venerable one; and, looking to Him and guided by His life-creating precepts, O God-bearer, thou didst ascend to the uttermost summit of the virtues by faith.

Theotokion: Having thee as our intercession, O Mother of God, we fear not the hordes of the enemy which assail those who glorify the God and Lord of all Who was born of thee. Him do thou entreat in our behalf.

Katavasia: The Irmoi of the canon of the feast of the Meeting of the Lord.

ODE III

Canon I

Irmos: Not in wisdom, nor in power, nor yet in riches do we boast, but in Thee, the hypostatic Wisdom of the Father, O Christ; for there is none more holy than Thee, Who lovest mankind.

Emulating Hannah, she who gave thee birth brought thee, like the venerable Samuel of old, as a living sacrifice to God, Who had glorified thee even before thou wast conceived.

Aflame with rich love for God, O venerable one, with most pious resolve thou didst master the passions; wherefore, the grace of God rested upon thee.

Canon II

Irmos: O Christ Who in the beginning established the heavens with wisdom and founded the earth upon the waters: establish me upon the rock of the Thy commandments, for there is none more holy than Thee, Who alone lovest mankind.

Born of a barren woman, thou wast shown to be a most skillful husbandman of spiritual fertility, cutting down the weeds of impiety and scattering the divine seed of piety, O venerable one.

As a sacred minister of supernatural and mystic visions, O God-bearing father, by thy doctrines thou didst divinely lead unbelievers to Christ as believers instructed in higher things.

Having mortified the flesh with extreme abstinence, O Euthymius, holding fast to most chaste and pious thought, thou didst straightway prefer everlasting life and sweetness to things which are transitory and corrupt.

Eluding the fiery pursuit of the demons by a soul afire and wounded with the love of Christ, O father, thou wast illumined with dew-bearing grace, becoming a bearer of the sign of the Cross.

Theotokion: Thou didst seal the sayings of the prophets of God and their prophecies. Yea, thou didst fulfill all their divine utterances, O blessed and most immaculate one.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Thou didst spiritually fill the lamp of thy soul with the oil of abstinence, desiring the ever-radiant coming of thy Bridegroom, O venerable one. Thou didst keep watch with vigilant prayers and makest thine abode in His bridal chamber, O blessed one. Wherefore, as is meet, thou hast truly received sweetness and the ever-vital ability to perform miracles, O God-bearing Euthymius. Entreat Christ God, that He grant remission of transgressions unto those who celebrate thy holy memory with love. Twice

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

O Mistress, as is meet I offer thee thankful praise, like the widow's two mites, for all thy gifts; for thou hast been shown to be my protection and help, ever rescuing me from perils and tribulations. Wherefore, delivered from those

who oppress me as from the midst of a burning furnace, I cry out to thee from the depths of my heart: O Theotokos, help me, entreating Christ God, that He grant remission of transgressions unto me, for I, thy servant, have thee as my hope.

ODE IV

Canon I

Irmos: By thy descent, O Christ, Thou didst bow down the heavens in wisdom, and didst manifest Thyself incarnate on earth. Wherefore, we all cry aloud: Glory to Thy power, O Thou Who lovest mankind.

Having preserved thine intelligence immutable, from earliest infancy thou didst show forth ascent unto God by thy way of life. And drawing nigh unto Him, thou didst go from power up to power.

As a traveler from hence to the city which received God, thou didst desire the humility of Christ, and wast crucified in spirit with Him Who suffered on the Cross for thy sake.

It being thy will to contend lawfully, thou didst strip off thy life; and naked, wrestling like Christ against the enemy, thou didst raise high the trophy of victory in the desert.

Canon II

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Desiring undying glory, O father, thou didst consecrate thyself wholly unto God, and by thy blameless life, abstinence and the splendor of thy life, didst zealously hasten to Him, crying out unceasingly: Glory to Thy power, O Thou Who lovest mankind!

Loving the Well-spring of goodness with all thy strength, O venerable one, thou becamest a well-spring of divine gifts for ascetics, healing those who thirst; for thou didst all-gloriously cause springs to issue forth in the desert, like Moses of old.

Emerging from the hidden recesses of the Spirit, thou didst set free the children of the bondwoman Hagar, regenerating them as worthy children of God by the baptism of adoption; for, having emulated the life of the divine forerunner, thou wast shown to be a baptizer, O Euthymius.

Illumined by God with grace, O Euthymius, thou wast acknowledged by the ignorant; for truly it did not befit thy virtue to hide and conceal thyself in the deserts. Wherefore, the Master of all hath shown thee to all as a radiant lamp.

Theotokion: Rejoice, O honored one! Rejoice, O most pure Virgin! Rejoice, mountain overshadowed with grace! Rejoice, tabernacle! Rejoice, O ark! Rejoice, candle stand who bore the divine Light! for thou hast been for the faithful the mediatrix of ineffable joy and gladness of soul.

ODE V

Canon I

Irmos: The impious do not perceive Thy glory, O Christ; but we, rising early out of the night, do hymn Thee, O only-begotten Effulgence of the divinity of the Father's glory, Who lovest mankind.

Thou didst submit to the law of God, for thou didst wield thy body like a spiritual weapon, O God-bearer, making the wisdom of thy flesh subject to thy spirit.

In gladness thou didst complete the course of this life, and, conceiving the fear of God within thyself, thou didst give birth unto salvation for the lost, shining like the sun though hidden by the desert.

Canon II

Irmos: Wherefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Revealed as a pillar of fire and cloud by the radiance of the Spirit, O Euthymius, thou didst go in advance of the pious ascetics, leading them towards the heavenly path and to un-perishing delight, guiding them to the heights of heaven, O father.

Christ hath given thee to the world, O father, as an exceeding merciful physician of the sick, an all-glorious feeder of the hungry, an instructor of the ignorant, a chastiser of the mindless, and a helper of orphans and the poor.

Thou wast compassionate and merciful, possessing a humble-minded character, O father, cutting off the roots of the passions with divine teachings, enlightening and instructing thy disciples, and healing the afflictions of men's souls.

Emitting everywhere the rays of thy miracles, thou hast illumined all; like a magnet thou hast drawn all to thy teachings, edifying the traits and gifts of their souls, surpassing all in purity of soul.

Theotokion: We all proclaim thee the true Theotokos, O thou who art blessed of God, having been delivered from corrupt birth by thy birthgiving and recalled to a better life, through the loving-kindness of the mercy of our God.

ODE VI

Canon I

Irmos: **I** have fallen into the depths of the sea, and the tempest of my many sins hath engulfed me; but, as Thou art God, lead up my life from the abyss, O greatly Merciful One.

By thy supplications, O God-bearer, break thou the yoke of our bondage, having now through the laver of regeneration adopted the offspring of the bondwoman of old.

The grace of God, O God-bearer, which dwelt actively within thee, appointed thee as an all-wise founder, a chastiser of the mindless and an expeller of evil spirits.

Canon II

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

Receiving from God authority most great, thou didst drive away multitudes of adverse demons, healing of deformity all who with faith had recourse to thee.

Truly blessed wast thou, O venerable father Euthymius, having acquired enriching poverty and tears of joy; for thereby thou didst inherit the kingdom of heaven.

Thou didst spurn quickly fading honor and glory on earth, O most blessed one, and hast received everlasting life and incorrupt delight, having made thine abode most excellently in the mansions of heaven.

Theotokion: **W**e call thee the Lady and Mistress of all; for truly thou didst ineffably give birth unto God Who created, sustaineth and embraceth all, O most immaculate one.

Kontakion, in Tone VIII: Spec. Mel.: "As first-fruits ...":

Creation found joy in thine honored nativity and in thy divine memory, O venerable one, receiving the good cheer of thy many miracles. Give richly of them to our souls, and wash away the defilement of our sins, that we may chant: Alleluia!

Ikos: **H**ow can I, wretch that I am, offer praise from my slothful heart? I am filled with fear when I hymn the great Euthymius. Yet, trusting in his entreaties, I begin a hymn with good courage and great diligence, and recount to all his life and birth, and how his parents chanted unto God: Alleluia!

ODE VII

Canon I

Irmos: **The three youths in Babylon, treating the tyrant's edict as foolishness, cried out in the midst of the flame: Blessed art Thou, O Lord God of our fathers!**

Thou wast seen within a cloud, O father, enveloped by a supernatural fire, crying out, as a heavenly initiate of the mysteries of God: Blessed art Thou, O Lord God of our fathers!

The Creator of nature hath freely given thee supernatural powers, O father, for as a divine initiate of the mysteries of heaven, thou didst cry: Blessed art Thou, O Lord God of our fathers!

Worshipping the one Only-begotten, one in two natures according to His divine incarnation, O Euthymius, thou didst cry out: Blessed art Thou, O Lord God of our fathers!

Canon II

Irmos: **Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children, dancing in the furnace with joyous step, as in a meadow, chanted: Blessed art Thou, O God of our fathers!**

Uniting thyself with the incorporeal ones through extreme abstinence, O father Euthymius, thou didst show thy life to be a contest of asceticism and an exercise in holiness, crying: Blessed is the God of our fathers!

Christ showed thee to be a two-edged sword cutting down hordes of the demons and piercing the hearts of the enemy, but making glad the souls of those who chant: Blessed is the God of our fathers!

Filled with the light of the threefold Sun, O father Euthymius, through communion thou wast shown to be a secondary luminary reflecting the primal Light, emitting rays upon those who chant: Blessed is the God of our fathers!

Theotokion: **T**hou didst shine like the dawn, having within thee the Sun of righteousness, Who cleanseth the world of the darkness of ignorance with the radiance of divine knowledge. To Him do we chant: Blessed is the God of our fathers!

ODE VIII

Canon I

Irmos: **The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!**

Having dedicated thyself to God and kindled the furnace of the conscience, O Euthymius, rejoicing thou didst set fire to thy whole self, thy life, as an unblemished sacrifice, chanting unto Christ: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having become a son by adoption through the grace of God, as an inheritance thou didst receive knowledge of things to come; for, mastering thy nature, thou didst transcend nature in thy foreknowledge, hastening to fulfillment, O Euthymius. Hymn the Lord, ye works, and exalt Him supremely for all ages!

Canon II

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having acquired a most mighty way of life, O most blessed one, thou didst attain unto the most exalted vision, becoming the receptacle containing the life-creating Spirit and the gifts which richly flow from Him; and thou chantest unceasingly: Ye people, exalt Him supremely forever!

Moving thy residence, thou didst reach the outer limits of Sion; and thou didst attain unto the everlasting mansions, obtaining a heavenly inheritance by thy pangs. And thou chantest with the angelic choirs: Ye children, bless; ye priests, hymn; ye people, exalt God supremely for all ages!

As radiant as the sun, thou didst illumine the desert places, didst expel the dark-visaged demons and becamest a most brilliant pillar which reached up to the heights of heaven, shining with the effulgence of miracles, and unceasingly crying out to the Master: Ye priests, hymn; ye people, exalt God supremely for all ages!

Adorned with the most sacred activities of thy life, thou didst set aright the most basic virtue, becoming radiant through the correctness of thy doctrines and a recounter of excellent theology, crying out unceasingly: Ye priests, hymn; ye people, exalt God supremely for all ages!

Theotokion: O most immaculate Bride of God, from captivity by the passions do thou rescue those who have recourse unto thee; and grant full freedom, O Mistress, to the churches of the Orthodox, who chant with faith: Ye priests, hymn; ye people, exalt God supremely for all ages!

ODE IX

Canon I

Irmos: O all-pure one, all creation proclaiming thee, we magnify thee as the true Theotokos, who during parturition and after giving birth wast as pure as thou wast before birthingiving.

Finding thee reposing whole in thy shrine, O venerable one, we bless thee as a victorious athlete, who wast a well-spring of healings even before thy death.

He Who dwelleth in the highest hath made thee an ally for our earthly rulers against the barbarians, and for thy flock against divers temptations, O venerable father.

Canon II

Irmos: **H**eaven was in awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee, the Theotokos.

Christ told thee of thy much-loved departure unto Him, O father, as He did of old to Moses the God-seer, whose emulator thou hadst become through virtue; and thou didst part the sea of the passions and didst pass over unhindered to the promised land, vanquishing the adversary.

Thou didst repose like Elijah the zealot, ascending to the heavens on a chariot of the virtues, O venerable one, where thy manner of life was manifestly recorded; and, standing now before the Master, be thou mindful of those who with faith celebrate thy luminous and most sacred memory.

Thy manner of life was angelic and thy life was all-luminous, O most blessed and divinely wise one; thy soul was most radiantly godly, and thy faith pious; for thou wast a recounter of divine dogmas, O God-bearer, and wast shown to be a preacher of Orthodox doctrine.

Made steadfast by thy supplication, O divinely wise father, I earnestly set my hope on thee, mine advocate and intercessor, who prayest to God, asking forgiveness of sins and the termination of my debts, upon thee who obtainest divine compassions.

Theotokion: **B**e thou a tower of salvation for me, O pure one, repelling the hordes of the demons and driving away the tumult of temptations and tribulations, repulsing the assault of the passions, bestowing pure freedom, and granting an abundance of the gifts of God.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

God sanctified thee from thy mother's womb, O venerable father, showing thee to be a divine prophet, like unto Jeremiah and Samuel of old. With them, O wonder-working and God-bearing Euthymius, who dwellest with the angels, be thou mindful of those who hymn thee with faith. *(Twice)*

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

Saved because of thee, O Mistress, in lordly fashion we confess thee to be the Theotokos; for thou didst ineffably give birth to God, Who destroyed death by the Cross and hath drawn to Himself the assemblies of the venerable. With them we praise thee, O Virgin.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

○ venerable father Euthymius, * having forsaken that which is on earth, * thou didst follow after Christ; * and thou didst not prefer corruptible things to things which are to come, O glorious one. * Dwelling in the desert as in a city, * thou didst destroy hordes of the demons. * O ever-glorious one, * who can help but recount * thy soul's true zeal for the Lord? (Twice)

○ venerable father Euthymius, * thou wast shown to be a rule for monastics and their boast, * the delight of the Orthodox, * and a radiant beacon for the whole world; * for thou wast not afraid of the terrors of the deceitful enemy * when thou didst dwell in the cave. * O the gifts replete in thee, O blessed one, * whereby thou didst manifestly trample underfoot * all the arrogance of the demons!

○ venerable father Euthymius, * thou didst, truly take wing, * soaring aloft unto God, O holy one; * and, having purified thy senses * by fasting and unceasing supplications, O most blessed one, * thou wast counted worthy of immortal life. * O all-glorious adornment of ascetics, * Christ hath received thee, rejoicing, * into the immaterial mansions.

Glory ..., in the same tone:

We honor thee, O Euthymius our father, as the instructor of a multitude of monks; for by thy path have we truly come to learn how to walk aright. Blessed art thou, for, having labored for Christ, thou didst put down the power of the enemy, O converser with the angels, companion of the venerable and the righteous. With them do thou entreat the Lord, that He have mercy upon our souls.

Now & ever ..., Theotokion, in the same tone

○ Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. Dismissal. First Hour. Final Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from ODE III of Canon I of the saint, and 4 from ODE VI of Canon II.

Emulating Hannah, she who gave thee birth brought thee, like the venerable Samuel of old, as a living sacrifice to God, Who had glorified thee even before thou wast conceived. (Twice)

Aflame with rich love for God, O venerable one, with most pious resolve thou didst master the passions; wherefore, the grace of God rested upon thee. (Twice)

Receiving from God authority most great, thou didst drive away multitudes of adverse demons, healing of deformity all who with faith had recourse to thee.

Truly blessed wast thou, O venerable father Euthymius, having acquired enriching poverty and tears of joy; for thereby thou didst inherit the kingdom of heaven.

Thou didst spurn quickly fading honor and glory on earth, O most blessed one, and hast received everlasting life and incorrupt delight, having made thine abode most excellently in the mansions of heaven.

Theotokion: **W**e call thee the Lady and Mistress of all; for truly thou didst ineffably give birth unto God Who created, sustaineth and embraceth all, O most immaculate one.

Troparion of the saint, in Tone IV:

Rejoice, O desert who hast not given birth! Be of good cheer, thou who hast not felt the pangs of travail! For the man of spiritual desires hath multiplied children for thee, planting them with piety and nurturing them with abstinence unto the perfection of the virtues. By his prayers, O Christ God, bring peace to our life.

Resurrectional Theotokion in the same tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion of the saint, in Tone VIII:

Creation found joy in thine honored nativity and in thy divine memory, O venerable one, receiving the good cheer of thy many miracles. Give richly of them to our souls, and wash away the defilement of our sins, that we may chant: Alleluia!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE HEBREWS, § 335 [13: 17-21]

Brethren: Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it With joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [6: 17-23].

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 21ST DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHER MAXIMUS THE CONFESSOR &
OF THE HOLY MARTYR NEOPHYTUS
COMMEMORATION OF THE HOLY MARTYRS EUGENE, CANDIUS, VALERIAN &
AQUILA
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the venerable one, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

O venerable Maximus, * thou didst preach Him Who, in His loving-kindness, became man * in His good pleasure, * Who is known as having two wills and activities; * and thou hast stopped the gaping mouths * of the abominable ones who, * by the temptation of the devil, * the author of evil, * worship Him as having a single will and activity.

With the cords of thy doctrines, O father Maximus, * thou didst strangle Pyrrhus, the evil-minded trifler, * and didst endure persecution and tribulations, * O ever-memorable one, * cruelly wounded, * thy tongue cut off, * and the divine hand, which is ever stretched forth to God, * writing wherewith * thou hast wrought exalted words.

O blessed one, thy tongue was holy, * sharpened by the Spirit * like the pen of scribe, * inscribing the law of the divine virtues * with comely letters of grace * upon the tablets of our hearts * and imparting by thy doctrine * the incarnation for men, in two essences, * of Him Who desired to appear in a single Hypostasis.

And 3 stichera of the martyr Neophytus, in Tone VIII:
Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! * The dove which came from on high * converseth with the martyr Neophytus * in human speech! * Wherefore, he is resplendent in the angelic life * wherewith he suffered mightily, though but a youth. * O the godly works of the martyr tortured in five ways! * By his supplications save our souls, O Christ, * as Thou art compassionate.

O all-glorious wonder! * Neophytus of perfect wisdom, from earliest infancy * performeth miracles through the activity of the Spirit: * by his entreaties he causeth water to pour forth from a rock, * and raiseth up the dead woman, whose offspring he was. * O the godly works of the martyr tortured in five ways! * By his supplications save our souls, O Christ, * as Thou art compassionate.

O all-glorious wonder! * the thrice-blessed Neophytus suffered for Christ, * put to fright the enemy with his excellent visions, * quenched the fire when he was cast therein, * and showeth savage beasts to be terrified. * O the invincible might * wherein the athlete causeth all to marvel! * By his supplications save us, O God!

Glory ..., of the venerable one, in Tone VI:

O venerable father, word of thy corrections hath gone forth into all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ, ask peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

The unblemished ewe-lamb and immaculate Mistress, * when, of old, she beheld her Lamb * upon the tree of the Cross, * exclaimed maternally and, marveling, cried out: * "O my Child most sweet, * what new and most strange sight is this that I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, * O Word!"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O Maximus our father; for by thy steps have we truly learned to walk aright. Blessed art thou who, serving Christ, didst denounce the power of the enemy, * O converser with the angels, * companion of the venerable and the righteous. * With them beseech the Lord, that our souls find mercy.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ... ":

"What is this sight that I see, * which mine eyes behold, O Master? Dost Thou who sustainest all creation * die, suspended upon the tree, granting life unto all?" * The Theotokos, said weeping, * when she beheld upon the cross * the God and man * Who had shone forth ineffably from her.

Troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Maximus, by thy doctrines thou hast enlightened all. O harp of the Spirit, entreat Christ God, that our souls be saved.

Glory ..., Troparion of the martyr Neophytus, in Tone IV:

In his sufferings, O Lord, Thy martyr Neophytus received an imperishable crown from Thee, our God. For, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls!

Now & ever ..., Theotokion, or Stavrotheotokion.

AT COMPLINE

Canon of the Martyrs, the acrostic whereof is: "I hymn the four victorious martyrs",
in Tone II:

ODE I

Irmos: Traversing the impassable, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

Illumined with the radiance of the grace of the threefold Sun, O glorious martyrs, enlighten those who hymn your most honored memory, delivering them from sufferings and evil circumstances.

Enlightened by the most Holy Spirit, O wise and glorious martyrs, having left behind the tempest of the world, ye withdrew into the mountains, and, training for the divine contest, ye finished it splendidly.

Made steadfast by the might of the Creator and His omnipotent power, O godly martyrs, ye showed yourselves to be unmoved by the manifold storms which assailed you during your tortures, and trampled all the power of the enemy underfoot.

Theotokion: Vouchsafe that, through thine intercessions, I may be counted worthy to receive divine mercy, O blessed Mistress who gayest birth in the flesh to the most merciful Word, Who is readily placated and accepteth those who have recourse unto Him.

ODE III

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth over mine enemies; for my spirit hath rejoiced to sing: There is none holy as our God, and righteous save Thee, O Lord!

Wounded by the love of the Master, ye endured multifarious tortures; for, scourged savagely with thongs of hide and cruelly burned all by fire withal, ye remained unshaken, O athletes.

Strengthened by the power of the Lord, ye went forth to do battle with the enemy and cast him down, O athletes, crying out to Christ:

Thou art our God, and there is none righteous save Thee, O Lord!

Dancing with the angels in the highest, and united with the assemblies of the martyrs, with them pray that, those who honor you may be delivered from all tribulation and evil circumstance, O divine martyrs.

Theotokion: Together we hymn thee, O most lauded one, through whom the never-waning Light hath ineffably shone forth upon us; and we cry out: Save thy servants from all oppression, for thou art the helper of the faithful!

ODE IV

Irmos: I hymn Thee, O Lord, for I have heard report of Thee and was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify Thy condescension toward me, O greatly Merciful One.

Chanting piously, let us honor the boldness of Eugene, the valor of Aquila and the endurance of Candius, likewise honoring with them the might of Valerian.

The tyrant, held fast in savagery, commanded that they beat thee without mercy, who wast being torn asunder by ropes, O Eugene, and lacerate thee withal with an iron implement, and burn thy body with torches.

The mindless tyrant, intent upon breaking your steadfastness with tortures, subjected you to torments yet more bitter, O wise martyrs; but by the grace of Christ the Creator of all, ye put him to shame.

Theotokion: As thou art the only help of the faithful, O most blessed Theotokos, from all tribulations deliver thy servants who with fervor call thee blessed and have recourse to thy divine protection.

ODE V

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness: I rise early unto Thee, the King of peace. Illumine me with Thy radiance, for I know none other God than Thee.

Truly showing forth a martyr's patience, thou didst stand firm as adamant, O martyr Eugene, enduring bitter torments and crying out to the Creator with thanksgiving: We know none other God than Thee!

By thy most sacred supplications to the Creator thou didst commit the gods of the idolaters to oblivion, O martyr Eugene; and didst endure multifarious tortures, thy whole body pitilessly beaten with staves.

Theotokion: Deliver us from all harm, O most holy Virgin; for thou art the intercessor for us who cry out to thy divine Offspring: We know none other God than Thee!

ODE VI

Irmos: Jonah cried out to the Lord from within the sea monster: "Lead me up from the abyss of Hades, I pray; for with a voice of praise I sacrifice unto Thee in the spirit of truth, as to my Deliverer."

Stretched out on a tree and lacerated with iron implements, their shoulders mercilessly cut by scourges and burned with fire through the wrath of judge, the right victorious martyrs rejoiced.

O glorious Eugene, thou didst endure for thy body to be burnt with torches, stretched out upon a tree, and salt poured mercilessly into thy wounds through the cruelty of the iniquitous tyrant.

Theotokion: **M**ay we who have recourse to thy protection be delivered from every attack and sorrow, O divinely joyous one, for we ever piously glorify thee as the most immaculate Mother of God.

Sedalion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Resplendent with beauty, the four steadfast martyrs have illumined the four ends of the earth with their martyric sufferings and power, as with rays of light; and among them the great Eugene shineth forth most splendidly.

ODE VII

Irmos: **W**hen the golden image was worshiped on the Plain of Dura, Thy three youths spurned the ungodly command; and, cast into the midst of the fire, bedewed, they chanted: **Blessed art Thou, O God of our fathers!**

With splendid struggles thou didst array thyself against falsehood, O Eugene, and, becoming a victor through thy godly stance, thou hast found the reward of thy labors and chantest with the angels: O God of our fathers, blessed art Thou!

Having the Cross of Christ as a divine weapon, O athletes, together ye brought to nought the host of the devil and the efforts of the torturers, receiving crowns of victory from the life-bearing right hand of God, the Judge of the contest.

In thy purity of mind thou wast not shaken by the assaults of tortures, O Eugene, but, beaten continually with staves, thou didst most excellently cut off the heads of thine invisible opponents and foes with the opposition of thy sufferings.

Theotokion: **B**ehold, as thou didst foretell, O most pure one, all of us, the generations of men, call thee blessed, as is meet, and fittingly glorify thee; for thou gavest birth to the Word Who with the Father is equally unoriginate, that, incarnate of thee, He might save mankind.

ODE VIII

Irmos: **G**od Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages.

Valerian, and with him the glorious Aquila and the godly Eugene, together with Candius, the valiant athlete, opposed every evil devising of the persecutors.

Now hath dawned the divinely radiant memorial of the wondrous athletes Valerian, Eugene, Candius and the godly Aquila, which we celebrate with joy and love.

Shining radiantly upon us with beams of splendor, the yearly commemoration hath dawned of the athletes of Christ, the godly Aquila, with Candius, Eugene and Valerian.

Theotokion: In latter years, O pure Virgin who knewest not wedlock, the Son, Who is equally everlasting and unoriginate with the Father, issued forth from thee to save us. Him do thou never cease to entreat, moving Him to have mercy upon us.

ODE IX

Irmos: God the Word, Who in His ineffable wisdom came from God to restore Adam who had grievously fallen into corruption through eating, and Who was ineffably incarnate of the holy Virgin for our sake, let us magnify with oneness of mind in hymns, O ye faithful.

Thou didst defeat the assault of the tyrants, most gloriously passing over to God after many torments, receiving the honors of victory as a valiant warrior, a great champion, a chosen soldier of Christ, O most excellent Eugene.

Having joined the angels' choirs, the assemblies of the martyrs and the ranks of the righteous, O martyrs, with them pray now that we who hymn you be given cleansing of our sins and deliverance from all tribulations.

O divinely wise Eugene, most glorious martyr Aquila, Valerian, and your fellow athlete Candius, earnestly entreat the all-good Christ in behalf of us who piously celebrate your splendid memorial.

Theotokion: The multitudes of the angels and all the generations of men most joyously call thee blessed, O most holy Virgin; for thou gavest birth to the Savior, our Creator, Master and God. Him do thou entreat in our behalf.

Stichera of the martyrs, in Tone II:

Spec. Mel.: "When from the Tree ...":

With hymns, O ye faithful, let us truly praise the divine warriors and athletes of Christ: the wise Eugene and Valerian, the glorious athlete Candius, together with Aquila, blessing them with faith as ones who suffered strangely, that they may rescue us from torment at the hour of condemnation.

O martyred athlete of Christ, thy body shot through with arrows, thou wast grievously broken by the wrath of the tyrant, mercilessly scorched with fire, beaten, burned with torches, thy wounds rubbed with salt and vinegar, Yet thou didst endure all these for the sake of thy Lord, O blessed martyr Eugene.

Having the law of salvation manifestly in thy heart, thou didst withdraw from the world, O martyr, and didst betake thyself to the mountains, training thyself for the divine contest which thou didst truly finish, And joyously taking it up, thou didst endure the breaking of thy whole body and most cruel burning with fire, O blessed martyr Valerian.

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

All creation crieth out to thee: "Rejoice! Rejoice, O most holy Virgin! Rejoice, thou scepter of David! Rejoice, thou who gavest rise to the mystic Grape! Rejoice, O portal of heaven and bush unburnt! Rejoice, thou light of the universe! Rejoice, joy of all! Rejoice, rejoice, thou aid of those who flee to thy help in purity, O most immaculate one!"

Stavrotheotokion: When the unblemished ewe-lamb beheld her Lamb led to the slaughter as a man, of His own will, she said, weeping: "Dost Thou hasten now to leave me childless who gave Thee birth, O Christ? What is this that Thou hast done, O Deliverer of all? Yet will I hymn and glorify Thine extreme goodness which passeth understanding and recounting, O Thou Who lovest mankind!"

AT MATINS

One canon from the Oktoechos, with 6 troparia; and two for the saints, each with 4 troparia.

ODE I

Canon of the Venerable One, the acrostic whereof is: "Let the most magnificent Maximus be glorified!", the composition of John the Monk, in Tone VIII

Irmos: Let us chant to the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified.

O divine Maximus, from thy tongue flowing with sweet honey let fall all the grace of the Spirit upon me.

Thou didst show thyself to be a fire burning up heresy, O blessed one; for with the zeal of the Spirit didst thou purge it.

The irrational doctrine of monothelism proceeded from a most wicked volition, O father, but it was denounced by thy words.

Theotokion: The never-waning Light, Whose good pleasure it was to be born of thy womb, O Bride of God, is all desire and sweetness.

Canon of the Martyr, the acrostic whereof is: "I praise thee, O martyr, thou new garden of Christ", the composition of Joseph, in Tone VIII:

Irmos: Traversing the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Knowing thee to be a new plant of Christ which blossomed forth in the garden of martyrdom and put forth the sacred fruits of piety, O most blessed Neophytus, we hymn thee.

Showing thyself to be a fulfiller of the words. of God from childhood, O blessed one, thou didst wisely choose the good portion and wast a guide for the lost.

When thou wast a child, desiring to see Christ Who for our sake became a babe in the flesh through the Virgin, thou didst bring the understanding of children to perfection.

Letting drop the sweetness of the knowledge of God from thy sacred mouth, O divinely wise one, with honor thou didst sweeten souls which had been bewitched by the malice of the alien.

Theotokion: O thou who gavest birth to the Creator by nature, thou hast deified all of human nature. Wherefore, we confess thee to be the true Theotokos, O Virgin Bride of God.

ODE III

Canon of the Venerable One

Irmos: **T**hou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted. And my spirit doth hymn Thee.

By the shedding of his blood, the most magnificent Maximus truly showed himself to be a martyr and preacher of the pious Christian Faith.

O blessed Maximus, through fasting thou didst become a pure dwelling-place of philosophy, meet for God.

Thy tongue, O right honorable and most blessed Maximus, thou nurturer of wisdom, poured forth a river of Christian doctrines.

Theotokion: **O** Master, Thou showest us the path which leadeth to holiness. Thou didst make Thine abode in the womb of the most holy one, in most holy manner.

Canon of the Martyr

Irmos: **T**hou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted. And my spirit doth hymn Thee.

The pure Spirit preserved thee unharmed who offered thyself wholly to the most compassionate Word, O glorious one.

Seeing the resurrection from the dead of her who had given thee birth, which thou didst perform, O martyr, multitudes of the faithful hymned the Lord.

The dove radiant with light called thee with a human voice to the paths of salvation, O Neophytus.

Theotokion: **H**aving received immortality for thy sake, O Mother of God, the human race ever offereth thee joyous hymnody.

Kontakion, in Tone VIII: Spec. Mel.: "To thee the champion leader ...":

With fitting hymns, O ye faithful, let us honor the great Maximus, the lover of the Trinity, who manifestly teacheth us the divine Faith, to worship Christ in two natures, volitions and activities; and let us cry aloud: Rejoice, O preacher of the Faith!

Sedalion of the venerable one, in Tone V:

Spec. Mel.: "The Word Who with the Father is equally unoriginate ...":

Having suffered persecution for the Faith, O father, thou didst drive out all heresy; and, thy hand and tongue cut off, O blessed Maximus, thou hast received from the hand of the Creator the magnificent crown of confession. Him do thou now unceasingly entreat, that our souls find mercy.

Glory ..., Sedalion of the martyr, in Tone IV:
Spec. Mel.: "Having been lifted up upon the Cross ...":

Thou didst spring forth in the gardens of Christ's athletes like a newly flourishing tree, O glorious Neophytus, and didst put forth the fruits of divine understanding, in which those who honor thee with faith find nourishment, O athlete right wise. By thy supplication ever save us, interceding before God.

Now & ever ..., Theotokion:

Fleeing to thy divine protection after God, O Theotokos, I pray, falling down: Have mercy, O all-pure one, for my sins have gone over my head, and I fear and tremble before the torments to come, O Mistress. O pure one, make entreaty to thy Son, that He deliver me from them.

Stavrotheotokion: She who in latter times gave birth to Thee in the flesh, O Christ Who wast begotten of the unoriginate Father, when she saw Thee hanging upon the Cross, cried out: "Woe is me, O Jesus most beloved! How is it that Thou Who art worshipped as God by the angels, art now crucified by iniquitous men? I hymn Thee, O Long-suffering One!"

ODE IV

Canon of the Venerable One

Irmos: I have heard the mystery of Thy dispensation, O Lord; I have understood Thy works and have glorified Thy divinity.

Mortals honor thee, and the ranks of heaven marvel; for through love of wisdom thou didst show thyself to be like one of the incorporeal ones, O father.

Savage was the tyrant, yet thy patience was unshakable. Wherefore, thou hast been called blessed, but the most wicked one hath been cast out.

Thy two all-blessed disciples suffered with thee, O Maximus, sharing thy sufferings. Wherefore, they have received equal honors.

The Church of Christ, watered by the torrents of thy blood, O venerable one, giveth rise to the divine seed of the Tradition of the fathers through thy doctrine.

Theotokion: Delivered from the debt of sin by thy birthgiving, O most immaculate Bride of God, we send up joyous hymnody to thee.

Canon of the Martyr

Irmos: I have heard the mystery of Thy dispensation, O Lord; I have understood Thy works and have glorified Thy divinity.

A great multitude, beholding thy blameless life and undaunted reason, turned to God, O glorious martyr.

Guided by the divine Spirit, thou didst reach the mountain and didst make thine abode there, O blessed one; and, fed by an angel, thou didst show thyself to be a peer of the angels.

In sympathy thou didst distribute what thou hadst to the poor, as is commanded, O blessed one, receiving the reward which passeth not away forever.

Theotokion: O Theotokos, thou gavest birth to Him Who, in the richness of His goodness, willingly impoverished Himself and hath taken pity on our lowliness.

ODE V

Canon of the Venerable One

Irmos: Rising early at dawn, we cry out to Thee: O Lord, save us! For Thou art our God, and we know none other God than Thee.

Having acquired the knowledge of men and angels, Maximus hath justly been called a philosopher.

With boundless desire for wisdom, thou didst show thyself to be a most excellent emulator of thy Christ, O glorious Maximus.

Thou wast driven out by the rage of the tyrant, O blessed one, but didst find the consolation of Christ.

Theotokion: Let those who did not acknowledge thee as the Theotokos never see the light of Him Who was born of thee, O all-pure Mother of God.

Canon of the Martyr

Irmos: Wherefore hast Thou turned Thy face away from me, O never-waning Light? And why hath a strange darkness covered me, wretch that I am? Yet turn me and guide my steps to the light of Thy commandments, I pray.

Replete with ineffable mysteries, O right wondrous martyr Neophytus, thou didst depart to the impending contest of the struggles of martyrdom, unafraid of tortures or death.

By the ineffable providence of Him Who directed thy steps, the divine angels, presenting themselves to thee, drew thee from the mountain to thy contest, and, like another Moses, thy face was glorified with divine radiance.

Having the living Word in thy heart, O most glorious martyr Neophytus, with boldness of mind thou didst cry out to the persecutors: "I have been found, not because those who sought after me called me, but that I may denounce the weakness of your religion!"

Theotokion: The divine mystery which was hidden from before all the ages hath been made known to the ends of the world through thee, O most immaculate Virgin Maiden: the Son and Word of God Who became flesh and hath deified man.

ODE VI

Canon of the Venerable One

Irmos: Grant me a robe of light, O most merciful Christ our God, Who clothest Thyself in light as in a garment.

Unceasingly dost thou offer entreaty unto God, O divinely wise one, that He deliver me from the passions, spiritual and bodily, and from corruption.

All the turgid spring of heresies hath been dried up, O glorious Maximus, stopped by the sound of thy tongue.

Cleanse me, O Christ Who alone art good, and by the supplications of Thy venerable one pour forth upon my heart a well-spring of grace.

Theotokion: Thy Son, O most pure one, Who is beautiful beyond all the sons of men in the beauty of His divinity, became flesh for our sake.

Canon of the Martyr

Irmos: I shall pour forth supplication unto the Lord, and to Him shall I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto hell. And like Jonah I pray: Lead me up from corruption, O God!

Lifted up upon a tree, O most blessed one, thou wast mercilessly lacerated with iron implements; but thou didst break the stony heart of the deceiver who commanded thee to sacrifice to the gods and to deny our immortal God.

Torn apart and dragged along, O martyr, thou didst utterly bind falsehood; by the power of the Spirit thou didst show the headlong rushing of the enemy to be of no effect and didst hasten to heaven, to stand, crowned, before the Lord.

Enjoying the beauties of the Master, thou didst cleave unto Him, crying: "O Word of God, I willingly sacrifice myself for the sake of Thee Who sacrificed Thyself, most manifestly emulating Thine honored and divine sufferings!"

Theotokion: O Virgin, thou wast shown to be the all-radiant throne of the King of heaven, wherein, of His own will, He rested in the flesh, taking away our great debt. And He hath sat man upon the throne of the Father, as was His good pleasure.

Kontakion of the venerable one, in Tone VI:

Spec. Mel.: "Fulfilling the dispensation concerning us ...":

The thrice-radiant light which abode in thy soul showed thee forth as a chosen vessel, O most blessed one, revealing things divine to the ends of the earth. O blessed Maximus, recount understandings of things hard to comprehend and manifestly preach to all the transcendent and unoriginate Trinity!

Ikos: **H**aving shown thyself to be an emulator of the sufferings of Christ, and having Him in thy soul, O most blessed one who art most rich, thou didst appoint ascents in thy heart; and He granted thee grace from heaven. Thou didst manfully oppose the tyrants, O wise one, preaching the divine Trinity which is one in essence, and denouncing the heretics who fought against God. Thou didst endure countless trials, O most lauded and venerable one, and the cutting off of thy tongue and hand, yet didst not cease to speak with boldness and make steadfast the faithful with thy divine teachings, manifestly preaching to all the people the transcendent and unoriginate Trinity.

ODE VII

Canon of the Venerable One

Irmos: **O**nce, in Babylon, the children who went down from Judea trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: **O God of our fathers, blessed art Thou!**

Thou didst speak of one essence, one will, one activity of the Trinity, and didst preach God incarnate in two natures, wills and activity. O God of our fathers, blessed art Thou!

Thou didst not preach two separate wills, which is contrary to reason and lacking in substance, O father, but made a distinction in essences. O God of our fathers, blessed art Thou!

Holding thy divine words to be a pillar of Orthodoxy, O father, we worship One of the Trinity in two essences and wills. O God of our fathers, blessed art Thou!

Theotokion: **B**earing the little Babe Who is God from before the beginning of time and was incarnate of thee, O most immaculate one, cease thou never to pray that He save those who chant: O God of our fathers, blessed art Thou!

Canon of the Martyr

Irmos: **I**n the furnace the Hebrew children boldly trampled the flame underfoot and transformed the fire into dew, crying: **Blessed art Thou, O Lord God, forever!**

The all-iniquitous one, making a furnace of living flame, enclosed thee in it for three days; yet thou wast in nowise consumed, O Neophytus, crying out: Blessed art Thou, O Lord God, forever!

Standing in the midst of the flame, O blessed martyr, thou didst all-gloriously delight in hymnody, for the dew of God cooled thee, who cried out: Blessed art Thou, O Lord God, forever!

Every mind doth marvel at the magnificent miracle wrought in thee, O divinely wise one, for the fire in nowise burnt thee, but, pouring forth, consumed those who are inheritors of fire.

Theotokion: **T**hou hast been shown to be more exalted than the angels, having given birth to the Angel of Great Counsel, O pure Theotokos, to Whom we all chant: Blessed art Thou, O Lord God, forever!

ODE VIII

Canon of the Venerable One

Irmos: **A**s vanquishers of the tyrant and the flame through Thy grace, the children cried out, adhering greatly to Thy commandments: **Bless the Lord, all ye works of the Lord!**

Greatly loving Him Who hath loved the human race exceedingly, thou didst take up thy cross and wast crucified with Him, O blessed one, chanting: Bless the Lord, ye works of the Lord!

Withdrawing thyself from every deadly pleasure, O blessed one, thou didst make thyself a divine mirror of great clarity, chanting: Bless the Lord, all ye works of the Lord!

Receiving life-bearing radiance from the one Godhead in three Hypostases, thou wast shown to be a sun to those lost in darkness, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **K**nowing thee to be the Mother and Bearer of God our Life, O Theotokos, we all bless thee with Orthodox faith, theologizing together concerning thy birthgiving and exalting thee supremely forever, O pure one.

Canon of the Martyr

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

With thy young body and thy perfect intellect thou didst destroy the malice of the author of evil, O most comely plant who sprang forth in the courts of Him Who grew from the root of Jesse; and thou didst cry out to Him unceasingly: Ye priests, hymn; ye people, exalt Him supremely for all ages!

In the arena the wild beasts were afraid of thee, like the sacred Daniel of old; for they recognized thee as a witness to the sufferings of Christ. Confessing Him, thou didst endure unbearable tortures, crying out: Ye priests, hymn; ye people, exalt Him supremely for all ages!

The immense lion, who had come to know thee on the mountain, O athlete Neophytus, was brought into the arena and during thine ordeal was loosed at thee, who wast bound; but, recognizing thee, he bowed down before thee with fear, constrained by shame and reverently shedding streams of tears with compunction, O blessed of God.

Theotokion: **T**hou gavest birth to the new Babe Who was ineffably begotten of the Father before all creation, O most pure one. Him do thou beseech, that He now restore me who am grown old through transgressions and cry out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Canon of the Venerable One

Irmos: **The birthgiving of the Ever-virgin, which was revealed on the mountain to the lawgiver in the fire and the bush, unto the salvation of us, the faithful, let us magnify with unceasing hymns.**

O most blessed and all-great Maximus, thy blood, like that of Abel, proclaimeth the divinely inspired dogmas to the Church of Christ forever, with a clear voice.

Thy hand was cut off, yet, by the finger of God, using as pen and ink thy severed tongue and thy precious blood, it writeth the Orthodox Faith on the hearts of the faithful.

Thou hast taken thy place before the throne of God with the martyrs whose zeal and faith thou didst share, O father. Make us to be thy Master's own and render us thine emulators.

Theotokion: **T**hou art our sword and bulwark, O Theotokos; thou art the help of those who have recourse to thee. Thee do we now appoint to make entreaty, that we may be delivered from our enemies.

Canon of the Martyr

Irmos: **Every ear is stricken with awe to hear of the ineffable condescension of God, for the Most High willingly came down to assume the flesh, becoming man through the Virgin's womb. Wherefore, let us magnify the all-pure Theotokos, O ye faithful.**

Thou didst stand before the cruel tormenters who would slay thee, O martyr Neophytus, like a lamb led voluntarily to the slaughter; and when thy side with pierced by a spear, thou didst receive a blessed end, O most valiant athlete of Christ.

O blessed one, thou didst offer thyself to God as a sacrifice, as a comely lamb, as an honorable immolation, as an offering of the holy temple, as pure holocaust, as a chosen bird, as a bullock of great value, as a new tree of paradise.

Thy manner of suffering was like to that of Him Who, in His goodness, suffered for our sake, O martyr, and through a similar spear thou didst truly achieve glory and dwellest now in the heavens, adorned with a diadem of victory and filled with incomparable joy.

Theotokion: Bearing as with tongs the Ember of heaven Who consumeth all the tinder of my heart's passions, O Theotokos, deliver me from the fire of Gehenna, I pray, that I may glorify thee, the hope of the faithful, O most immaculate one.

Exapostilarion: Spec. Mel.: "O Light immutable ...":

Thou didst show thyself to be the clarion of wisdom, affrighting the legions of the adversary with thy brilliant tongue, O Maximus, thou light of monastics. Wherefore, nurtured by thy words, we acknowledge the sense thereof.

Theotokion: O Virgin Theotokos, thou hast shone forth the Deliverer and Master as the Light of noetic gladness in the world. Wherefore, pray thou that He may illumine the eyes of my soul with the light of divine radiance.

AT LITURGY

At the beatitudes, 4 troparia from ODE III to the saint, and 4 from ODE VI of the martyr

By the shedding of his blood, the most magnificent Maximus truly showed himself to be a martyr and preacher of the pious Christian Faith. (Twice)

O blessed Maximus, through fasting thou didst become a pure dwelling-place of philosophy, meet for God.

Thy tongue, O right honorable and most blessed Maximus, thou nurturer of wisdom, poured forth a river of Christian doctrines.

Lifted up upon a tree, O most blessed one, thou wast mercilessly lacerated with iron implements; but thou didst break the stony heart of the deceiver who commanded thee to sacrifice to the gods and to deny our immortal God.

Torn apart and dragged along, O martyr, thou didst utterly bind falsehood; by the power of the Spirit thou didst show the headlong rushing of the enemy to be of no effect and didst hasten to heaven, to stand, crowned, before the Lord.

Enjoying the beauties of the Master, thou didst cleave unto Him, crying: "O Word of God, I willingly sacrifice myself for the sake of Thee Who sacrificed Thyself, most manifestly emulating Thine honored and divine sufferings!"

Theotokion: **O** Virgin, thou wast shown to be the all-radiant throne of the King of heaven, wherein, of His own will, He rested in the flesh, taking away our great debt. And He hath sat man upon the throne of the Father, as was His good pleasure.

Troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Maximus, by thy doctrines thou hast enlightened all. O harp of the Spirit, entreat Christ God, that our souls be saved.

Troparion of the martyr Neophytus, in Tone IV:

In his sufferings, O Lord, Thy martyr Neophytus received an imperishable crown from Thee, our God. For, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls!

Kontakion of the venerable one, in Tone VI:

The thrice-radiant light which abode in thy soul showed thee forth as a chosen vessel, O most blessed one, revealing things divine to the ends of the earth. O blessed Maximus, recount understandings of things hard to comprehend and manifestly preach to all the transcendent and unoriginate Trinity!

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE HEBREWS, § 330 [11: 33-40]

Brethren: All the saints who, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, but the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, § 64 [LK. 12: 8-12]

The Lord said: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say"

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

THE 21st DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY MARTYR AGNES OF ROME
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O wondrous solemnity! * O sacred memorial! * The martyred maiden, * adorned with virginity and arrayed in light, * is received into the eternal habitations, * her garments whitened on earth in the blood of the Lamb; * wherefore, we join chorus with the angels, * and clapping our hands, cry aloud: * Rejoice, O Agnes, thou bride of Christ!

O all-glorious passion-bearer, * thou unblemished ewe-lamb, * thou meek turtledove, * thou chosen vessel of purity: * how can we hymn thy sufferings, * how can we venerate thy wounds? * Yet, marveling at thy struggles, * we cry out to thee with compunction: * Rejoice, O Agnes, thou bride of God!

O Peter, preeminent among the apostles, * who wast a good shepherd for thy lambs and sheep, * in the city which received thy blood * greet the unblemished ewe-lamb who now cometh forth therefrom, * who is slaughtered for Christ * and with her own blood doth purify it of pagan defilements. * Wherefore, lead her quickly unto the Lamb, to be wedded, * while the angels and the choirs of the righteous chant in hymnody: * Rejoice, O Agnes, thou bride of Christ!

Glory ..., in Tone VI:

The Christians hid thy suffering body beneath the earth, O immaculate Agnes, shedding bitter tears, persecuted and oppressed by the heathen; but the maiden Emerentiana, obtaining boldness, denounced their mindlessness, and, slain by stoning, she died a martyr's death at thy grave. And when thou didst appear with her in joy and glory undimmed, all the faithful ineffably rejoiced in thee. And now, having recourse to the precious shrine of thy relics, we fervently cry to thee: Forget us not, O Agnes, in thy most bold supplications!

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

A sword passed through thy heart, * O all-pure Mistress, * as Symeon said, * when thou didst behold Him Whom, at His ineffable utterance, shone forth from thee * lifted up upon the Cross, as One condemned from among the iniquitous, * given vinegar and gall to drink, * His side pierced, His feet and hands nailed; * and, lamenting, thou didst exclaim, * crying out maternally: * "What is this new mystery, * O my Child most sweet?"

At the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone VI:

Having set all her hope upon Christ the Savior, Agnes, the immaculate maiden, was cast into a den of sin; yet was she arrayed in divine light as in a robe. She confounded the mindless and ungodly, raised from the dead one struck down by the wrath of God, and then was unjustly beheaded with a sword, that, standing in heaven before the life-creating Trinity, she might intercede for the world and pray with boldness in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Thy pure Virgin Mother was wounded within, as Symeon foretold, beholding the most iniquitous of people nailing Thee unjustly to the Tree.

Troparion, in Tone IV:

Thy ewe-lamb Agnes, O Jesus crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer. I am crucified and buried in Thy baptism. I suffer for Thy sake, that I may reign with Thee; I die for Thee, that I may live with Thee. Accept me, who sacrifice myself for Thee with love, as an unblemished offering!" By her supplications save Thou our souls, in that Thou art merciful.

AT MATINS

Both canons from the Oktoechos, with 8 troparia, including the Irmos; and that of the martyr, with 4 troparia.

ODE I

Canon of the martyr, the acrostic whereof is: "The unblemished ewe-lamb is slain for God", the composition of Valeria, in Tone IV:

Irmos: **T**here is none like unto **T**hee, **O** all-glorious **L**ord; for with **T**hy mighty arm **T**hou didst deliver the people whom **T**hou hadst acquired, **O** **T**hou **W**ho lovest mankind.

Having followed the Lamb of God on earth, **O** all-glorious martyred maiden, standing before Him in heaven thou dost rejoice.

Come thou from Rome, **O** immaculate bride of Christ! For, lo! the heavenly Father extendeth His arms to thee, and the divine Bridegroom calleth thee to the bridal-chamber of light.

Having preserved the incorrupt purity of virginity, and been slain unjustly for God, **O** martyr, with the virgins on high thou chantest a hymn of victory, emulating the holy Miriam.

Theotokion: **H**e Who beforehand portrayed the image of thy birthgiving in the Red Sea is formed of thee, **O** all-pure one, in His extreme love for mankind.

ODE III

Irmos: **N**ot in wisdom, nor in power, nor yet in riches do we boast, but in **T**hee, **O** **C**hrist, the hypostatic **W**isdom of the **F**ather; for there is none more holy than **T**hee, **W**ho lovest mankind.

Preserving the flower of chastity, **O** Agnes, thou didst flourish like a sweet-smelling lily amid the thorns of sin; and delighting now in the divine garden of paradise, thou art resplendent in never-fading glory.

The alabaster phial of thy virginal body, which held the priceless myrrh of thy soul, did the ungodly mindlessly destroy; but thy soul, like myrrh, hath been poured out upon the faithful in the perfume of sweet spiritual fragrance.

Not with sword, nor with opposition and power, but with faith free from doubt and with great purity didst thou vanquish the impious, **O** Agnes, thou meek turtle-dove.

Theotokion: **O** **M**ary **T**heotokos, thou only daughter of a barren woman, the righteous Anna, **O** only Mother of the Unoriginate One: make supplication for us who entreat thee.

Sedalion, in Tone III:

The triumph of the great purity of virginity is witnessed today; for, lo! when they shamelessly stripped her of her garments, the holy maiden was clothed in light instead of raiment; he who intended evil against her was smitten by the wrath of God, and all were filled with fear. But she prayeth with boldness in behalf of our souls.

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

O Theotokos, thou didst mystically contain within thy womb the Unapproachable and Uncircumscribable One Who is consubstantial with the unoriginate Father. And, magnifying thy birthgiving in the world, we acknowledge the Godhead of the Trinity to be One and Unconfused. Wherefore, we cry out to thee with thanksgiving: Rejoice, O joyous one!

Stavrotheotokion: Thy pure Mother who knew not wedlock, beholding Thee hanging dead upon the Cross, O Christ, said, weeping maternally: "How hath the iniquitous and thankless council of the Jews, which enjoyed Thy many and great gifts, rewarded Thee, O my Son? I hymn Thy divine condescension!"

ODE IV

Irmos: This is our God, Who became incarnate of the Virgin and hath deified our nature! Hymning Him, let us cry out: Glory to Thy power, O Lord!

He who devised evil against thee was struck dead in an instant; yet thou, O innocent lamb, didst raise him from the dead by thy supplication, crying: Glory to Thy power, O Lord!

Having loved the heavenly Father more than thine earthly father, and choosing the Church of Christ as thy mother, thou didst wed thyself to Christ, the Son of God, O all-glorious passion-bearer.

O divinely elect child of Rome, thy native city ever hath recourse with love to the shrine of thy relics; and throughout all the earth, from noonday even unto the midnight lands, Christians send up prayers to thee.

Theotokion: God hath come forth from Theman, the Holy One from thee, the mountain overshadowed and densely wooded, O all-immaculate and all-blessed one; wherefore, all the earth is full of thy glory, O Theotokos.

ODE V

Irmos: Having acquired us, the chosen people, by Thy blood, O Lord, grant us peace, preserving Thy flock in oneness of mind.

A divine light which miraculously shone forth suddenly concealed thee from the eyes of the shameless, O right victorious virgin martyr, as the angels watched thy sufferings.

With the hair of thy head thou didst cover thy virginal nakedness, O Agnes; and by thine intercession protect me, who am stripped naked of every good deed, from the assaults of the enemy.

O unblemished ewe-lamb of the flock of Christ, when the cruel wolves beset thee, thou didst flee to the good Shepherd Who now feedeth thee in the everlasting pastures.

Theotokion: **T**hou didst reveal the Light to the world, O Virgin Theotokos; for ungodliness hath ceased, and those who live on earth have learned righteousness. For by thee have we been taught to cry aloud: O Lord our God, grant us peace, for Thou hast given us all things!

ODE VI

Irmos: **J**onah spent three days within the sea monster, O Christ, and prefigured Thee, the Immortal One, for of Thine own will Thou didst lie dead for three days in the heart of the earth.

Those who worshiped Christ, Who sojourned through the Sabbath in the bosom of the earth, hid themselves underground out of fear of the heathen; and with them, like Jonah from the belly of the sea monster, thou didst send forth thy supplications, O Agnes.

We fervently bow down before thy shrine and lovingly venerate thine icon; we marvel at thy purity, praise thy faith, and honor thy dormition, O virgin martyr.

Rescue us from the temptations and tribulations which surround us, and deliver us from the griefs which beset us, O thou who didst gladly bow thy head beneath the sword, O most joyous martyred maiden.

Theotokion: **W**ho can describe the sorrows of thy heart, O Mistress, when thy Son and God spent three days in the heart of the earth? Wherefore, thou dost suffer fervently with men, changing their sorrows into joy.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Finding thy holy relics to be an ever-flowing well-spring of healing for our afflicted souls and bodies, O holy martyr, all of us, the faithful, cry out to thee in thanksgiving: O most blessed Agnes, thou innocent and unblemished ewe-lamb of the flock of Christ the Chief Shepherd, pray thou unceasingly, that our souls be saved!

ODE VII

Irmos: **B**lessed art Thou, O supremely exalted God of our fathers, O only begotten Son and unoriginate Word, Who didst exist in the beginning with the Father and the Spirit.

Having made thine immaculate body a temple of the Holy Spirit, thou didst commit thine innocent soul into the hands of God, crying: Blessed art Thou, O supremely exalted God of our fathers!

Having betrothed thyself to God, thou didst reject an earthly bridegroom; and, passing unharmed through the fire of trials, O Agnes, thou didst cry aloud: Blessed art Thou, O supremely exalted God of our fathers!

Loving Christ exceedingly, thou dost quickly render aid to all who honor thy memory and chant in thanksgiving for thee: Blessed art Thou, O supremely exalted God of our fathers!

Theotokion: **S**hadrach and his friends prefigured the glory of thy perpetual virginity, O all-pure one: they glorified God and have taught us to chant: Blessed art Thou, O supremely exalted God of our fathers!

ODE VIII

Irmos: **O** Christ Who bearest all things in Thine unapproachable glory, in the midst of the flame Thou didst bedew Thy venerable children, who cried: **Bless the Lord, all ye works of the Lord!**

O meek turtle-dove, O innocent lamb, when thou didst offer thyself as a sacrifice unto God, thou didst cry: Bless the Lord, all ye works of the Lord!

Having joined the martyric tribe of Abel, O Agnes, standing on the sea of glass before the Lamb of God, thou dost chant: Bless the Lord, all ye works of the Lord!

A heavenly swallow heralding the spiritual springtime, thou didst soar aloft from the winter of sin to the land of Eden, where thou dost ever chant: Bless the Lord, all ye works of the Lord!

Theotokion: **I**f thou hadst not been shown to be worthy to become the Mother of the Almighty, God would not have appeared to men; and celebrating thee, O Theotokos, we cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **W**ith hymns do we magnify thee, the all-glorious Bride, the most hymned Theotokos, who gavest birth to the Creator of all things, visible and invisible.

As many things as are lovely, all-glorious and desirable dost thou now enjoy, O martyr. Before the throne of the Almighty remember us who magnify thee.

Deprive us not of thy confident intercession, O passion-bearing virgin; for with fervor we fall down before thy shrine, crying out with our hearts and mouths: Remember us who magnify thee with love!

Behold, O martyred maidens Agnes and Emerentiana, ye have passed over from sorrows to things which are full of joy, and from griefs to things which are profitable; and we who do battle on earth are in need of your aid, which do thou render quickly unto us who magnify you with love.

Theotokion: Show us thine ineffable lovingkindness, O thou who hast revealed to the world the invisible God and Savior; for, lo! confessing our weakness, we cry out unceasingly: Save those who magnify thee, O Theotokos!

Exapostilarion:

Great is the wonder! An innocent lamb hath driven away cruel wolves! A meek dove hath slain a hawk! Soft wax hath destroyed tempered steel! Drops of heavenly dew have quenched the fire of Gehenna! Weakness hath proved mightier than strength, and purity hath mocked the council of the sin-loving and iniquitous! For a David hath again slain Goliath, and the power of God hath been all-gloriously revealed in a martyred maiden. Wherefore, we cry out to Christ: Through the supplications of the holy Agnes, O Savior, save Thou our souls!

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

All of us sinners have thee as our aid, O all-pure Virgin. By thy maternal supplications render thou thy Son reconciled with us.

THE 21st DAY OF THE MONTH OF JANUARY

COMMEMORATION OF OUR VENERABLE FATHER MAXIMUS THE GREEK

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

When thou didst renounce all earthly mindedness, O father Maximus, having enlightened thy reason with the Cross thou didst choose Christ, the Pearl beyond price, Who showed thee to be all-wise, enmeshing thee in the net of faith. Wherefore, we beseech thee, O father Maximus: Entreat Christ God, that He make us wise and save our souls. **(Twice)**

When thou didst undertake thy journey for the sake of Christ, O all-wise Maximus, quenching all the burning arrows of the evil one by the Cross thou didst acquire the grace of the Holy Spirit, Who glorified thee as a wonderworker, revealing cures and healings. Wherefore, we pray to thee, O father Maximus: Entreat Christ God, that He grant us grace and save our souls. **(Twice)**

When thou didst translate many books from Greek into the Slavonic language, O venerable Maximus, elucidating the Faith by the Cross, thou wast slandered and condemned to prison, where, though thou didst lack ink, thou didst compose a canon to the Holy Spirit, inscribing it upon the wall with coal. Wherefore, we pray to thee, O much-suffering Maximus: Entreat Christ God, that He strengthen us and save our souls. **(Twice)**

When thou didst enlighten the false darkness of despondency, O holy Maximus, making thy soul steadfast by the Cross, thou didst acknowledge God as the true Father, Who called thee to the kingdom of heaven as a son, making thee whiter than snow. Wherefore, we pray to thee, O father Maximus: Entreat Christ God, that He grant us peace and save our souls. **(Twice)**

Glory ..., in Tone I:

On the day of thy departure unto God, O venerable Maximus, our hearts are filled with pity, and wellsprings of tears pour forth. The multitude of monks crown thee, their father, teacher and instructor, with words of compunction and the whole land of Russia is never-endingly adorned with thy sweet discourses.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Let us hymn the Virgin Mary, the glory of the whole world, who sprang forth from men and gave birth unto the Master, the portal of heaven, and the subject of the hymnody of the incorporeal hosts; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle-wall of enmity, she hath brought forth peace and opened wide the kingdom. Therefore, having her as the confirmation of our faith, we have as champion the Lord born of her. Be of good courage! Yea, be ye of good cheer, O people of God, for He vanquisheth the foe, in that He is almighty!

Entrance. Prokimenon of the day. Three readings:

READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro

like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. Those who put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds; that His grace and mercy is with His saints, and that He hath respect unto His chosen.

Aposticha stichera, in Tone II: Spec. Mel.: "O house of Ephratha ...":

Thou art the dwelling-place of the Holy Spirit and an heir to the kingdom, O Maximus. Pray for us who honor thy holy memory.

Stichos: Precious in the sight of the Lord is the death of His saints.

Thy tomb hath been shown to be an abode of grace, O all-wise Maximus. Pray for us who have recourse unto thee.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Let thy new home, the holy Lavra, together with Athos, praise thy struggles and sufferings with hymns.

Glory ..., in the same tone:

O habitation of the Holy Trinity, adorn thyself and exult, for thou art possessed of a lamp which, though under a bushel, shineth more brightly than the sun.

Now & ever ..., Theotokion:

Thou art the dwelling-place of God, the palace of the King and the heavenly bridal-chamber, O all-pure one, our hope and protection.

Troparion of the venerable one, in Tone VIII:

Made brilliant by the radiance of the Spirit, through divine wisdom thou wast vouchsafed the intelligence of the rhetors, enlightening with the light of piety the hearts of men, which were darkened by ignorance; and thou wast shown to be a most splendid lamp of Orthodoxy, O venerable Maximus. Wherefore, having become a stranger and wanderer in thy zeal for Him Who seeth all things, thou wast a sojourner in the land of Russia, suffering imprisonment and incarceration at the command of the sovereign; yet thou art crowned by the right hand of the Most High, and workest all-glorious miracles. Be thou also a true mediator for us who honor thy holy memory with love.

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

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 Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT MATINS

At "God is the Lord ...", the troparion of the saint, in Tone VIII:

Made brilliant by the radiance of the Spirit, through divine wisdom thou wast vouchsafed the intelligence of the rhetors, enlightening with the light of piety the hearts of men, which were darkened by ignorance; and thou wast shown to be a most splendid lamp of Orthodoxy, O venerable Maximus. Wherefore, having become a stranger and wanderer in thy zeal for Him Who seeth all things, thou wast a sojourner in the land of Russia, suffering imprisonment and incarceration at the command of the sovereign; yet thou art crowned by the right hand of the Most High, and workest all-glorious miracles. Be thou also a true mediator for us who honor thy holy memory with love. (Twice)

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

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 Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the first chanting of the Psalter, this Sedalion, in Tone VIII:

As thou didst zealously elucidate the difficult words of the divine proclamation and didst denounce ungodly writings, thy mind soared aloft to God on high, and thou didst endure bonds of suffering through the assaults of thine adversaries, O venerable Maximus; wherefore, thou wast shown to be a model, and yet more the boast, of monks.

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

I entreat thee, O most hymned one, who dost surpass the divine incorporeal ranks in incomparable purity: Wash my defiled soul clean of iniquitous thoughts, that I may worthily glorify thee.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Unto thy noetic desire thou gavest wings to fly unto God, and with all thy soul thou didst follow His summons without turning back, making thine abode in the end at the Monastery of Saint Sergius; and dwelling there like an angel, thou becamest for many a path to salvation. Wherefore, the Lord hath glorified thee, enriching thee with miracles, for which cause we all cry out to thee: Rejoice, O Maximus our father, thou miraculous boast of the Monastery of the Trinity!

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

I beseech thee, O all-pure one: Disdain me .not who am cruelly foundering in the vile mire of sin, but rid me of its fetor by the fragrant ointment of thine entreaties, and enlighten all the darkness of my soul with the most sweet light of thy divine love.

Polyeleos, and this magnification: We bless thee, O venerable father Maximus, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

As an all-radiant star, which maketh the transit of the lands of the East and arriveth in the North, doth illumine the gloom, enlightening all the dismal darkness, so wast thou like unto it, O venerable Maximus, when, at the request of the sovereign, thou didst become a stranger and traveler from Athos to Great Russia, and wast shown to be wondrous and excellent in the correction of the divine writings. Thou didst suffer the assaults of trials inflicted by the lying foe, yet for thy sufferings and incarceration in prison didst receive from God on high the gift of working miracles. And now we beseech thee: Ever entreat Christ, that He grant peace to the whole world and great mercy to our souls.

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

O Mistress, have pity on me who flee unto thee, and deliver me, who am ashamed, from the violence of the evil minions of the wicked serpent who, like adders, wound my soul. For even though I am for thee an unprofitable servant, O Mistress, yet do I set my hope on thee.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MATTHEW, §43 [11:27-30]

The Lord said to His disciples: "All things are delivered unto Me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come

unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

When thou didst endure sufferings, O venerable Maximus, weeping and lamenting thou didst plead with the holy hierarch Macarius: "Grant that I may see the Holy Mountain, which prayeth for the whole world!" But, shedding tears, he cried out to thee: "O Maximus, I perceive thee to be an innocent man of prayer, and I am moved to contrition; but I am unable to help thee. Yet earnestly pray to God and His Mother, O venerable father, that we may be saved, unharmed by the snares of the enemy."

Canon of Supplication to the all-holy Theotokos, with 6 troparia, with the Irmos; and that of venerable Maximus, with 8 troparia, in Tone I:

ODE I

Irmos: O ye people, let us all chant a hymn of victory unto Him Who delivered Israel from the bitter bondage of Pharaoh, and led them dryshod in the depths of the sea, for He hath been glorified.

What tongue, O all-wondrous father, is able fittingly to hymn thy great corrections, sublime teaching, thy martyric suffering and longsuffering in prison and bonds?

How shall we hymn and what shall we call thee, O all-valiant father? Prophet, in that thou didst easily foretell what we have come to know and recognize? Apostle, for by the teachings of divine Scriptures thou didst make steadfast the Christian Faith, which was shaken by contrary winds? Or teacher, for truly thou art an instructor no less than or inferior to the great ecumenical teachers.

Theotokion: O ye people, let us all hymn the holiness and glory of the all-pure and most hymned Mother of God, who is higher than the heavens and all the noetic hosts, and who bore Emmanuel in her all-pure womb, for she is holy and all-glorious!

ODE III

Irmos: Establish me, O Christ, upon the immovable rock of Thy commandments, and illumine me with the light of Thy countenance, for there is none as holy as Thee, Who lovest mankind.

In thy heart, O venerable Maximus, thou didst establish divine fear, having hated all carnal lusts; wherefore, as a simple child thou wast made wise, and thou didst hasten after the Lord.

Having the Lord Jesus Christ as thy confirmation, O venerable Maximus, to thy kinsmen, friends and acquaintance thou becamest like an unknown stranger, homeless, bereft of homeland and possessions, and misunderstood.

Anchoring thyself to the commandments of the Lord, through the bitterness of imprisonment thou becamest as one dead for a long time; yet thou didst make supplication in behalf of those of evil ways, saying: "O Lord Jesus Christ, Son of the living God, hold not to account for this sin those who slander me with lies!"

Theotokion: **R**ender us steadfast for thy laudation, O Virgin, and preserve us from harm and every wile of the evil one; and vouchsafe that we may stand at the right hand of thine only-begotten Son, to Whom is due all glory, honor and worship, unto the ages of ages.

Sedalion, in Tone IV:

Having adorned thy mind with the divinely inspired Scriptures, with watchful prayer and God-pleasing vigils thou didst confirm thy heart in the Lord by keeping His salvific commandments; wherefore, Athos and the people of Russia continually glorify thee, and the Monastery of Vatopedi crieth out with us: O all-wise Maximus, forsake us not who pray to thee!

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

I beseech thee, O all-pure Mother of God Most High, only consolation of my soul, my hope, delight, divine protection, light, help and salvation: By thy supplications vouchsafe that I may hear the voice which calleth the blessed to enter the bridal-chamber of the Master.

ODE IV

Irmos: **G**reat is the mystery of Thy dispensation, O Christ! For, foreseeing it with divine vision from above, Habbakuk cried out to Thee: Thou hast come for the salvation of Thy people, O Thou Who lovest mankind!

No secret false heretical teaching could stay concealed from thee, O venerable Maximus; but through the grace of the worshipful Holy Spirit they were all unmasked by thee.

Thou not only showed thyself to be a true and faithful champion of the mystical dogmas of the Orthodox Faith, but thou wast shown to be a finely honed scythe for the mowing down of all heresies under the sun.

Thou wast truly shown to be an initiate of the mysteries of the Holy Spirit, a lover of the life of heaven and a teacher of the law of the Lord, O all-wise Maximus.

Theotokion: **M**oses, who beheld God, was taught a great mystery when he saw the unburnt bush: the bush is the weakness of human nature, and the fire is the divinity of the only-begotten Son of God; for our God is a Fire which devoureth our sins, as the divine apostle saith.

ODE V

Irmos: Waking at dawn out of the night, we chant to Thee, O Christ, Who art consubstantial with the Father and art the Savior of our souls: Grant peace to the world, O Thou Who lovest mankind!

The moon at night and the sun during the day enlighten and gladden all visible creation; and the manner of life and the wisdom of the saints enlighten and gladden the souls of all men who desire to be saved and come to a knowledge of the Truth. Thus also do the writings of the venerable Maximus the Greek sound forth like divinely blown trumpets.

When thou didst pray at night in thy prison cell, by the providence of the divine and all-good Trinity the angel of the Lord heard thee, and said: "O elder, thanks to these torments thou shalt avoid eternal torments."

At night, O all-wise Maximus, thou didst sing like a sweet-voiced and melodious nightingale: "Be not grieved, neither sorrowful nor downcast, O my beloved soul! Thou sufferest unjustly, yet thy reward will be great in the heavens!"

Theotokion: Rising at dawn, we hymn thee, O Virgin, the daughter of the King, arrayed in golden vesture inwrought with many colors, the ladder which Jacob beheld, the mountain whereon God was well-pleased to dwell, for the Lord made His abode there to the end.

ODE VI

Irmos: Thou didst save the prophet from the sea monster, O Thou Who lovest mankind. Lead me up from the abyss of transgressions, I pray.

Like a prophet thou didst rebuke the people, O venerable Maximus, leading them to repentance, saying: "We have strayed, we strayed from the straight and unerring way of life which holy monks lead, and we mindlessly run after the honors of high positions."

Thou wast shown to be a prophet of repentance, O venerable Maximus, acquiring watchfulness of soul through divine discourse, and leading up from the pit of the passions those benighted by sins.

The writings of the prophets, which were uttered in secret, didst thou make plain, O allwise Maximus; wherefore, all men ever pay great heed to thee.

Theotokion: The prophets proclaimed thee beforehand, O pure Virgin, the apostles preached thee, all the saints called thee blessed, and we cry out with the archangel: Rejoice, O thou who art full of grace! The Lord is with thee!"

Kontakion, in Tone VIII:

With divinely inspired writings and the preaching of theology didst thou denounce the vanity of the heretics, O thou who art most rich; and establishing them firmly in Orthodoxy, thou didst guide them to the path of true understanding. And like a divinely melodious harp thou didst delight and unceasingly gladden the minds of those who hearkened unto thee, O right wondrous Maximus. Wherefore, we beseech thee: Entreat Christ God, that He send down remission of sins upon those who with faith hymn thy most holy dormition, O Maximus our father.

Ikos: How can we hymn the all-valiant Maximus, the namesake of greatness, the beautiful crown of the venerable, the firm rule of athletes, the true humiliation of heretics, the unshakable pillar of the Church, the renowned instructor of the virginal and champion of honorable marriage, the all-wise sage of philosophers, the ever-flowing fountain of Truth, the boast of monks and true adornment of all men? Wherefore, we beseech thee, O right wondrous Maximus: Entreat Christ God, that He send down remission of sins upon those who with faith hymn thy most holy dormition, O Maximus our father.

ODE VII

Irmos: When the people were summoned with the sound of music to worship the image, the children of David, chanting the songs of Sion like their fathers, rejected the wicked edict of the tyrant and transformed the flame into dew, singing the hymn: O supremely exalted God of our fathers, blessed art Thou!

Giving utterance to a hymn of thanksgiving to the image of the providence of the all-holy Trinity, O venerable Maximus, thou didst summon us all to bless in purity the Father, the Son and the Holy Spirit, the one God in three Hypostases.

O holy Maximus, thou wast shown to be a model of the endurance of evils, and of patience and prayer, and even more of hope, for God the Judge is just, mighty and long-suffering, and He will render unto each according to his deeds.

Thou didst acquire the image of sublime theology, O all-wise Maximus, that is the dogmas of the divine apostles and fathers, poured forth by the Holy Paraclete, whereby thou teachest us with thy divinely wise writings.

Theotokion: The image of thine all-pure birthgiving is ineffable and incomprehensible, O Virgin Mother; for thou becamest the dwelling-place of the pre-eternal and only-begotten Son of the Father, without being consumed by Him.

ODE VIII

Irmos: Hymn the Lord, Who preserved the children in the burning fiery furnace and descended unto them in the guise of an angel, and exalt Him supremely forever!

Thou didst desire the radiance of the flame of the divine Paraclete, O venerable Maximus; wherefore, with the most sweet light of doctrine and the fire of miracles thou didst drive away all the darkness of the demons.

Thou didst teach men to flee the flame of Gehenna, O venerable Maximus, calling upon them to embody the commandments of Christ in deed, and to shun malice, fornication, lying, pride, falsehood and the unjust theft of things which belong to others.

As with flame thou didst burn up the ungodliness of heretics, O all-wise Maximus, making brilliant the divine confession of the unblemished Christian Faith.

Theotokion: Moses the God-seer beheld thee in the fiery flame of the burning bush, O all-pure Virgin, and proclaimed thy seedless birthgiving; wherefore, free us from the carnal passions.

ODE IX

Irmos: Thee, the Mother of God, the radiant lamp, the all-wondrous glory more exalted than all creatures, do we magnify with hymns.

We know thee to be a radiant lamp, an excellent mind and an unshakable pillar; and we proclaim thee an instructor of monks and a denouncer of heresies.

Thou didst shine forth brilliantly from the noonday lands, O venerable Maximus, exhibiting a splendid manner of life, dispelling the darkness of evil, and shining forth in right pleasing supplication.

As a torch of divine understanding, thou didst attain unto the knowledge of the Son of God, becoming a perfect man according to the measure of the stature of Christ; wherefore, we cry out to thee: Truly blessed art thou in all things, through the struggles, glory and grace which thou didst receive from on high!

Theotokion: In hymns we magnify aloud thee who art a radiant beacon amid the night of the passions, a shelter of goodness, and an unassailable defense against the assaults of the enemy.

Exapostilarion:

The light of divine discourses and precepts shone upon the venerable Maximus; wherefore, he hath been shown forth to us as a secondary luminary and a most excellent intellect.

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

The angelic hosts were stricken with awe, beholding the Virgin who holdeth in her arms the Light Who shone forth from Light and gave birth in purity. The Light hath shone forth upon us from the Virgin's womb.

On the Praises, 4 stichera, in Tone VIII:

Thou didst deny thyself, O venerable Maximus, and didst show thyself to be a stranger to the whole life of vanity, delighting neither in sweet food, nor in glory, nor in any possession, nor yet in friendship with the mighty. But all these things together didst thou renounce by the lack of acquisition in thy way of life; noetically nurturing thyself, rather, on the beauty of God; and in tears and solitude, prayers, vigils, and the reading of books thou didst delight, ever filled with gladness. **(Twice)**

The venerable Maximus, like the fathers of old, did not hesitate to struggle, at times against the heretics by his discourses, at times strengthening the faithful to stand unshakably in the Faith; for neither the cruel storms of obstacles, nor imprisonment, nor yet the chains which fettered his body, were able to shake this father, but instead enlightened his soul.

The all-wise Maximus, a much-suffering cherub on earth, layeth a divine banquet for us on the day of his commemoration. Let us eagerly make haste, O ye who love the feasts of the Church, to this all-sweet and abundant spring, which quencheth the burning thirst caused by the false teachings of the heretics, and beareth souls up to the mansions on high.

Glory ..., in Tone III:

Save us by Thy grace, O all-holy Trinity, Creator and Sustainer of all; and keep us pure who in this present life worship Thee in Orthodox manner. And in the age to come vouchsafe that we may be enrolled in the divine choir of Thine elect, where there is the pure sound of those who keep festival and a voice of ineffable gladness.

Now & ever ..., Theotokion:

Without seed didst thou conceive of the Holy Spirit; and glorifying thee, we chant: Rejoice, O all-holy Virgin!

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable one.

In thy heart, O venerable Maximus, thou didst establish divine fear, having hated all carnal lusts; wherefore, as a simple child thou wast made wise, and thou didst hasten after the Lord. (Twice)

Having the Lord Jesus Christ as thy confirmation, O venerable Maximus, to thy kinsmen, friends and acquaintance thou becomest like an unknown stranger, homeless, bereft of homeland and possessions, and misunderstood.

Anchoring thyself to the commandments of the Lord, through the bitterness of imprisonment thou becomest as one dead for a long time; yet thou didst make supplication in behalf of those of evil ways, saying: "O Lord Jesus Christ, Son of the living God, hold not to account for this sin those who slander me with lies!"

Like a prophet thou didst rebuke the people, O venerable Maximus, leading them to repentance, saying: "We have strayed, we strayed from the straight and unerring way of life which holy monks lead, and we mindlessly run after the honors of high positions."

Thou wast shown to be a prophet of repentance, O venerable Maximus, acquiring watchfulness of soul through divine discourse, and leading up from the pit of the passions those benighted by sins.

The writings of the prophets, which were uttered in secret, didst thou make plain, O allwise Maximus; wherefore, all men ever pay great heed to thee.

Theotokion: The prophets proclaimed thee beforehand, O pure Virgin, the apostles preached thee, all the saints called thee blessed, and we cry out with the archangel: Rejoice, O thou who art full of grace! The Lord is with thee!"

Troparion of the venerable one, in Tone VIII:

Made brilliant by the radiance of the Spirit, through divine wisdom thou wast vouchsafed the intelligence of the rhetors, enlightening with the light of piety the hearts of men, which were darkened by ignorance; and thou wast shown to be a most splendid lamp of Orthodoxy, O venerable Maximus. Wherefore, having become a stranger and wanderer in thy zeal for Him Who seeth all things, thou wast a sojourner in the land of Russia, suffering imprisonment and incarceration at the command of the sovereign; yet thou art crowned by the right hand of the Most High, and workest all-glorious miracles. Be thou also a true mediator for us who honor thy holy memory with love.

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 Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion, in Tone VIII:

With divinely inspired writings and the preaching of theology didst thou denounce the vanity of the heretics, O thou who art most rich; and establishing them firmly in Orthodoxy, thou didst guide them to the path of true understanding. And like a divinely melodious harp thou didst delight and unceasingly gladden the minds of those who hearkened unto thee, O right wondrous Maximus. Wherefore, we beseech thee: Entreat Christ God, that He send down remission of sins upon those who with faith hymn thy most holy dormition, O Maximus our father.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213 [GAL. 5:22-6:2]

Brethren: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [6:17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed.

And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

**THE 22nd DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY APOSTLE TIMOTHY
& OF THE VENERABLE MARTYR ANASTASIUS THE PERSIAN
AT VESPERS**

On "Lord, I have cried ...", 6 stichera: 3 of the apostle, in Tone I:
Spec. Mel.: "O most praised martyrs ...":

Manifestly illumined * by the rays of the Spirit, * O divinely revealed Timothy, * thou wast shown to be a most radiant beacon, * passing over all the earth * and enlightening it with grace. * Pray thou now, * that our souls be granted * peace and great mercy.

O divinely wise Timothy, * thou didst drink of the torrent of sweetness * and, emulating Christ, * with godly wisdom hast given drink * to those who fervently desire * the understanding of God. * To Him hast thou now joyously departed, * contemplating the all-radiant glory of the Trinity * and infinitely powerful peace.

Placing thyself in submission to Paul, * conversing with the Spirit through writing, * thou becomest wholly radiant with light, * a generous husbandman, * and an earnest favorite of the Lord, * living in chastity and piety, * O divinely wise Timothy; * and thou hast been vouchsafed crowns of victory * as a lawful athlete.

And 3 stichera of the venerable martyr, in the same tone & melody:

O most blessed Anastasius, * thou boast of the martyrs, * who achieved splendid victories over falsehood, * thou bearest in thy name * a standard of fame, * being borne aloft everywhere * as a steadfast victor. * And now do thou raise up * from sinful falls * those who honor thy memory with faith.

O martyr Anastasius, * achieving a splendid victory over falsehood, * thou didst receive a twofold crown for thine ascetic struggle * and thy steadfast contest, * and thine opposition, even unto death. * And Christ the Master hath given thee * the ability to work miracles, as is meet.

The ends of the world * now hymn thy miracles, * O wonder-worker Anastasius; * for Christ hath adorned thee, * rewarding with miracles * thee who endured tortures for His sake; * and after thy death * thou wast counted worthy * of immortal glory and blessedness.

Glory ..., in Tone VIII:

Chosen by God before to be the disciple of the wise Paul, thou didst learn things divine; and having lived in goodness and preserved the Faith unadulterated even unto the shedding of thy blood, thou wast shown to be a faithful hierarch, O Apostle Timothy. Therefore, thou didst denounce the idolaters and, wounded by staves and stones, hast received the crown of martyrdom. Wherefore, O most blessed one, pray thou for us who celebrate thy most honored memory with faith.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O martyrs of the Lord ...":

The unblemished heifer, * beholding her Calf nailed of His own will on the Tree, cried out, lamenting piteously: "Woe is me, O most beloved Child! How hath the thankless assembly of the Jews rewarded thee, desiring to leave me childless without Thee, O most beloved?"

At the Aposticha, the stichera from the Oktoechos, and this sticheron, in Tone I:

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Come, ye people, let us hymn the Apostle Timothy, the lamp of the faith, who shone forth in the spreading of the Gospel; and let us say: Rejoice, O beautiful scion of faith, thou adopted son of the divine Paul! Rejoice, honored master of the virtues, greatly wise mouth of the Word! Rejoice, harp sounding forth the music of God to the ends of the earth! Rejoice, pillar of faith and ground of the Church!

Glory ..., in Tone II:

O Christ, Thou didst magnify the power of the precious Cross in Judea and in Babylon, for because of it they came to know the feast of Thy life-creating resurrection: And now the right laudable and glorious athlete Anastasius, a martyr of countless miracles, hath become for them a liberator from the captivity of the madness of idolatry, joining chorus with the angels and praying for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

Having endured many pangs during the crucifixion of thy Son and God, O all-pure one, thou didst groan, weeping and crying aloud: "Woe is me, O my sweet Child! How is it that thou sufferest unjustly, desiring to deliver the mortal descendents of Adam?" Wherefore, O all-pure Virgin, we entreat thee with faith: Render Him merciful unto us!

Troparion of the apostle, in Tone IV:

Learning goodness and being sober in all things with a good conscience, arrayed as a priest thou didst draw forth ineffable things from the chosen vessel; and having kept the faith, thou didst finish the even course. O Apostle Timothy, entreat Christ God, that our souls be saved.

Glory ..., Troparion of the venerable martyr, in the same tone:

In his suffering, O Lord, Thy martyr Anastasius received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Now & ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

One canon from the Oktoechos, with 6 troparia, including the Irmos; and one combined canon of the saints, with 8 troparia.

ODE I

Canon of the saints, the acrostic whereof is: "With hymns I honor the Apostle Timothy", the composition of Theophanes, in Tone I:

Irmos: Thy victorious right hand hath in godly manner been glorified in strength; for as almighty, O Immortal One, it broke asunder the adversary and fashioned anew the path of the deep for the Israelites.

Troparia of the Apostle: By thy supplications and with the radiant grace of dispassion, O blessed one, dispel the uprisings of the passions and the gloom of ignorance, that I may now worthily hymn thee, who art revealed by God.

God, Who knoweth all things beforehand, seeing the beauty of thy mind, O Timothy, showed thee forth, accounting thee a fellow minister with the divine apostles, taking thought concerning thee with His wise providence.

We know the one transcendent Source Who knoweth all things beforehand; for the Apostle Timothy, enlightened by the grace of Christ from among the Greeks, is now counted with the divine Paul.

Troparia of the Martyr: Illumined by the most radiant dawning of Thy resurrection, O Christ, the namesake thereof, having hastened from the East like the sun, doth now illumine the Church with miracles.

Full of divine love, thou didst patiently endure tortures, O martyr Anastasius; and, adorned with the beauties of asceticism, thou wast brought to Christ, rejoicing, as a sacrifice of sweet savor, O blessed one.

Theotokion: Rejoice, O well-spring of grace! Rejoice, O ladder and portal of heaven! Rejoice, O golden lampstand and jar, O unquarried mountain, who for the world gavest birth unto Christ, the Bestower of life!

ODE III

Irmos: O Thou Who alone knowest the weakness of human nature, and mercifully clothed Thyself therein: Thou dost gird me about with power from on high, that I may chant unto Thee: Holy is the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

Troparia of the Apostle: Grace was poured forth abundantly in thy lips, O most blessed one, and thou didst give rise to rivers of dogmas, which water the Church of Christ and bring forth much fertile fruit, O divinely wise Apostle Timothy, thou preacher of Christ.

In accordance with the prophecy, O most blessed one, thy feet were made beautiful; for thou didst proclaim the peace, which passeth all understanding, of the Savior and Lord of all, Who hath destroyed the ancient enmity of men, O most wise one.

Having mortified thy fleshly members, O blessed Timothy, thou didst make that which is worse subject to thy discourse, giving dominion to that which is higher; and, restraining thy passions, thou didst illumine thy soul, instructed by the teachings of Paul.

Troparia of the Martyr: **H**aving first trodden the narrow path by asceticism, thou didst attain unto the glory of martyrdom, finding delight through thy pangs because of thy torments, O glorious martyr Anastasius, and receiving heavenly beauty.

The pain of thy suffering hath gone forth into all the world, O invincible martyr; for, contending against sin even to the shedding of thy blood, thou wast victorious, and hast been adorned with a crown of victory.

Theotokion: **F**rom thee, O pure one, did the never-fading Bloom spring forth, Who perfumeth all humanity with the divine myrrh of His nature, Who is equally unoriginate with the Father, yet came under time through thee, O most immaculate Virgin.

Sedalion of the apostle, in Tone IV:

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

Adorned with divine gifts, O glorious apostle, thou didst adorn the radiant metropolis of Ephesus; for thou wast shown to be a preacher, and with the divine Paul didst proclaim unto all the word of salvation. Wherefore, we celebrate thy memory with faith.

Glory ..., Sedalion of the martyr, in the same tone & melody:

Thou wast shown to be all-honorable in the glory of perfection, having enlightened thy mind as with divine effulgence and acknowledged the power of the Cross; and thou in godly manner becamest venerable through fasting and a martyr by the shedding of thy blood, O blessed Anastasius. Wherefore, Christ poureth forth the gift of miracles through thee.

Now & ever ..., Theotokion:

O most immaculate Virgin who gavest birth to the transcendent God: with the incorporeal ones do thou unceasingly entreat Him, that before the end He grant remission of transgressions and correction of life to us who hymn thee with faith and love as is meet, O thou who alone art most hymned.

Stavrotheotokion: **W**hen she beheld Thee suspended upon the Cross, O Word of God, Thine all-pure Mother exclaimed, lamenting maternally: "What is this new and awesome wonder, O my Son? How is it that Thou, the Life of all, dost taste of death, desiring to bring life to mortals, in that Thou art compassionate?"

ODE IV

Irmos: **P**erceiving thee with the eyes of prophecy to be the mountain overshadowed by the grace of God, Habbakuk declared that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Troparia of the Apostle: **W**illingly suffering lawfully, O most blessed one, with extreme abstinence thou didst make the threefold billows of the passions subject to thy mind, receiving the perfection of virtue, O divinely wise Timothy, thou great preacher.

Shining like the sun, Paul emitted thee like a radiant beam, with manifest radiance illumining the whole world with rich light, O divinely revealed Timothy, unto our edification and confirmation.

Ardently desiring the uttermost of desires, and infusing thyself with love, with zeal thou didst pass over to another life, O God-pleaser, ever contemplating thy Creator and delighting in the vision of Him.

Troparia of the Martyr: **N**ought could separate thee from thy love for Christ: neither dismemberment, nor the threat of wounds, nor the sword, nor death, nor fire, nor yet starvation, O Anastasius, who hast thine abode with the choirs of heaven.

Taking thy cross upon thy shoulder with zeal, thou didst follow the saving commandments of Christ; and as thou didst emulate Him even unto death, O most excellent one, thou dost now delight in His radiance.

Theotokion: **M**anifestly arriving from heaven, O pure one, the angelic commander announced joy to thee, saying: "God shall issue forth from thee in the flesh, O most pure virgin, unto the salvation of those who hymn thee with love!"

ODE V

Irmos: **A**s God of peace and Father of compassions, Thou hast sent to us Thine Angel of great Counsel, Who granteth us peace; wherefore, guided to the light of knowledge divine, and rising at dawn out of the night, we glorify Thee, Who lovest mankind.

Troparia of the apostle: **I**llumined with the immaterial effulgence of the primal light of the Cause of all, thou hast illumined the world with honorable preaching; and thou hast manifestly been shown to be a beacon of piety emitting the discourse of the highest life, O most blessed initiate of the sacred mysteries.

The true disciple of the divine Paul followed the footsteps of his teacher, sowing his teachings among the faithful; and guided to the light of piety thereby, rising early out of the night, we glorify Thee, Who lovest mankind.

Through enlightenment thou art shown to be a second Paul, ministering to the primal Radiance, with Whose understanding thou hast illumined us. Victoriously protected by his armor, Timothy hath been shown to be his ally in battle.

Troparia of the Martyr: **T**he adversary of God, who of old boasted unrestrainedly, threatening to seize the earth and vainly claiming that he would destroy the whole sea, is trampled underfoot by thy goodly courage, O martyr Anastasius.

Having suffered lawfully and emerged victorious, the martyr of Christ manifestly receiveth the ability to work miracles as reward for his sufferings; for Anastasius healeth infirmities and expelleth demons, working wonders through the power of Christ.

Theotokion: **B**y thy birthgiving, O Virgin, thou hast annulled the curse of Eve, the mother of all, having given rise to Christ, the blessing of the world. Wherefore, rejoicing, with mouth and tongue we magnify thee, confessing thee to be the true Theotokos.

ODE VI

Irmos: **T**he sea monster spewed forth Jonah, like a babe from the womb, as it had received him; but the Word, Who made His abode within the Virgin and took on flesh, passed through her, preserving her intact. For, as He did not suffer corruption, He preserved her who bore Him unharmed.

Troparia of the apostle: Thou wast shown to be a chariot of God, O God-pleasing Timothy, bearing His divine name before the face of the godless tyrants, undaunted by their savagery; for thou didst array thyself in the invincible might of the Savior.

Thou didst receive a magnificent crown, O divinely wise Apostle Timothy, who art most rich; thou wast crowned with the diadem of the kingdom as is meet, and hast stood before the throne of thy Master, rejoicing with Paul in the mansions of heaven, O blessed one.

Perfumed with the noetic myrrh of Christ Who for our sake abased Himself by assuming flesh, O most honored Timothy, thou didst receive His sweet fragrance; and thou hast transmitted it to those who have recourse to thee with faith, O holy initiate of the ineffable mysteries of His noetic love.

Troparion of the Martyr: Manifestly illumined by the radiance of the Cross, thou didst dispel the gloom of falsehood and didst triumph, contending against the tyrant, O most glorious one; and, rejoicing, thou didst receive thy trophies of victory, O Anastasius, martyr of Christ, joining chorus with the armies of the martyrs.

Theotokion: The whole choir of the prophets, taught by God, foretold the mystery of thine ineffable and divine conception of the divine Word through thee, O Virgin Mother; for thou hast truly revealed the most true and ancient counsel.

Kontakion, in Tone I: Spec. Mel.: "The angelic choir ...":

O ye faithful, let us all hymn Timothy, the divine disciple and companion of Paul, honoring with him the wise Anastasius, who shone forth from Persia like a star and dispelleth the passions of our souls and our bodily infirmities.

Ikos: The annual festival of the saints hath shone forth more brightly than the sun, illumined the faithful, dispelled all the power of the demons in its myriad forms, washed away infirmities and fulfilled the petitions of those who make entreaty. Wherefore, wretch though I am, I make haste and offer supplication out of the pain of my passion-plagued heart, that I may receive what I desire and obtain what I need: surcease from grief, a life free from sorrow, remission of transgressions and divine healing of soul and body.

ODE VII

Irmos: O Theotokos, we, the faithful, look upon thee as a noetic furnace; for just as the supremely Exalted One saved the three youth; the praised and all-glorious God of our fathers wholly renewed the world in thy womb.

Troparia of the Apostle: Becoming a member of the chorus of the ranks of heaven as is meet, thou rejoicest in gladness, O blessed Timothy, initiate of sacred mysteries, delighting in light-bestowing radiance and proclaiming our praised and all-glorious God.

Performing the sacred propagation of the Gospel of Christ from the heights of the virtues, rejoicing, the most godly Paul sent divinely written epistles to thee, his disciple, O Timothy, proclaiming our praised and all-glorious God.

The weakness of the flesh thou didst strengthen with might of soul, O blessed of God; for, having lived on earth like one of the incorporeal hosts, thou becamest a martyr when thy head was crushed, O sacred minister of the mysteries of God.

Troparia of the Martyr: The athlete exhorteth the faithful, manifestly showing them his courage for an example, that they might now emulate the voluntary suffering which the praised and all-glorious God of our fathers endured for us.

The lovers of piety believe in the Trinity Whose Persons are equal in might; for the valiant athletes suffered therefore, shedding their blood, contending as martyrs, and manifestly rendering up their souls as they are slain.

Theotokion: Rejoice, O pure one, from whom the Shepherd in His compassion issued forth, Who, clothing Himself wholly in me, in the skin of Adam, is truly supremely glorified, the praised and all-glorious God of our fathers.

ODE VIII

Irmos: The dew-bearing furnace showed forth an image of a supernatural wonder, for it burned not the youths whom it had received; neither did the fire of the Godhead consume the Virgin when it descended into her womb. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Troparia of the Apostle: Thou wast shown to be worthy to stand with the angels of the heavenly ranks, O blessed Timothy; for, having been taught supernaturally, thou didst emulate their radiance, O wise one, and with them thou dost chant in gladness: Let all creation bless the Lord and exalt Him supremely for all ages!

Invested with power from heaven which descended in strange manner upon the disciples and eye-witnesses of the Word, thou wast shown to be an apostle, O divinely wise Timothy. And with them thou chantest, rejoicing: Let all creation bless the Lord and exalt Him supremely for all ages!

Thou didst stand forth, O most blessed Timothy, preacher of God, manifestly attaining the good things of uttermost desire, ever illumined brilliantly by the light of the Trinity; and thou now chantest in gladness: Let all creation bless the Lord and exalt Him supremely for all ages!

Troparia of the Martyr: Crowned, thou didst soar aloft from earth to the heavens, O martyr Anastasius, escaping all the deception of the demons, and thou didst trample, the temples of the idols underfoot. Wherefore, thou now criest out, rejoicing: Let all creation bless the Lord and exalt Him supremely for all ages!

Thou didst empurple thy vesture with the blood of thy martyrdom, O martyr who art most rich; and, bearing the Cross as a scepter, thou reignest with Christ forever, O Anastasius, to Whom thou now dost chant, rejoicing: Let all creation bless the Lord and exalt Him supremely for all ages!

Theotokion: The rich Word Who is glorified with angelic hymnody hath beggared Himself for our sake, choosing thee, the beauty of Jacob, O blessed one, to be His Mother. Let all creation bless the Lord and exalt Him supremely for all ages!

ODE IX

Irmos: The bush which burned with fire yet was not consumed showed forth an image of thy pure birthgiving; and now we pray that thou wilt extinguish the furnace of temptations which rageth against us, O Theotokos, that we may unceasingly magnify thee.

Troparia of the apostle: The saying of David hath been fulfilled, for thou hast appeared to the world like lightning, illumining the ends of the earth with thy preaching, O ever all-memorable and blessed Timothy. Wherefore, we unceasingly magnify thee, O thou who wast revealed by God.

Partaking of the light-bearing radiance and divine effulgence of the three-Sunned Godhead, and delighting therein in purity, O blessed and most honored initiate of the sacred mysteries, from the darkness of transgressions save those who hymn thee.

Made steadfast by the teachings of Thine apostles-Paul, the preacher of Thy dispensation, and the divinely wise Timothy, O only-begotten Master, reasoning aright we glorify Thee as equal to the Father and the Spirit.

Troparia of the Martyr: With the streams of thy blood thou didst quench all the falsehood of idolatry, O glorious one, and didst adorn the fullness of the Church, for which do thou never cease to pray to the Master, O most excellent one, that we all may bless thee.

O thy glory and thy truly ineffable and divine radiance, which pass understanding, whereof thou hast partaken, O Anastasius, as a victor, standing before Christ the Master. Him do thou now entreat in behalf of us who hymn thee.

Theotokion: O thine awesome wonder! For, having given birth ineffably to God the Word, O Virgin Theotokos, thou hast revealed the mystery hidden in God, Who hath created all things, before time and before all generations.

Exapostilarion: Spec. Mel.: "O Light immutable ...":

Two beacons shine forth radiantly in the world-Timothy, great among the apostles or Christ, and the martyr Anastasius, among his fellows, whom we praise together.

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

All of us, the faithful, appoint thee as mediator before Him Who hath now been born of thee, O all-holy one; and we are crucified with Him for the sake of that which is higher. Wherefore, cease thou never to pray for us.

At the Aposticha, stichera from the Oktoechos; and, Glory ..., in Tone V:

O venerable father, as vanquisher of the noetic Medes and Chaldeans, and in casting down all the falsehood of Babylon by the power of the Cross, thou wast not lulled by the smoothness of pleasures, nor wast thou affrighted by the fire of thy trials; wherefore, Christ our God hath crowned thee with the honors of victory. Standing with the angels before the Lord, pray thou, asking peace and great mercy for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Rejoice ...":

When thou didst behold the planted Cluster of grapes Whom, like a vine, thou didst produce, hanging upon the Tree, His divine side pierced by a spear, thou didst say: "What is this, O my Son and God? How is it that Thou Who healest all infirmities and sufferings dost undergo suffering, though Thou art dispassionate by Thy divine nature? How have the thankless people rewarded Thee thus for Thy benefactions, O Benefactor?" thou didst cry aloud, O all-pure one. By His sufferings pray that I ever be freed from sufferings, that I may glorify thee.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and 4 from Ode III of the canon of the apostle.

Troparia of the Apostle: **G**race was poured forth abundantly in thy lips, O most blessed one, and thou didst give rise to rivers of dogmas, which water the Church of Christ and bring forth much fertile fruit, O divinely wise Apostle Timothy, thou preacher of Christ.

In accordance with the prophecy, O most blessed one, thy feet were made beautiful; for thou didst proclaim the peace, which passeth all understanding, of the Savior and Lord of all, Who hath destroyed the ancient enmity of men, O most wise one.

Having mortified thy fleshly members, O blessed Timothy, thou didst make that which is worse subject to thy discourse, giving dominion to that which is higher; and, restraining thy passions, thou didst illumine thy soul, instructed by the teachings of Paul.

Theotokion: **F**rom thee, O pure one, did the never-fading Bloom spring forth, Who perfumeth all humanity with the divine myrrh of His nature, Who is equally unoriginate with the Father, yet came under time through thee, O most immaculate Virgin.

Troparion of the apostle, in Tone IV:

Learning goodness and being sober in all things with a good conscience, arrayed as a priest thou didst draw forth ineffable things from the chosen vessel; and having kept the faith, thou didst finish the even course. O Apostle Timothy, entreat Christ God, that our souls be saved.

Troparion of the venerable martyr, in the same tone:

In his suffering, O Lord, Thy martyr Anastasius received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Kontakion of the apostle, in Tone I:

O ye faithful, let us all hymn Timothy, the divine disciple and companion of Paul, honoring with him the wise Anastasius, who shone forth from Persia like a star and dispelleth the passions of our souls and our bodily infirmities.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

EPISTLE TO TIMOTHY, §290 [II TIM. 1 :3-9]

Timothy my child: I thank God, Whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO LUKE, §50 [LK. 10: 1-15]

At that time, the Lord also appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your way out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe of against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 23rd DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY HIEROMARTYR CLEMENT, BISHOP OF
ANCYRA
AT VESPERS

On "Lord; I have cried ...", 6 stichera of the hieromartyr: 3 in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Abiding in the Faith, as in the vineyard of Christ, * for a time thou didst accept the husbandry of pangs * in divers forms, O martyr; * wherefore, in accordance with thy name * thou didst produce the fruit of salvation * for the King and Husbandman, * O glorious hieromartyr Clement.

Thy twenty-eight years of torture * were truly shown to be precious * to God and the angels, * and to all men, O wise one. * Going about the cities and countryside, * subjected to cruel burning and mutilation, and manifold wounds, * thou didst not depart from the love of Christ.

Having excelled in pastorship, * O hieromartyr of Christ, * thou didst undertake feats of suffering, O valorous one, * receiving a single crown for both, * being adorned in both * the priesthood and the pangs of martyrdom. * Wherefore, pray thou, that we be saved.

And 3 stichera in Tone II: Spec. Mel.: "When from the Tree ...":

Thou wast shown to be a branch of the vine of life, grafted thereon with mystic husbandry, O father; wherefore, having been pruned with the pangs of asceticism and cut down by the sword of martyrdom, thou hast mingled for us the wine of compunction, O blessed one. And all of us, having drunk our fill thereof, celebrate thy most sacred memory with faith.

When as priest thou didst offer the awesome, most perfect and transcendent sacrifice, thou didst also offer thyself as thou performed thine office, O most wise one; and with a most earnest heart thou didst mingle thy blood with the blood of thy Master. And, sprinkled therewith, O blessed and divinely eloquent one, thou wast shown to be wholly pure and most sacred.

At the Aposticha, the stichera from the Oktoechos; and, Glory ..., the composition of
Anatolius, in Tone I:

The martyr Clement, wondrous among priests, through long testing by torture hath been vouchsafed ever to receive sweetness and divine riches among the blessed, having anointed many for the contest by his own example, and subdued the flesh, that his mind might be above death. To him let us cry out, O ye faithful: O glorious great martyr, by thy supplications unto the Lord release us from the chronic state of our passions, and deliver us from evils by thine entreaties.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Joy of the ranks of heaven

Offering in sacrifice the Lamb of God Who cleanseth the world of sin and hath destroyed corruption and death, like an innocent lamb thou wast sacrificed, O divinely wise and blessed one, joined to Him by the likeness of His life-bearing death. And now, O right blessed one, thou hast received His kingdom.

Glory ..., in Tone VIII:

Thou wast taken about the cities and countryside for twenty-eight years, O thou who wast called by God, beaten, lacerated and crucified for Christ; yet neither the fire, nor the sword, nor wounds broke the firmness of thy soul, and thou didst destroy the might of the demons, O hieromartyr Clement. Wherefore, pray thou to Christ, that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "The martyrs of the Lord ...":

Standing before the Cross of thy Son and God, * and beholding His long-suffering, O pure Mother, * thou didst say, weeping: * "Woe is me, O my Child most sweet! * How is it that Thou dost suffer unjustly, O Word of God, * that Thou mightest save mankind?"

Troparion, in Tone IV:

Thou hast been given to the faithful, O most sacred one, as a branch of holiness and a stem of struggle, a most sacred flower and divinely bestowed and ever-blossoming fruit. As a fellow sufferer of the martyrs and a fellow prelate of hierarchs, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, with 8 troparia, including the irmos of the first; and the canon of the hieromartyr, with 4 troparia.

ODE I

Canon of the hieromartyr, the acrostic whereof is: "I hymn the scion of the noetic branch", the composition of Theophanes, in Tone VI:

Irmos: When Israel traversed the deep on foot, as though it were dry land, seeing the tyrant Pharaoh drowned, they cried: Let us chant unto God a hymn of victory!

Standing before Christ with the heavenly choirs as a priest and a glorious martyr, do thou earnestly pray, that those who praise thee may receive thine effulgence.

Undertaking extensive struggles on earth, O venerable one, thou wast counted worthy to receive the crown of the kingdom of heaven, and life everlasting and indestructible.

Delivered by the suffering of the Dispassionate One, through suffering thou didst strive to hasten to Him, manifestly becoming an emulator of His sufferings, O thou who dwellest with the angels.

Theotokion: All-adorned with the beauty of the virtues, O all-pure Mother of God, thou didst conceive for us the true God, our Benefactor, Who poureth forth a well-spring of good things.

ODE III

Irmos: There is none as holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and established us upon the rock of the confession of Thee.

As the scion of the life-bearing Branch, thou didst bring forth beautiful fruits; and, adorning them with the radiance of martyrdom, thou didst dedicate them to the Savior of all.

Thou didst show thyself to be an emulator of Paul, passing over the whole world, O most blessed one, sanctifying it with deifying baptism and the sprinkling of the blood of thy confession.

Theotokion: There is none as immaculate as thou, O most pure Theotokos; for thou alone, in manner past recounting, gavest birth to God the Word, the true God and Creator of all, Who existeth from before time.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Let us piously honor Clement, the star divinely shining forth from Ancyra, the boast of the Cappadocians, the much-suffering martyr, the glory of priests, the praise of the venerable, the intercessor for orphans, the champion of the poor, who, having suffering over a period of twenty-eight years, enlightened many and hallowed his native land. And the much suffering martyr prayeth to Christ God, that He grant remission of transgressions unto those who with love honor his holy memory.

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

All of us, the generations of men, bless thee, the Virgin who alone among women gavest birth without seed to God in the flesh; for the fire of the Godhead made its abode within thee, and with milk thou didst nourish the Creator and Lord as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together, entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O long-suffering Lord, Thou abyss and inexhaustible well-spring of mercy, take pity, and grant remission of offenses unto those who hymn Thy divine sufferings with faith!"

ODE IV

Irmos: Christ is my power, my God and Lord, the honored Church doth chant in godly manner, crying out with a pure mind, keeping festival in the Lord.

Going about the whole world, thou didst stretch forth the branch of thy struggles, exuding the joy of suffering and the sweetness of goodly fragrance, O most blessed athlete.

Beholding the meadow of thy contest, O blessed one, rejoicing, we garner the flowers of thy wounds and gladden our senses with thy divers miracles.

Thou wast a child of the day and never-waning light, O wondrous one, shining unceasingly with the light of the threefold Sun and the effulgence of preaching.

Theotokion: O most pure Mary, as thou wast the receptacle of purity which held the divine Presence, do thou expunge the defilement and mire of my soul.

ODE V

Irmos: With Thy divine light, O Good One, illumine the souls of those who with love rise early unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who calleth them forth from the gloom of sin.

Enduring wounds for many long years, O most wise one, thou didst suffer greatly; and now thou hast inherited the everlasting sweetness of incorruptible blessedness.

Making a steadfast faith thine anchor, and hope and love as thy foundation, thou didst set thyself up as a temple consecrated to the worshipful Trinity, O father who art most rich.

The divinely adorned and all-radiant man struggled in the arena of suffering, receiving everlasting life; and he joineth chorus and rejoiceth with the angels.

Theotokion: Desiring to save corrupted human nature from corruption, the Lord and Creator made His abode within the womb of the pure one, ineffably forming Himself therein.

ODE VI

Irmos: Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven, I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Having suffered lawfully, ye have received from the hand of the Master crowns, the rewards of divers gifts, and the grace of healings, to cure the infirmities of the faithful.

A godly life, lengthy struggles and extensive wounds were to thee a mystical crowning of magnificence, a diadem of beauty and vesture of incorruption.

Theotokion: O most pure Mistress who gavest birth for mortals to the Lord and Helmsman: still thou the grievous turmoil and inconstancy of my passions, and grant peace to my heart.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Thou wast a precious scion of Christ the branch, O much-suffering and most lauded Clement, and thou didst cry out with those who suffered: "Thou art the radiant joy of the martyrs, O Christ!"

Ikos: With hymns let us faithfully honor the scion of Christ the King, the Branch, who was nurtured with sanctity from childhood; for he hath been truly shown to be honored with gladness and beauty, steadfast amid tortures and sufferings, a model hierarch in the priesthood, an heir to the kingdom of God. For, considering the temples of the idols and the rage of the tyrants to be as nought, with joy he confessed the one Savior in the midst of the arena, crying: "Thou art the radiant joy of the martyrs, O Christ!"

ODE VII

Irmos: The children in Babylon were not afraid of the flame of the furnace, but, cast into the midst of the flame, bedewed, they chanted: Blessed art Thou, O Lord God of our fathers!

Thou didst illumine the whole world with the radiance of martyrdom, chanting to Christ in purity of thought and soul: Blessed art Thou, O Lord God of our fathers!

The most sacred celebration of thy corrections, which shineth with a heavenly light, illumine those who cry: Blessed art Thou, O Lord God of our fathers!

Theotokion: **O** Virgin, thou wast the Mother of all-wise Wisdom Who wisely guideth all with natural goodness. Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Irmos: **The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler; and, united together, they were not burned by his fire, but chanted a worthy hymn to Him Who hath dominion: Hymn the Lord, ye works, and exalt Him supremely for all ages!**

Having been shown to be most radiant beacons upon the earth, O ye who are most rich, ye illumine the firmament of the honored Church, and the celebration of the first-born in the heavens, with the splendor of your suffering; and ye rejoice, crying aloud: Hymn the Lord, ye works, and exalt Him supremely for all ages!

With gladness we celebrate now the joyous memory of thy struggles; for like one of the incorporeal beings thou didst endure the threefold billows of tortures, and in their stead hast worthily received everlasting sustenance and rich recompense, crying: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having arrayed thyself in vesture of glory most splendidly broidered instead of grievous despondency of spirit, O thou who art most rich, thou didst exchange torments for an angelic abode, receiving life everlasting, and crying: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: **T**he Word Who is equally everlasting and is understood to be begotten of the eternal Father, became incarnate in latter times of the Virgin, rendering His human guise divine, uniting Himself hypostatically thereto without confusion. Hymn the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: **It is not possible for men to see God, upon Whom even the ranks of angels dare not gaze; but through thee, O most pure one, the Word hath appeared, incarnate, to men. And magnifying Him with the armies of heaven, we call thee blessed.**

Made perfect through the font of radiant baptism and the anointing of the priesthood, and washed in the blood of martyrdom, O blessed, divine blessed one, rejoicing thou didst hasten, adorned, to the armies of heaven.

The Word of God, the never-setting Sun of righteousness, the Crown of the holy martyrs, adorned thy holy brow with the crown of spiritual gifts, O wondrous one; and for His sake thou didst endure long struggles, rejoicing.

Theotokion: At the good pleasure of the Father and the cooperation of the divine Spirit, the unoriginate Son and Word of God became, incarnate, the Son of the Virgin. And He hath wholly restored my corrupted form, in that He is omnipotent.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Like the Apostle Paul thou didst travel the whole world over, and by thy long struggles didst put forth a branch, O Clement; and with the net of faith thou didst ensnare Agathangelus, thy companion and fellow martyr, the athlete who is the namesake of glad tidings.

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

Thou art my help and mighty refuge, O all-pure one; thou art mine intercessor and protection; and I fall down before thee, crying aloud: Deliver me from my tribulations, in that thou gavest birth to Joy, and rescue me from everlasting fire, O Virgin, for I set my hope on thee.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and 4 from Ode III of the canon of the hieromartyr.

As the scion of the life-bearing Branch, thou didst bring forth beautiful fruits; and, adorning them with the radiance of martyrdom, thou didst dedicate them to the Savior of all. (Twice)

Thou didst show thyself to be an emulator of Paul, passing over the whole world, O most blessed one, sanctifying it with deifying baptism and the sprinkling of the blood of thy confession.

Theotokion: There is none as immaculate as thou, O most pure Theotokos; for thou alone, in manner past recounting, gavest birth to God the Word, the true God and Creator of all, Who existeth from before time.

Troparion, in Tone IV:

Thou hast been given to the faithful, O most sacred one, as a branch of holiness and a stem of struggle, a most sacred flower and divinely bestowed and ever-blossoming fruit. As a fellow sufferer of the martyrs and a fellow prelate of hierarchs, entreat Christ God, that our souls be saved.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Thou wast a precious scion of Christ the branch, O much-suffering and most lauded Clement, and thou didst cry out with those who suffered: "Thou art the radiant joy of the martyrs, O Christ!"

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE TO THE HEBREWS §334 [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 we 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, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. JOHN §36 [JN, 10:9-16]

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 24th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE MOTHER XENIA
AT VESPERS

On "Lord, I have cried ...", these stichera, In Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Having first transformed thy love * and made thyself steadfast by the higher activity of the mind, * thou didst depart from the crookedness of the vanity of pleasures, O blessed one, * and, becoming a stranger, * didst walk aright by the hard ascent of the virtues.

Hastening to the divine haven, * thou didst calmly pass through the tumult of the waves of life, * and didst steer the ship of thy soul * through the bitterness of pleasures * without foundering, O most honored one, * laden with mystic freight.

Becoming a stranger * in godly emulation * of Him Who for our sake came down from on high to raise up the fallen, * thou didst abide, O wise one, unknown among thy kin; * and thou ever prayest to God, O Xenia, * in behalf of the pious.

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

All-glorious art thou among generations of generations, O Virgin Mother and Maiden, Mary the Theotokos, * who gavest birth in the flesh to the Son of the unoriginate Father, * Who is truly equally everlasting with the Spirit. * Him do thou beseech, that we be saved.

Stavrotheotokion: **W**hen she beheld the Lamb * lifted up upon the Cross, * the immaculate Virgin cried out, weeping: * "O my Child most sweet, * what is this new and all-glorious sight? * How is it that Thou Who holdest all things in Thy hand * hast been nailed to the Tree in the flesh?"

Troparion, in Tone VIII:

In thee, O mother, that which was created according to the image of God was manifestly saved; for, taking up thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for it passeth away, but to care for thy soul as a thing immortal. Wherefore, with the angels thy spirit doth rejoice, O venerable Xenia.

AT MATINS

Both canons from the Oktoechos, with 8 troparia, including the irmos of the first; and that of the venerable one, with 4 troparia.

Canon of the venerable one, in Tone VIII:

ODE I

Irmos: O ye people, let us send up a hymn to our wondrous God Who freed Israel from slavery, chanting a hymn of victory and crying aloud: We sing to Thee, the only Master!

By thy right pleasing supplications unite me to God, for I have become a stranger to every virtue and have estranged myself from Him through mine unseemly deeds, O honored and venerable Xenia, for I praise thy strange life.

Noetic fire set thee alight like right flammable tinder, and prevailed upon thee to renounced the deception of the world and a fleshly bridegroom with most manly understanding, and to wed thyself to the Lord in purity.

Comprehending a strange life which abideth in the heavens and passeth not away, thou didst adopt a name in accordance with thine activity, and didst hasten after thine immortal Bridegroom like a thirsting deer.

Theotokion: With hymns let us praise the most pure Mary, the joyous Mother of God, the divine shelter, the right calm haven, the salvation of all the faithful.

ODE III

Irmos: O Lord, Who established the heavens by Thy word and founded the earth upon many waters, make me steadfast for the chanting of Thy glorification.

Thou didst cling to divine love, O honored one, prevailing upon thy pure soul to accept the oblivion of the pangs of asceticism and nature.

Having acquired the golden wings of the virtues, thou didst soar aloft to the heights of heaven, O blessed one, like an incorrupt dove.

Theotokion: O radiant cloud of the noetic and all-radiant Sun Who shone forth from thy womb, O Virgin, illumine the souls of those who hymn thee.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Loving the Word of God the Father, Who had appeared on earth in His loving-kindness, a blessed one, thou didst follow Him as if He were thy Bridegroom, and didst straightway abandon thy corruptible bridegroom, leaving behind corruptible wealth; wherefore, living as a stranger, in accordance with thy name, thou didst mortify the passions and hast received the inheritance of the living, a divinely inspired one. Entreat Christ God, that He grant remission of transgressions unto those who celebrate thy holy memory with love.

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

Tripped up by wicked thoughts, I have fallen into the abyss of sin, and groaning, I cry out to thee from the depths of my heart, O all-pure one, show forth the wonder of thy rich mercy upon me, and the unfathomable abyss of thy loving-kindness, and the incalculable wealth of thy compassion; and grant me repentance and forgiveness of sins, that I may cry out to thee with love, entreat Christ God, that He grant me remission of transgressions, for thee do I, thy servant, have as my hope!

Stavrotheotokion: Beholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb cried out, weeping, and, bitterly lamenting, exclaimed: The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou dost endure in the loving-kindness of Thy mercy. O long-suffering Lord, abyss and inexhaustible well-spring of mercy, take pity, and grant remission of offenses unto those who hymn Thy divine sufferings with faith!

ODE IV

Irmos: With divine vision the prophet perceived Thee Who wast to become incarnate of the only Theotokos, the mountain overshadowed, O Word, and with fear he glorified thy power.

Thou didst bring to Christ as a dowry thy purity, the mortification of thy members and the pangs of abstinence; and thou hast received the kingdom of heaven and everlasting delight.

Providing in thyself a model for the good, thou didst draw many souls to salvation, removing them from passionate attachment to the world, O divinely wise and right wondrous Xenia

Bedewing thy couch with tears, O venerable one, and eating thy bread with ashes, thou hast received consolation which waxeth not old, and the delight of paradise.

Theotokion: Rejoice, a holy Theotokos, who art from among us! Rejoice, thou who gavest birth to Joy for the world! Rejoice, thou who alone art the help of men, O blessed and holy Theotokos!

ODE V

Irmos: Dispel Thou the gloom of my soul, O Christ God, Bestower of light, driving away the primal darkness of the abyss; and grant unto me the light of Thy precepts, O Word, that, rising early, I may glorify Thee.

Like a heifer desiring the divine beauty of the Herdsman, thou didst cry out: "Where now dost Thou tend Thy flock? Tell me: at what place hast thou come to rest? I desire to behold the transcendent vision of Thee, and am wholly consumed!"

"Seeking the beauty of My love, and having shone forth with the virtues" the Bridegroom cried, "look for Me in the heavens! There do I tend My flock, and thither do I ever call My sheep!"

O honored Xenia, thou wast shown to be a most comely turtle-dove, a most radiant swallow and a noetic nightingale, who eluded the entrapment of spiritual snares and hast flown to the beauty of Christ, which thou desired, O right wondrous one.

Theotokion: O Virgin, in latter days for those on earth thou gavest birth without father to Him Who on high was without mother, but Who assumed our whole nature in His surpassing compassion. Him do thou beseech, that He save from corruption those who hymn thee.

ODE VI

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

Glorifying thy strange life and thy superhuman asceticism, O glorious one, He Who had become a stranger for thy sake truly adorned thee with all-glorious signs and wonders, O venerable one.

Crowned with a wreath of the virtues, thou didst hasten to Christ, Whom thou didst desire, and Who, in a manner strange and past understanding, proclaimed thee with a circlet of stars to those near and those afar, O glorious Xenia.

By thine entreaties, O venerable one, make me thine, for I have wandered far away from the commandments of our God; and make me a stranger to cruel Gehenna and the passions which beset me.

Theotokion: He Who sitteth upon the shoulders of the cherubim without being circumscribed, made His abode, circumscribed within thy womb, though not in His divinity; and He issued forth from thee, saving mankind.

Kontakion, in Tone II: Spec. Mel.: "Thy blood ...":

Celebrating thy strange memorial, O Xenia, we who honor thee with love hymn Christ, Who giveth thee the power of healing in all things. To Him do thou ever pray in our behalf.

ODE VII

Irmos: Blessed art Thou, O God of our fathers, Who bedewed the children in the furnace and preserved her who gave Thee birth, a Virgin even after birthgiving.

Rome boasteth of thy birth, and Mylassa boasteth yet more greatly, having acquired thy relics, from whence miracles flow forth upon the faithful, O bride of God.

Thou hast been shown to be a river of healings, engulfing the sea of the passions of those who chant: Blessed art Thou, O Lord God of our fathers!

Thou didst lull to sleep the soul-destroying passions during thy many vigils, O blessed one, and didst fall into the sleep which becometh the righteous, praying for the world.

Theotokion: **C**ease thou never to entreat Him Who was incarnate of thee in manner past recounting, O all-hymned Theotokos, that our souls be delivered from the snares of the enemy.

ODE VIII

Irmos: **O** Thou Who coverest Thy chambers with the waters, Who settest the sands as a bound for the sea and holdest all things. The sun doth hymn Thee, and the moon glorifieth Thee; and all creation offereth Thee hymnody, as to the Creator of all, forever.

Betrothing thyself to Christ, the only Man comely in beauty, as is written, thou didst piously acquire all manner of the virtues, O glorious one; and thou hast made thine abode in the divine bridal-chamber, receiving the grace of healings as thy marriage portion, for all ages.

"My soul hath cleaved unto Thee, O Christ!" thou didst cry out with love; "Like a thirsting land I seek thee, the living Water, O Lord, and offer Thee showers of tears! With the stream of Thy love do Thou water me, O Savior, for all ages!"

Truly loving Him Who is desire, O maiden, thou didst adorn thyself and wast glorified, cleaving unto the all-glorious God. And thou didst lead to the Savior the holy choir of virgins who emulated thee, and with them dost dance in the mansions on high.

Theotokion: **T**he Word of the Father chose thee alone, the beauty of Jacob, and made His abode within thee; and as was His good pleasure, He Who surpasseth all men in beauty issued forth from thee, cleansing our darkened nature.

ODE IX

Irmos: **B**lessed be the Lord God of Israel, Who hath raised up a horn of salvation in the house of His servant David, whereby the Dayspring from on high hath visited us and guided us into the way of peace.

By thy weakness thou didst vanquish the impotent foe, O glorious one, leading a strange life and mortifying the carnal passions; and thou now dwellest in the heavens, where thou hast thy true place of abode, as a pure virgin.

Blessed be the Lord Who hath shown thine honored shrine to be a calm haven of healings, unto us who are ever beset by the abyss and tempest of the passions, O God-bearing Xenia, thou glory of monastics and boast of virgins.

O God-bearing Xenia, we, the faithful, honor thee as the temple of virginity, the pure turtle-dove, the immaculate dove, the bride of Christ comely in beauty and unblemished, a model of the divine virtues and an enclosed garden.

Theotokion: **F**ollowing thy words, O blessed one, all of us, the generations of generations, ever call thee blessed; for thou, O pure Virgin, didst truly give birth to the blessed God Who truly maketh blessed all who serve Him.

THE 24th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY XENIA, BLESSED IN CHRIST, THE HOMELESS
WANDERER OF SAINT PETERSBURG

If the superior so desire, this service may also be celebrated on September 11th, the anniversary of the solemn glorification of the blessed one.

AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

While thou wast homeless upon the earth, by thy humility * thou didst prepare within thy heart * a home and dwelling-place for the Holy Spirit; * and thou now rejoicest in the bridal-chamber of Christ, * O blessed Xenia, thou intimate of Christ. (Twice)

When thy husband died suddenly, * the desire for a worldly life died within thee, * and thou didst give thyself wholly over to Christ, * appearing to the world * like one bereft of reason; * and thou didst seek life everlasting.

Homeless and a stranger to the world, * thou didst seek Christ as thine only refuge, * O Xenia, who art close to God and men; * and, rejoicing now in the kingdom of Christ, * be thou mindful of thy friends * who have recourse to thine intercession.

Glory ..., Now & ever ..., Theotokion, in the same tone:

Joy of the ranks of heaven * and mighty intercession for men on earth, O all-pure Virgin: * save us who flee unto thee, * for upon thee, after God, O Theotokos, * have we set our hope.

Then, "O gladsome Light..." Prokimenon of the day.

Stichera Aposticha, in Tone VI:

Spec. Mel.: "On the third day ...":

A stranger to the world, yet not estranging thyself from those therein, * taking pity on the people, * though called a fool, thou instructest in wisdom, * and, showing all manner of endurance, thou healest the suffering; * for the power of Christ * is made perfect in thy weakness.

Stichos: The Lord preserveth the proselytes. He shall adopt for His own the orphan and the widow.

Thou didst give away thine earthly wealth, O Xenia, * as it were something unrighteous. * And thou didst spurn the shelter of thy home, * covering thyself with the mercy of God. * And, emulating the wandering of Christ, * thou hast attained unto the kingdom of Christ.

Stichos: The Lord setteth aright the fallen; the Lord loveth the righteous.

Thou didst show forth a model of patience and guilelessness, O Xenia, * denouncing the foolishness of the world. * We know thine intercession before God. * Pray thou for us amid our needs, * and guide those who are homeless and bereft of their native land, * that they may reach the heavenly homeland.

Glory ..., Now & ever ..., Theotokion, in the same tone & melody:

Love hath waxed cold, and iniquities have multiplied, * as the Lord foretold. * Protect us, O Theotokos, * from the machinations of the soul-destroying enemy, * and as thou art the Mother of the Most High, * ask for us help from on high.

Troparion, in Tone IV:

Spurning the vanity of this earthly world, thou didst take up the cross of a homeless life in wandering. Thou didst not fear tribulations, deprivations and the mockery of men, but didst come to know the love of Christ, wherein thou dost now delight in heaven. O divinely wise and blessed Xenia, pray thou for the salvation of our souls.

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Litany & dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 3 in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O blessed Xenia, * loving the heavenly homeland, * thou didst truly abide on earth as a stranger, * passing through it as though it were a foreign land. * And now, abiding in the house of the heavenly Father, * and delighting in the hospitality of the Master in the mansions on high, * forget not those who with faith celebrate thy memory, * and deliver us from multifarious tribulations, * remembering us before the throne of the Lord of glory.

O glorious Xenia, * like a wise virgin * thou didst go forth to meet Christ, the Bridegroom, at the midnight of thy life, * bearing a lamp alight with the flame of divine love, * and though called a fool by the world, * thou art full of transcendent wisdom. * Wherefore, unto us who celebrate thy memory with faith * give thou of the oil of wisdom which thou hast acquired in abundance, * pouring forth drops thereof onto our wounds.

O Xenia of manly intelligence, * who can declare the strength of thy soul? * For, going forth to do battle with the prince of darkness and this world, * thou didst call thyself Andrew, * for nought affrighted or vexed thee: * "Enduring hunger, cold and nakedness, * I can do all things in Christ, Who strengtheneth me!" * thou didst cry with the apostle. * Wherefore, Christ, the Judge of the contest, hath crowned thee.

And 5 stichera, in Tone II:

Thou didst emulate Andrew, the fool for Christ's sake, choosing voluntary poverty; and thou didst disdain all the good things of this world, O blessed one, acquiring good things which transcend the world; and thou dost freely distribute gifts to those in need of them, and who ask thine aid.

Thou wast a companion of the prophets, O Xenia, for, through the Spirit, thou didst perceive things to come; and thou showest thyself to dwell with the venerable, having emulated their strict way of life; and thou lovest the unmercenary physicians, freely imparting healing to the infirm to this day.

What shall we call thee, O blessed Xenia? What hymns shall we offer thee? For fleeing worldly honors in this earthly life, thou hast inherited heavenly glory. Wherefore, glorified now by all, disdain not also our earnest praises.

Warmed by the fervor of the Holy Spirit, and invested with His grace, as with divinely woven raiment, with manly wisdom thou didst endure nakedness and cold; and, satisfying thy spiritual hunger with the word of God, thou didst shun food for thy body, ascending in spirit from power to power. Wherefore, thou hast inherited the blessedness of the righteous.

Finding thyself an honored widow in thy youth, thou didst emulate the daughter of Phanuel, frequenting the temple of God, and serving God day and night with fasting and prayer. Wherefore, thou hast been vouchsafed to behold Christ the Savior, not borne in the arms of Symeon, but in everlasting glory, sitting in heaven on a most exalted throne.

Glory ..., in Tone III:

Behold, the blessed Xenia doth now assemble us to celebrate her feast, crying out with the voice of the Church: "O my children and friends, wherefore love ye vanity and seek after falsehood? Why do ye trouble yourselves in vain? Behold me, who have considered all things as but dung, and have obtained freedom from all vainglory. Wherefore, follow after me, as I followed Christ, and set not your hearts on riches which are fleeting, that when the time cometh ye may dwell with me in the mansions of joy without end!"

Now & ever ..., Dogmatic Theotokion, in the same tone:

How can we, O all-honored one, * not marvel at thy Offspring? * who is both God and man. * For without knowing man, thou O all-undefiled One, * hast given birth in the flesh without a father to a Son, * who without mother was begotten before all ages from the Father, * yet in no way undergoing change, fusion or separation, * but preserving the characteristics of both natures. * Therefore, O Sovereign Lady, and Virgin Mother, * implore Him that the souls of those who with right belief * acknowledge thee as the true Mother of God may be saved.

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious

kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair un to men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, the sticheron of the temple, and this sticheron of the saint, in Tone VIII:

O blessed wanderer who considered all vanities as but dung, that thou mightest obtain Christ, the pearl: We behold thee walking the streets of Saint Petersburg, sanctifying them with thy pain-wracked steps, unafraid of the dark, and hiding thyself at night outside the city. Then, bending the knees of thy soul and body, O what ardent entreaties thou didst utter unto God! Moreover, thou didst joyfully seek out reproaches, behaving as a fool for Christ's sake amid afflictions, and being mystically vouchsafed the gift of clairvoyance. O holy Xenia, wonder-working benefactor of the people, be thou ever our advocate!

Glory ..., in Tone IV:

Thy life, O Xenia, was in accordance with thy name; for thou wast as a stranger to this world, as an alien to this age, but as a friend to the Holy Church. Thou didst sojourn on earth like a temporary guest, but abidest in heaven as an eternal resident. And there thou livest as one chosen by God, while we on earth bless thee as our intercessor.

Now & ever ..., Theotokion, in the same tone:

O Theotokos, surety of sinners! Forsake us who are perishing, but cover us with the garment of thine aid, that, holding fast to the hem of thy robe, we may be drawn forth from the abyss of falls, glorifying thy loving-kindness.

At the Aposticha, these stichera, in Tone I:

Haste thou to our aid, O righteous Xenia, for we are all in tribulation, having failed to acquire steadfast faith, and are bereft of boldness in our supplications. We therefore flee to thee, O blessed one. Wherefore, make up for our weakness, entreating Christ God in our behalf.

Stichos: The Lord preserveth the proselytes. He shall adopt for His own the orphan and widow.

Thy prophecies proclaimed a hidden truth, O blessed one; wherefore, those who followed thy precepts with faith received deliverance from misfortunes; but those who resisted them came to share in bitter grief, nothing profited.

Stichos: The Lord setteth aright the fallen; the Lord loveth the righteous.

Truly thy life was in accordance with thy name, O Xenia; for, dwelling in heaven in spirit, thou didst show thyself to be a stranger on earth, having here no abiding city, but seeking that which is to come, wherein thou now makest thine abode.

Glory ..., in Tone VII:

Thou didst show thyself to be a new Andrew, willingly taking upon thyself the struggle of foolishness, calling thyself Andrew, O Xenia; wherefore, like him vouchsafed the sight of heavenly things, thou openest eyes darkened by vanity, and dost intercede for all who for thy sake ask mercy of Christ the Savior. Him do thou entreat, a blessed one, that our souls be saved.

Now & ever ...Theotokion, in the same tone:

Having recourse unto thy protection, a Mistress, all we born of earth cry aloud to thee: O Theotokos, our hope, deliver us from our countless transgressions, and save thou our souls!

After the Blessing of the loaves, this troparion, in Tone IV:

Spurning the vanity of this earthly world, thou didst take up the cross of a homeless life in wandering: thou didst not fear tribulations, deprivations and the mockery of men, but didst come to know the love of Christ, wherein thou dost now delight in heaven. O divinely wise and blessed Xenia, pray thou for the salvation of our souls.

And this troparion, in Tone VIII:

O wanderer, Christ the Lord hath revealed thee as a fervent intercessor for our race; for, accepting sufferings and tribulation in thy lifetime, and serving God and man with love, thou didst acquire great boldness. Wherefore, we run with fervor to thee amid perils and sorrows, crying out from the depth of our hearts: Put not our hope to shame, O blessed Xenia!

And "Virgin Theotokos, rejoice! ...", once.

AT MATINS

At "God is the Lord ...", the troparion of the saint, once, in Tone IV:

Spurning the vanity of this earthly world, thou didst take up the cross of a homeless life in wandering: thou didst not fear tribulations, deprivations and the mockery of men, but didst come to know the love of Christ, wherein thou dost now delight in heaven. O divinely wise and blessed Xenia, pray thou for the salvation of our souls.

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone I:

No longer dost thou endure afflictions and tribulations, O blessed one, wandering about on foreign ground; rather, thou dwellest in the heavenly homeland, and there findest consolation with the choirs of the righteous. Wherefore, from misfortunes and multifarious perils do thou ever deliver us who unceasingly call upon thee. (Twice)

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

Rejoice, O Virgin Theotokos who received a greeting of joy from the angel and hast brought Joy into the world! Rejoice, O thou who gavest birth to thy Creator and Lord! Rejoice, thou who wast vouchsafed to become the Mother of God!

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

To thee, O blessed one, was grace given by God to care for the people, to heal the infirm and comfort the sorrowing, to pilot those beset by the storm of perils to the right calm harbor, and to guide the lost and desperate to the path of salvation. Wherefore, celebrating thy memory now, we cry out with fervor: Forget us not, a blessed one, in thy bold supplications! (Twice)

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

Thee do we have, O Mistress, as our only hope and refuge. Thee have we acquired as an indestructible rampart against all enemies and perils. Now and forever, forsake us not.

Polyeleos, and this magnification: We bless thee, O holy and blessed Xenia, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ...Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone V:

Open Thou our mouths, O Savior, and grant discourse of understanding unto Thine unprofitable servants, that we may worthily hymn the blessed Xenia; for her struggles transcend the earthly mind, and her humility doth conceal her life as with a covering. Yet enlightened by her miracles and intercession, with heartfelt love we cry out unceasingly: Leave us not bereft of thine aid, O all-wise Xenia! (Twice)

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

Not in wisdom, nor in power, nor yet in riches do we boast, but in thee, O all-immaculate one; for thou hast borne the human race aloft to heights surpassing the angels, having given birth to the pre-eternal Word and acquired maternal boldness before thy Son and God. Wherefore, falling down before thee, we pray: Forget us not, who are orphans, O most hymned Mother and Virgin!

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, §78 [LK 15:1-10]

At that time, there drew near unto Jesus all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a

candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

After Psalm 50, this sticheron, in Tone VI:

Of thine own will thou didst choose a harsh way of life, and didst endure all manner of afflictions, denouncing the foolishness of this world and showing forth the wisdom of God; and thou now findest consolation in heaven. And we, wandering about upon the earth, cry out to thee without ceasing: Forget us not, O blessed one, entreating Christ God in our behalf!

Canon of supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the saint, with 8 troparia.

ODE I

Canon of the blessed one, the acrostic whereof is: "With praises we honor Xenia of manly intelligence", the composition of Valeria, in Tone IV:

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the abyss of dispassion, as Thou didst the mighty mounted captains, that in the mortality of my body, as upon a timbrel, I may chant to Thee a hymn of victory.

O blessed Xenia, truly thy manner of life was in accord with thy name; for, going about on the earth, as in a foreign land, and hoping to pass over to the heavenly homeland, thou didst spurn all earthly things as they were a shadow and a dream.

Shaking off all vanity like dust from thy foot, thou didst resolve to tread the harsh way to the promised land, O manly-minded Xenia, vanquishing the enemy, the slayer of men, as he were Amalek, and offering hymns of victory unto the Lord.

Disdaining prosperity like the fleshpots of Egypt, and mocking the haughty world, O wise Xenia, thou didst pass over the abyss of the sea of life unharmed, God guiding thee with His mighty hand, to Whom thou didst chant to Him a hymn of victory.

Theotokion: O all-pure and blessed Virgin, thou hope of the hopeless and help of the embattled, divinely moving star of those at sea, life-bearing well-spring of those lost in the wilderness: Grant thou ease to our souls.

Katavasia: I will open my mouth ...

ODE III

Irmos: Not in wisdom, nor in power, nor yet in riches do we boast, but in Thee, the hypostatic Wisdom of the Father, O Christ; for there is none more holy than Thee, Who lovest mankind.

Hearkening to John, the beloved disciple of the Savior, who saith: "He who loveth the world hath not the love of the Father in him!", thou didst hate the sin-loving world and didst hasten to the house of the Father, O blessed one.

Making thyself a fool for Christ's sake, filled with wisdom which transcendeth the world, and perceiving with a pure eye things yet to come as though they were in the present, O divinely wise Xenia, thou didst emulate the prophets of God.

Fervent prayer became food for thee, O righteous one; mockery and ridicule, thy sweet drink; humility of mind, thy vesture of adornment; and the effulgence of the Spirit, thy crown.

Theotokion: O ye faithful, let us in nowise be slothful in moving our mouths to supplication, like the mother of Samuel, calling upon the Queen of heaven and earth.

Sedalion, in Tone V:

When making thy supplications secretly at night, O blessed one, thou didst kneel down in the snow. Thy soul became whiter than snow, and the tears which thou didst shed in the fervor of thy heart warmed the ground. As it slept, thy city was saved by thy prayerful vigil, and the wrath of God was averted from it. And now that thou hast departed from this world, we are greatly afflicted: a night bereft of light hath come upon us, the darkness of sin hath thickened around us, the sleep of slothfulness and negligence hath closed our eyes; thy city hath been betrayed into the hands of the godless, and thy homeland hath been enslaved to the enemy. Wherefore, haste thou to make supplication, and come quickly to our aid, O Xenia great in boldness. **(Twice)**

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

O intercessor and ready helper of the Christian race, protectress of the homeless and those deprived of their native land: ever entreat thy Son and God with the blessed Xenia, in behalf of the Russian people, in the homeland and the diaspora, that we may attain unto the heavenly homeland, which cannot be taken away.

ODE IV

Irmos: I have heard of Thy glorious dispensation, O Christ God: how Thou wast born of the Virgin, that Thou mightest deliver from deception those who cry: Glory to Thy power O Lord!

Setting aside thy womanly weakness thou didst call thyself Andrew, O thou of manly mind, struggling against the spirits of wickedness, and crying out to Him Who giveth thee power: Glory to Thy power!

Utterly rejecting the arrogance of Eve which closed paradise, O divinely wise one: thou didst choose to be called a fool, putting the deceitful serpent to shame.

Concealing the mind of Christ within thee O all-wise one, thou dost trample the wisdom of the world underfoot; and thou dost admonish the people, pronouncing beforehand the judgments of God, and directing our steps to the straight path.

Theotokion: We strive to incline thy loving-kindness unto us, O Theotokos, setting forth before thee the blessed Xenia as our advocate, through whose intercession we hope to acquire It, fervently hymning her memory.

ODE V

Irmos: O Lord, Who hast acquired us, Thy chosen people, by Thy blood, grant Thy peace unto us, preserving Thy flock in oneness of mind.

Enduring nakedness and cold, distributing thy clothing to the poor, O blessed one, thou didst declare to thyself, saying: "The robe of baptism sufficeth for me!"

Heal thou our wounds, hearken to our entreaties, grant peace to our life, and hasten to our aid, O right loving Xenia.

Admonish the youths and guide them to the path of truth, make the elderly wise and teach them to understand divine things, moving them in every way to good works, O Xenia, who hast acquired heavenly wisdom.

Theotokion: Setting grief aside, let us arise and lift up our eyes, O brethren, and behold the Queen and Theotokos in the heavens, covering us with her light-bearing protection.

ODE VI

Irmos: When I was afflicted, I cried out unto the Lord, and the God of my salvation hearkened unto me.

Pilot us, who are imperiled on the sea of life, O blessed one, guiding us to the right calm haven, and praying to Him Who alone is able to save us.

Desiring to do good deeds, we commit evils; and though we know the commandments of God, we neglect them and sin. Help us who are weak, O kind-hearted Xenia.

In our behalf cry out with a mighty voice to the Lord, Whom thou didst serve, O Xenia, as Moses did in the wilderness; and God, Who desireth to save men, will hearken unto thee.

Theotokion: If thou dost not stretch forth thy hands unto us, O Mother of God, we will have no way to escape the pit of destruction; wherefore, we cry to thee: Save us, O Mistress!

Kontakion, in Tone III:

Abiding on earth like a stranger, and sighing for the heavenly homeland, thou wast accounted a fool by the foolish and unbelieving, but art recognized by the faithful as all-wise and holy; and thou art crowned by God with glory and honor, O Xenia of manly mind and divine understanding. Wherefore, we cry out to thee: Rejoice, for after thine earthly sojourn thou dwellest in the house of thy Father!

Ikos: **W**ho is this who knocketh on the gates of the kingdom of heaven, whose raiment is white, and whose face shineth more brightly than the sun? Whence cometh she, and what doth she demand? She is the daughter of the heavenly Father, the faithful handmaid of the Son of God, the chosen vessel of the Holy Spirit, who wandered the earth as a stranger. She now is translated to the kingdom of heaven. Wherefore, open the gates unto her, and greet her with gladness, crying: Rejoice, O Xenia, for after thine earthly sojourn thou dwellest in the house of thy Father!

ODE VII

Irmos: **T**he three youths in Babylon, turning the decree of the tyrant into foolishness, cried out in the midst of the flame: **Blessed art Thou, O Lord God of our fathers!**

Taking the light yoke of Christ upon thy shoulders, and considering every earthly burden as but nought, O blessed one, thou didst carry heavy stones up to the pinnacle of the church, laboring industriously, and crying out: Blessed art Thou, O Lord God of our fathers!

In spirit we hunger and thirst and are naked; wherefore, grant us thine instruction as sweet food, O blessed one, and cool our throats with the dew of thy supplications in our behalf, wretched though we are, that we may cry out to the Lord in thanksgiving: Blessed art Thou, O God of our fathers!

Though we emulate the sin-loving life of the publican, we have not acquired his humility of mind; and we have given ourselves over to the pride of the Pharisee, yet do not possess his virtues. What, therefore, can we do, weak as we are, O Xenia, if not flee to thee and cry aloud: Entreat the God of our fathers in our behalf!

Theotokion: **T**here is no one else in all the world like unto thee, O Theotokos, who hast maternal boldness before the Savior and hast surpassed the angels in all-glorious purity. Wherefore, we fall down before thee, O Mistress. Ever entreat the God of our fathers in our behalf!

ODE VIII

Irmos: **O** Master, Thou hast created all things in Thy wisdom: Thou hast established the ends of the earth in accordance with Thy knowledge, and hast set its foundation upon the boundless waters. Wherefore, we all cry aloud, chanting: **Bless the Lord unceasingly, O ye works of the Lord!**

Be thou our helper, O blessed one, rescuing us from tribulations and pain, from temptations, upheavals and misfortunes, and fulfill the desires of our hearts which are for what is good, that, thanking God for thee, we may cry out: **Bless the Lord unceasingly, O ye works of the Lord!**

Thou didst cause the sovereign's fever to cease, and, appearing to the queen in a dream, didst foretell that she would bear a child; wherefore, in thanksgiving she cried out: **Bless the Lord unceasingly, O ye works of the Lord!**

We are thy children, O blessed Xenia. Leave us not orphaned, but come to our aid. Forget not those who care for thy glory, but grant unto them joy, that we may all chant together: **Bless the Lord unceasingly, O ye works of the Lord!**

Theotokion: **M**ay thine all-sweet name, redolent of myrrh, ever be in our mouths, O Theotokos; and may our hearts, which burn with divine love, call upon all creation to cry aloud: **Bless the Mother of God unceasingly, O ye works of the Lord!**

ODE IX

Irmos: **W**ith hymns we magnify thee, the all-glorious **Bride**, the most holy **Theotokos**, who gavest birth to the **Creator of all things, visible and invisible.**

The splendid mysteries of thy life and thy struggles have now been revealed to the world, O blessed Xenia; wherefore, rejoicing in thee, without ceasing we magnify Christ God, Who hath glorified thee.

Even though thou hast been translated from earthly things, yet, knowing that thou abidest with us even after death and dost ever protect us from misfortunes by thy supplications, we magnify thee in thanksgiving, O blessed one.

Mindful of thy care for us who are weak and impoverished, we fall down before thee with love, O our mighty intercessor; wherefore, leave us not orphaned, but come thou ever to our aid, that in thee we may ever magnify the heavenly Father.

Theotokion: **O** Virgin Mistress, the supplications of the blessed Xenia to thee, offered in our behalf, do thou bear to thy Son and God, strengthening them with thy maternal mediation; and save those who magnify thee, O all-pure one.

Exapostilarion:

"O house of my Father, open thy doors unto me who have been translated from a foreign land!" the blessed Xenia crieth, knocking at the gates of the kingdom of heaven.

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

O Mistress, thou portal of heaven, palace of the King, indestructible bulwark of Christians: stretching forth unto us thy hands which held God, lead us to the everlasting mansions.

On the Praises, 4 stichera, in Tone VIII:

We have mindlessly turned away from Christ, the Sun of righteousness, and the cruel winter of hardness of heart is upon us; yet with the fervor of thy supplications, O blessed one, warm thou our frozen hearts, that we may awaken from the sleep of insensibility, proclaiming the springtime of the Spirit.

We have become lost in the night of sin, and a spiritual darkness hath congealed around us. How will we avoid stumbling into the pit of destruction? How will we find the path to salvation? Lighting the lamp of thy lovingkindness, O blessed one, come forth to meet us who are perishing, and, stretching out thy hands to us, lead us to the straight paths.

Where is the wise man, where the scribe, where the disputer of this age? Hath not God rendered the wisdom of the world foolish? Wherefore, thou appearest to the world as a fool, O Xenia, preaching Christ, the Wisdom of God; and enlightened by His grace, thou teachest all to abstain from the vanity of the world.

Having acquired perfect poverty, cast off worldly thoughts, and offered understanding to God as a sacrifice, like the widow's mite O all-wise one, thou appearest to men as a fool; yet we know thee to be wiser than the wise. Wherefore we ask instruction of thee: Enlighten our mind with thy splendor, driving away the gloom of ignorance!

Glory ..., in Tone VI:

Setting aside all earthly care, concealing thy wisdom with a cloak of foolishness and serving God and man in secret, O blessed Xenia, thou didst acquire the grace of the Holy Spirit. Wherefore, as thou hast boldness before the Savior, cease thou never to entreat Him, that our souls be saved.

Now & ever ..., Theotokion:

Surpassing all in the beauty of thine immaculate virginity, O all-holy Virgin Mother, thou didst ineffably give birth to God. Wherefore, the human race rejoiceth in thee, and in thee, the true Theotokos, it boasteth with confidence, setting its hope on thee; for thou art the intercessor and salvation of the world.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the saint.

Hearkening to John, the beloved disciple of the Savior, who saith: "He who loveth the world hath not the love of the Father in him!", thou didst hate the sin-loving world and didst hasten to the house of the Father, O blessed one. (Twice)

Making thyself a fool for Christ's sake, filled with wisdom which transcendeth the world, and perceiving with a pure eye things yet to come as though they were in the present, O divinely wise Xenia, thou didst emulate the prophets of God.

Fervent prayer became food for thee, O righteous one; mockery and ridicule, thy sweet drink; humility of mind, thy vesture of adornment; and the effulgence of the Spirit, thy crown.

Pilot us, who are imperiled on the sea of life, O blessed one, guiding us to the right calm haven, and praying to Him Who alone is able to save us.

Desiring to do good deeds, we commit evils; and though we know the commandments of God, we neglect them and sin. Help us who are weak, O kind-hearted Xenia.

In our behalf cry out with a mighty voice to the Lord, Whom thou didst serve, O Xenia, as Moses did in the wilderness; and God, Who desireth to save men, will hearken unto thee.

Theotokion: If thou dost not stretch forth thy hands unto us, O Mother of God, we will have no way to escape the pit of destruction; wherefore, we cry to thee: Save us, O Mistress!

Troparion, in Tone IV:

Spurning the vanity of this earthly world, thou didst take up the cross of a homeless life in wandering. Thou didst not fear tribulations, deprivations and the mockery of men, but didst come to know the love of Christ, wherein thou dost now delight in heaven. O divinely wise and blessed Xenia, pray thou for the salvation of our souls.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone III:

Abiding on earth like a stranger, and sighing for the heavenly homeland, thou wast accounted a fool by the foolish and unbelieving, but art recognized by the faithful as all-wise and holy; and thou art crowned by God with glory and honor, O Xenia of manly mind and divine understanding. Wherefore, we cry out to thee: Rejoice, for after thine earthly sojourn thou dwellest in the house of thy Father!

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel

EPISTLE TO THE GALATIANS, §208 [GAL 3:23-29]

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

Alleluia, in Tone I: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Stichos: He set my feet upon a rock, and He ordered my steps aright.

GOSPEL ACCORDING TO MATTHEW, §104 [MT 25:1-13]

The Lord spake this parable: "The Kingdom of heaven is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 25th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS GREGORY THE
THEOLOGIAN, ARCHBISHOP OF CONSTANTINOPLE

If the superior so desireth, we celebrate a vigil.

AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

With thy divinely eloquent mouth * and thy tongue of godly discourse, * O Gregory the Theologian, * thou didst make clear Him Who is hymned in Trinity, * the consubstantial God, * the Father, the Son and the Holy Spirit. * And thou didst cause the foolishness and falsehood of the pagans to dry up, * preaching the truth * with thy words proclaiming God.

Thine aspect was honorable * and thine appearance reverent, * O sacred Gregory. * Wherefore, we honor thee with joyous hymnody, and say: * Rejoice, O noetic star * illumining the ends of the earth * with the splendor of thine all-wise words! * Rejoice, O clarion proclaiming to the world * the commandments of Jesus!

Let us praise the high-sounding instrument, * the many-stringed musical harp, * the sweet-sounding pipes, * the greatest of hierarchs, * the great teacher of the Church of Christ; * and let us chant: * Rejoice, abyss of divine grace! * Rejoice, summit of heavenly understanding, * O Gregory, thou father of fathers!

With the sling of thy divine words, * O divinely inspired and all-glorious one, * thou didst mightily smite Arius * like a wolf, * driving him away from the fold of Christ, * O most excellent pastor, * tending and watering thy sheep * on the pasture of the consubstantial Trinity. * Wherefore, we honor thee, * O Gregory, father of fathers.

Glory ..., in Tone VI:

Assembling, O ye divinely wise, with spiritual praises let us laud the chief among hierarchs, the honor of patriarchs, the initiate of the mysteries of those who see God, the uttermost intelligence of the understanding of Christ; and let us say: Rejoice, fountain of theology, river of wisdom, stream of divine understanding! Rejoice, most radiant star, for thou dost illumine the whole world with thy dogmas! Rejoice, great champion of piety and valiant dispeller of impiety! O most wise Gregory the theologian, cease thou never to pray to Christ God for those

Now & ever: Theotokion, in the same tone-

O Theotokos, thou art the true vine who hast put forth for us the Fruit of life. We entreat thee: Pray thou, O Mistress, with the holy apostles, that He have mercy upon our souls.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Thou wast shown to be * another son of thunder * by the providence of God, O Gregory, * and a theologian for the world, * a disciple who leaned upon thy Master's breast.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Like a flash of lightning * hath thy sound gone forth, * illumining the faithful, * and casting down the heretics * with the thunderous bolts thereof.

Stichos: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Fierly is thy mind * and flame-bearing thy mouth, * wherewith the ungodly teachings of the heretics * are utterly consumed, O Gregory!

Glory ..., in the same tone & melody:

The divine Theologian * hath taught us to believe * in the worshipful Trinity, * the Father, Word and Spirit, * the one indivisible God.

Now & ever ..., Theotokion:

Proclaiming the One * of the all-accomplishing Trinity * Who sprang forth from the Virgin, * thou dost close the mouths of the heretics, * O Gregory.

Troparion, in Tone I:

The shepherd's pipe of thy theology vanquished the clarions of the rhetors; for beauties of discourse were added to thee who delved into the depths of the Spirit. O father Gregory, entreat Christ God, that our souls be saved.

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

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! * Glory to Him Who hath set us free by thy birthgiving.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone I:

Spec. Mel.: "O most praised martyrs ...":

O father Gregory, * the grave, the medium of forgetfulness, * did not close thy mouth; * for thou hast been shown to be the mouth of theology, * declaring now to the whole world * the dogmas of piety. * Wherefore, pray thou, * that peace and great mercy * be granted to our souls. (Twice)

O father Gregory, * wisely didst thou turn away * from the hostile and treacherous flesh; * and, mounting the heaven-bound chariot * drawn by the virtues as by four steeds, * thou didst soar aloft unto ineffable beauty. * Delighting therein, * thou dost now grant to our souls * peace and great mercy.

O father Gregory, * through grace thou wast a faithful mediator * between God and men; * and now, having rendered Christ * right mercifully inclined toward us * by thy bold supplications, O venerable one, * cease thou never to entreat the Lord, * that He grant our souls * peace and great mercy.

And 4 stichera in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

Come, let us praise the divinely eloquent Gregory with sacred hymns, for he is the eye of grace, the most wise mouth of the Holy Spirit, the radiant beacon of the whole world, the great catechizer of the Church, the most wondrous stream of theology, the ever-rushing river of divine dogmas, the ever-flowing well-spring of the divine water of incorruption. (Twice)

With spiritual love let us hymn the hierarch today, the peer of the apostles, the champion of piety, the deluge of eloquence, the exceeding sweet torrent of teaching, the fortress of high-sounding words, the mouth of heavenly thunder, the fiery tongue, the treasure of wisdom, the preacher of the Word, the adornment of the faithful.

With fitting hymns let us all praise the theologian, the guardian of the flock of Christ, the hunter of the wolves of evil, the most wise uprooter of base weeds and most wondrous sower of right dogmas, the exceeding mighty dispeller of heretics, who truly increased the talents of Christ by his godly vigilance, as is good, and hath illumined the world with the divine effulgence of his doctrines.

Glory ..., in Tone VIII:

Thy tongue, which is vigilant to teach and soundeth in the ears of men's hearts, doth rouse the souls of the slothful and is found to be a ladder which, by divinely sounding words, leadeth them up from earth to God. Wherefore, O theologian Gregory, cease thou never to pray to Christ, that He save our souls from misfortunes.

Now & ever ..., Dogmatic Theotokion, in the same tone:

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her, having received human nature, is the only Son of God, two in nature but one in hypostasis. Wherefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the day. Three Readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is

speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

At the *Litia*, the *sticheron* of the temple, and these *stichera* of the saint, the composition of *Anatolius*,

In *Tone IV*:

Opening thy mouth for the Word of God, thou didst draw forth the wisdom of the Spirit; and, filled with grace, thou didst thunder forth divine teachings, O thrice-blessed Gregory. And, joining the angelic hosts, thou hast proclaimed the indivisible light of the Trinity. Wherefore, illumined by thy divine eloquence, we worship the Trinity which is understood in a single Godhead, for the salvation of our souls.

With thy divinely eloquent tongue of fire, O Gregory, thou didst utterly consume the heretical prating of those opposed to God; for thou hast been truly shown to be a divine mouth proclaiming the mighty works of God through the Spirit; and, depicting in thy writings the Essence, equal in power, of the Trinity, the hidden mystery, and having illumined the earth with the light of the threefold Sun, thou prayest unceasingly for our souls.

Glory ..., in the same tone:

Having cleansed thy body and soul lawfully with divine activities, thou didst pass beyond the boundaries of theology, teaching the divine mysteries, O Gregory revealed of God; and having entered into the never-abating darkness, thou hast received the consubstantiality of the Trinity inscribed like the laws by God. Worshiping the Trinity as thou hast taught, we say, chanting: O Unity Who art understood in Trinity, have mercy upon us!

Now & ever ..., Theotokion, in the same tone:

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

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O well-spring of theology and dwelling-place of the divine vision of the Most High! For, plumbing the abyss of the Most High with thy pious mind, O father, thou hast made clear to all that the Light is a single admixture in three Suns, united by the sameness of divinity. And having taught all to adore the most Holy Trinity in three worshipful Hypostases, by the purity of thy life and the splendor of thy discourse, O divinely inspired one, pray thou that the Trinity send down upon our souls great mercy.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

With the rays of thy theology thou didst destroy the dark madness of heresy; for, having first put forth a spring of effulgence with thy pious mind, O theologian, thou didst partake of the splendors thereof, which are given to the divinely wise. For, making thy shining intellect like unto a mirror, O father, thou didst receive the threefold, indivisible and most luminous light of the Trinity, and didst gather in the singular radiance thereof abundantly. Pray thou now to the Trinity, that great mercy be granted to our souls.

Stichos: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Rejoice, O river of God, ever full of the waters of grace, making glad the city of Christ the King with thy divine words and teachings, O sweet torrent, unfathomable abyss, lawful and renowned guardian of the dogmas of the Church, most ardent champion of the Trinity, instrument of the Holy Spirit, valiant mind, divinely eloquent tongue recounting the depth of the Scriptures! Entreat Christ now, that great mercy be granted to our souls.

Glory ..., in Tone VIII:

Cultivating the hearts of the faithful with thy tongue, O Gregory, in them thou hast grown for God the ever-flourishing fruits of piety, cutting down the tares of heresy at the root, and adorning men's minds with purity. Wherefore, accepting our praises, O theologian, thou divine harp, vigilant eye, pastor of pastors, hunter of wolves, pray thou earnestly to the Word in behalf of our souls.

Now & ever ..., Theotokion, in the same tone:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

At the blessing of the loaves, the troparion of the saint, in Tone I:

The shepherd's pipe of thy theology vanquished the clarions of the rhetors; for beauties of discourse were added to thee who delved into the depths of the Spirit. O father Gregory, entreat Christ God, that our souls be saved. **(Twice)**

And "Virgin Theotokos, rejoice! ...", once

AT MATINS

At "God is the Lord ..." , the troparion of the saint, in Tone I:

The shepherd's pipe of thy theology vanquished the clarions of the rhetors; for beauties of discourse were added to thee who delved into the depths of the Spirit. O father Gregory, entreat Christ God, that our souls be saved. (Twice)

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

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! * Glory to Him Who hath set us free by thy birthgiving.

After the first chanting of the Psalter, these Sedalia, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Inheriting divine enlightenment, thou didst master the immaterial life, excelling in like sanctity; for, supernaturally elucidating the dogmas of the Church, thou didst confirm the Faith with Orthodoxy. O venerable father, entreat Christ God, that He grant us great mercy.

Glory ..., Thou wast a pillar of the Church and wast shown to be a treasure of piety which cannot be taken away, O theologian Gregory, illumining thy life with dispassion and making plain the dogmas of the Trinity. O venerable father, entreat Christ God, that He grant us great mercy.

Now & ever ..., Theotokion:

Thou wast the divine tabernacle of the Word, O only most pure Virgin Mother who surpassed the angels in purity. With the divine waters of thy supplications cleanse me who, more than all others, am become dust, defiled by carnal transgressions; and grant me great mercy, O pure one.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Vigilant with the word of truth, theologizing the might of the Trinity and casting down the evil and all-iniquitous heresy of Arius, O holy hierarch, as a guardian and champion of piety thou hast illumined those who sit in the darkness of unbelief. Twice

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

Quickly heal the greatly painful suffering of my soul and the infirmities of my flesh, and set aright the errors of my mind, O most immaculate one. Vouchsafe that I may offer up entreaties to the King of all in tranquility of thought, O Theotokos, and beg thou for me remission of transgressions.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Gregory, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice).

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Denouncing the deceit of the impious, in godly manner thou didst disclose the meaning of the Scriptures, sending forth dogmas which delight the hearts of the faithful more than honey, O right wondrous one; and thou hast manifestly taught all to worship the unity of the Godhead in Trinity. Wherefore, thou didst set forth the image of the Savior on an icon for veneration as a sign of His humanity, O theologian Gregory. Entreat Christ God, that He grant remission of sins to those who lovingly celebrate thy holy memory. **(Twice)**

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

When the Master and Creator of all shall come to judge the whole world, number me, the condemned, at His right hand with the sheep; and rescue me, thine unprofitable servant, from the outermost darkness and all torment, I pray, that with thanksgiving I may magnify the richness of thy goodness, O most immaculate one, and cry out to thee, rejoicing: Pray to Christ God, that He grant me remission of transgressions, for thee do I, thy servant, have as my hope.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 [JN. 10: 1-8]

The Lord said to the Jews that came to Him: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

After Psalm 50, this sticheron, in Tone VI:

O venerable, thrice-blessed and most holy father, good pastor and teacher of Christ, the Chief Shepherd, who didst lay down thy life for thy sheep: do thou now, O most lauded Gregory the theologian, by thy supplications make entreaty, that we be granted great mercy.

Canon of the Theotokos, with 6 troparia, including its Irmos, and two canons of the holy hierarch, with 8 troparia.

ODE I

Canon of the Theotokos, in Tone VIII:

Irmos: Let us chant unto the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified!

We hymn thee, O all-pure Theotokos who, in manner past nature, gavest birth to the incarnate, transcendent and all-divine Word. O Christ, the Virgin gave birth to Thee, the life-bearing Grape Who pourest forth the sweetness of salvation for the whole world.

O Theotokos, as is meet the race of Adam, exalted to blessedness past understanding through thee, doth glorify thee as is meet.

Canon I of the Holy Hierarch, the acrostic whereof is: "I hymn the ever-memorable and divinely eloquent Gregory", the composition of Theophanes, in Tone I:

Irmos: Christ is born, give ye glory! Christ cometh from heaven, meet ye Him! Christ is on earth, be ye exalted! O all the earth, chant unto the Lord, and hymn Him, O ye people, for He hath been glorified!

Come, ye who love the words of the second Theologian, the pillar of heavenly light, the clarion of the wisdom of God, and, assembling with love, let us praise him as the preacher of God.

The unoriginate Word of the Father, as God Who, with providential power, taketh thought for all things, giveth thee to Mother Church as a gift, enriching thy mind with wisdom, O blessed one.

Making thy mind master, thou didst restrain the carnal passions; and, as a receptacle of divine effulgence, thou hast enlightened us all to worship the one God in three Persons, O Gregory.

Theotokion: The Wisdom of God made for Himself a temple, taking up His abode within thy most immaculate womb, O thou who art full of grace; and, having united Himself thereto hypostatically, in manner past understanding, O pure one, He hath appeared as man.

Canon II of the Holy Hierarch, the composition of Cosmas the Monk, in the same tone:

Irmos: Moses the God-seer declareth praise before Israel; and for the all-wise women Miriam beginneth the hymn of victory: Let us all chant unto God the Deliverer!

Thou didst stand, offering up in sacrifice the Blood divinely shed for our passions, which delivered the first-born Adam; and now, O most wise Gregory, do thou reconcile all of us, the faithful, unto God.

Once Moses, entering the darkness, received the divinely inscribed tablets; and thou, setting forth a God-pleasing banquet in mind, hast earnestly entreated God.

Theotokion: Desiring, in His compassion, to call back human nature from death and corruption, the All-divine One dwelt within thy pure womb, O most immaculate one.

Katavasia: The Irmoi of the feast of the Meeting.

ODE III

Canon of the Theotokos

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord, Thou art the light of the benighted; and my spirit doth hymn Thee.

By thy supplications, O most pure one, grant us help, repelling the assaults of evil circumstances.

Thou wast the correction of our first mother Eve, O Theotokos, having given birth for the world to Christ, the Author of life.

Thou dost gird me about with power, O most pure one, who truly gavest birth in the flesh to God, the hypostatic Power of the Father.

Canon I of the Holy Hierarch

Irmos: To Christ God, the Son Who, before time began, wast begotten of the Father without corruption and in latter times became incarnate of the Virgin without seed, let us cry: O Lord Who hast lifted up our horn, holy art Thou!

Possessed of a well-spring of wisdom which unceasingly poureth forth thy most wise teachings, O most blessed one, thou didst fill the Church of Christ therewith, and it crieth out to the God of all: Holy art Thou, O Lord!

The clarion-voiced herald of piety, the far-famed theologian of theology, is set forth as a rich treasure of the vision of God and doth richly distribute to us the wealth which cannot be taken away.

The orator of fiery spirit, the God-proclaiming flute of grace, right excellently thundering forth with theological inspiration and divinely inspired declaration, hath played for us the hymn of the Essence in three Hypostases.

Theotokion: O Theotokos, Queen of all the creation, cease thou never to entreat Christ, to Whom thou gavest birth for us for the salvation of those on earth, that He save those who hymn thee.

Canon II of the Holy Hierarch

Irmos: **The sacred mother Hannah, who, before conceiving the honored Samuel, solemnly promised him to God, doth chant with us now, rejoicing: My heart hath been established in the Lord!**

O venerable father who wast announced even before thou didst issue forth from the womb of her who gave thee birth, bearing a fitting name, we cry to thee, Rejoice! with all our soul, O all-wise sacred hierarch.

O champion of the faithful, with divine manifestation thou didst choose godly purity and chastity as thy spouse and companion before thou wast able to will evil; wherefore, in gladness we cry out to thee, Rejoice!

Theotokion: **Thou didst set aright the stumbling which Eve, our first mother, made of old, O Virgin Mother, receiving within thyself the Word of the Father Who by His invincible power setteth aright those who have been cast down.**

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Opening thy mouth with the word of God, thou didst draw forth wisdom, O proclaimer of the Light, and didst sow divine wisdom throughout the whole world. And thou didst truly establish dogmas, showing thyself to be a champion of the Faith like Paul. Wherefore, revealed as a fellow citizen with the angels and a converser with them, O blessed Gregory the Theologian, entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory. **(Twice)**

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

Made to stumble by wicked thoughts, I have fallen into the abyss of sin, and, groaning, I cry to thee with all my heart, O most pure one: Show forth upon me the wonder of thy rich mercy, the unfathomable depth of thy lovingkindness and the incalculable wealth of thy compassions, and grant me repentance and forgiveness of transgressions, that I may cry to thee with love: entreat Christ God, that He grant remission of transgressions unto me, for thee do I, thy servant, have as my hope.

ODE IV

Canon of the Theotokos

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O Theotokos who gavest rise to the life-creating Grain, O unploughed field of Him Who giveth life to the world, save those who hymn thee.

Enlightened, we all know thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, O Ever-virgin.

Grant us cleansing of our ignorance, for Thou art without sin; and through the prayers of her who gave Thee birth, grant peace to Thy world, O God.

Canon I of the Holy Hierarch

Irmos: O Christ, Thou Rod of the root of Jesse and Flower thereof, Thou hast sprung forth from the Virgin, from the mountain overshadowed and densely wooded, and art come forth, incarnate of her who knew not man. O immaterial Lord and God, glory to Thy power!

As an initiate of the mysteries of the Trinity, thou didst enlighten the whole world with the understanding thereof, O wise and venerable one, shining forth rays of the dogmas of thine excellent teaching. And ever instructed thereby, we all piously praise thee.

Receiving the radiant dawn of piety, the splendor of the threefold Sun, within thyself, thou didst shine forth, O father, and with the effulgence of thy wise dogmas thou didst dispel the dark night of evil heresies and didst illumine the souls of the faithful.

Theologizing from what is supernal, O most blessed father, with thy thunderous theology thou didst piously teach the transcendent Mind, the Source of the Word and the Spirit, taught this by Him, in that thou hadst first cleansed thy mind of material occupations.

Thou didst ascend the mountain of the virtues, having departed from living among things below and abandoned mortal affairs; and thou didst receive the dogmas of thy precious theology inscribed by the hand of God, O Gregory, initiate of the divine mysteries.

Theotokion: With understanding thou didst restore fallen Adam, O most immaculate one, having given birth to hypostatic Life from thy virginal womb, which had been cleansed by the Spirit; and thou didst call him to the most divine and incorrupt food of dispassion, O Mistress.

Canon II of the Holy Hierarch

Irmos: Standing with the wondrous Habbakuk on thy divine watch, O Gregory, and recognizing Him Who sitteth upon the shoulders of the cherubim, thou wast a herald of the universal salvation, ever crying: Glory to Thy power, O Lord!

Emulating the ranks which stand before God and appear nearby, O most wise one, soaring far above them in mind thou didst attain unto the most exalted in the depths, bearing unto men from thence the riches which cannot be taken away.

Entering the intangible darkness and beholding the back-parts of God like the stones of a cave, material mingled for an immaterial essence, thou didst become a recounter of the unconfused mingling, a favorite of Christ who entreateth Him to be merciful to His servants.

Theotokion: **T**hou wast shown to be the noetic mountain from which was ineffably cut the precious Stone which breaketh asunder the image of dark falsehood, illumining with the light of grace those who ever cry out with faith: Glory to Thy power, O Lord!

ODE V

Canon of the Theotokos

Irmos: Rising at dawn, we cry to Thee: O Lord, save us, for Thou art our God, and we know none other than Thee!

Still thou the unbearable storm of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of angels and the assemblies of men worship thy birthgiving, O all-pure Theotokos.

O unwedded Theotokos Mary, render the hope of our enemies vain, and gladden those who hymn thee.

Canon I of the Holy Hierarch

Irmos: As God of peace and Father of compassions, Thou hast sent to us Thine Angel of Great Counsel, Who granteth us peace. Wherefore, guided to the light of knowledge divine, and rising at dawn out of the night, we glorify Thee Who lovest mankind.

The divine sound of thy words and the divine grace of thy dogmas hath passed round the world like the speed of lightning, O Theologian, theologizing and teaching us to worship the Trinity in Unity and the Unity in Trinity.

Thou didst truly desire the wisdom of God, didst love the beauty of discourse and didst prefer it to all things beautiful on earth. Wherefore, O most blessed one, He hath right magnificently adorned thee with a crown of gifts and made thee a theologian.

Like Moses of old, O divinely eloquent one, thou didst desire rationally to behold Him Who Is, and, protected by a rock, thou wast counted worthy to see His back-parts. And thou hast studied the unapproachable manifestations of the abyss of divine wisdom.

Theotokion: He Who of old created Eve, thy first mother, from whom thou wast descended, O Theotokos and Mother of God, as One compassionate and the Master of all hath manifestly healed and absolved her condemnation and disobedience.

Canon II of the Holy Hierarch

Irmos: **O**nce the seraph took up a burning ember with tongs and touched it to the lips of Isaiah; and, purified, he proclaimed to all: **Learn ye righteousness!**

Approaching the whole fire of the vision of God, most blessed Gregory, in purity of mind and soul with thine own hand thou didst draw forth insatiably the light which shineth forth equally from the Trinity.

Enfolded in the rays of the effulgence of the threefold Sun, set afire with the radiance thereof and illumining thy mind with divine beams, thou hast shone upon all rays reflected therefrom.

Theotokion: **R**eceiving the Light from Light, the only-begotten and unoriginate Word, O Virgin Mother, Thou didst manifestly become the portal of the Light, shining forth the Sun of righteousness upon all.

ODE VI

Canon of the Theotokos

Irmos: **G**rant me a robe of light, O Thou Who clothest Thyself in light as in a garment, greatly merciful Christ our God.

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and portal of heaven.

Thine Offspring, the Destroyer of idols, O Mary Bride of God, is worshiped as God with the Father and the Spirit.

The Word of God hath shown thee to mortals as the ladder of heaven, O Theotokos; for through thee hath He descended to us.

Canon I of the Holy Hierarch

Irmos: **T**he sea monster spewed forth Jonah, like a babe from the womb, as it had received him; but the Word, Who made His abode within the Virgin and took on flesh, passed through her, preserving her intact. For, as He did not suffer corruption, He preserved her who bore Him unharmed.

With the streams of thy wise teachings, O most wise one, thou didst dry up the turbulent mind of Arius, preserving thy flock in peace, afloat like a noetic ark; and therein, by the beauty of thy discourses, thou hast placed the seeds of piety.

With the splendor of the worshipful Trinity thou dost enrich thy mind, O father, and hast shone forth like a clear and newly polished mirror, made excellent through abstinence. Wherefore, thou hast been shown to be a God-seer by divine phenomena.

Wholly imbued with the radiance of the Spirit, thou wast a most splendid beacon, O father, illumining the ends of the earth with the radiance of thy discourses and adorning the assembly of the faithful with the purity of theology, O Gregory the Theologian.

Thou wast shown to be a new divinely given Samuel, given to God even before thy conception, O most blessed father, adorned with chastity and purity and invested with the most holy robes of the priesthood, mediating between the Creator and His creation.

Theotokion: Thou wast foreknown to the prophets, O Virgin Mary, Mother and Bride of God, as the pure scroll who received the written Word Who before was uncircumscribable in His divinity; for thou didst ineffably contain in thy womb the Infinite One.

Canon II of the Holy Hierarch

Irmos: Through the casting of lots Jonah was cast into the sea that the ship might escape the storm, and was seized by the mouth of the sea monster; yet, remaining unharmed, he cried out: Let my life go forth to Thee, O Christ!

Un-engulfed by reason, yet testing the depth of the abyss of God, thou didst draw forth therefrom a pearl for the Master; and didst set silence as discourse, O most excellent Gregory.

With pure prayer that didst still the raging sea; and, spewing forth the brine of strange words, O Gregory, thou didst guide the faithful to the Master, like a drop from heaven.

Theotokion: The mystery of thine ineffable and strange birthgiving is inaccessible to the thoughts of men, O Virgin Mother of God; for, having given birth to the Creator of all, thou hast remained virgin.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

O glorious one who destroyed the rhetors' webs with the tongue of thy theology, thou hast adorned the Church with the vesture of theology woven from on high; and, wearing it, it crieth out with us, thy children: Rejoice, O father, thou uttermost mind of theology!

Ikos: With the exalted wisdom of thy theology fill thou mine impoverished and passion-plagued mind, that I may hymn thy life, O father; for I cannot offer thee discourse if thou wilt not grant my strength of speech, understanding and wisdom, to bring thee thine of thine own. From thence I shall find a starting-point in the wealth of thy virtues and shall crown thy precious and holy head, crying out with the faithful: Rejoice, O father, thou uttermost mind of theology!

ODE VII

Canon of the Theotokos

Irmos: Once, in Babylon, the children who went down from Judea trampled the flame of the furnace underfoot with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Incarinate of the Virgin's womb, Thou hast shown Thyself to be our salvation. Wherefore, acknowledging Thy Mother to be the Theotokos, we cry out in Orthodox manner: O God of our fathers, blessed art Thou!

Thou didst put forth a Rod from the root of Jesse, O most blessed Virgin, the Fruit which hath budded forth salvation for those who with faith cry to thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, with wisdom and power divinely fill thou all who with faith chant to Thee: O God of our fathers, blessed art Thou!

Canon I of the Holy Hierarch

Irmos: The youths raised together in piety, rejecting the command of the impious one, feared not the threat of the fire; but, standing in the midst of the flame, they chanted: O God of our fathers, blessed art Thou!

All thy desire, sweetness and discourse, O Gregory, was manifestly full of gladness and radiance, filling with sweet fragrance those who chant with faith: O God of our fathers, blessed art Thou!

With an illumined mind thou didst attain unto a well-spring of enlightenment, and, set afire with lightning flashes therefrom, thou didst reduce to ashes the heresy of Eumenius, crying out to the Trinity: O God of our fathers, blessed art Thou!

Releasing the flood-gates of the abyss of thy wise dogmas, and opening up the spring of wisdom, thou didst inundate the originators of falsehood, shining with the eternal light of the threefold Sun.

Theotokion: Descending like dew upon the fleece, the River of peace, the Well-spring of grace who counteth the drops of rain, made His abode in thy womb. O God of our fathers, blessed art Thou!

Canon II of the Holy Hierarch

Irmos: Once, for piety's sake, the youths passed through the unbearable flame of the furnace as through a bridal-chamber, manifestly showing themselves to be holy; and, chanting together, they sang the hymn: O God of our fathers, blessed art Thou!

Standing before the tribunals of the unjust rulers, O Gregory, by thy piety thou didst utterly consume the rushing conflagrations of the heretics' fire which raged cruelly, and didst cry out to the Trinity: O God of our fathers, blessed art Thou!

O Gregory who poured forth from thy mouth upon the earth a clear spring of pious dogmas, thou didst show forth the most Holy Trinity, burning up the cruel priestess of Demeter. O God of our fathers, blessed art Thou!

Theotokion: **O**ur forefather was slain like a plant untimely plucked; but thou, O pure and blessed Virgin Theotokos, who budded forth Life without end, hast caused him to dwell again in paradise.

ODE VIII

Canon of the Theotokos

Irmos: **The King of heaven, Whom the angelic armies hymn, do ye praise and exalt supremely for all ages!**

Quench thou the fiery darts of falsehood which the adversaries launch at us, O pure one, that we may hymn thee forever.

In manner transcending nature thou gavest birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

The unapproachable Light Who made His abode within thee, O Virgin, hath shown thee to be a luminous and golden lamp for all ages.

Canon I of the Holy Hierarch

Irmos: **The dew-bearing furnace showed forth an image of a supernatural wonder, for it burned not the youths whom it had received; neither did the fire of the Godhead consume the Virgin when it descended into her womb. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!**

Thou didst piously preach that the Word and the Spirit are equal to the Father in grace and sovereignty, knowing their essential and natural identity and unity. Wherefore, thou criest out, rejoicing: Let all creation bless the Lord and exalt Him supremely for all ages!

Thou wast counted worthy of angelic glory, for like an angel thou didst shine forth upon the earth, O most wise one, assiduously purifying soul, body and mind for the Trinity. And to the Trinity thou dost now chant in gladness: Let all creation bless the Lord and exalt Him supremely for all ages!

Rendering the Master merciful by thy supplications, O father, ask thou remission of transgressions for those who with faith celebrate thy sacred and most festive memorial, whereof with gladness we chant: Let all creation bless the Lord and exalt Him supremely for all ages!

Becoming an initiate of the mysteries of the Monarchy in three Hypostases and the Godhead in Trinity by mastering the virtues, O most blessed one, thou wast shown to be a theologian of the Trinity; and now, rejoicing, thou dost chant: Let all creation bless the Lord and exalt Him supremely for all ages!

Theotokion: The rich Word Who is glorified by the hymnody of the archangels impoverished Himself for our sake, choosing thee, the blessed beauty of Jacob, to be His Mother. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Canon II of the Holy Hierarch

Irmos: The youths who would not defile themselves with food from the king's table once entered the fire, rejoicing, and, bedewed amid the flame, they chanted with zeal: Bless the Lord, ye works of the Lord!

Soaring higher than the flame of Babylon, more afire with piety than it, O father, and showing thyself to be an initiate and preacher of the heavenly mysteries of the Trinity, thou criest out: Bless the Lord, ye works of the Lord!

Easily passing through divers dangers, and quenching the fire of the iron furnace, O father, thou didst soar aloft to heaven, crying: Bless the Lord, all ye works of the Lord!

Theotokion: Thy divine birth giving, O immaculate and pure one, showed thee to be a golden candle-stand; for thou hast shone forth upon the world the unapproachable Light, to Whom we cry: Hymn the Lord, all ye works of the Lord!

ODE IX

Canon of the Theotokos

Irmos: Saved by thee, O pure Virgin, we confess thee truly to be the Theotokos, magnifying thee with the incorporeal choirs.

Thy memory is full of joy and gladness, pouring forth healings upon those who approach and piously profess thee to be the Theotokos.

With psalms we hymn thee, O joyous one, and we cry aloud: Rejoice! For thou hast poured forth joy upon all.

O Theotokos, thou hast produced thy beautiful Fruit Who mediath not corruption, but life, for those who partake thereof and magnify thee with faith.

Canon I of the Holy Hierarch

Irmos: The bush burning with fire yet unconsumed showed forth an image of thy pure birthgiving; and now we pray that thou wilt quench the furnace of temptations which rageth against us, O Theotokos, that we may magnify thee without ceasing.

The primal Trinity of Whom thou didst theologize granteth thee life incorruptible, accepting the struggles, teachings and contentions thou didst make for His sake, O father; and now thou dost stand before Him as a most excellent intercessor for peace.

Illumined with the radiance of the splendor of the threefold Sun which proceedeth from the one Godhead, O Gregory, initiate of sacred mysteries, save those who hymn thee with faith and guide them with the light of the theology of thy dogmas.

Thou didst finish a good race, exerting thyself for the primal Trinity, and, as a theologian, thou hast received deification; and, as is meet, thou hast received the fulfillment of thy godly desire, O goodly adornment of the Churches.

Theotokion: **O** thine awesome wonder! For, giving birth to God the Word, O Virgin Theotokos, thou hast ineffably made manifest a mystery in existence from before all generations and hidden in God from before time began.

Canon II of the Holy Hierarch

Irmos: **O** most blessed father who piously disclosed the exalted abyss of the immensity of God, thou hast exalted, as from a rock, the mind of the incomprehensible, divine Trinity, O most blessed father. Thee do we magnify.

O thrice blessed father, who hast pulled apart the threadbare garment of the writings of the law, interpreting for us the divine and mystic beauty of the Scriptures of the divine Spirit therein: thee do we magnify.

Thou hast joined the heavenly choirs, O venerable father; for thou dwellest with them forever. Offer up entreaty to God for thy flock, O most blessed father, for we magnify thee.

O venerable father, who learned divine things with a divine inspiration past understanding, and mystically brought thyself to union with them, in a way which cannot be learned, through thy boundless desire: thee do we magnify.

Theotokion: **O** pure one, in manner transcending nature thou becamest a habitation of the Infinity of God, in that thou didst lend flesh unto God; and when He was born of thee without Geed, He didst not rend thy virginal womb. Thee do we magnify.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

The sword of thy words and its power utterly cut through the tongues of the infidels; for thou didst consume their ungodly innovations like thorny tinder and in godly manner didst teach all to worship the Trinity, O Gregory the Theologian.

Glory ..., Spec. Mel.: "With the disciples ...":

Thou hast taught all to worship the Unity in three Hypostases, the perfect Trinity in one Godhead, O most wise Theologian, calling the Father Light, the Son Light, and the Holy Spirit likewise Light, teaching that there is one Light, indivisible and unconsumed, explaining that the one God is consubstantial, O blessed Gregory.

Now & ever ..., Theotokion:

With Mary the Virgin Mother of God and Basil the Great, O most wise one, intercede before the unapproachable Trinity, that peace be granted to the world and victory over heresies to Orthodox hierarchs; and ask now salvation for us who praise thee, O Gregory, hierarch and theologian, orator of the Church.

On the Praises, 4 stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

Cleaving the darkness with thy writing, * with the Spirit thou didst enter in to supernal Light, * and, receiving the effulgence thereof, * thou hast enriched all with theology, * and hast dispelled the dark clouds of heresy * with the brilliance of thy words. * Wherefore, thou makest thine abode where the voice of those who keep festival is heard, * O converser with the angels, * praying unceasingly * that our souls be saved.

O Gregory, thou second theologian * and initiate of the mysteries of divine splendor, * splendid describer of the Trinity * who supernaturally taught * the ineffable and divine Essence * and now dost radiantly delight in God, * be thou mindful of those who honor thee, and champion the Church * which thou didst preserve; * for thy sound * hath gone forth to all the ends of the world, * teaching all to glorify * the consubstantial Trinity.

Cultivating the earth with thy tongue, O divinely eloquent one, * and planting divine seed in the furrows of men's hearts, * thou hast enriched with the most exalted theology * all the fullness of the Church. * Wherefore, thou hast burned up the tares of heresies * with the fire of the Spirit, * fed with the zeal of divine philosophy, * O father of fathers and pastor of pastors, * word of the faithful, lamp of priests, * glory of the whole world, * most blessed Gregory.

Putting thy precious mouth * to the cup of wisdom, O father Gregory, * thou didst draw forth the divine water of theology * and hast given it to the faithful in abundance. * Thou hast staunched the soul-destroying torrent of heresy * which is full of blasphemy. * For the Holy Spirit hath found thee a helmsman * who repelleth and driveth away * the assaults of the impious * like puffs of wind, * and proclaimeth the Trinity * in oneness of Essence.

Glory ..., in Tone I:

O ye children of the Church, with hymns of theology let us name the harp of the Spirit, the victor over heresies, the delight of the Orthodox, the second Theologian, who in his dogmas was an eye-witness to the Word, the wise chief shepherd. Thou art a good shepherd who hast given thyself for us as a teacher of Christ, O Gregory; and thou joinest chorus with Paul and prayest for our souls.

Now & ever ..., Theotokion.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the saint's canons.

Possessed of a well-spring of wisdom which unceasingly poureth forth thy most wise teachings, O most blessed one, thou didst fill the Church of Christ therewith, and it crieth out to the God of all: Holy art Thou, O Lord! (**Twice**)

The clarion-voiced herald of piety, the far-famed theologian of theology, is set forth as a rich treasure of the vision of God and doth richly distribute to us the wealth which cannot be taken away.

The orator of fiery spirit, the God-proclaiming flute of grace, right excellently thundering forth with theological inspiration and divinely inspired declaration, hath played for us the hymn of the Essence in three Hypostases.

Un-engulfed by reason, yet testing the depth of the abyss of God, thou didst draw forth therefrom a pearl for the Master; and didst set silence as discourse, O most excellent Gregory. (**Twice**)

With pure prayer that didst still the raging sea; and, spewing forth the brine of strange words, O Gregory, thou didst guide the faithful to the Master, like a drop from heaven.

Theotokion: **T**he mystery of thine ineffable and strange birthgiving is inaccessible to the thoughts of men, O Virgin Mother of God; for, having given birth to the Creator of all, thou hast remained virgin.

Troparion, in Tone I:

The shepherd's pipe of thy theology vanquished the clarions of the rhetors; for beauties of discourse were added to thee who delved into the depths of the Spirit. O father Gregory, entreat Christ God, that our souls be saved.

Theotokion, in Tone I:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! * Glory to Him Who hath set us free by thy birthgiving.

Kontakion, in Tone III:

O glorious one who destroyed the rhetors' webs with the tongue of thy theology, thou hast adorned the Church with the vesture of theology woven from on high; and, wearing it, it crieth out with us, thy children: Rejoice, O father, thou uttermost mind of theology!

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE FIRST EPISTLE TO THE CORINTHIANS §151 [12: 7-11]

Brethren: The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

Alleluia, in Tone II: Give heed, O my people, to my law; incline your ear unto the words of my mouth.

Stichos: I will open my mouth in parables, I will utter dark sayings which have been from the beginning.

GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16]

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 26th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHER XENOPHON OF
CONSTANTINOPLE, MARY, HIS WIFE,
AT VESPERS

At "Lord, I have cried ...," six stichera: three from the Oktoechos, and three for the saints, in Tone II:

Spec. Mel.: "When from the Tree ...":

Shining forth in glory of soul, thou didst illumine thyself with almsgiving and faith; for, rejoicing, thou didst distribute thy wealth to the poor, and thy righteousness abideth forever in the unwaning light which shone forth from thee, O father, where thou dost behold thy children and her that gaveth them birth, dwelling in the heavenly city.

Having disdained corruptible glory, ye have been accounted worthy of incorruptible and divine glory; for, having trampled down all the comeliness of life, O God-bearers, ye did in truth greatly desire the all-comely Christ, Who saved you from the threefold waves and the tempest of the world and guided you to the calm and radiant life, O ye that are most rich.

Having slain the passions of the flesh, ye did array yourselves in garments of dispassion, having woven them of the purity of your life; and having manifested while yet in the body a life equal to that of the angels, O ye of mighty wisdom, ye have all been accounted worthy of the glory of the angels in the highest, O ye that delight in radiance divine.

Glory ..., Now and ever ..., Theotokion:

The one uncontainable God, Who became man in His goodness, didst thou bear in thy womb without limiting Him, O all-holy Bride of God. Wherefore, I beseech thee: Release me from the passions which constrict me, that, having trod the straight and narrow path, I may attain unto that which leadeth to life, O Virgin.

Or this Stavrotheotokion: **A**s thou didst behold hanging upon the Tree the ripe Cluster, Whom thou didst bear in thy womb without being tilled, O pure one, lamenting thou didst exclaim and cry aloud: O my Child, pour forth the sweetness whereby all the drunkenness of the passions is done away! O Benefactor, for my sake, who gaveth Thee birth, be Thou entreated in Thy lovingkindness!

Troparion, in Tone IV:

O God of our fathers, deal Thou with us ever according to Thy meekness. Take not Thy mercy from us, but by their prayers guide Thou our life in peace.

AT MATINS

Both canons from the Oktoechos, and that of the saints, with four troparia, the acrostic whereof is: "I hymn Xenophon with his wife and children," the composition of Theophanes, in Tone II:

ODE I

Irmos: Come, ye people, let us chant a song unto Christ God, Who divided the sea and guided the people Whom He had led forth from the bondage of Egypt, for He hath been glorified!

O most wise ones, having now truly obtained the tree of life and the delight of paradise as a family, pray ye to the Lover of mankind, that He save them that praise you.

Thy servant, O Master, fervently traveling the path of Thy commandments, hath attained unto the mansions of paradise through twofold desire, and doth enjoy everlasting life.

Thou didst show thy home to all as a new tent of Abraham. Wherefore, O wondrous one, rightly and justly hast thou found rest in the bosom of Abraham.

Theotokion: The unoriginate Word, Who shone forth from the Father before all ages and dwelt wholly within thee, O all-immaculate one, hath made me a new man.

ODE III

Irmos: Having established me upon the rock of faith, Thou hast enlarged my mouth over mine enemies, for my spirit doth rejoice when it doth sing: There is none holy as our God, and none righteous save Thee, O Lord!

Honored with most splendid glories, thou didst adorn thyself with a splendid life; for thou didst show forth the action and ascent of the vision of God, crying out: Thou art our God, and none is holy save Thee, O Lord!

As a steward of all things, thou didst receive the care of all and didst distribute thy wealth unto them that asked of thee, wisely receiving ranks of monastics, O venerable father.

Nourishing thyself with the laws of the Master, O wondrous one, with instruction and edification in the Law of the Lord didst thou teach thy children, crying out: Thou art our God, and none is holy save Thee, O Lord!

Theotokion: Come, O ye faithful, let us hymn Mary, who alone remaineth a Virgin after giving birth, her who is more holy than all the saints, the unwedded Theotokos; and let us cry out: Rejoice, O pure Mother! Rejoice, O Mistress!

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Having gladly distributed thy riches to the poor, O blessed one, with thy spouse and children thou wast vigilant in the commandments of the Lord. Wherefore, ye have inherited divine delight.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Keeping vigil in the commandments of the Master, O blessed Xenophon, and instructing thy wife and children in like manner, with them hast thou inherited the Kingdom on high, having left behind the tempest of all temptations. Wherefore, we all piously praise and honor you with love, and faithfully cry out: O most blessed God-bearers, pray ye to Christ God, that He grant remission of sins unto them that lovingly celebrate your holy memory.

Glory ..., Now and ever ..., Theotokion:

All we, the generations of mankind, bless thee as the Virgin, who, alone among women, gavest birth without seed unto God in the flesh; for the fire of the Godhead made its abode within thee, and thou dost nurture the Lord and Creator with thy milk as a babe. Wherefore, we, the races of angels and men, glorify thine all-holy birthgiving as is meet, and together we cry out to thee: Entreat Christ God, that He grant remission of transgressions unto them that with faith worship thine all-holy Offspring!

Or this Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, weeping, exclaimed and, bitterly lamenting, cried out: The world rejoiceth, receiving its deliverance through Thee; but my womb is pained to see the crucifixion which Thou dost endure in the lovingkindness of Thy mercy. O longsuffering Lord, Abyss of mercy, inexhaustible Wellspring, take pity and grant remission of transgressions unto them that with faith hymn Thy divine Passion!

ODE IV

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee, Who alone lovest mankind!

Saved from the storm of life, ye made haste to the harbor of piety, O most blessed children.

Having learned knowledge both human and divine, it was your will to serve God.

Most gloriously delivered from the abyss of the world, O venerable ones, ye are come to the Abyss of blessings.

Theotokion: Delivered by the Blood which flowed from the side of Thy Son, O Mother of God, we all bless thee.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: Guide us in the light of Thy commandments, for we know none other God than Thee!

Passing over to that life which perisheth not, O Arcadius, thou didst make haste to reach the sacred city and didst bow down there before the tomb of Life.

Truly magnificent was the providence of the Master of all concerning thee, and wondrous and most glorious was His divine direction, O most blessed Arcadius!

Christ, Who of old lay in the arms of Simeon the divine elder, taking thought aforetime concerning thee, O Arcadius, guided thee, leading thee to a godly elder.

Theotokion: In manner transcending nature didst thou give birth unto the unoriginate Son, Who is equally everlasting with the Father and hath become incarnate of thee, O all-immaculate Maiden. Wherefore, we proclaim thee to be the pure Theotokos.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O Lord!

Desiring the blessed life, thou didst hasten to the assembly of monastics, making living inspiration thy companion, O John.

Rejecting the corruption and the deadly poison of the malice of the slayer of mankind, O John, thou didst make haste to the life-bearing tomb of Christ.

Thou didst emulate the life of John the Baptist, O John, for like him thou didst make thine abode in the wilderness and didst dwell there in purity, cleansing thyself for Christ.

Theotokion: He that spread out the heaven at His desire, O pure Mother of God, hath made of thee another animate heaven, and from thee hath He shone forth upon them that are in darkness.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Having fled the sea of life, the righteous Xenophon, with his honored spouse and children, rejoice together in the heavens, magnifying Christ.

Ikos: Strange is the path which thou didst tread with thy spouse in godly manner, O Xenophon, for ye were not mindful of nature, and clearly showed yourselves to be as bodiless ones on earth. Wherefore, the portals of heaven have been opened unto you, and with your children ye join chorus with the angels, as godly laborers in the vineyard of the Lord. Wherefore, entreat ye Christ, that He grant the radiance of illumination unto the hearts of us that keep your splendid memory, magnifying Christ, the Bestower of crowns.

ODE VII

Irmos: Against the will of God, the command of the iniquitous tyrant raised a lofty flame; but Christ spread a spiritual dew upon the pious youths, He that is blessed and most glorious.

The God-bearer, gazing upon your company with purity of mind, proclaimed: The righteous God, divinely rewarding your piety, hath gathered you together, for He is merciful!

The Lover of mankind, beholding the zeal of your piety, accepting your desire and perceiving your faith, hath gathered you all together at one table, for He is the all-glorious Benefactor.

Theotokion: O all-immaculate one, be thou a sure hope, a certain trust, a steadfast rampart, a shelter and helper for me, who place my trust in thee; for on thee, O pure one, do I set all hope of my salvation.

ODE VIII

Irmos: Once, in Babylon, the activity of the fire was divided at the command of God, for it consumed the Chaldeans, yet bedewed the faithful, who sang: Bless the Lord, all ye works of the Lord!

Ye did steadfastly endure separation one from another as it were a furnace burning with fire, for, torn apart within, your souls aflame, ye did suffer the torment of martyrdom through the pangs of kinship.

From on high did the dew-bearing cloud of God's love for mankind overshadow you on the mountains of Zion, where the dew of the Spirit enlightened the disciples, who cried out: Bless the Lord, all ye works of the Lord!

O fathers most rich, that were united in nature and joined together by grace, entreat ye our Benefactor to be merciful and kind unto us that celebrate your sacred memory.

Theotokion: God the Word, the only-begotten Son, Who before the ages shone forth ineffably from the unoriginate Father, didst thou bear as the firstborn of creation. Wherefore, O Mother of God, all we, the nations, glorify thee.

ODE IX

Irmos: Our God and Lord, the Son of the unoriginate Father, hath appeared to us, incarnate of the Virgin, to enlighten them that sit in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Taking the Cross of Christ upon your shoulders, ye did truly tread the path of abstinence, exercising every virtue, until ye did in truth receive the life which doth not age, being crowned together as a family.

Having acquired dominion over the wisdom of the flesh, ye did lay up the wealth of the Spirit as treasure, receiving the grace of healing from the Source of gifts. And now, having passed on to Him, ye rest eternally.

Conquering the wiles of the serpent, O venerable ones, ye have been called to the ultimate of honors, receiving crowns of righteousness from Christ, as is meet. Him do ye now entreat, that He save our souls.

Unto Him, that in the beginning was motherless in His first begetting, dost thou now give birth in the flesh without father, O Bride of God; and through the activities of His two natures, divine and human, is He known and believed.

Exapostilarion: Spec. Mel.: "Heaven with stars ..." :

In God-pleasing manner didst thou distribute thy wealth to the poor, and with thy whole family thou didst unite thyself unto the Lord, O Xenophon. Him do thou beseech, O most blessed one, that He deliver us from the passions.

Theotokion: Truly thy mighty works surpass the armies of the angels and choirs of the saints, O pure one. Wherefore, entreat Christ in behalf of us sinful people.

THE 27th DAY OF THE MONTH OF JANUARY

COMMEMORATION OF THE TRANSLATION OF THE RELICS OF OUR FATHER AMONG THE SAINTS, JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE AT GREAT VESPERS

We chant "Blessed is the man ...," the first antiphon.

At "Lord, I have cried ...," eight stichera: four in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

With song let us hymn * the clarion of beaten gold, * the divinely inspired instrument, * the unfathomable abyss of dogma, * the foundation of the Church, * the heavenly mind, * the depth of wisdom, * the cup all of gold * which poureth forth rivers of most sweet teachings * and giveth drink unto creation. (Twice)

Let us honor as is meet * John of golden discourse: * the star which waneth not, * enlightening all the world * with the rays of his teachings, * the preacher of repentance, * the sponge all of gold * which draweth up all the dankness of grievous despair, * and bedeweth hearts which waste away through sin.

Let Chrysostom be magnified in hymns: * the earthly angel and heavenly man, * the golden-voiced lark most rich in song, * the treasury of the virtues, * the unbreakable stone, * model for the faithful, * like unto the martyrs, * the equal of the holy angels, * the peer of the apostles.

And four stichera in the same tone:

Spec. Mel.: "Called from on high ...":

Let us form a most sacred chorus, * for the golden crown of the Church of Christ * cometh today from Comana to the Imperial City, * into royal glory. * Radiant, he shineth from on high * in his return; * he leadeth the faithful into the immaterial kingdom * and uniteth all to the King. * Wherefore, let us cry aloud: * O father of golden name, * O divine and golden Chrysostom, * entreat Him to save and enlighten our souls! (Twice)

As the radiant sky of the Church * declineth toward the west, O Chrysostom, * thou didst undergo imprisonment most cruel; * but now, rejoicing, thou shinest forth unwaningly upon creation; * thou warmest it, * adorned with stars of miracles, O wise one; * thou bearest Christ, Who outshineth the sun in His form, * Who now enlighteneth thy return. * Wherefore, we cry aloud: * O all-wise and most luminous golden mouth of radiant discourse, * entreat Him to save and enlighten our souls!

Heaven and the angels now join chorus, * and the assemblies of men make merry with creation; * for he who is on earth, indicating all things of heavenly thought, * by the divine ladder of his honorable words, * ascending on high by divinely trodden steps, * like a new Jacob, pointeth out * the angels of God, *

who rejoice in his translation. Wherefore, we cry aloud: * O most blessed one of golden discourse, converser with the immaterial angels, * entreat God, that our souls be saved!

Glory ..., in the same tone, the composition of Cosmas:

It was not fitting for thee, O Chrysostom, when thou didst depart from the Imperial City, to dwell in Comana, from whence the royal banquet, set by God, hath again brought thee back to the Imperial City. And the Church rejoiced on seeing thee, and confessed, saying: My glory doth magnify the Lord, Who hath given me a bridal attendant, the confirmation of the Faith and the reception of my dignities, the peace of my temples, the height of humility of mind, the depth of mercy, the breadth of my poverty and the length of repentance. Wherefore, we beseech thee, O venerable father, beg thou peace and mercy for our souls!

Now and ever ..., the Dogmaticon in the same tone.

The Prophet David, the forefather of God, for thy sake gaveth voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatrix of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the day. And three readings:

THE READING IS FROM THE BOOK OF PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and

false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit

THE READING IS FROM THE BOOK OF PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE READING IS FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither

shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

The Church of Christ rejoiceth, gazing upon thee, the sacred candlestick, the light-bearing luminary whom thine enemies, having cast down, hid beneath the bushel of silence; she honoreth thee upon the mountain of the virtues, O venerable father, as a divine light illumining the ends of the whole world, more than the sun, with miracles. Today the impartial judgment of God showeth thy righteousness from on high like the great brilliance of the noonday, and giveth peace and great mercy unto those in the world.

Stichos: My mouth shall of speak wisdom, and the meditation of my heart shall be of understanding.

The distributor of grain for the world, who nourisheth the hearts of all with the heavenly sweetness of the Spirit, cometh not from Egypt, O ye faithful; showing himself to be a new Joseph, he cometh forth today from Comana in his precious relics, by his supplications parting the tempest and the deep of grievous sorrows. Wherefore, let us bless him and cry out with faith: Come thou among them that celebrate thy memory, O blessed one, richly granting them salvation and great mercy.

Stichos: The mouth of the righteous is exercised in wisdom, and his tongue shall speak of judgment.

Thy shrine, O Chrysostom, poureth forth the divine myrrh of miracles upon the world, like a beautiful phial, and with streams of healings it perfumeth the souls of them that honor thee. With the grace of Christ, as with immaterial scents, hast thou enriched them, and thou impartest an ever-living fragrance unto them that have recourse unto it with faith. Wherefore, delighting in thy graces, O all-wise one, and having nourished ourselves on thine all-pure and divine relics, we ask with faith, that thou grant great mercy unto our souls.

Glory ..., in Tone VI:

O venerable, thrice-blessed and most holy father, thou good shepherd and disciple of Christ, the Chief Shepherd, who laid down thy life for thy sheep: Do thou now, by thy supplications, O most laudable John Chrysostom, ask that we be given great mercy.

Now and ever ..., Theotokion:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. We entreat thee: Pray thou, O Mistress, with the holy apostles, that He have mercy upon our souls.

Troparion, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved.

Glory ..., Now and ever ..., Theotokion.

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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT MATINS

At "God is the Lord ..., "the troparion of the saint, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved. (Twice)

Glory ..., Now and ever ..., Theotokion:

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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Like a golden and beautiful instrument of golden tone, divinely playing, O blessed Chrysostom, thou wast given by God to the Church as a golden-toned lark, making golden a mind clad in gold. O harp of repentance, by thy supplications from temptations do thou save them that honor thee, O right wondrous shepherd. (Twice)

Glory ..., Now and ever, Theotokion:

Having fled to thy divine protection, after that of God, O Theotokos, I, the lowly one, pray, falling prostrate: Have mercy, O all-pure one, for my sins have gone over my head, and I am afraid of torments, and I tremble. Make entreaty to thy Son, O pure one, to deliver me from them.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Having been counted worthy of the flock of Christ by divine judgment, O right wondrous shepherd, with the sling of thy words thou didst drive the wolves away from it, denouncing the iniquitous with severity, O wise one. And having been driven from them by envy, O Chrysostom, thou didst afterward tread a long path with steadfast mind, and thereon thou didst die. Yet thou hast returned with great glory, bestowing divine gifts. (Twice)

Glory ..., Now and ever, Theotokion:

Joseph marveled, beholding what transcended nature, and he meditated in thought upon thy seedless conceiving, O Theotokos, which is the dew upon the fleece, the bush unconsumed by the fire, the rod of Aaron which buddeth forth. Testifying, thy betrothed and guardian cried out to the priests: A Virgin giveth birth, yet remaineth Virgin even after giving birth!

After the Polyeleos, this Magnification: We magnify thee, O holy hierarch, father John Chrysostom, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm verses:

A: O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

B: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now and ever ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "That which was mystically commanded ...":

Thou didst adorn thy life with true hierarchy, and with piety thou didst sow the word of the Lord among men, O Chrysostom, letting the rains of doctrine fall upon the earth through the radiance of the Spirit, O most wise one, planting good customs. Wherefore, receiving with faith the fruits of understanding, and tasting thereof, we have come to know the sweetness of divine glory. (Twice)

Glory ..., Now and ever ..., Theotokion:

We ever thank and magnify thee, O all-pure Theotokos, and we bow down, hymning thy birthgiving and crying out unceasingly, O thou who art full of grace: Save us, O most merciful Virgin, in that thou art good, and snatch us from the demons at the hour of trial, the dread sentence, that we, thy servants, may not be put to shame.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

Stichos: O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

READING FROM THE GOSPEL ACCORDING TO ST. JOHN [10:1-9]

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood

not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

After Psalm 50, this sticheron, in Tone VI:

Thou wast shown to be a clarion of golden tone, O Chrysostom of golden discourse, making gold the hearts of the faithful with thy golden teachings. For the proclamation of thy correction issued forth prophetically, O venerable father, and hath enlightened the ends of the whole world.

Canon of the all-holy Theotokos [the Paraklisis], with six troparia, including its Irmos; and two canons for the saint, with eight troparia.

ODE I

Canon of the Theotokos, the acrostic whereof is: "Rejoice, O abode of joy, release from grief," the composition of John, in Tone VIII:

Irmos: The staff of Moses once working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant, Pharaoh, and saved Israel, who fled on foot, chanting a hymn unto God.

Rejoice, O deliverance from the primal curse and wellspring of blessing! Rejoice, Mother of Life, destruction of Hades, slaying of death! Rejoice, release from sorrow, spacious habitation of joy! Rejoice, O most lauded Theotokos!

Rejoice, O most immaculate one, thou noetic and animate chariot of the Word! Rejoice, chariot of many names, who art called chariot by the myriads of angels! Rejoice, thou who art incontestably more exalted than the cherubim and surpassesest the seraphim!

Rejoice, O Bride of God, who art more sacred than the noetic hosts and higher than all created nature! Rejoice, thou palace of God! Rejoice, fiery throne! Rejoice, O Mistress, who art so called by the myriads of angels!

Rejoice, O undefiled one, who put forth a rod out of the stem of Jesse! Rejoice, offshoot of the rod of Aaron, which, prefiguring thee mystically and profoundly of old, yielded almonds, as thou didst blossom forth Christ.

Canon of the Saint, the acrostic whereof is:

"I hymn thee, the divine harp all of gold," the composition of Joseph, in Tone VI:

Irmos: The Red Sea is parted by that which was cut down, and the wave-ridden deep is dried up, becoming a path for the defenseless and a grave for the armed. And a hymn of beauty divine is chanted: Christ our God hath gloriously been glorified!

Standing ever with all the elect before the throne of God, full of unwaning radiance, O venerable one, pray thou that peace and great mercy be given to us who honor thee with faith and celebrate thy divine return.

The earth danceth and heaven rejoiceth in godly fashion with us men on thy holy feast, whereon thy sacred body was returned to thy flock, O glorious Chrysostom, thou precious habitation of the Spirit.

The greatly crafty one could not bear the divine brilliance of thy mind, O blessed one, and he raised up temptations against thee, as he had against Job of old; yet therefore was he greatly benighted, for, lo! after thy banishment, O most luminous one, thou didst come among thy flock.

With thy most golden words hast thou gilded the thoughts of the faithful, Chrysostom; and being banished from thy flock out of hatred, yet at the behest of God hast thou returned thereto after thy burial, radiantly praised, O most blessed Chrysostom.

Theotokion: Having given birth unto the All-holy God, thou wast shown to be more holy than the Cherubim. Him do thou entreat as the Creator of all, that He sanctify all who bless thee with holy voices, O all-pure one, thou boast of the fathers and help of men.

Another Canon of the Saint, the acrostic whereof is: "I chant a third hymn to him of the golden tongue," in Tone III:

Irmos: He, Who of old gathered the waters together into one at His divine behest and parted the sea for the people of Israel, He is our God and is most glorious. To Him let us sing, for He hath been glorified!

O God-proclaiming mouth, instrument of golden sound, with the splendor of thy words and thine entreaties enlighten my mind, that I may hymn the memory of thy return, O John, thou namesake of divine grace.

Having set beneath the earth, following the laws of nature, like a brilliant star, like the sun which enlighteneth men, like a luminary of piety, O venerable one, thou hast shone forth again upon us, thy children, emitting abundant rays of miracles.

Thou didst fill the whole world with teachings by thy tongue of golden eloquence; and thou hast illumined all with the golden members of healings, causing the darkness of sufferings to vanish by thy return, O venerable one.

Theotokion: Uttering divine things, thou didst speak of the Word, One Hypostasis, even though He issued forth from the all-pure one in two natures, assuming flesh. Her do we bless unceasingly and glorify with faith, O divine Chrysostom.

Katavasia: Irmos of the feast of the Meeting of the Lord.

ODE III

Canon of the Theotokos

Irmos: O Lord, Maker of the vault of heaven and Creator of the Church: Do Thou establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

Rejoice, O Mistress; most mighty weapon of the faithful! Rejoice, mighty intercession! Rejoice, O help! Rejoice, aid of sinners! Rejoice, rampart for them that call upon thee! Rejoice, thou joy of the world!

Rejoice, mighty confirmation of man's salvation! Rejoice, restoration of Adam and Eve, through whom they have regained the ancient inheritance! Rejoice, thou who hast opened paradise again!

Rejoice, bush unburnt! Rejoice, chariot of the Light! Rejoice, cloud of the Sun! Rejoice, all-glorious throne of the King, proclaimed in every place! Rejoice, animate city of Christ the Living God!

Rejoice, O pure Mistress, Mother who hast not known wedlock! Rejoice, meadow unploughed and un-harrowed, which produced the Husbandman of all! Rejoice, land which shone forth the Truth!

Canon I of the Saint

Irmos: O Thou Who art God, the Lord and Creator of all, having impoverished Thyself, O Dispassionate One, Thou didst unite to Thyself that which Thou hadst made. Being the Passover, Thou didst sacrifice Thyself beforehand for those for whom Thou wast to die, crying: Eat ye My Body, and be ye steadfast in faith!

Thou wast a pure habitation of God and didst plumb the depths of dogma, O blessed Chrysostom, overwhelming the hearts of the faithful. Wherefore, we celebrate today thine honored return.

Thou wast a golden instrument sounding forth ineffable things for us, O blessed Chrysostom. Wherefore, we hymn thee with faith at the return of thy relics, O earthly angel of God and heavenly man.

To words of life didst thou give utterance for us; thou wast unjustly envied and wast driven into distant exile and subjected to many tribulations. Yet at the behest of the Creator, thou art given back to thy flock again, after thy repose.

Theotokion: Who can describe the height and depth of thine ineffable birthgiving, O Maiden? For, in manner surpassing all description and comprehension, thou gavest birth unto God, Who hath delivered man from corruption. Wherefore, all we, the faithful, duly bless thee.

Canon II of the Saint

Irmos: O Most High, Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love.

The blind empress hid thee, the most radiant lamp, in caves of banishment; but Christ, returning thee again, setteth thee upon a lofty lampstand.

Thou hast returned, O John Chrysostom, letting fall streams of miracles and pouring forth rivers of healing upon them that with faith honor the memory of thy return.

The golden Nile hath returned, flooding forth in discourse and wonders. Let us all make haste and with faith abundantly draw therefrom, that we may be satisfied in all things.

Theotokion: Earthly nature is unable to hymn thee, whom the angels hymn as the one who gaveth birth unto God in the flesh; yet we, thy servants, with faith make bold to hymn and glorify thee.

Sedalion, in Tone VIII: Spec. Mel.: "Of the wisdom ...":

Having come to know the wisdom which is from on high and the grace of words from God, thou didst shine forth upon all like gold in the crucible, and didst preach the Holy Trinity in Unity, shooting down the falsehood of avarice with the arrows of thy words. Wherefore, having denounced the empress with zeal, thou didst put to shame the alien thinking of Arius, O John Chrysostom. Entreat Christ God, that He grant remission of sins unto them that celebrate thy holy memory with love. (Twice)

Glory ..., Now and ever ..., Theotokion:

Having conceived One of the Trinity in manner transcending nature, O Virgin, and wondrously given birth to Him in manner surpassing description and comprehension, thou didst cause human nature, which of old had been driven forth, to share in the divine Nature. Wherefore, O most immaculate one, all we who have been saved by thy birthgiving, assembling, duly call thee blessed, following thy words, and entreating Christ God, that He grant remission of sins unto them that with faith glorify His Mother.

ODE IV

Canon of the Theotokos

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habbakuk I cry to Thee: Glory to Thy power, O Lover of mankind!

O orient of the effulgence of the Father, and sun of Him Who shone forth from the Father before the morning star: Rejoice, O Virgin Theotokos, light and animate cloud! Rejoice, O Mother! Rejoice, O blessed one! Rejoice, all-glorious and most immaculate one!

Thou, O Mistress, art the golden censer of the unbearable and immaterial Ember, by Whom the document of Adam's disobedience, rent asunder, hath been set afire. Wherefore, I cry to thee: Rejoice, thou through whom joy, the sweetness and acquisition of paradise, hath been given unto all!

Thou art the glory, honor and boast of men, and the crown and diadem of the angels. Wherefore, heaven and earth, comprising a single Church, cry out to thee a hymn in all modes: Rejoice, O Mistress of the world! Rejoice, thou help of all men!

O honored couch which Solomon described of old, surrounded by sixty mighty men: Rejoice, O Virgin, golden ark of noetic sanctity! Rejoice, O divine tongs! Rejoice, fire-bearing bush! Rejoice, O gate, ladder and bridge!

Canon I of the Saint

Irmos: **T**he prophet, foreseeing Thine ineffable mystery, O Christ, proclaimed: Thou hast shown steadfast love of might, O compassionate Father; for Thou hast sent into the world Thy Son as its cleansing, O Good One.

Having acquired a mouth and tongue of fiery inspiration, O venerable father, thou hast manifestly broadened the clarity of the Scriptures, and didst die in unjust exile. But today thy blessed body hath been bestowed upon us as a gift.

Let Chrysostom now be magnified, the recounter of ineffable things; for, lo! after his temporal death, at the good behest of God, he entereth the Imperial City again, honored sacredly with divine hymns.

Possessing a mind illumined with the radiance of the most Holy Spirit, thou dost enlighten the earth with divine teachings, and dispellest the darkness of impiety, O sacred father Chrysostom, who conversest with the holy angels.

Thou wast shown to be blessed for righteousness' sake, O venerable one, having been driven from thy flock by wicked envy; yet, returning now, thou art honored by all with sacred hymns, O wise Chrysostom, holy hierarch of the Lord.

Theotokion: **T**hrough thee, O Virgin, salvation hath come and appeared to the world, even Christ, our Deliverance shown forth from thee. Wherefore, we hymn thee as is due, O pure one, boast of all the sacred and sanctified habitation of the faithful.

Canon II of the Saint

Irmos: **T**hou hast shown us steadfast in love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, thankfully we cry to Thee: Glory to Thy power, O Lord!

O ye who love discourse, come, and let us honor with sacred words the great adorer of words, who hath now joyfully returned and who with the wisdom of words denounced them that babbled words of vain ignorance.

O Chrysostom, who hath enriched us with a wealth of teachings, thou restrainest tightly the hand of greed, manifestly denouncing her who was laden with wealth, with but the riches of divine grace alone.

The bow of those mighty with tyrannical cruelty hath been broken; for thou, having lived angelically in the weakness of the flesh, hast prevailed, O most sacred Chrysostom, having as petitioners them that before were persecutors.

Theotokion: The noetic ranks praise thee with hymnody, O Maiden, for they are unable to look upon Him to Whom thou gavest birth, from thy pure womb, Who without change assumed flesh, O most pure Bride of God.

ODE V

Canon of the Theotokos

Irmos: Wherefore hast Thou thrust me from Thy countenance, O never-waning Light? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I entreat Thee.

Grant that I may pass the noetic satraps, the aerial hordes of tormentors, without grief at the hour of my departure, O Mistress, that I may joyfully cry to thee: Rejoice! rejoice, O unashamed hope of all!

Rejoice, O all-immaculate one! Rejoice, O all-pure one, in that thou didst conceive our Joy! Rejoice, purple bloom of purity, sweet of scent! Rejoice, scarlet rose of virginity, dyed red, and sweet-smelling fragrance of God!

Rejoice, O mystic phial which poureth forth myrrh of sweet savor! Rejoice, divine wellspring which gusheth forth living water! Rejoice, thou who didst produce as fruit the grapes of life, O Mistress, thou vine uncultivated!

Rejoice, O impassable Gate through which Christ the Lord passed! Rejoice, thou who by thy birthgiving hast opened the portals of paradise! Rejoice, thou on whose account the heavens rejoice and earth doth dance, who hast united things above with things below.

Canon I of the Saint

Irmos: Having offered themselves to Christ, the Master of all, the apostles, bound with the bond of love, cleansed their beautiful feet, proclaiming peace unto all.

Thou hast been shown to be a lamp shining upon all who are in the night of life, casting light upon and illumining our thoughts with the beams of thy divine words, O father Chrysostom. Wherefore, we hymn thee as is due.

Thou didst distribute a wealth of discourse, enriching starved minds, O venerable one of golden speech; and, exiled unjustly, by righteous judgment thou hast been returned again to thy flock, which rejoiceth in thy great accomplishments.

Like a bountiful branch thou didst produce the wine of compunction; and, for denouncing the empress who confiscated the widow's vineyard, thou wast banished, O father Chrysostom. Wherefore, we honor thy return.

Theotokion: **H**im Whom the armies of the incorporeal angels cannot see, O Mistress, Who lay in thine embrace as an Infant, and Who abased Himself by assuming flesh, didst thou bear, that, so impoverishing Himself, He might enrich the world.

Canon II of the Saint

Irmos: **I** rise at dawn unto Thee, the Creator of all, Who surpassest every mind of the world; for the light is that of Thy commandments, wherein do Thou direct me.

Thou hast been shown to be like the springtime, mystically perfuming the multitudes of the faithful, with the flowers of grace, dispelling the winter of evil in thy return, O father.

Streaming forth divine things, the wellspring of divine gifts hath returned. Come, ye that thirst, and draw forth the water of life with faith, divinely jubilant!

"Woe is me! Thou, O my beauty, hath hid thyself, going down! Yet thou hast returned to me, O desired one, in good time," the Church of Christ crieth out to thee, who hast returned.

Theotokion: **O** most immaculate one, render merciful to me Him Who came forth from thy womb, the incarnate Word, Whom Simeon, holding in his arms in the temple, magnified as the Creator.

ODE VI

Canon of the Theotokos

Irmos: **I** shall pour forth my prayer unto the Lord, and to Him shall I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Rejoice, O Mistress, animate vessel, scarlet which dyed a purple robe for the King of all with thine all-pure blood and hast covered the nakedness of Adam! Rejoice, O most lauded one!

Tangible bread by nature strengtheneth men's hearts, O Maiden; and thy holy and hymned name maketh steadfast Christian souls. Hence, every tongue doth joyfully cry out to thee: Rejoice!

Rejoice, golden candlestick! Rejoice, ark which held God! Rejoice, tabernacle! Rejoice, holy mountain! Rejoice, animate city of the living God! Rejoice, palace of Christ! Rejoice, divine and most splendid temple!

Rejoice, O all-immaculate and all-pure one, excellent flower of nature! Rejoice, common munificence of the human race! Rejoice, God-given grace, who hath brought honor upon disgraced human nature by thy birthgiving!

Canon I of the Saint

Irmos: The uttermost depths of the ocean of sin have closed about me, and, no longer able to bear the waves, like Jonah I cry out to Thee, the Master: Lead me up from corruption!

O most blessed Chrysostom, thy tongue hath poured forth upon the Church streams of gold and enricheth starving hearts, which glorify thee in sacred manner.

O most blessed one, precious hath thy death been in the sight of our God, wherein thy city is glorified by thy second return to thy throne, O father Chrysostom.

Blessed is the tomb which holdeth thy precious body, in that it enricheth with miracles them that have recourse thereto with faith, O Chrysostom, most blessed hierarch.

Theotokion: Having given birth unto the Most High, O all-holy Bride of God, thou exaltest to heaven our nature which lieth below. Wherefore, we glorify thee as is due.

Canon II of the Saint

Irmos: The uttermost depths of the ocean of sin have surrounded me, and my spirit doth perish. But, stretching forth Thy lofty arm, O Master, save me like Peter, O Helmsman.

The foolish empress cut thee off from the Church of Christ, denouncing thee in a rage; but straightway she herself was cut off, and thou reprovest her even after death, causing a miraculous excommunication.

Thou wast shown to be an instrument of the Spirit Who accomplisheth all things, sounding forth with great melodiousness; but the empress became deaf, passing through the music like an adder; and she received a most dreadful death as recompense.

Though he died a mortal death, Chrysostom manifestly taught the rulers not to torment him; for, having first declined to submit to their commands, he later returned at their entreaty.

Theotokion: **C**ontemplating Thee, Who alone art born of a Virgin, even as Thou didst receive flesh and becamest two in nature, John Chrysostom rejected utterly both division and confusion, O Jesus, Who art God and man.

Kontakion of the saint, in Tone I:

The honored Church was mystically gladdened by the return of thy precious relics; and having hidden them like most precious gold, by thy supplication she bountifully imparteth the grace of healings unto them that hymn thee, O John Chrysostom.

Ikos: **T**he lamp of my soul hath guttered, O John Chrysostom, and I fear to encounter thy sacred relics; but do thou thyself guide me, and direct my steps, granting me time for repentance, O most holy one, in that thou art a divine preacher thereof. And still thou the tempest of my multifarious passions and, rescuing me from the snare of Belial, save me in the end, that I may worthily hymn thy glorious return, as before, making bold, I also glorified thy repose, O John Chrysostom.

ODE VII

Canon of the Theotokos

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

Rejoice, O Mistress, Virgin and Mother who gavest birth to the Son, who hast not known wedlock, who alone knewest not man and alone art incorrupt!

Rejoice, O Bride of God, thou animate Zion of Christ, the King of kings, of which most glorious things have been spoken! Rejoice, ladder whereby we ascend to heaven from earth, and from corruption to life.

A divinely planted meadow, a fragrant garden cultivated by God, hast thou been shown to be, O Virgin, who hast blossomed forth the Flower of immortality. Wherefore, together we cry out to thee: Rejoice! rejoice, bestower of joy! Rejoice, wellspring of sweetness!

O all-honored Mistress, deliver me from the disgrace of the passions, that I may ay out joyfully to thee: Rejoice, wellspring of holiness! Rejoice, treasury of all purity! Rejoice, divine receptacle! Rejoice, habitation of Christ!

Canon I of the Saint

Irmos: **T**he children in Babylon did not fear the flame of the furnace, but, cast into the midst of the flame, bedewed, they sang: **Blessed art Thou, O Lord God of our fathers!**

Radiant with miracles, adorned with golden theology, thou wast given over to cruel banishment; but returning therefrom, thou hast been glorified by all.

With the scythe of thy divine teachings thou cuttest wickedness off at the root and plantest divine knowledge in men's souls, O holy hierarch Chrysostom. Wherefore, we glorify the return of thy relics.

Returning, O venerable Chrysostom, thou hast brought peace to the alienated and hast been placed in the church of the most wise apostles, with whose honored authority thou wast enriched, O most lauded one.

Theotokion: **O** most pure one, thou gavest birth to Jesus Christ, One of the transcendent Trinity. Him do Thou entreat, O most immaculate one, that in His ineffable lovingkindness He may forgive my manifold transgressions.

Canon II of the Saint

Irmos: **A**s of old in the Chaldean furnace Thou didst bedew the three pious children, illumine with the radiant fire of Thy divinity us that cry: **Blessed is the God of our fathers!**

The most audacious woman maketh thee to depart from the Imperial City, O all-wise one, for denouncing her eviction of the widow; and by her rejection of thine all-wise teaching, she is bereft also of the grace of God .

Yet thou didst return sweetly, like the sun which had been covered by clouds, O luminary of exceeding magnificence, unto all who have been enlightened by the mystic splendor of thy luminous golden teachings, O John Chrysostom.

I stretch forth my hands unto thee, O Chrysostom, to embrace thee, the escort of the Bride who returnest in splendor, loved exceedingly, in that thou didst tarry for many years.

Theotokion: **T**hou comest to the temple like mystical tongs, bearing the mystical Ember, O all-pure one, by Whom Simeon, receiving Him in his arms, was enlightened to prophesy with exceeding clarity concerning the signs of His passion.

ODE VIII

Canon of the Theotokos

Irmos: **O** ye children, equal in number to the Trinity, bless ye God, the Father and Creator; hymn ye the Word, Who came down and transformed the fire into dew; and supremely exalt forever the all-holy Spirit, Who bestoweth life upon all.

Rejoice, O branch which grew out of the root of Jesse! Rejoice, thou who, without being watered, blossomed forth Christ, the beautiful Flower! Rejoice, fertile mountain! Rejoice, mountain overshadowed! Rejoice, mountain of God in Whom the Word Who existeth before all time was pleased to dwell!

With the iron staff of thy mighty aid do thou fend off the passions which beset me like dogs lying in wait, like roaring wild beasts, surrounding my lowly soul, O Virgin, that I may cry to thee: Rejoice!

Thou hast been adorned, O thou who art beautiful among women, who hast given birth unto Christ, Who is more comely in beauty than all the sons of men. Wherefore, rejoicing, we cry out to thee: Rejoice! rejoice, O pure and joyous Theotokos! Rejoice, thou who art more glorious than all creation!

O Theotokos, whom Daniel beheld beforehand as a mountain unquarried: Rejoice, thou from whom the Cornerstone was cut! Rejoice, Ember-bearing tongs pleasing unto God! Rejoice, thou who art more holy than the immaterial angels! Rejoice, thou who art more honorable than creation!

Canon I of the Saint

Irmos: **The blessed youths in Babylon, braving danger for the laws of their fathers, spat upon the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!**

Possessing the authority to loose and to bind, O venerable one, thou hast loosed all the transgressions of them that celebrate thy divine return with splendor. Entreat thou also, that they be counted worthy of the kingdom of heaven who chant in compunction of heart: Hymn the Lord, ye works, and exalt Him supremely for all ages!

In exile, O divinely wise father, thou didst endure pangs, receiving therein a blessed and glorious end, O Chrysostom; and thou returnest again, by the will of God, to thy divine see, honored by them that chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The false serpent, unable to bear the darts of thy words, O venerable one, asketh to test thee, as he did the valiant Job; but he was vanquished by thine endurance for Christ's sake, shown to be a great occasion for laughter for thee, who chantest with faith: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Trinitarian: **O** unoriginate Father, equally unoriginate Son and divine Spirit, indivisible Trinity, one Essence, one Power, one Authority: fill them that hymn Thee with every good thing, and deliver them from torment that chant unceasingly: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: **T**he human mind is unable to understand the mystery of thine ineffable birthgiving, which is beyond comprehension and recounting, O Maiden; for God appeared as a mortal through thee, saving them that had fallen into corruption, and raising up to their pristine dignity them that chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Canon II of the Saint

Irmos: **U**nited in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: **Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!**

With the milk of thy piety dost thou nurture the Church which nurtured thee, O venerable father, giving her seven loaves of the bread of divine grace and pouring forth thy sweetness as a drink of healing, O most blessed Chrysostom, who nourishest us.

The proclamation of thy dogmas went forth into all the earth, O father, yet the mindless empress commanded that thou be driven from thy place; but she was deceived: for like a high-stepping giant thou shinest everywhere with the rays of thy words.

Let the assembly of the faithful be enlightened today, greeting the most excellent of teachers with gladness; for he hath come and is present in body, distributing abundant grace unto all, which we, rejoicing, do richly enjoy.

Theotokion: **"I** behold Thee in Thy mother's arms, and I know Thee to be unapproachable Divinity by nature. How, therefore, O Word, art Thou held in arms, Who hast all creation in the palm of Thy hand?" said Simeon, glorifying Thine ineffable power, O Thou Who art God and man.

ODE IX

Canon to the Theotokos

Irmos: **E**very ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down, even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Behold, all generations call thee all-blessed, as thou didst foretell, O Theotokos, by the divine Spirit; and they cry out to thee, as to the one who gavest birth unto Joy: Rejoice! rejoice, O treasury of life! Rejoice, O wellspring which pourest forth spiritual honey!

O pure Mistress, thou didst correct the stumbling of our forefather Adam, and didst turn the grief of Eve, our foremother, into joy. Wherefore, we cry to thee, as to the cause of joy: Rejoice! rejoice, O joy of the faithful! Rejoice, gladness of Christians!

Meat it is to cry to thee: Rejoice! for in thee did the ever-existent Joy make His abode in essence, O Virgin Maiden Theotokos. Rejoice, O paradise of sweetness! Rejoice, wellspring of immortality flowing with streams of gold! Rejoice, thou who pourest forth true drink!

The desire for thee pierceth my heart with an arrow of sweetness, O most lauded one, and compelleth me ever to call out to thee: Rejoice! and again to cry: Rejoice, peaceful haven! Rejoice, O sweetest impassable sea, who didst drown the noetic Pharaoh!

Canon I of the Saint

Irmos: Every tongue is at a loss how to praise thee worthily; and even a supernatural intelligence is unable to hymn thee, O Theotokos; yet as thou art good, accept our faith, for thou knowest our divine love. As thou art the intercessor for Christians, we magnify thee.

Thou wast a rule of the priesthood, O divinely eloquent one, arrayed with righteousness as with divine vesture, having enriched the Church and spiritually laid bare the meaning of the Scriptures with thy words. Wherefore, we celebrate thy return, O father.

Beautiful as a nightingale wast thou shown to be, O father, announcing the divine spring of repentance to them that are enslaved to the winter of sin. Though thou wast banished through the treachery of the deceiver, O wise one, thou dost hasten again, rejoicing, to the flock which desireth thee, O blessed Chrysostom.

The hearts of all are jubilant today, beholding thee, the pure Bridegroom, O venerable one, given by grace to the Church, thy Bride; and with unceasing voices they hymn and praise and bless the Bestower of good things, as is meet.

The lamp which was set upon the lampstand of Comana is come! The adornment of the Church of God hath arrived! Hymn ye the Lord! Sing with gladness! And greeting him spiritually, let us all cry aloud: By thy supplications, save us, O father!

Theotokion: With the most radiant brilliance of Him Who was ineffably born of thee, O Maiden, illumine my soul which hath been darkened by all manner of transgressions, O holy and most holy Theotokos, and which doth not desire to do good; that I may unceasingly declare thy mighty works.

Canon II of the Saint

Irmos: A new wonder worthy of God: the Lord clearly passeth through the closed door of the Virgin, naked at His entry; and God doth manifest Himself as corporeal as He passeth out; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

The army of angels, the council of the prophets and the divine choir of apostles and martyrs make merry splendidly with us, sharing in the feast, O most blessed one, and esteeming the grace of thy hymns; for thou didst have all within thee, depicting life.

Lo! the light of the world hath shone forth, the divine and most exalted lamp hath appeared therein, the sweetening abyss of the gifts of God. Come, brethren, let us partake of the light, that we may warm ourselves, and that we may draw forth therefrom, all magnifying Chrysostom with hymns from our heart.

Emulating the divine grace, accept thou me who offer this hymn to thee, like two mites, from mine unworthy and wretched soul, which is wretchedly bereft of every good quality and offereth this out of zeal for the riches of God; and render thou unto me in return divinely bestowed grace.

Theotokion: "Approaching, I tremble," said Simeon, "yet am I strengthened, holding in mine arms thine Offspring, O Virgin, Who causeth all the earth to tremble at His mere gaze from on high; and I am already removed from the quaking flesh. Rejoicing, I bear the declaration of those things which are to be, fulfilled already in me, and I shall announce the glad tidings of deliverance to them that are in Hades".

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Rejoice, O city reigning over all cities, for today thou receivest the body of thy good shepherd and chief pastor, who governeth and saveth thee and all the world: the mellifluous Chrysostom. Clap thy hands, therefore, and sing. **(Twice)**

Glory ..., Now and ever ..., Theotokion:

Rejoice, O palace of God! Rejoice, mountain overshadowed! Rejoice, bush unburnt! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden jar! Rejoice, most luminous lamp! Rejoice, O Mary, Virgin Mother, thou light cloud!

On the Praises, four stichera, in Tone IV: Spec. Mel.: "Thou hast given a sign ...":

Thy sacred teachings, * poured forth, O allwise one, * more radiant than gold, * enrich the understanding of the hungry * and dispel the gloom of the passions * and. the bitter winter of avarice, O Chrysostom: * Wherefore, we bless thee as is meet * and honor the return of thy relics, * as a wellspring of holiness.

Unjustly driven from thy flock, * O venerable father, * thou didst endure tribulations and bitter exile; * wherein thou wast counted worthy of a blessed end, * as a good athlete * who trampled the one of great craft. * Wherefore, the Church rejoiceth in thy return, * whom thou didst adorn as with gold * with thine all-wise teachings.

Today is the blessed Chrysostom hymned * as a pillar of fire, * a river flowing with the waters of doctrine, * a heavenly intelligence, * a mouth of theology all of gold, * the surety of sinners, * a divine preacher of repentance, * an all-luminous lamp, * and a heavenly man.

The Imperial City, receiving thy relics, O Chrysostom, * like a royal ornament, * is adorned thereby, * and boasting in thy words, * it calleth the whole world to gladness * and to a divine share in thine abundant gifts, * crying aloud: * O all-good Jesus, * Thou art the glory of Thy servants!

Glory ..., in the same tone, the composition of Germanus:

O father Chrysostom, like a divinely flowing river mystically issuing forth in the beginning from Eden, passing over the four ends of the earth in thy words, thou hast watered every faithful person with thy golden teaching. Wherefore, having manifestly ascribed to our city the return of thy divine relics, do thou now pray, that the souls of us who praise thee be saved, O John.

Now and ever ..., Theotokion, in the same tone:

From every misfortune that can be do thou deliver thy servants, O most blessed Theotokos, that we may glorify thee, the hope of our souls.

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight troparia, from Odes III and VI.

Thou wast a pure habitation of God and didst plumb the depths of dogma, O blessed Chrysostom, overwhelming the hearts of the faithful. Wherefore, we celebrate today thine honored return. (Twice)

Thou wast a golden instrument sounding forth ineffable things for us, O blessed Chrysostom. Wherefore, we hymn thee with faith at the return of thy relics, O earthly angel of God and heavenly man.

To words of life didst thou give utterance for us; thou wast unjustly envied and wast driven into distant exile and subjected to many tribulations. Yet at the behest of the Creator, thou art given back to thy flock again, after thy repose.

The foolish empress cut thee off from the Church of Christ, denouncing thee in a rage; but straightway she herself was cut off, and thou reprovest her even after death, causing a miraculous excommunication.

Thou wast shown to be an instrument of the Spirit Who accomplisheth all things, sounding forth with great melodiousness; but the empress became deaf, passing through the music like an adder; and she received a most dreadful death as recompense.

Though he died a mortal death, Chrysostom manifestly taught the rulers not to torment him; for, having first declined to submit to their commands, he later returned at their entreaty.

Theotokion: **C**ontemplating Thee, Who alone art born of a Virgin, even as Thou didst receive flesh and becamest two in nature, John Chrysostom rejected utterly both division and confusion, O Jesus, Who art God and man.

Troparion of the saint, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved.

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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion of the saint, in Tone I:

The honored Church was mystically gladdened by the return of thy precious relics; and having hidden them like most precious gold, by thy supplication she bountifully imparteth the grace of healings unto them that hymn thee, O John Chrysostom.

Prokimenon, in Tone I: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

Stichos: O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

THE EPISTLE TO THE HEBREWS [7:26-8:2]

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous is exercised in wisdom, and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

THE GOSPEL ACCORDING TO ST. JOHN [10:9-16]

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 28th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHER EPHRAIM THE SYRIAN
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Looking toward the beauties of paradise, * and richly delighting in meadows of incorruption, * thou didst blossom forth the knowledge of God for the world; * and partaking thereof with spiritual love, O venerable one, we grow spiritually in soul. (Twice)

Having written of the coming of the Judge * with streams of tears, * thou dost teach all to light the lamps of their souls, * announcing the arrival of the Bridegroom, * that we may all clothe ourselves with splendid vesture * to greet Christ the Bridegroom. (Twice)

Protecting thy body with abstinence, * thou didst mortify the movements of the passions, O father, * by prayers and vigils. * Wherefore, the power of the Spirit which dwelt within thee * hath shown thee to be a noetic beacon * for the whole world. (Twice)

Glory ..., in Tone VI:

Having resolved to forsake the tumults of life, O ever-memorable Ephraim, thou didst attain unto the desert with love of stillness; and thereby led actively unto God, thou didst shine forth as a lamp upon the world, and didst pour forth the words of life upon men. Wherefore, cease thou never to make us steadfast by thy prayers, that our souls may be delivered from the alien foe, O venerable father.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Beholding our Life hanging upon the Tree, the most immaculate Theotokos cried out, lamenting maternally: "O my Son and my God, save those who hymn Thee with love!"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., the composition of
Anatolius, in Tone IV:

Making thy couch wet with thy tears, as did the prophet, and achieving repentance by instruction of life, by thy works and discourses thou hast shown us the fear of judgment; and, assembling, we all honor thy memory, O most blessed one, doer of all-glorious deeds of the Lord, O ever-memorable Ephraim. Wherefore, we entreat thee now: Pray thou to Christ God in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: " As one valiant among the martyrs ...":

When she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave Thee birth lamented * and exclaimed to Thee maternally: * "How is it that Thou hast been suspended upon the tree of the Cross, O Long-suffering One? * How is it that Thy hands and feet * have been pierced with nails by the iniquitous, O Word, * and Thou hast shed Thy blood, O Master?"

Troparion, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Ephraim our father, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without martyria, with 8 troparia, including the Irmos; and that of the saint, with 6 troparia.

ODE I

Canon of the venerable one, the acrostic whereof is: "I honor Ephraim, the noetic Euphrates", the composition of Theophanes, in Tone VI:

Irmos: **W**hen Israel traversed the deep on foot as though on dry land, beholding the pursuing tyrant Pharaoh drowned, they chanted: Let us sing to God a hymn of victory!

With the Euphrates-like flood of thy supplications water thou my soul, which hath become dry with the burning heat of the passions, and inspire discourse within me who praise thy festival, O most blessed one.

Shining forth noetic light, thou didst show thyself to be a radiant sun, O Ephraim, illumining all the fullness of the faithful with brilliant virtues and teachings.

Extinguishing the flame of the passions with streams of tears, O divinely blessed Ephraim, thou wast a precious vessel of the Holy Spirit, pouring forth well-springs of doctrines.

Theotokion: **H**aving received the incorrupt Word in thy womb, thou gavest birth to Him Who delivereth from corruption those who ever worship Him, O pure Mother and Virgin, who art truly the portal of Life.

ODE III

Irmos: **T**here is none as holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of the confession of Thee.

Having purified thyself of all the mire of the passions, thou didst truly show thyself to be a receptacle of the virtues and a vessel containing the gifts of the Holy Spirit.

In nowise giving sleep to thine eyes, thou didst show thyself to be a temple of the Holy Trinity and a treasury of wisdom, enriching the world with the golden rays of teachings, O blessed one.

The honored Church of Christ doth recognize thee as a golden-streamed Euphrates aflood with torrents of wise doctrines and watering all creation.

Theotokion: **I**ncarnate of thy precious blood, One of the Holy Trinity divinely issued forth in two natures, saving by grace the children of Adam, O most pure one.

Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate ...":

O ye faithful, on the day of his commemoration let us hymn the treasury of the wisdom of the mysteries of Christ, the cup of divine compunction, for in accordance with his name the godly Ephraim doth ever gladden the hearts of the faithful with divine discourses, as a performer and initiate of the mysteries of the revelations of the Lord. (Twice)

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

O pure Ever-virgin, thou fervent and invincible intercessor, diligent and unashamed hope, rampart, protection and haven of those who have recourse to thee, with the angels entreat thy Son and God, that He grant peace, salvation and great mercy to the world.

Stavrotheotokion: **B**y the Cross of thy Son, O thou who art full of the grace of God, all the falsehood of idolatry hath been abolished, and the might of the demons hath been trampled underfoot; wherefore, O ye faithful, we ever chant and bless thee as is meet, and, truly confessing thee to be the Theotokos, we magnify thee.

ODE IV

Irmos: **C**hrist is my power, my God and Lord the honored Church doth chant in godly manner, crying out with a pure mind, keeping festival in the Lord.

The power of thy words hath passed through the whole world, O blessed one, driving away the blindness of men's souls with the exalted radiance of humility.

Thou didst render thy life blameless, laving thyself with tears, O right wondrous and divinely manifest one, and describing to all by thy wise discourses the coming of the Judge.

Having beheld the all-glorious height of thy humility, the Lord gave thee exalted discourse, whereby the grievous uprisings of heresies have been brought low.

Strengthened by the grace of the Almighty, thou didst array thyself against the princes of the demons, O father, and didst vanquish them, fervently praying for us who praise thee.

Theotokion: **L**et us bless the Virgin as a divine temple, as a holy mountain, as a wellspring of incorruption, as the one who alone was the chosen of God our Creator.

ODE V

Irmos: **W**ith Thy divine light, O Good One, illumine the souls of those who with love rise early unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who calleth them forth from the darkness of sin.

With torrents of tears, O father, thou didst utterly dry up the depths of pleasures; and with the outpourings of thy doctrines thou hast flooded the torrents of heresies, O blessed one.

Thy mind, illumined by stretching forth to God, O father Ephraim, began to enjoy the full vision of God, receiving immaterial revelation as a mirror of the divine Spirit.

Thou didst truly become a temple holding the Trinity and adorned with grace, with the radiance of pure virtues and the fullness of teachings, O father.

Theotokion: **E**ating of the tree in Eden through the wicked treachery of the serpent showed me to be mortal; but thou, having given birth to Christ, the Bestower of life, hast brought me to life, O thou who alone art full of God's grace.

ODE VI

Irmos: **B**eholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Setting thy foundation not on sands, but on the inviolate Faith, O God-bearer, thou didst remain undaunted by all the assaults of the enemy, guided by the hand of the Invincible One.

Thy tongue was truly like the pen of a swiftly-writing scribe, showing forth a most pious intellect and tracing the law of the Spirit upon the tablets of our hearts, O father.

Those who navigate the calm expanse of thy dogmas, O divinely wise Ephraim, are delivered from the soul-destroying billows of the abyss and, awakening, are saved by faith from the storm of heresies.

Theotokion: **I**ncarnate, He Who as God is above all noetic beings and visible creatures, issued forth from thy womb, preserving thee incorrupt as thou wast before birthgiving, O Virgin Mother.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Ever looking forth toward the hour of judgment, thou didst bitterly lament, O Ephraim; and though a lover of stillness thou wast also a teacher of activity, O venerable one. Wherefore, O universal father, thou movest the slothful to repentance.

Ikos: **O**f the waters of thy grace let fall a drop upon my soul, purifying it of every unclean defilement, that it may be cleansed thereof and, having spiritually completed the remaining time of a life zealous in all things, it may enjoy the divine sweetness which thou didst enjoy, having watered all who burn with the passions. For, lo! by thy discourses thou movest the slothful to repentance.

ODE VII

Irmos: **The Angel caused the furnace to pour forth dew upon the venerable children, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry: Blessed art Thou, O God of our fathers!**

Thou wast shown to be a most excellent giver of laws for monastics, O all-honored one, and one who rescueth them from all the machinations of the enemy. Wherefore, O blessed one, they honor thine honored and sacred memory on earth.

Thou wast an excellent instrument of the Spirit, ever sounding forth thine inspirations and playing the saving hymn of repentance for us who hymn thee, O ever-memorable one.

Theotokion: **T**hy conception was beyond description, O Bride of God, for thou gavest birth to the Word of God Who hath delivered all men from irrationality and granteth them the words to cry: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: **Out of the flame Thou didst pour forth flame upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for thou doest all things whatsoever Thou desirest, O Christ. Thee do we exalt supremely for all ages.**

Thou wast shown to be like another sun, O blessed one, and, emitting the beams of thy teachings upon the ends of the earth, thou hast driven away the lightless darkness of all sin with the light of repentance.

Surrounded by the streams of divine dogmas, thou didst flow forth like another river from Eden, watering the face of the earth, O wondrous one, and inundating the tares of ungodliness.

Theotokion: **C**onfessing thee to be the true Theotokos, with faith we cry out to thee like the angel: Rejoice! For thou alone hast given birth to Joy on earth, O ever joyous and blessed one.

ODE IX

Irmos: **It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; for through thee, O most pure one, the Word hath appeared, incarnate, unto men. And, magnifying Him with the armies of heaven, we call thee blessed.**

Wounded by the love of the Almighty, lamenting thou didst reach the end of thy whole life, crying out with fear, O venerable one: "Grant me ease with the waves of thy grace, O Savior, richly preserving me therewith in the life to come!"

Thy sweet discourse was replete with compunction and full of enlightenment for those who have recourse to thee, O right wondrous God-bearer Ephraim; and thy life was blameless, adorned and illumined with all manner of divinely radiant virtues.

Thou wast a temple of the Spirit, a river full of life-giving waters, the unshakable foundation of the Church, the confirmation of monastics, and an ever-flowing stream of divine compunction, O right wondrous Ephraim.

Theotokion: **T**he mind of man cannot understand the mystery of thy birthgiving which passeth understanding, O Virgin; for, making His abode within thy womb, God did not violate the seal of thy virginity, as He, Who alone is unapproachable, knoweth.

Exapostilarion: Spec. Mel.: "Heaven with stars ...":

Through thy compunction, O venerable father Ephraim, thou wast shown to be a cup of the hidden treasures of the wisdom of Christ, and by thy divine teachings thou dost gladden the souls of the faithful.

Theotokion: **W**ith thy mighty protection preserve all of us, thy servants, unharmed by the attacks of the enemy, O pure one; for thee alone do we have as our refuge in need.

At the Aposticha, the stichera from the Oktoechos, and, Glory ..., the composition of Cyprian, in Tone II:

Thou didst flourish like the palm-tree described by David, O venerable father Ephraim, and didst cut off the tongues of the blasphemous as with a sword. Thou didst dry up the depths of the passions with abstinence, and, taking up the Cross as a weapon, wast shown to be an instrument of the Holy Spirit. Unceasingly entreat Christ in behalf of us who ever celebrate thine honored memory with faith.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

Beholding the Creator of all things enduring great maltreatment and lifted up upon the Cross, the most pure one groaned, saying: "O all-hymned Lord, my Son and God, how is it that, desiring to honor Thy creation, Thou endurest dishonor in the flesh? Glory to Thy great compassion and Thy condescension, O Thou Who lovest mankind!"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and from Ode III of the canon of the saint.

Having purified thyself of all the mire of the passions, thou didst truly show thyself to be a receptacle of the virtues and a vessel containing the gifts of the Holy Spirit.

In nowise giving sleep to thine eyes, thou didst show thyself to be a temple of the Holy Trinity and a treasury of wisdom, enriching the world with the golden rays of teachings, O blessed one.

The honored Church of Christ doth recognize thee as a golden-streamed Euphrates aflood with torrents of wise doctrines and watering all creation.

Theotokion: Incarnate of thy precious blood, One of the Holy Trinity divinely issued forth in two natures, saving by grace the children of Adam, O most pure one.

Troparion, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Ephraim our father, entreat Christ God, that our souls be saved.

Kontakion, in Tone II:

Ever looking forth toward the hour of judgment, thou didst bitterly lament, O Ephraim; and though a lover of stillness thou wast also a teacher of activity, O venerable one. Wherefore, O universal father, thou movest the slothful to repentance.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE TO THE GALATIANS §203 [5:22-6:2]

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 28th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS ISAAC THE
SYRIAN, BISHOP OF NINEVEH
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

Receiving in thy heart the immaterial fire of the love of Christ, O father, thou didst follow Christ the Savior from thy youth, rejecting the passionate attachments of the world, O all-blessed Isaac. Wherefore, thou wast shown to be a God-bearing monk, severing the offshoots of the passions by extreme asceticism.

When thy soul was devoured by the holy love of stillness, O godly-minded one, thou madest thine abode in a desert place, and, illumined by the effulgence of the Spirit, wast truly shown to be an angel in the flesh. Wherefore, by word and deed thou didst show thyself to be an instructor and God-bearing teacher of monks.

When thou wast ordained by the Holy Spirit to be bishop of Nineveh, O father Isaac, as a most divine shepherd thou didst transmit the saving law of grace to the faithful, and unto them didst dedicate thyself, O blessed one. Wherefore, thou wast shown to be a model of ways which are more sublime and a fulfiller of the divine Gospel.

Thou wast shown to be an initiate of the mysteries and a guide for monastics toward perfection, O God-bearer; for, adorned by the splendor of thy life, thou didst set forth divine teachings and discourse of wisdom, whereby we are directed to the path of the virtues; for by thy manner of life, O father Isaac, thou hast been shown to be a vessel of dispassion and a fragrant meadow.

Glory ..., in Tone IV:

Withdrawing from fellowship with what is material, with most fervent love thou didst betake thyself to ascetic labors, O Isaac; and conversing with the immaterial angels while yet in a material body, thou wast vouchsafed immaterial visions, and by active discourse didst train all to acquire that which is higher. Wherefore, preserve unharmed by the assaults of the wicked those who celebrate thy memory, asking great mercy for all.

Now & ever ...: Theotokion, in the same tone:

Preserve thy servants from all misfortunes, O blessed Theotokos, that we may all glorify thee, the hope of our souls.

These stichera Aposticha, in Tone II: Spec. Mel.: "O house of Ephratha ...":

Rejoice, O godly-minded Isaac, thou radiant lamp of hesychasts and most divine luminary for all monastics.

Stichos: Precious in the sight of the Lord is the death of His saints.

Wholly devoted to the Lord from thy childhood, through hesychia thou wast shown forth as a sanctified vessel of the Paraclete, O venerable one.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

By thine entreaties, O father, impart understanding to my mind, that I may comprehend thy divine teachings, the knowledge which is salvific.

Glory ...: Triadicon, in the same melody:

O Isaac who treasured up mystical radiance from the all-divine Trinity, set us afire with divine teachings.

Now & ever ...: Theotokion, in the same melody:

Deliver my life from the spirit of despondency, indolence and all ignorance, O all-pure Maiden, and save me.

Troparion, in Tone V:

Illumined by rays of the virtues, O God-bearer Isaac, in spirit thou wast shown to be an all-radiant beacon of the life which is in Christ; and by thy divinely inspired teachings, O father, thou dost guide safely to the way of salvation those who bless thee as a godly servant of Christ.

Glory ..., Now & ever ...: Theotokion, in the same tone:

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou who knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

AT GREAT VESPERS

After the Introductory Psalm, "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone IV:

Spec. Mel.: "Called from on high ...":

Inflamed by the love of the Savior from thy youth, with fervent haste thou didst forsake all passionate attachments to the world and didst follow after the Lord. Wherefore, thou didst mortify carnal-mindedness by ascetic struggles, and wast shown to be a most excellent vessel of dispassion. For this cause we call thee blessed, O our God-bearing father Isaac, as one who guideth us to the perfection of the virtues. **(Twice)**

Consumed by divine yearning for stillness, rejoicing, thou didst take up thine abode in the wilderness; and holding converse with God, with a most pure heart thou didst unite thyself to Him, O father. Wherefore, thou wast thereby filled with godly rapture and divine illumination which passeth understanding, and becamest a wise teacher of solitaires, O our God-bearing father Isaac, initiating into the mysteries of the higher life those who receive the splendor of thy teachings with faith.

As a luminary of hesychasts, a knower of [men's] thoughts and a sublime example [for all], thou dost bear our thoughts aloft toward the bestowal of perfect life, O blessed one; for like the dew which descendeth from Hermon upon the mountains of Sion, as it is written, O holy one, and like divine manna and immaterial nectar, thy wise and divinely inspired discourse doth ever gladden our souls and leadeth them to the Lord, O Isaac who art most blessed.

And 4 stichera in the same tone:

Spec. Mel.: "Thou hast given a sign ...":

Thou gavest to thy Creator the inclination of thy heart, and didst direct all the movements of thy mind toward Him, O godly minded one; and through temperance and a life equal to that of the angels thou wast raised up to the utmost dispassion, and, becoming full of the radiance of the Paraclete, thou hast pleased God, O most blessed Isaac. **(Twice)**

Like a most fragrant meadow, the book of thy discourses delighteth the perception of our minds with the flowers of thy teachings, O blessed One, and by the divine Spirit dispelleth from our souls the fetor of the passions and aridity of spirit; for in that thou didst live like an angel, O Isaac, thou guidest our minds to the life which is more sublime.

Having been wholly filled with God through ascetic labor, thou wast shown to be a divinely elect hierarch and shepherd, the presiding bishop of Nineveh, O all-blessed Isaac. Yet having tasted of the divine blessings of hesychia, O father, thou didst make thine abode in the desert; and having cleansed thy mind by visions and actions, thou didst hold converse with God.

Glory ..., in Tone VIII:

Thou didst destroy the thorns of the passions by the fire of asceticism, and didst cultivate the fruit of virtue, O venerable one; for, presenting to God a mind divorced from matter, thou didst receive in thy soul the gifts of the divine energy, thereby becoming wholly divine; and showing forth by word and deed the graces of life in Christ, through thy personal example thou didst show thyself to be a teacher of monastics. And now, O father Isaac, cease not to intercede with Christ, that He illumine our minds with the light of knowledge divine.

Now & ever ...: Dogmatic Theotokion, in the same tone:

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with

him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations: For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of Him; so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, these stichera:

In Tone I: Rejoice in the Lord, O ye company of monastics who have shouldered the divine yoke, and are enriched by receiving a most skilled guide to the way of ascetic labor: the God-bearing Isaac! For, as a husbandman of perfect virtue, he leadeth us by the hand to noetic ascents, that we might harvest the fruit of the Tree of Life, trampling underfoot the temptations of the evil one. Wherefore, spiritually celebrating his holy memory, let us glorify Christ Who granteth us mercy divine.

In Tone II: Having engaged in the ascetic way of life, thou didst love the beauty of stillness with an all-consuming desire, O blessed Isaac; for, devoting thyself wholly thereto, thou didst cast off every earthly burden, and having transcended the world and the flesh through steadfast vigilance and prayer, thou wast united unto God, and didst receive the first-fruits of the good things to come; for, speaking forever through the divine light, as a true servant of God thou didst dispel the darkness of the passions, and dost inflame our minds to desire and to seek things sublime.

In Tone III: **T**hou wast led by God from the ascetic life to the pastoral care of men's soul, O most blessed Isaac, and when thou becomest a shepherd of the Church in Nineveh thou didst reverently and righteously excel as a most faithful husbandman of the Gospel. To the flock entrusted to thy care thou didst reveal thyself as a model of all righteousness, and having been tested as both a venerable hierarch and a God-bearing ascetic; and having finished well thy course, thou didst receive the reward of thy labors. In that thou hast boldness, pray for those who honor thee.

In Tone IV: **H**aving cut off every offshoot of the passions with the pruning of the Word, O venerable father, thou dost cultivate the seed of virtue in fertile hearts; for the Bestower of wisdom, Who dwelt within thee, gave the words of everlasting life unto thee, who becomest resplendent in wisdom through godly works; for thou dost instruct us in modesty of morals and strictness of life, O divinely wise Isaac, that we may become partakers of Christ.

Glory ..., in the same tone:

Let us, the choirs of monastics, honor Isaac of blessed memory, the hierarch and God-bearer among ascetics, as one full of grace divine; for having rendered his mind pure through most exalted hesychia, he became an instrument of the Holy Spirit, encouraging all to seek the goodly Pearl, and to disdain that which is in error. And delighting now in glory on high, he intercedeth without ceasing in behalf of our souls.

Now & ever ...: Theotokion, in the same tone:

Preserve thy servants from all misfortunes, O blessed Theotokos, that we may all glorify thee, the hope of our souls.

Aposticha stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O sacred Isaac, emulator of the angels in thy manner of life! For, undertaking their way of life, with understanding thou didst please God in righteousness. Wherefore, thou didst suppress the uprisings of the passions and didst acquire the radiance of dispassion, wherewith thou didst shine forth as a heavenly luminary. For this cause we bless thee as a divine teacher of the way of Christ and a most excellent judge of the contest, who asketh for all cleansing, salvation and mercy divine.

Stichos: **Precious in the sight of the Lord is the death of His saints.**

Rejoice, O sacred Isaac, divinely wise preacher of hesychia! For, exercising thyself in asceticism, thou didst cleanse thyself of all dross; wherefore, thou didst avoid all earthly stumbling-blocks, and wast shown to be most exalted in

heart, ineffably receiving the immaterial light, for in body thou didst pass through the darkness which surpasseth light, and in purity didst with a perfect mind hold converse with the Creator. Intercede with Him, O father, that we also may be given the light of grace divine.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoice, O sacred Isaac, instructor and paragon of monastics, model of abstinence and noetic prayer, and of every form of life sublime! For having done as our Savior hath said, O venerable one, thou didst instruct men well in purity, in modesty and perfection of life. Wherefore, do thou ever send down upon us strength from on high, O father, that we may be well-pleasing unto our God, that we may at last inherit the kingdom of Christ.

Glory ..., in Tone II:

With hymns and songs let us praise Isaac the God-bearer, who by asceticism became the peer of the angels and in the virtues became divine; for like a lofty palm-tree, watered with showers of tears, by the power of the Spirit he produceth most sweet fruit for the Church of Christ, and without ceasing intercedeth with Christ, the Bestower of light, that He grant us cleansing and remission of transgressions.

Now & ever ...: Theotokion, in the same tone:

All of my hope do I set on thee, O Mother of God; keep me under thy protection.

Troparion, in Tone V:

Illumined by rays of the virtues, O God-bearer Isaac, in spirit thou wast shown to be an all-radiant beacon of the life which is in Christ; and by thy divinely inspired teachings, O father, thou dost guide safely to the way of salvation those who bless thee as a godly servant of Christ. **(Twice)**

And "Virgin Theotokos, rejoice! ...", once.

AT MATINS

At "God is the Lord ...", the troparion of the saint, in Tone V:

Illumined by rays of the virtues, O God-bearer Isaac, in spirit thou wast shown to be an all-radiant beacon of the life which is in Christ; and by thy divinely inspired teachings, O father, thou dost guide safely to the way of salvation those who bless thee as a godly servant of Christ.

Glory ..., Now & ever ...: Theotokion, in the same tone:

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou who knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

As a radiant star shining forth out of Syria, thou dost enlighten the choir of monastics by thy discourse, and dost deliver us from the moonless night of the passions, O Isaac, for thou art shown to be a son of the light and of the day; wherefore, rejoicing, we celebrate thy splendid memorial with the chanting of hymns unto thee.

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

By marvelously giving a body unto God, O Maiden, thou didst deliver the world from the ancient curse, and didst exalt to their primal splendor all who glorify thine inexpressible birthgiving, and who hymn thee as the Mother of the Lord, O all-pure Virgin.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

The immaterial Light Who dwelt within thee, O God-bearing Isaac, showed thee to be an inextinguishable lamp of hesychia; wherefore, thou dost set our minds afire with the divine enkindling of thy teachings. O venerable father, entreat Christ God, that we be granted great mercy.

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

He Who brought that which is into being out of non-existence took flesh of thine all-pure blood, yet remained unchanged; and He hath saved from the ancient curse those who with doubting hearts cry out to thee: Rejoice, O all-pure Virgin Theotokos, salvific cleansing of men!

Polyeleos, and this Magnification: We bless thee, O venerable father Isaac, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel. "Of the Wisdom ...":

Having offered thyself unto God with thy whole heart and been well-pleasing unto Him, and having cleansed thy mind with ascetical labors, O God-bearer, thou wast shown to be a precious vessel of divine splendors, and dost reward each according to his sacrifice. Wherefore, celebrating thy memorial as an instructor and godly teacher, we acclaim thee in sanctity, O venerable father Isaac. Intercede with Christ God, that forgiveness of transgressions be granted to those who celebrate thy holy memory.

Glory ..., Now & ever ...: Theotokion, in the same melody:

In that thou ineffably gavest birth in the flesh to the Savior and Fashioner of all things, O all-pure one, preserve me from the fury of the enemy, and mortify the carnal-mindedness of my flesh, directing the yearning of my soul to what is heavenly; for thou, O Theotokos, art the protection, shelter and deliverance of us who cry out to thee with faith, O pure one: Rejoice, O joy of mortals and glory of the angels, thou queen who dost ask for us, the faithful, forgiveness of offenses.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §43

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

Becoming an experienced doer of the precepts of God, thou didst truly renounce the comfort of the flesh, and didst strip thyself naked for ascetic struggles; and having restored the splendor of thy soul to the image of God, thou wast deemed worthy of manifold gifts, O venerable father Isaac; wherefore, strengthen us, that we may walk the path of virtue and become heirs to life everlasting.

Canon of Supplication to the Theotokos [the Paraklisis], with 6 troparia, including the Irmos; and that of the venerable one, with 8 troparia, the composition of Gerasimus of the Little Skete of Saint Anna, in Tone VIII:

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Give strength and words to my lips, O Word of God and God, that I may hymn the venerable Isaac, who splendidly glorified Thee with a perfect life and instructed the ranks of monastics with divinely inspired discourse.

Hating all carnal luxuriousness from thy youth, O blessed Isaac, and having been wounded by divine love from thy youth, with thy brother thou didst take the Cross of the Lord upon thy shoulders and choose the life of asceticism ..

Borne up by love of Christ the Bestower of life, O venerable one, thou didst soar aloft to the life of heaven, and through ascetic labors wast shown to be a stranger and sojourner on the earth, O all-blessed father Isaac.

Theotokion: Without knowing wedlock, thou didst conceive God Who for our sake became immutably incarnate like us through thy pure blood, O all-pure Mary Theotokos. Wherefore, deliver us from changing to the worse.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, confirmation of the faithful, Who alone lovest mankind.

In that thou didst rid thy heart of the bonds of the passions, thou wast shown to be a receptacle of dispassion and a vessel fit for the effulgence of life, O blessed Isaac, who dwellest with the angels.

Full of the graces of heaven, O venerable one who emulated the angels in thy conduct, at all times thou pourest forth from thy mouth discourse of salvation, as it were the sweetness of incorruption.

Putting off the burden of the flesh, O father, thou didst elect to make thine abode in the wilderness, uniting thyself unto God with great stillness, prayer and fasting. Wherefore, thou becamest the dwelling-place of the divine Spirit.

Theotokion: **O** most hymned Maiden who gavest birth unto God and didst destroy the ancient sin, by thy grace restore my mind, which hath been marred by the decadence of the passions which afflict me.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

As a divinely radiant lamp of stillness thou shinest the never-waning light of a virtuous life upon the ends of the earth, O wise one; wherefore, we, the choirs of monastics, hymn thee as a divine luminary, O God-bearer Isaac, and we study thy radiant discourses with love.

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

O pure Virgin Mother, unceasingly beseech Christ our God, Who in His ineffable lovingkindness became incarnate of thee, that He grant us forgiveness of transgressions, O Maiden, and deliverance from the grievous woes of life; for unto thee, O Mother of God, do we have recourse in faith.

ODE IV

Irmos: **Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!**

Irrigated with the streams of thy sacred teachings, O wise Isaac, multitudes of monastics splendidly produce abundant fruit: the purity of abstinence, prayerful contemplation, and the grace of dispassion, chanting: Glory to Thy power, O Thou Who lovest mankind!

With thy whole mind conversing and uniting thyself with the one God, the sight of Whom is beyond comprehension, O venerable one, thou wast filled past understanding with enlightenment, and wast shown to be a light-bearer, a tower of stillness and a most radiant beacon for monastics.

Living in the flesh like an incorporeal being, thou didst serve God in stillness, O God-bearer Isaac, and wast vouchsafed many graces by Christ, whereof grant thou if only a small portion unto me who cry out: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: **O** Theotokos who gavest birth unto God in the flesh, without seed, without corruption, in manner past understanding and comprehension, thou didst annul the condemnation of Eve by thy birthgiving. Wherefore, at the hour of judgment free me also from the dread sentence.

ODE V

Irmos: **Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.**

Lifting thy mind to the undefiled good, O saint of Christ, by thy way of life thou didst show thyself to be alien to the things that are in the world, O Isaac, and dost teach all to disdain that which is corruptible, and in nowise to desire those things that are perishable.

Thou wast shown to be a describer and model of the angelic life, O divinely wise Isaac; wherefore, the grace of the Spirit hath shown thee to be a divine pastor and a God-bearing hierarch of the Church of Christ.

Having been inducted into the divine mysteries because of the purity of thy way of life, O God-bearer, thou didst do yet greater deeds, O divine Isaac, archpastor of Nineveh, explaining the words of the Gospel to all, and cleansing the wounds of their souls.

Theotokion: **S**lain by the deception and delusion of the serpent, O all-pure one, I flee unto thee who gavest birth to eternal Life. Enliven my mind by thy vivifying help, and guide me to a blameless life.

ODE VI

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

Thou didst make thy hierarchal vestments bright by strict observance of the commandments of God, O divinely-inspired Isaac; wherefore, the Savior hath received thee as one of His own household.

Directing thy life to the uttermost Judge, thou didst show thyself to be a true and venerable hierarch, O Isaac, revealing the commandments of the laws of grace unto all.

Adorned with the spiritual wisdom which cometh from good works, thou wast shown to be a most godly teacher of monks, O Isaac, guiding us to perfection by thine instructions and deeds.

Theotokion: **O** all-pure one, who gavest birth to the transcendent God in the flesh, from the fall thou hast raised the nature of mortals to the heights of their ancient nobility; wherefore, we glorify thee.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

By thine angelic way of life thou wast shown to be a divine instrument of the Comforter, and a model for monastics in all things, O blessed Isaac. As the habitation of grace divine, ask grace and heavenly light for us who cry out to thee: Rejoice, O divinely wise father!

Ikos: An angel in ascetic labor wast thou shown to be in the flesh, O God-bearing Isaac, and by thine angelic voice hast thou set before us the words of salvation, whereby guided to a higher life, we cry out to thee: Rejoice, star out of Syria; rejoice, lamp of stillness! Rejoice, thou who art more sublime than earthly thoughts; rejoice, partaker of heavenly enlightenment! Rejoice, divinely inscribed pillar of hesychasts; rejoice, mouth flowing with the honey of spiritual teachings! Rejoice, for thou wast filled with God-given wisdom; rejoice, for thou deliverest from the evil of the passions! Rejoice, most fervent of the servants of Christ; rejoice, our godly teacher! Rejoice, wise God-bearer Isaac; rejoice, our instructor, guided by God! Rejoice, O divinely wise father!

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Having shone forth like an all-radiant sun among the choir of monastics, O father, with the splendor of thine instructions, as with rays, thou dost illumine all who cry out with faith: Blessed is the God of our fathers!

O father, the honorable choir of monks knoweth thee as a divinely-wise describer and guide to the higher life, and as is fitting it celebrateth thy memory, O wise father Isaac, thou rule of hesychasts.

Caught up by the Spirit to the sight of mystic visions and mysteries of higher glory, which pass understanding, and deified by partaking thereof, thou didst cry out: Blessed is the God of our fathers!

Theotokion: With the rich streams of thy mercy purify my heart, which hath been defiled by the passions of the enemy, O Maiden; and dispel the darkness of my mind, that I may gaze upon the Light which shone forth from thee.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thou didst live an angelic life, O most blessed Isaac, and through stillness and the mortification of the passions didst produce the first-fruits of the life which is to come. And now thou criest with the angels in the highest: Ye, children, bless! Ye priests, hymn! Ye people, exalt Christ supremely forever!

Offering up most earnest prayers and supplications, thou didst unite thyself unto God through purity of mind, and wast shown to be blessed and full of divine grace while yet amid the threefold waves of the flesh. And now in the highest, freed from material things, thou dost manifestly enjoy ineffable things.

Having been sacredly arrayed in the vesture of a bishop, O God-bearer, through thy venerable labors and virtuous struggles thou didst show it to be yet more splendid. And now, O Isaac, with the holy hierarchs and the choirs of the venerable thou offerest up the mystical sacrifice of immaterial praise unto the Lord.

Theotokion: **P**reserving the seal of virginity intact after birthgiving, thou gavest suck to the Lord to Whom thou hadst given birth; and thou bearest him as a babe, O Virgin Mistress, Mary Theotokos. Him do thou beseech, that He grant the washing away of offenses unto those who sing thine ineffable glory.

ODE IX

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

Let Isaac, who is great among the venerable ascetics, the scion of Syria, the God-bearing initiate of the life which is in Christ, the most excellent recorder of the mysteries and the enlightener of monastics, be worthily hymned as one who entreateth God, for he prayeth that great mercy be granted unto us.

Thou didst engage in the pious struggle of holy asceticism, O venerable one, and thereby didst in godly manner learn the mysteries of all the wisdom of asceticism, that thou mightest teach us wisely to avoid the sophistries of the enemy, that we may live virtuously, O God-bearer.

Thou hast passed over to the true glory, whose revelation thou didst acquire beforehand; and face to face thou dost gaze upon the effulgence of Christ which is past understanding, O Isaac, adornment of the venerable. Yet cease not to pray for us who praise thee with love.

Theotokion: **O** unwedded Virgin Mother who ineffably gavest birth to God in the flesh, deliver me from diseases of the flesh, redeem my greatly sinful soul from grievous insensitivity, and illumine my mind with the light of repentance, that I may hymn thee, O greatly hymned one.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Having freed thy mind from the clasp of the passions through the struggle of asceticism, thou wast filled with immaterial light, and dost illumine all with the rays of thy words; for having done the will of the Lord, O venerable one, thou teachest us that which is more sublime.

Theotokion: **I**n that thou didst wondrously conceive the Author of creation in human essence, and after childbirth didst remain an undefiled virgin, O Virgin Theotokos, in thy great loving-kindness deliver me from the corruption of the passions, and save me, thy servant.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

○ blessed father Isaac, from thy youth thou wast seen to be a most godly lover of the blessed life, having spurned all the world; and having by abstinence mortified carnal-mindedness, thou wast seen to be a precious vessel of the Spirit, dispelling the moonless night of the soul by the grace-filled discourse bestowed upon thee.

○ divinely eloquent father Isaac, denying thyself, by great inner stillness thou didst furnish thy mind with wings to soar aloft toward heavenly love, and by divine visions and deeds thou dost lead us toward perfection; wherefore, we honor thee as a wise teacher and guide, celebrating thy holy memory.

○ God-bearing father Isaac, by the goodwill of God thou didst serve as a godly hierarch, the shepherd and hierarch of Nineveh; and thou didst command that the commandments of the law of grace be kept, instructing all by thine example to submit with faith to the salvific words of the Almighty.

○ far-famed father Isaac, in completing well the desert life which revealed thee to be a peer of the angels, thou didst glorify God by mighty ascetic struggle, and didst ascend to the heavenly and ultimate goal; wherefore, we beseech thee to pray for us who celebrate thy most splendid memorial.

Glory ..., in Tone VIII:

Living thy life in awe of that which is higher, thou didst blot out corrupt images from thy soul, O venerable one; for by great stillness, abstinence and vigilance of mind, thou didst inscribe thereon the image of the ascetic way of life, and from the richness of thy heart thou hast granted thy salvific teachings unto all. And now, O Isaac our father, who standest before the three-Sunned light: deliver us from the nether-darkness of the passions.

Now & ever ...: Theotokion:

○ Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia from the canon of the saint: 4 from Ode III and 4 from Ode VI.

In that thou didst rid thy heart of the bonds of the passions, thou wast shown to be a receptacle of dispassion and a vessel fit for the effulgence of life, O blessed Isaac, who dwellest with the angels. **(Twice)**

Full of the graces of heaven, O venerable one who emulated the angels in thy conduct, at all times thou pourest forth from thy mouth discourse of salvation, as it were the sweetness of incorruption.

Putting off the burden of the flesh, O father, thou didst elect to make thine abode in the wilderness, uniting thyself unto God with great stillness, prayer and fasting. Wherefore, thou becamest the dwelling-place of the divine Spirit.

Thou didst make thy hierarchal vestments bright by strict observance of the commandments of God, O divinely-inspired Isaac; wherefore, the Savior hath received thee as one of His own household.

Directing thy life to the uttermost Judge, thou didst show thyself to be a true and venerable hierarch, O Isaac, revealing the commandments of the laws of grace unto all.

Adorned with the spiritual wisdom which cometh from good works, thou wast shown to be a most godly teacher of monks, O Isaac, guiding us to perfection by thine instructions and deeds.

Theotokion: O all-pure one, who gavest birth to the transcendent God in the flesh, from the fall thou hast raised the nature of mortals to the heights of their ancient nobility; wherefore, we glorify thee.

Troparion, in Tone V:

Illumined by rays of the virtues, O God-bearer Isaac, in spirit thou wast shown to be an all-radiant beacon of the life which is in Christ; and by thy divinely inspired teachings, O father, thou dost guide safely to the way of salvation those who bless thee as a godly servant of Christ.

Theotokion, in the same tone:

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou who knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

By thine angelic way of life thou wast shown to be a divine instrument of the Comforter, and a model for monastics in all things, O blessed Isaac. As the habitation of grace divine, ask grace and heavenly light for us who cry out to thee: Rejoice, O divinely wise father!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213

Brethren: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, § 43

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye who labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 29th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE TRANSLATION OF THE RELICS OF THE HOLY
HIEROMARTYR IGNATIUS THE GOD-BEARER
AT VESPERS

On "Lord, I have cried ..., ", 6 stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ..." :

As the last successor of the Theologian * thou didst follow in his steps, * hastening from the East * and appearing in the West, * illumining all * with the lightning flashes of divine preaching; * and, departing there from the world, O most wise one, * thou didst shine forth unto God, * crowned with the splendor of grace. (Twice)

In sacred manner were thy relics given to thy city, * O most wise God-bearer, * and they were all the more splendidly hallowed by thy suffering, * illumining with grace * in their return unto us, * becoming the cause of our solemnities, * filling with divinely inspired gladness * and delighting with sweet fragrance * those who honor thee piously. (Twice)

Before, thou didst shine forth * from the East upon the lands of the West, * more brightly than the morning-star; * and now, in the return of thy divine relics, * thou hast spread forth beams of light upon the earth out of the evening sky, * and dost entreat Christ * to deliver from corruption and misfortunes * those who with faith * celebrate thy most honored memory. (Twice)

Glory ..., the composition of Anatolius, in Tone VIII:

O God-bearing Ignatius, soaring aloft to Christ Whom thou didst desire, thou hast received the reward of the sacred ministry of the Gospel of Christ, which thou didst complete in the shedding of thy blood. Wherefore, as the wheat of the immortal Husbandman, thou wast ground by the teeth of the wild beasts and hast been shown to be sweet bread for Him. Pray for us, O blessed athlete.

Now & ever ..., Theotokion, or this Stavrotheotokion: Spec. Mel.: "O all-glorious wonder ...":

"What is this sight which I see, * which mine eyes behold, O Master? * Thou Who sustainest all creation dost die, * lifted up upon the Tree, * granting life unto all!" the Theotokos said, weeping, * when she beheld the God and man * Who had shone forth from her ineffably * suspended upon the Cross.

At the Aposticha, the stichera from the Oktoechos; and Glory ..., the composition of the Studite, in Tone I:

O thy steadfast and adamant soul, O right blessed Ignatius! For, with unwavering desire for Him Who loveth thee, thou didst say: "There is not within me the fire of the love of material things; rather there is in me living water which speaketh in me, saying within me: Come to the Father." Wherefore, afire with

the divine Spirit, thou didst permit the wild beasts to separate thee quickly from the world and send thee to Christ Whom thou didst desire. Him do thou entreat, that He save our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most lauded martyrs ...":

Standing at the foot of the Cross * of thy Son and God, * and looking upon His long-suffering, * O pure Mother, * weeping, thou didst say: * "Woe is me, O my Child most sweet! * How is it that Thou sufferest these things unjustly, * O Word of God, * that Thou mayest save mankind?"

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood, O hieromartyr Ignatius. Entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the saint, with 6 troparia, the acrostic whereof is: "In songs do I hymn Ignatius, the star of the East", the composition of Theophanes, in Tone IV:

ODE I

Irmos: Israel of old, traversing the deep of the Red Sea dryshod, vanquished the power of Amalek in the desert by the crosswise stretching forth of Moses' arms.

Guiding my life to virtue, O God-bearer Ignatius, illumine me with the light of the grace which shineth in thee and by thy supplications set at nought the tumult of the passions.

Thou wast like most fertile soil, increasing its seed a hundredfold in thy harvest, O God-bearer Ignatius, for Christ Who watereth souls with the rain of the Spirit.

The Master and God of all, perceiving with the power of His foreknowledge the nobility of thy soul, O God-bearer Ignatius, illumined thee with the divinely splendid radiance of grace.

Illumined by the rays of the noetic Sun, O most wise one, thou didst hasten in splendor from the East like the material sun, casting light upon the darkness of the West by thy preaching.

Theotokion: O most pure Bride of God, thou gavest birth to One of the all-divine Trinity Who through thee revealed Himself as like us in the flesh, as the Father willed and with the cooperation of the most Holy Spirit.,

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my might, O Lord, my refuge and consolation.

Heal thou my mind which hath been afflicted with cruel carnal passions, O ever-memorable Ignatius, martyr of Christ.

Knowing well that thou wast of one mind with the apostles, Christ appointed thee as a teacher shining with divine light upon all the Churches.

Seeing the Bestower of life slain for thy sake, O Ignatius, with love thou didst hasten to endure death for His sake.

Theotokion: Cleansed by the Spirit beforehand, O pure one, thou gavest birth to the Word of the Father, for the benefit of rational nature.

Sedation, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Illumined by the divine Spirit, with pastoral boldness and great wisdom thou didst put to shame the savagery of the tyrants; and, drawing thyself across the chasm of falsehood, O venerable father, thou didst reach the divine haven. Entreat Christ God, that He grant us great mercy. (Twice)

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

Without separating Himself from the divine Essence when He took flesh in thy womb, the one word remained God though He became man; and even after thy birthing He preserved thee, His Virgin Mother, as immaculate as thou wast before giving birth. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion: The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain suspended upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to deliver man from the indignity of the passions?"

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Fittingly called God-bearer, in that thou didst clothe thyself with life in Christ, thou dost radiantly anoint all to receive crowns through desire, O confirmation of martyrs.

Thou wast animated by the power of Him Who for thy sake was nailed to the Cross, O God-bearer Ignatius; for thou didst permit the wild beasts to separate thee from the world, that thou couldst go to Him Whom thou didst desire with love.

Desiring the beauties of the Master, and loving Him with unwavering devotion, O God-bearing martyr Ignatius, thou didst diligently emulate His sufferings.

Adorned with the purple robe of thy blood and the oil of thy priestly anointing, O holy hierarch, initiate of the mysteries of God, thou shinest forth with joy, crying unto Christ: Glory to Thy power, O Lord!

Theotokion: He Who by His divine power created all things out of nothing, O Mother of God, was born of thee, illumining the world with the radiant beams of divinity and the splendor of divine knowledge.

ODE V

Irmos: Thou hast come into the world as & light, O my Lord, a holy light which turneth from the darkness of ignorance those who hymn Thee with faith.

Beholding Christ now face to face, no longer as though reflected in a mirror, O Ignatius, thou hast truly united thyself to Him Who loveth thee.

Thou hast truly drawn forth enlightenment from the well-spring of the Bestower of light, O Ignatius; for Christ, holding thee in His all-pure hands, did hallow thee.

Acquiring a mind illumined by the Spirit of God, O Ignatius, thou sendest forth the divinely inscribed laws of grace like tablets.

Theotokion: From on high the angel joyously loosed his cry unto thee, O Theotokos, announcing to thee the ineffable conception of the Master.

ODE VI

Irmos: I shall sacrifice unto Thee with a voice of praise, O Lord, the holy Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Possessed of the hypostatic Wisdom of God, thou didst set at nought the dogmas of the wisdom of the Greeks, O initiate of sacred mysteries, and with a great noise thou didst consign to oblivion all memory of their falsehood.

Cease thou never to pray for those who celebrate thy memory, O most blessed one, that they be delivered from most grievous temptations and misfortunes, in that thou art a right acceptable priest.

Excelling in courage and wisdom, O venerable and God-bearing martyr, thou wast shown to be adorned with the beauty of righteousness and chastity and surrounded by the virtues.

Theotokion: Finding thee alone like an all-pure rose, a lily of the valley, in the midst of thorns, O Mother of God, the Bridegroom and Word issued forth from thy womb.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Thou didst shine forth from the East today, illumining all creation with thy doctrines, O God-bearing and divine Ignatius, and art adorned with martyrdom.

Ikos: Sanctifying Jeremiah from his mother's womb and, as the Omniscient One, knowing beforehand when he would be born and that he would be a habitation of His Holy Spirit, God straightway filled him with life from his youth and sent him, as His prophet and herald, to proclaim His holy coming to all on earth. And when God Himself was born of the Virgin and went forth to preach, He found the God-bearing and divine Ignatius to be a disciple worthy of His grace from infancy.

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Adorned with the divine myrrh of the priesthood, O venerable one, and with the blood of thy martyrdom, in both thou didst shine forth, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Having enlightened the whole world with thy laws, with the Bread of heaven thou didst feed the faithful who cry out to thy Master: Blessed art Thou in the temple of Thy glory, O Lord!

Illumined with radiant beams and shining with the splendor of the effulgence of the Origin of light, thou didst receive heavenly delight, rejoicing, O God-bearer, thou boast of martyrs.

As thou didst say, O ever all-memorable martyr, thou wast ground as the grain of God by the teeth of wild beasts, and wast a most pure bread for Him Who nurtureth all things in His divine goodness.

Theotokion: Rejoice, O sanctified and divine habitation of the Most High; for through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the mouths of the lions in the pit; and the youthful lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Standing before the tribunal, O wise and holy one, with purity of mind thou didst theologize concerning the uncreated Trinity; and, undaunted before the thrones of the savage tyrants, with noetic splendor thou didst cry out: Bless the Lord, all ye works of the Lord!

Rationally governing thy mind with divine dogmas, O blessed Ignatius, with torrents of wisdom thou didst utterly drown the wicked demon-tyrant, the prince of deception, crying out: Bless the Lord, all ye works of the Lord!

Shining with the boundless light of the Godhead, O invincible martyr, thou didst dispel the inconstant darkness of ungodliness, sending forth radiant epistles to those who chant: Bless the Lord, all ye works of the Lord!

Thou didst not fear the savagery and rapacity of the wild beasts, O godly Ignatius; for the power of the Most High which shone forth from the Virgin arrayed thee in the armor of the Cross as thou didst chant: Bless the Lord, all ye works of the Lord!

Theotokion: Thou, alone among all generations, O all-pure Virgin, wast shown to be the Mother of God; and thou wast a dwelling-place of the Godhead, O most immaculate one, unburnt by the fire of the unapproachable Light. Wherefore, we all call thee blessed, O Mary Bride of God.

ODE IX

Irmos: Christ, the chief cornerstone uncut by human hands, Who hath united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Most divine love, holding thy soul fast, O blessed one, burned up all the material griefs of the world with immaterial fire, and presented thee as crowned to the Summit of all desires.

Thou didst hasten to the most calm and radiant haven, O God-bearer, escaping the raging of both savage and rational beasts as though they were a tempest of threefold waves; and now thou art transported in ecstasy, receiving everlasting delight.

Adorned with an ornate crown, O initiate of the sacred mysteries, thou dost excel; for in thee the glory of the priesthood and martyrdom are joined, and as one who shareth in both thou hast been glorified by thy Master.

As one of manifest sanctity, possessing boldness before thy Master and God, O Ignatius, pray thou, that those who with faith celebrate thy memory be delivered now from temptations.

Theotokion: Quench thou the flame of my passions with the shining dew of thy prayer, O most pure one, in that thou didst receive the divine Fire in thy womb without being consumed; for thee do I have as the hope of my salvation, O Bride of God.

Exapostilarion: Spec. Mel.: "O Light immutable ...":

The Church of Christ doth possess thy splendid festival as a treasure which cannot be taken away, having received thy divine relics, from whence myrrh floweth forth upon all, O God-bearer Ignatius.

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

The Light which shone forth timelessly from the Father before eternity hath now, in latter times, issued forth from thee, O Virgin, for the salvation of the world. Cease thou never to beseech Him, on behalf of thy people.

At the Aposticha, the stichera of the Oktoechos; and Glory ..., the composition of the Studite, in Tone I:

Thine annual festival, O God-bearer Ignatius, hath arisen like an animate pillar and an inspired cloud, proclaiming thy mysteries and the mighty deeds which thou didst show forth when upholding the Faith even to the shedding of thy blood. Yea, blessed and ever-memorable was thy voice when thou didst say: "As the grain of God I am ground by the teeth of the wild beasts." Wherefore, as thou wast an emulator of the suffering of thy Christ, pray thou, that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most lauded martyrs ...":

The Virgin, beholding Thine unjust slaying, O Christ, * cried out to Thee, weeping: * "O my Child most sweet! * How is it that Thou diest unjustly? * How is it that Thou hangest upon the Tree * Who hast suspended the whole earth upon the waters? * Leave me not alone * who am Thy Mother and handmaiden, * I pray, O greatly merciful Benefactor!"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and 4 from Ode III of the saint's canon:

Heal thou my mind which hath been afflicted with cruel carnal passions, O ever-memorable Ignatius, martyr of Christ.

Knowing well that thou wast of one mind with the apostles, Christ appointed thee as a teacher shining with divine light upon all the Churches.

Seeing the Bestower of life slain for thy sake, O Ignatius, with love thou didst hasten to endure death for His sake.

Theotokion: **C**leansed by the Spirit beforehand, O pure one, thou gavest birth to the Word of the Father, for the benefit of rational nature.

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood, O hieromartyr Ignatius. Entreat Christ God, that our souls be saved.

Kontakion, in Tone IV:

Thou didst shine forth from the East today, illumining all creation with thy doctrines, O God-bearing and divine Ignatius, and art adorned with martyrdom.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE HEBREWS, §311 [4: 14-5: 6]

Brethren: As we have a great High Priest Who is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but He that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high priest, but He that said unto Him: Thou art My Son; today have I begotten Thee. As He saith also in another place: Thou art a priest for ever after the order of Melchizedek.

Alleluia, in Tone IV: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO ST. MARK., §41 [9: 33-41]

At that time, Jesus and His disciples came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 30th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR HOLY FATHERS, THE GREAT HIERARCHS BASIL
THE GREAT, GREGORY THE THEOLOGIAN & JOHN CHRYSOSTOM
COMMEMORATION OF THE HOLY HIEROMARTYR HIPPOLYTUS, POPE OF ROME
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Having ascended to the summit * of the love of Christ, O Basil, * thou didst behold * His ineffable and divine mysteries, * which, disclosing, thou didst explain to the people, * as a wise preacher of piety. * Wherefore, pray thou, that those who faithfully follow thy teachings * be delivered from corruption and misfortunes, * O venerable one.

Thou didst loose the bonds of heresies, O venerable one, * with the wisdom of thy discourses and doctrines, * and thou hast brought together * in the unity of mind of the Orthodox Faith * those who praise Christ with goodly understanding, O Gregory. * Him do thou entreat, * that those who accept with faith * thy divinely proclaimed teachings * be delivered from corruption and misfortunes.

Christ established thee * as an indestructible foundation * for His Church, O venerable father, * who preservest it unshaken and unvanquished * by the assaults of the enemy, * O divinely eloquent Chrysostom, * and prayest that those who thirst * for thy words and the depths of thine understandings * be delivered from soul-corrupting passions.

Let us praise the great John, * with the godly theologian Gregory * and the lofty-minded Basil: * the chosen ones of the Trinity, * the flowers of the meadow of incorruption * which are redolent of myrrh and exceedingly beautiful, * the beams of the noetic Sun, * who illumine the earth * with their divine effulgence.

Glory ..., in Tone VI:

O men of God, faithful servants and ministers of the Lord, men of divine desires, chosen vessels, pillars and foundations of the Church, heirs of the kingdom: Fall not silent in beseeching the Lord in our behalf.

Now & ever ..., Theotokion:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. We entreat thee: Pray thou with the holy apostles, O Mistress, that He have mercy on our souls.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

Grace hath prevailed, faith hath proved stronger, and all have been filled with the understanding of God. And we have been enriched with salvation because of the apostles and teachers.

Stichos: The saints shall boast in glory, and they shall rejoice on their beds.

O Lord, Thou hast made wondrous Thy three saints with heavenly mysteries, the teaching of men and the confluence of most divers graces, together with corrections which vanquish every word of heresy.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Let Basil, the divine intelligence, Gregory, the divine voice, and John, the most beautiful lamp, the three highest favorites and ministers of the Trinity, be glorified!

Glory ..., in Tone VI:

O good, blessed and faithful servants, ye goodly husbandmen of the vineyard of Christ, who bore the burden of the day and increased the talant given you: ye did not envy those who came after you. Wherefore, the gates of heaven have been opened unto you. Entering, therefore, into the joy of Christ your Master, pray for us, O holy teachers.

Now & ever ..., Theotokion:

No-one who hath recourse unto thee, O all-pure Virgin Theotokos, departeth from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

Troparion, in Tone IV:

In that ye share in the ways of the apostles, O teachers of the whole world, entreat the Master of all, that He grant peace to the world and great mercy to our souls.

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ..." :

As is meet, let us glorify * John and Basil, with Gregory: * the three heralds of the great Trinity, * the instruments of grace, * the harps of the Spirit, * the right famous clarions of proclamation, * awesome and clear of resonance, * who thunder forth from the heights * and declare to the ends of the earth the glory of God.

Let the three champions * be honored as is meet: * the bulwarks of piety, * the three apostles added to the twelve, * the rivers pouring forth living water from Eden, * flooding the face of the earth * with life-bearing and divine streams, * they who have formed the Faith * as the elements form creation.

There is no speech * nor spoken words, * which are not heard in their voices, he saith; * for the proclamation of the divine and wise teachers * hath passed over all the land * and the sea of creation. * Hence, most excellent things * are brought together and assembled through their divine laws * into one Orthodoxy, for the ends of the earth.

With voices of hymnody * let us who follow their dogmas * praise the instruments of the Holy Spirit, * the clarions of the truth, * the words of orators, * entreating them, as ones who have boldness before the Lord, * that He ever grant * mighty peace to the whole world, * and forgiveness to us all.

And 4 stichera, in Tone II: Spec. Mel.: "With what crowns of praise ...":

With what wreaths of praise shall we crown the teachers, who though in separate bodies were united in spirit, the God-bearing intercessors equal in number with the Trinity, the ministers and luminaries who enlighten the universe, the pillars of the Church, whom Christ our God, Who hath great mercy, doth crown with wreaths of glory, in that they are victorious?

With what beauties of hymnody shall we crown the God-bearing and heavenly initiates and preachers of the mysteries, the exceeding most excellent theologians of Orthodoxy, the great Basil manifest in sanctity, the godly and divinely eloquent Gregory, and John of exceeding golden tongue, whom the Trinity, the Lord, hath glorified as is meet, in that He hath great mercy?

With what words of praise shall we laud the holy hierarchs, the peers of the apostles in grace and equal in the honor of spiritual gifts, the destroyers of impiety, the saviors and guides in word and deed, the shepherds Christ-like in faith, the earthly angels and heavenly men, whom Christ, the Lord of glory, hath honored, in that He hath great mercy?

With what wreaths of praise shall we crown Chrysostom, together with Basil and Gregory, the precious receptacles of the Spirit, the champions of the unadulterated Faith, the pillars of the Church, the confirmation of the faithful, the consolation of all sinners, the wellsprings which pour forth water, drinking from which we find delight for our souls, asking forgiveness of transgressions and great mercy?

Glory ..., in Tone VI:

Let us praise today the God-bearing fathers, the mystical clarions of the Spirit, who in the midst of the Church have chanted the melodious hymns of theology to the one Trinity immutable in essence and Godhead, the destroyers of Arians and champions of the Orthodox, who ever entreat the Lord, that our souls find mercy.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM DEUTERONOMY

In those days, Moses said to the children of Israel: "Behold, God hath delivered the land before you; go in and inherit the land, which I promised to your fathers, Abraham, and Isaac and Jacob, to give it to them and to their seed after them. And I spoke to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you, and, behold, ye are today as the stars of heaven for a multitude. The Lord God of your fathers increase you a thousand-fold more than you are, and bless you as He hath spoken to you. So I took of you wise and understanding and prudent men for your tribes, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and scribes to be your judges. And I charged your judges at that time, saying: Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger that is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's.

A READING FROM DEUTERONOMY

In those days, Moses said to the children of Israel: "Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are therein. Only the Lord chose your fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore, ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is God of gods and Lord of lords, the great and strong and terrible God, Who doth not admire a face, nor will He by any means accept a bribe: executing judgment for the stranger and orphan and widow; and He loveth the strange to give him food and raiment. And ye too shall love the stranger, for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave unto Him, and shalt swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

At Litia, the sticheron of the temple, and these stichera, the composition of Nilus Xanthopoulos:

In Tone II: Come, ye servants of the heavenly Trinity, let us praise the earthly trinity of holy hierarchs-Basil, the namesake of kingship, Gregory called the Theologian, and John who was truly named for grace-who plumbed the depths of the wisdom of the Spirit: the currents of the ocean, the ever-flowing wellsprings pouring forth living water, the lustrous pearls, the lamps unto the earth, the helmsmen of the Church, the trees bearing radiant fruit, the grace-filled builders, the mouth of my Christ and champions of the Trinity, who are illumined directly thereby and pray unceasingly in behalf of our souls.

Enlightened by the embers which burn with unbearable Fire, let us praise them with faith; for, set afire through union with Him, they became beacons for the world, showing themselves to be a living power for the poor; and they manifestly and piously preached the Father, the Son and the Holy Spirit. And unto them let us say: Rejoice, O divinely wise trinity of the Trinity!

In Tone VI: O holy and worshipful Trinity, glory to Thy wise providence! For Thou hast given unto men three great luminaries from among men, who illumine with the light of Thy knowledge and enlighten with the radiance of Thy saving and honorable desires! For thereby the whole world, enriched with the light of understanding, is rendered effulgent by Thy glory, and hasteneth to Thy blessed kingdom, exhorting us to hearken to their divine teachings, O Holy Trinity, do Thou Thyself hearken to their supplications in our behalf, and, in that Thou art God most compassionate, save Thou our souls, O Thou Who lovest mankind.

Glory ..., in Tone VI:

Assembling together, O ye who love the feasts of the Church, with songs of praise let us hymn the holy hierarchs of Christ, the glory of the fathers, the pillars of the Faith, the teachers and preservers of the faithful, and let us say:

Rejoice, O all-wise Basil, beacon and indestructible tower of the Church! Rejoice, O Gregory the Theologian, celestial mind and greatest among hierarchs! Rejoice, O most golden John of golden eloquence, manifest preacher of repentance! O fathers who art thrice rich, cease ye never in your supplications to Christ in behalf of those who with faith and love celebrate your most sacred and divine festival.

Now & ever ..., Theotokion, in the same tone:

Assembling, O ye who love the feasts of the Church, with songs of praise let us hymn the only Theotokos, the beauty of virginity, the noetic gladness, the firm rampart of the faithful, and let us say: Rejoice, O pure Virgin Mother, radiant lamp and portal of heaven! Rejoice, O most pure one, thou sacred tabernacle which contained God in thy womb! Rejoice, thou who beyond dispute dost surpass all the ranks of heaven! Wherefore, O Mother without husband, O Mistress, cease thou never to preserve thy servants, who ever hymn thee with faith and love, and worship thy seedless birth giving.

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

As is meet, today let us praise together * the spiritual initiates of the mysteries, * the noetic clarions of God, * the divine reflections: * Basil the great, * the divine Gregory of fiery inspiration, * and John, truly golden-mouthed, * who poureth forth upon us golden streams of doctrines.

Stichos: The saints shall boast in glory, and they shall rejoice upon their beds.

As is meet, let us praise with hymns * the foundation of the Faith, * the godly and vigilant mind, * the most radiant rivers of golden streams and the honored luminaries, * the champions of the Trinity, * the receptacles of the grace of the Spirit, * the unshakeable pillars, * the confirmation of the Church.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

O thrice-blessed Basil, * divinely wise Gregory * and most golden and all-honored John, * ye instruments of the Spirit, * clarions of the divine thunder, * lightning-flashes of preaching, * most radiant beacons, * rendered golden and luminous by God: * entreat Christ, that He save those who honor you.

Glory ..., in Tone II:

Today are the souls of mortals borne up on high from earthly things; today do they become heavenly on the day of the saints' commemoration; for the gates of heaven are opened, and the words of the Master are spoken unto us. Words proclaim the Word, and tongues hymn His wonders. And we cry out to the Savior: Glory to Thee, O Christ God, for through them hath peace been given to the faithful!

Now & ever ..., of the coming feast in the same tone:

Today is Christ carried into the sanctuary as a babe; today doth He become subject to the law Who gave the law to Moses! The armies of the angels marveled, beholding Him Who holdeth all things borne in the arms of an elderly man. And, full of reverence, Symeon cried out, rejoicing: "Now let me depart from this fleeting life to a rest which waxeth not old, O Savior; for I have seen Thee and am glad!"

After the blessing of the loaves, the troparion, in Tone IV:

In that ye share in the ways of the apostles, O teachers of the whole world, entreat the Master of all, that He grant peace to the world and great mercy to our souls. **(Twice)**

And "Virgin Theotokos, rejoice! ..." , once.

AT COMPLINE

We chant the service of the holy hieromartyr Hippolytus, Pope of Rome.
Canon of the hieromartyr, the composition of John the monk, in Tone IV:

ODE I

Irmos: He Who is mighty in battles cast the chariots of pharaoh and his power into the sea. Let us chant a new hymn, for He hath been glorified!

Come, and with martyric hymns let us hymn the hieromartyr, beholding him shining forth brightly with divinely radiant grace; and let us ever glorify Christ.

Emulating Christ, O father, amid tribulation thou didst lay down thy life for the reason endowed flock entrusted to thee by Him, and hast been adorned with a twofold crown.

Having been anointed by the sacred oil of gladness at the command of God, O Hippolytus, thou wast anointed with the blood of martyrdom.

Theotokion: On Mount Sinai Moses beheld thee, O Virgin, as the bush which was unconsumed, prefiguring thee who wast not consumed by the radiance of the divine Fire; for thou gavest birth unto God.

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Thou didst shepherd the reason-endowed sheep and wast slaughtered beforehand as a lamb among sheep, emulating the Chief Shepherd of all and Lamb of God.

With divine inspiration thou gavest noetic milk to drink unto those whom thou didst shepherd; and, rejoicing, thou didst drain the cup of Christ's witness.

Leading assemblies of athletes, thou didst accept martyrdom for piety, glorifying the one God: the Father, with the Son and the divine Spirit.

Theotokion: Rejoice, O Mother who knewest not wedlock, who contained the Word of God within thy womb, and gavest birth to Him Who is both God and man, incarnate.

ODE IV

Irmos: Proclaiming the advent of Thine appearance on earth, O Christ God, the prophet cried out with gladness: Glory to Thy power, O Lord!

Thy virtues were like a divine sheaf of grain; for thou wast honored by God as a shepherd and martyr, O Hippolytus, rejoicing in Him exceedingly.

Thou didst surpass the offering of Abel; for thou didst bring reason-endowed sheep unto God, and, rejoicing, didst present the Master with thine own blood.

Vanquishing with the Spirit the loquacious evil devisings of the heretics, O blessed one, through love thou becamest an excellent hieromartyr of the Master.

Theotokion: When the angels beheld the Son of God issuing forth from thy womb, O pure Virgin, they said with gladness: Glory to thy birthgiving, O Mistress!

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Thou wast a true martyr among priests and a holy hierarch among martyrs, O Hippolytus, and thou art resplendent with twofold gifts.

As a rock with golden luster and magnificence, O Hippolytus, thy suffering was adorned with the splendor of thy hierarchy.

With piety thou didst refute the myths of the Greeks and with grace thou didst set at nought the all-iniquitous falsehood of the Jews, O thou who art excellent among the martyrs.

Theotokion: We set thee as an invincible weapon against the enemy, O Bride of God, and have acquired thee as our trust and hope of salvation.

ODE VI

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Thou didst offer unto the Savior a sacrifice of praise in the Church of the saints, as a mediator between God and men; and through thy blood didst ardently bring thy soul to Him.

Through the Spirit thou didst receive a multitude of gifts from God, O hieromartyr, at the opening of thy divine mouth; and in thanksgiving thou leadest to Him those who slew thee.

In that the assembly of Thine athletes is divine, O Christ, relying on hope, they are nurtured in the present, considering death sweeter than life.

Theotokion: O wonder most recent of all wonders! For the Virgin, conceiving Him Who sustaineth all things in her womb without knowing man, did not confine Him.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Thou hast been shown to be an ever-shining for the world, enlightening the thoughts of the faithful with the lightning-flashes of thy divine words, O holy hierarch Hippolytus. Wherefore, we all joyously celebrate thy sacred and divine memorial today, and honor thee with faith.

ODE VII

Irmos: Blessed art Thou, O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook.

O manifestly sacred martyr, with the splendors of martyrdom and the priesthood thou dost enlighten those who cry out to Christ at thy memorial: O all-hymned Lord God of our fathers, blessed art Thou!

Beholding the most sacred suffering of martyrdom of him who knew it beforehand from afar and stood before thee, O father, rejoicing thou didst cry out: O all-hymned Lord God of our fathers, blessed art Thou!

Enduring the wounds of martyrdom afire with love, Hippolytus cried out with patience and boldness: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: Without seed thou didst supernaturally receive in thy womb the immutable God Who hath come unto men in His lovingkindness. O all-hymned Lord God of our fathers, blessed art Thou!

ODE VIII

Irmos: Christ God, Who appeared in the guise of an Angel in the fiery furnace to those who sang, ye children, hymn; ye people, bless and exalt Him supremely for all ages!

As a good shepherd thou didst offer thyself to Christ as a tender and fatted sacrifice, crying: Ye priests, bless; ye people, exalt Him supremely for all ages!

Resplendent in the crown of martyrdom, O Christ, the hierarch hath shone forth upon Thy Church, crying out, rejoicing: Ye children, hymn; ye people, exalt Him supremely for all ages!

After the threatened sentence of death, Hippolytus, the athlete of Christ, cried out, rejoicing: Ye children, bless Christ; ye people, exalt Him supremely for all ages!

Theotokion: Her who ineffably conceived without seed and gave birth to Christ God, the Joy of all the world, do ye hymn, O ye children; ye priests, bless and exalt her supremely for all ages!

ODE IX

Irmos: Thy birthgiving was shown to be incorrupt: God issued forth from thy womb. And He appeared on earth bearing flesh, and dwelt among men. Wherefore, we all magnify thee, O Theotokos.

As a most glorious hieromartyr thou hast illumined the Church of Christ with twofold radiance, and dost gladden the hearts of those who hymn thee. Wherefore, we all bless thee as is meet.

Pouring forth a well-spring of doctrines upon the Church of Christ, O most blessed one, like a river thou bearest to God torrents of thy martyr's blood; wherefore, we all call thee blessed, O Hippolytus.

O divinely eloquent one, thou hast taught all to worship the one God in Trinity, the Creator of all things, visible and invisible, and hast been adorned with the crown of martyrdom.

Theotokion: **T**he radiant angel stood before thee and was greatly illumined with the rays of thy virginity, and he forgot himself and his characteristic glory, and cried out to thee with fear: Rejoice!

Stichera of the hieromartyr, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Receiving the grace of the priesthood, * thou didst illumine all the divine teachings, * O divinely wise father Hippolytus, * and in sacred writings thou didst interpret * the divine words of the prophets, * thereby explaining to us things which are to come.

Adorned with a divine crown of confession, * with the drops of thy blood * thou didst adorn thy priestly vesture; * and, radiant and comely, * thou hast stood before the King, Master and Creator, * O most blessed Hippolytus.

Having now acquired boldness * before Christ the Savior, O most blessed one, * all who honor thee with faith do thou save * from misfortunes and perils, * from evil circumstances and sufferings, * from falls and want, * by thy right acceptable supplications.

Glory ..., Now & ever ..., Theotokion, in the same melody:

With the staff of thine aid, O pure Theotokos, * drive away the bestial passions from my wretched soul, * guiding me thence * peacefully unto life, * and number me among the holy flock * of thy chosen sheep.

AT MATINS

At "God is the Lord ...", the troparion of the saints, in Tone IV:

In that ye share in the ways of the apostles, O teachers of the whole world, entreat the Master of all, that He grant peace to the world and great mercy to our souls. (Twice)

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who with the Father is unoriginate ...":

Let us all praise Basil as the royal adornment of the Church, the inexhaustible treasury of dogmas; for thereby he hath instructed us to worship the Holy Trinity Which is united in essence but separate as to hypostasis.

Glory ..., Another Sedalion, in Tone IV:

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

O divinely wise fathers, all-radiant luminaries of the Church of Christ, ye have enlightened the world with your teachings, causing the errors of all the heretics to wither away, and quenching the flaming tumults of the blasphemous. Wherefore, as holy hierarchs of Christ, pray ye, that we be saved.

Now & ever ..., Theotokion:

O most hymned Virgin, Mother of Christ God, Mary, Bride of God who knewest not wedlock, intercession for the faithful, O Mistress Theotokos: from every misfortune and all want deliver those who with faith and love flee unto thy protection, O thou who alone art the Bride of God.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Thou wast a pillar of the Church, and wast shown to be a wealth of piety which cannot be stolen away, O Gregory the Theologian. Thou didst illumine thy life with dispassion, and didst make plain the dogmas of the Trinity. O venerable father, entreat Christ God for the salvation of our souls.

Glory ..., Another Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Hovering like wise bees over the meadow of the Scriptures, ye embraced well the most excellent pollen of their flowers, and together ye have produced for all the faithful the honey of your teachings unto their utter delight. Wherefore, each of us, delighting therein, crieth out with gladness: even after death be ye advocates for us who praise you, O blessed ones.

Now & ever ..., Theotokion:

Tempest-tossed by the threefold billows of the passions, I who am without a conscience do fervently call upon you, O all-pure one: Disdain me not, lest I perish, wretch that I am, O thou who gavest birth to the Abyss of mercy; for I have no other hope than thee. Let me not become a joy unto mine enemies, nor a byword, for I trust in thee. For whatsoever thou desirest thou canst do, in that thou art the Mother of the God of all.

Polyeleos, and this magnification: We magnify you, O holy hierarchs of Christ-Basil the Great, Gregory the Theologian and John Chrysostom,- and we honor your holy memory; for ye entreat Christ God in our behalf.

Selected Psalm verses:

A: O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

B: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now and ever ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

Let the all-wise teachers of the whole world, who glorified God. on earth with their deeds and words, be magnified today as mediators of salvation for us.

Glory ..., Another Sedalion, in the same melody:

The Church doth celebrate today the honored solemnity of the three teachers; for they have made the Church steadfast by their divine dogmas.

Now & ever ..., Theotokion:

O invincible intercessor for the afflicted, fervent help of those who trust in thee: deliver me from misfortunes, for thou art the helper of all.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16]

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that

they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After Psalm 50, this sticheron, in Tone VI:

Grace was poured forth in your mouths, O venerable fathers, and ye became pastors of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in a single Godhead.

Canon of the Theotokos, with 6 troparia, including the Irmos; and two canons of the holy hierarchs, with 8 troparia.

ODE I

Canon of the Theotokos, the composition of John Mauropus, Metropolitan of Eucharta, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from Egyptian slavery, for He hath been glorified.

O all-pure one, from cruel misfortunes, from infirmities and transgressions, save me who, with body and soul, do piously confess thee to be the pure Theotokos in truth.

We have come to know the whole abyss of spiritual gifts which lieth within thee, O Theotokos; wherefore, fleeing ardently to thy divine protection, we are saved.

Entreat Him Who became incarnate of thine all-pure and precious blood, O all-pure one, in behalf of us who hymn thee, that we may be delivered from transgressions and bitter pain.

Canon I of the holy hierarchs, the acrostic whereof is: "I proclaim the three suns of the light of the threefold Sun", the composition of the same John, in the same tone:

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from Egyptian slavery, for He hath been glorified.

What manner of thanksgiving, what manner of suitable reciprocity should we offer to our benefactors, by whom we are instructed in how to live in goodness, O ye people?

Let the tongues of the orators, their skill and craft, and all the power of their words, now move toward a single end; and, honoring them, let us venerate them all together.

The heavenly minded could not bear what was peculiar to them so as to acquire something on earth; and they were revealed as preservers of society and intercessors. Let them therefore be vouchsafed praises in common.

Theotokion: O most immaculate one, as with a single mouth, and forming a single concord, we all glorify thee, our common distinction of honor.

Canon II of the holy hierarchs, the composition of the same John, in Tone VIII:

Irmos: Once, the staff of Moses, working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

This beginning is not an undertaking of human zeal; but let the wisdom which sitteth on thy throne aid me, O Thou Who lovest mankind, granting me the grace of discourse, whereby I may be enabled to glorify those whom wisdom itself hath glorified well beforehand.

Like a cup full to overflowing, O Master, Thy grace and the great riches of Thy love for mankind have been poured forth and have flowed forth to show those now proposed for laudation to be like other angels in the matter of the flesh.

It is fitting that there be praises from heaven and angelic hymnody fit for the godly; for they have become gods through communion, having Him, Who by nature is the one true God, living and speaking within them.

Theotokion: The memorial of the righteous doth perfect the divinely wise company with praises; and therewith the Mother of God, as their head, is glorified magnificently, holding the last, the first and the middle rank, and partaking of goodly praise.

Katavasia: The Irmoi of the canon of the feast of the Meeting of the Lord.

ODE III

Canon of the Theotokos

Irmos: Establish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

By thy supplications, O pure one, render God, to Whom thou gavest birth, readily reconciled with thy servants, who flee to thy protection and worship thy birthgiving with faith.

Steer thou my whole life, O Virgin, my hope and intercessor, delivering me from temptations and evil circumstances, O Ever-virgin.

In that thou didst bear in thine arms the hypostatic Wisdom of God, O Theotokos, pray thou that those who hymn thee be delivered from ignorance and error.

Canon I of the Hierarchs

Irmos: Establishing me upon the rock of the Faith, Thou hast enlarged my mouth over mine enemies; for my spirit hath rejoiced to chant: There is none as holy as our God, and none more righteous than Thee, O Lord!

The great clarion of the Church, the beacon illumining the whole world, the preacher embracing all the ends of the earth with his proclamation, Basil of great renown moveth this assembly.

Radiant of life and actions, radiant of discourse and teachings, shining more than all in all things, as another sun outshineth the stars, the much hymned Theologian is blessed.

Lo! the light of the world shineth upon the world! Behold, the salt of the earth sweeteneth the earth! Lo! the tree of life produceth the fruits of immortality, O holy Chrysostom. Come ye who desire to escape death, and find ye delight!

Theotokion: He Who brought all things into being out of non-existence and granted being to each creature, knoweth how to set forth the given natures as He desireth. Hence, who will not marvel on hearing that the Virgin gave birth?

Canon II of the Hierarchs

Irmos: O Christ Who in the beginning established the heavens with understanding and founded the earth upon the waters, establish me upon the rock of Thy commandments, for there is none more holy than Thee, Who alone lovest mankind.

Praised with splendor may the radiant instructors of life be: the correctors of morals, the edifiers of souls, the common saviors of all, who have shown forth to us images of deeds and discourses.

The Spirit of God filled Basil with skill; Gregory alone possessed tongues of fire and breathed forth the fire of exalted discourse; and the mouth of Christ spake in John.

The foolishness of preaching manifestly made the wisdom of this age of no effect, rendering it submissive and serving it as a slave; for grace set the wise preachers forth as orators.

Theotokion: He Who made His abode within the womb of the pure Virgin maketh the souls of the God-bearing saints His dwelling-place, and through their lips He recounteth the mystery of His Mother.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Together let us praise the great and luminous beacons, the unbreakable pillars of the Church, delighting in the goodly discourses and the grace of the all-wise Chrysostom, the great Basil and Gregory, the splendid Theologian. And to them let us cry out, giving voice from the depths of our hearts: O thrice-great holy hierarchs, entreat Christ God, that He grant remission of transgressions unto those who celebrate your holy memory with love.

Glory ..., Another Sedalion, in the same tone & melody:

Receiving wisdom from God like three more apostles of Christ, with the discourse of understanding ye set forth dogmas, which before the fishermen set down in simple words, through the power of the Spirit in understanding; for thus was it fitting to acquire a simple exposition of our Faith. Wherefore, we all cry out to you: Entreat Christ God, that He grant remission of transgressions unto those who celebrate your holy memory with love.

Now & ever ..., Theotokion:

O Theotokos, in the mercy of thy supplications go thou before my lowly soul, which is now engulfed by the waves and storm of life's temptations, and, laden with the heavy burden of sins, is become rudderless and is nigh unto sinking into the depths of Hades. Grant it peace and rescue it from misfortunes, for thou art a calm haven, praying to thy Son and God, that He grant me remission of transgressions; for thee do I, thine unworthy servant, have as my hope.

ODE IV

Canon of the Theotokos

Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee, Who alone lovest mankind.

O Mistress, who gayest birth to God, grant me release from the wounds of my soul and the infirmities of my flesh.

By thy supplications, O only all-hymned Mother of God, deliver me from evil circumstances, from tempest and misfortunes.

Rescue me, who am tempest-tossed by the waves of life, O Virgin, guiding me to thy haven.

Canon I of the Hierarchs

Irmos: Thou hast come forth from the Virgin, not as a mediator, nor as an angel, but Thyself, incarnate, O Lord, and hast saved me, the whole man. Wherefore, I cry out to Thee: Glory to Thy power, O Lord!

Acquiring knowledge through lower wisdom, O all-glorious one, ye received the helmsman's position through divine wisdom; wherefore, ye most wisely made lower wisdom subject to you as a handmaiden.

O lovers of wisdom, in that ye love what is wise, ye become wise, and ye teach all to speak; and they marvel at your discourses, taught thereby the discipline of activity and mystic vision.

Theotokion: The Creator of the waters and the ages, O most immaculate one, Who in latter times became like unto a late morning rain, descended into thy womb, duly cooling those who were fainting.

Canon II of the Hierarchs

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

A pillar of fire going before the faithful people, consuming the enemies of the Faith and manifestly saving the tribes who followed was the great Basil shown to be, that the Church of Christ might be bold and prevail, enriched by such a champion.

O Gregory, thy discourse was sweetness to the tongue, the delight of every ear, the manna of life, a dew of delight, honey from a rock, the heavenly bread of the angels, moving those who partake thereof to enjoy fully, filling them with sweetness.

A river of spiritual gifts full to overflowing, flooding the goodly face of the earth like a torrent of sweetness, floweth forth from the golden mouth, delighting and watering every Christian city with streams of divine waves.

Theotokion: O Mistress, the three God-bearing teachers confessed that there is in thy Son a simple nature which underwent synthesis and showed itself to be above confusion; and they proclaimed Him to have two wills and two activities by nature.

ODE V

Canon of the Theotokos

Irmos: O Lord, Bestower of light and Creator of the ages, guide us in the light of Thy precepts; for we know none other God than Thee.

Having thee as an invincible weapon against the divers temptations of the enemy, we who acknowledge thee to be the pure Theotokos are ever delivered from all the oppression of the foe.

O thou who art higher than the cherubim, thou gavest birth to the Fullness of the law, the only-begotten Son Who became incarnate of thee. Him do thou beseech in behalf of thy servants.

Having borne the Creator of all things in thine arms, by thy supplications reconcile Him with us who now have recourse to thee with all our heart.

Canon I of the Hierarchs

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee. O King of peace, illumine me with Thy radiance, for I know none other God than Thee.

Thou didst permit the saints to drink deeply of the well-spring of Thy gifts, which in nowise is diminished by its flow, but watereth the whole earth with the divine torrents which flow from its source, O Thou Who lovest mankind.

What is gold to me? What to me are riches and glory and power? Smoke dispersed upon the winds! Let them all vanish; let the wind bear them all away! Mine only greatly-cherished riches are the trinity of eloquent teachers.

The river poureth forth incorruptible sustenance and divine drink: it poureth forth the food of immortality for those who hunger, and incorruptible drink for those who thirst. Its water is eternally living and sustaineth alive those who drink of it. Partake ye all of its ever-flowing life!

Theotokion: Evil hath power over us, but not utterly; for it hath grown weak since the Virgin gave birth to Him Who is mighty in power, Who took upon Himself the weakness of the flesh and hath slain Him Who is mighty in malice.

Canon II of the Hierarchs

Irmos: Wherefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

With thankful voices let us praise the wise sages of divine and human things, who in their love of the Truth have manifestly made known to us the nature of things, and have described their Creator unto all, as is meet.

With their wise doctrinal discourses and skills the godly healers of men's souls sweetened that which is bitter and astringent for the salvation of cures. O all ye pious, adorned, find ye delight and be saved!

All discourse falleth silent when the divine preachers utter divine things. The New Testament prevaieth over the Old, presenting as precious tablets those who set forth the laws therein, with whom the whole concourse of the faithful are reckoned.

Theotokion: The immortal Being passed over mortality to holiness, and the Virgin Maiden hath surpassed the incorporeal angels, for she gave birth to God, the King of the angels, upon Whom they are unable to gaze.

ODE VI

Canon of the Theotokos

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Knowing thee to be a haven of salvation, sailing the deep of this grief-laden life, I call upon thee, O Mistress: Be thou the pilot of my soul!

Wretch that I am, I have fallen away from a pure life; yet lead me up, O blessed and all-pure one, uniting me to thy Son's precepts.

Vouchsafe unto me thy mercy, O Theotokos who gavest birth to the all-merciful Word Who by His own blood hath delivered men from corruption.

Canon I of the Hierarchs

Irmos: The great abyss of sin surroundeth me, and, emulating the prophet, I cry aloud unto Thee: Lead me up from corruption, O Lord!

Together, O ye three, bless the properties of God: the unbegottenness of the Father, the generation of the Word and the procession of the Spirit Himself.

Today hath radiantly manifest salvation come to this house; for Christ, honoring His own name, is present in the midst of the two or three gathered together.

Immeasurably distant from the heights of heaven is the abyss of the earth; yet divine desire hath borne the saints from the earth higher than the heavens.

Theotokion: The three divine preachers, having thee as a new well-spring and source of mysteries, O Virgin, adopt a novel manner of speech with new sources.

Canon II of the Hierarchs

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

We have learned to theologize concerning the only Trinity, and have agreed to hymn the threefold Unity: we have been taught by the fathers to worship the single Essence in three Hypostases.

The equally unoriginate Word and the Spirit of God existed in the beginning with the Father: the all-unoriginate God is a simple, consubstantial, co-essential Divinity, as the divine preachers say.

I shall unite and separate those things that are separated through unity; I think of the One as indivisible, and consider It Three; and I accept the three God-bearing teachers who have admonished me to believe thus.

Theotokion: The Son and the Father, Who was without mother before assuming the flesh and was without father after His incarnation, saying these things, which all pass understanding: for all-glorious wonders befit God.

Kontakion, in Tone II: Spec. Mel.: "The steadfast ...":

The sacred heralds of divine proclamation, the foremost among the teachers, hast Thou received, O Lord, into the enjoyment of Thy good things and into rest; for Thou hast accepted their labors and death as surpassing any wholeburnt offering, O Thou Who alone dost glorify Thy saints.

Ikos: Who can open his lips and move his tongue to breathe forth fire with the power of the Word and the Spirit? Yet say but the word, and I will make bold to speak; for these three have transcended all human nature in their many and great gifts, their activity and vision, surpassing both in splendor. Wherefore, Thou hast vouchsafed unto men such great gifts, in that they are Thy faithful servants, O Thou Who alone dost glorify Thy saints.

ODE VII

Canon of the Theotokos

Irmos: When the golden image was worshiped on the Plain of Dura, Thy three children spurned the ungodly command; and, cast into the midst of the fire, bedewed they chanted: Blessed art Thou, O God of our fathers!

He Who was incarnate of thee and was nailed to the Cross, O Theotokos, hath rent asunder Adam's record. Him do thou now beseech, O most immaculate one, that they be delivered from all misfortunes who cry aloud: Blessed art Thou, O God of our fathers!

O Mistress, thou art the good hope and helper of the faithful; and now we entreat thee to grant an abyss of sympathy to all who trust in thee and cry to thy Son: Blessed art Thou, O God of our fathers!

Though arrayed at baptism in the beauteous raiment of the commandments of the Savior, I have defiled it through slothfulness, wretch that I am; and now I flee to thee, O Virgin, begging that through thee I be clothed again in the robe of gladness.

Canon I of the Hierarchs

Irmos: The God-opposing edict of the iniquitous tyrant raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the God-worshiping children.

The former inconstant audacity of heresies is vanquished and doth retreat, O blessed one, and every debased teaching is shown to be like wax melting in the presence of fire, struck down by your fiery proclamation.

They turned away from the false myths of the Greeks and chose persuasion alone to establish their authority among men; and these three, having established the truth therewith, thus triumph over the whole assembly of the faithful with their discourses, and exhort them.

Theotokion: In thee hath every prophecy come to rest and reached its end, amazing those who say: From thee, O pure one, do the wonders of prophecies pour forth most radiantly, showing those who utter them to be wise.

Canon II of the Hierarchs

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore the children, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

The divinely eloquent ones were pillars of virtue and wisdom, whether they kept silent or spake, whether they watched or listened, commanding us by their words and deeds to cry: Blessed is the God of our fathers!

Receiving your divine voices which thunder forth upon us all-wondrously from on high, and your exhortations which are like flashes of lightning, O divinely wise ones; we therefore chant with you: Blessed is the God of our fathers!

Stones shall be launched from the stone-bows of their tongues, crushing those corrupted by false doctrines, if any among the blasphemers dare refuse to exclaim: Blessed is the God of our fathers!

Theotokion: He Who buildeth with the elements, and transformeth nature as He desireth, made His abode within thee and left thee a virgin even after thou gavest birth, O Mary Theotokos. To Him do we now cry out with thee, O most immaculate one: Blessed is the God of our fathers!

ODE VIII

Canon of the Theotokos

Irmos: God, Who descended into the fiery furnace unto the Hebrew Children and transformed the flame into dew, hymn ye as Lord, ye works, and exalt Him supremely for all ages!

Having through faith acquired thee as a steadfast pillar and foundation of strength, as a protector and intercessor, O all-pure one, we are now saved; and we hymn and supremely exalt thine Offspring for all ages.

O Theotokos, we know thee to be a clear well-spring of immortality, for thou gavest birth to the Word of the immortal Father, Who delivereth from death all who exalt Him supremely forever.

Thou dost ever pour forth a stream of healings upon us, the faithful; and receiving now its abundant grace, we hymn thine Offspring, O all-pure one, and exalt Him supremely for all ages.

Canon I of the Hierarchs

Irmos: God, Who descended into the fiery furnace unto the Hebrew Children and transformed the flame into dew, hymn ye as Lord, ye works, and exalt Him supremely for all ages!

We reverently ponder and glorify with equal honor the one Essence, the infinitely powerful Unity and Trinity, Who ordereth all these things with higher words; for thus have the three God-bearers taught us to worship, and with them we bow down before the Trinity forever.

The three divine preachers have united themselves, joining together to form a trinity, and preserving themselves inseparable by their divine nature; and they have thus received a single, indivisible glory, which summoneth to a single laudation those who exalt it supremely forever.

Theotokion: O Virgin, the Benefactor, accepting what is ours, and giving us what is His own, did not suffer, but merely created; for though He is the Creator, He doth not ordain corruption; and though He suffered of His own will, through His suffering He setteth men loose from the passions, as the three fathers mystically teach us.

Canon II of the Hierarchs

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having united them in a unity of equal honor, lest the man who rendereth them praise distinguish between them, God esteemeth them equal in their gifts, that He might vouchsafe them to chant equal hymns, singing: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The mighty and invincible champions of the Godhead, the true allies of the Truth, having tested well the depths of the Spirit, set forth their divine understandings concerning God, and teach us to chant: Ye people, exalt Christ supremely for all ages!

From heaven two magnificent luminaries enlighten the earth one after the other according to their preeminence; but three all-great luminaries illumine the whole world more brightly, chanting together: Ye people, exalt Christ supremely for all ages!

Theotokion: For our sake God deigned to become incarnate and undergo His honored sufferings, for our sake He dwelt among men; and though He had not tasted of death and was free of the passions, through union with mortal flesh He also partook of suffering and death. With His Mother let us exalt Christ supremely forever!

ODE IX

We do not sing the Magnificat, but chant instead the refrain:

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven!

And thereafter we chant the Irmos. And we chant this same refrain before each of the troparia of the canon of the Theotokos.

Irmos: God the Word, Who from God came in His ineffable wisdom to restore Adam, who had fallen grievously into corruption through eating, and Who became ineffably incarnate of the holy Virgin for our sake, magnify with hymns, O ye faithful, in oneness of mind.

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven!

O divinely blessed Maiden, I earnestly place all my hope on thee. Save me, O Mother of the true Life, and pray that I, who magnify thee faithfully and lovingly with hymns, may enjoy everlasting delight, O pure one.

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven!

O Virgin who hast been shown to be the portal of divine Light, with the immaterial radiance of thy light illumine the darkness of my soul; and pray thou, O pure one, that I who magnify thee faithfully and lovingly with hymns may be delivered from eternal fire.

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven!

The Son, Who was begotten from within the Father before time began, made His abode within thy womb; He became perfect man, O Mother of God, and hath shown thee to be a well-spring of gifts for us who faithfully do homage to thine ineffable birthgiving.

Canon I of the Hierarchs

Irmos: God the Lord, the Son of the unoriginate Father, hath appeared to us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

Each troparion of the canons of the hierarchs is preceded by its own refrain:

Refrain: Magnify, O my soul, the three great luminaries among the hierarchs!

Lo! your crop, the flock for which ye endured the greatest of pangs, having assembled and received you three together, hath your most sweet union as their common boast.

Refrain: Magnify, O my soul, the three luminaries of the Church of Christ!

Grace wielded not a two-edged sword, but one with three edges against the foe, a single blade forged in heaven and sharpened with threefold might, which ever fighteth for the one thrice-radiant Godhead.

Refrain: Magnify, O my soul, those who illumine the Church of Christ!

Your residence was in the heavens, O all-glorious ones, with those bearing flesh eternally undefiled; and dwelling most perfectly now among them, entreat those who are most high, that they take thought and pray for us who abide yet on earth.

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven.

Theotokion: **T**he expanse of thy mighty deeds confineth me, O Mistress, giving me discourse with frequency, and all-gloriously I am at a loss because of thy magnificence. Wherefore, we glorify Him Who hath thus magnified thee.

Canon II of the Hierarchs

Irmos: **H**eaven was filled with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee as the Theotokos.

Refrain: Magnify, O my soul, the three pastors of the all-holy Trinity!

A threefold virtue hath been exalted and hath filled all things with glory, shining forth upon us another thrice-radiant ray as its own effulgence: the initiates of the mysteries of heaven, by whom we are guided in piety to the divine vision thereof.

Refrain: Magnify, O my soul, the three great luminaries of the triple Sun!

There is no repetition in these three, for each of them beareth the seniority: none is first, but there is a surpassing equality of honor; and they all-joyously credit the victory to each other, for the audacity of jealousy, which corrupteth oneness of mind, hath no place in them.

Refrain: Magnify, O my soul, the might of the indivisible Godhead in three Hypostases!

The piety of the fathers, having shown forth its own firstborn sons, through them begetteth faithful and blameless children of the light, who are made perfect by the Spirit Who spake life in them; and it asketh them to preserve, inviolate to the end, the peace which it inherited from them.

Refrain: Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven!

Through the revelation of the Father, the foremost of wise hierarchs proclaimed thy Son to be the Son of the living God, O Mother of God, receiving knowledge of the mystery not from flesh and blood; wherefore, glorifying thee, the Virgin, he magnified thee as Mother and Theotokos.

Exapostilarion: Spec. Mel.: "O Light immutable ...":

Let us praise the God-bearing fathers, the three radiant lamps shining more brightly than the rays of the sun with the light of the Trinity, the Author of light, the three-Sunned Unity which is supernaturally united.

Glory ...; another Exapostilarion:

Spec. Mel.: "The heaven with stars ...":

Now let us all praise the receptacles of light, the lightning-flashes of beams of light: Basil the Great, Gregory the Theologian and John Chrysostom.

Now & ever ..., Theotokion:

O sole Godhead-Father, Son and Spirit, through the entreaties of Basil, Gregory and John, and of the all-pure Theotokos, let me not be cut off from Thy glory!

On the Praises, 4 stichera, the composition of Nilus Xanthopoulos, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O trinity of hierarchs, great bulwark of the Church, pillars of piety, confirmation of the faithful, downfall of heretics, who shepherded the people of Christ with divine teachings and nurtured them with divers virtues, O manifest preachers of grace, who set forth laws for the fullness of Christ's Church! O ye guides to the highest, ye gates of paradise, entreat Christ, that He send down great mercy upon our souls! **(Twice)**

Rejoice, O trinity of hierarchs, earthly angels whose path is in the heavens, salvation of the world, joy of men, teachers of the world, champions of the Word, all-wise healers of infirmities of soul and body, ever-flowing spiritual rivers watering the whole face of the earth with your teachings, stairways of theology! O ye godly ones of golden discourse, entreat Christ, that He send down great mercy upon our souls!

Rejoice, O trinity of hierarchs, ye earthly firmaments of the Sun, rays and beacons of the effulgence of the threefold Sun, enlightenment of the benighted, fragrant and most beautiful flowers of paradise, O Theologian, wise Basil and Chrysostom, ye tablets of the Spirit inscribed by the finger of God, ye breasts exuding the milk of salvation! O ye adornment of wisdom, entreat Christ, that He grant unto our souls great mercy!

Glory ..., in Tone V:

Let us sound the clarion of hymns, that we may dance to festal music and leap up, rejoicing in the all-honorable festival of our teachers! Let kings and princes come together, and let hierarchs clap their hands in hymns for the three all-great rivers pouring forth doctrines, the rushing torrents of the ever-living Spirit, the pastors and teachers, the three initiates of the sacred mysteries of the all-worshipful Trinity! And, assembling, let us praise them: Let the philosophers praise them, because they are wise; the priests, because they are pastors; the sinners, because they are their intercessors; the poor, because they enrich them; those in sorrow, because they comfort them; those who travel, because they journey with them; those at sea, because they are their steersmen. And let all of us everywhere, fervently praising the godly hierarchs, say thus: O all-holy teachers, make haste to rescue the faithful from the temptations of life, and to deliver them from everlasting torments by your supplications!

Now & ever ..., Theotokion, the composition of Germanus, in the same tone:

Let us sound the clarion of hymns, for the Virgin Mother, the Queen of all, bowing down from on high, with blessings crowneth those who hymn her. Let kings and princes come together, and let them clap their hands in hymns for the Queen who gave birth to the King Whose good pleasure it was, in His love for mankind, to loose those held by death from of old. Ye pastors and teachers, assembling, let us praise the all-pure Mother of the good Shepherd, the lampstand of golden luster, the light-bearing cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which held the Manna, the gate of the Word which was closed, the refuge of all Christians; and, praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly; for nothing is impossible to thy mediation!

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the first canon of the saints, and 4 from Ode VI of the second canon.

The great clarion of the Church, the beacon illumining the whole world, the preacher embracing all the ends of the earth with his proclamation, Basil of great renown moveth this assembly. (Twice)

Radiant of life and actions, radiant of discourse and teachings, shining more than all in all things, as another sun outshineth the stars, the much hymned Theologian is blessed.

Lo! the light of the world shineth upon the world! Behold, the salt of the earth sweeteneth the earth! Lo! the tree of life produceth the fruits of immortality, O holy Chrysostom. Come ye who desire to escape death, and find ye delight!

We have learned to theologize concerning the only Trinity, and have agreed to hymn the threefold Unity: we have been taught by the fathers to worship the single Essence in three Hypostases.

The equally unoriginate Word and the Spirit of God existed in the beginning with the Father: the all-unoriginate God is a simple, consubstantial, co-essential Divinity, as the divine preachers say.

I shall unite and separate those things that are separated through unity; I think of the One as indivisible, and consider It Three; and I accept the three God-bearing teachers who have admonished me to believe thus.

Theotokion: **T**he Son and the Father, Who was without mother before assuming the flesh and was without father after His incarnation, saying these things, which all pass understanding: for all-glorious wonders befit God.

Troparion, in Tone IV:

In that ye share in the ways of the apostles, O teachers of the whole world, entreat the Master of all, that He grant peace to the world and great mercy to our souls.

Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

Kontakion, in Tone II: Spec. Mel.: "The steadfast ...":

The sacred heralds of divine proclamation, the foremost among the teachers, hast Thou received, O Lord, into the enjoyment of Thy good things and into rest; for Thou hast accepted their labors and death as surpassing any wholeburnt offering, O Thou Who alone dost glorify Thy saints.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE EPISTLE TO THE HEBREWS §334 [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 we 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, in Tone IV: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

THE GOSPEL ACCORDING TO ST. MATTHEW §11 [5:14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 31st DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY WONDER-WORKERS & UNMERCENARY
PHYSICIANS CYRUS & JOHN
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Illuminating the whole world with rays of miracles, * O Cyrus and John, * all-radiant beacons, * ye were like unto the heavens in grace, * displaying like stars * the virtues of your exalted life. (Twice)

O martyrs of the Lord, * O rain-bearing clouds * who excelled in manifold miracles of grace, * ye water the whole world noetically, * prevailing upon the healthy * to offer hymnody to God.

Truly receiving from God the skill * to heal the sufferings of soul and body, * O martyrs of the Lord, ye supernaturally heal all * not by means of human medicines, * but by the inspiration of God.

Surrounded by the hosts of heaven, * O radiant luminaries Cyrus and John, * O valiant athletes, * ye heal the bodies of those on earth * and wounded souls for Christ's sake. * Entreat Him, that He save us.

Following Christ, the Fountain of glory, * ye have been shown to all as well-springs of immortality, * and pour forth sweet streams * which cure and heal * men's bodies and souls; * for ye zealously shed streams of blood for Christ.

Glory ..., in Tone VIII:

Two martyrs have shone forth upon us today, healing the pangs of our souls: Cyrus and John, the wonder-workers. The one, embracing the angelic life and living it to the end, united himself to Christ by the blood of martyrdom; and the other, shining forth among the military ranks, is now enrolled in the armies of heaven. Wherefore, they impart healing to those who with faith celebrate their memory, praying for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

I cannot bear to see Thee, O my Child, * Who givest vigilance to all, * asleep upon the Tree, * that Thou mayest bestow divine and saving wakefulness * upon those who of old * fell into the sleep of perdition * by eating the fruit of disobedience!" * the Virgin said, weeping. * Her do we magnify.

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone II:

Come, ye assembly of the faithful, and with hymns let us crown Cyrus and John today: the soldiers of grace and most generous fulfillers of petitions; for in manifold ways they have been shown unto all as most splendid physicians. Wherefore, they pray for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

When thou didst behold the most ripe Cluster, Whom thou didst produce in thy womb without cultivation, O pure one, hanging upon the Tree, thou didst exclaim, lamenting, and cry out: "O my Child, let fall a drop of sweetness, whereby all the drunkenness of the passions may be banished! O Benefactor, be Thou entreated in Thy loving-kindness for the sake of me who gave Thee birth!"

Troparion, in Tone V:

O Christ God Who hast given us the miracles of Thy holy martyrs as an invincible rampart, through their supplications set at nought the counsels of the heathen and strengthen the scepters of kings, in that Thou alone art good and lovest mankind.

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the saints, with 6 troparia, in Tone IV:

ODE I

Irmos: Israel of old, having traversed the deep of the Red Sea with dryshod feet, vanquished the power of Amalek in the desert by Moses' arms outstretched in the form of the Cross.

Thou didst receive authority against falsehood, O blessed Cyrus, having the glorious John as the fellow sufferer of thy pains; wherefore, ye delight in the highest sweetness in the heavens.

Girded about with spiritual skill in battle, O most honored Cyrus, and having forsaken the earthly army, O most lauded John, ye have received from Christ victories over the demons.

Emulating the virtue of the blessed woman Thecla, ye piously arrayed yourselves in the angelic vesture of virginity and together were drawn to the contest by your love of martyrdom.

Theotokion: Without seed, by the will of the Father, thou didst conceive the Son through the divine Spirit of God and gavest birth in the flesh to Him Who was begotten of the Father without mother and, for our sake, from thee without father.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my might, O Lord, my refuge and confirmation!

The weakness of their flesh fortified by the sufferings of Christ, the right glorious martyrs cast down the murderer of men.

Receiving incorruptible sweetness through the Spirit, the martyrs of Christ rejoiced amid the pangs of their flesh.

By the Cross was the weak nature of women strengthened; wherefore, they manfully vanquished the adverse serpent.

Theotokion: O Mother of God, thou alone hast been the mediatrix of good things for mortals in manner transcending nature; wherefore, we cry to thee: Rejoice!

Sedalion, in Tone IV: Spec. Mel.: "O Thou Who wast lifted up ...":

Trampling underfoot the pleasures which drag men down, ye were taken up in splendor by grace to the divine heights of martyrdom, O athletes Cyrus and John, ye luminaries of all the world. Wherefore, we beseech you: from the darkness of sin and addictions deliver us, entreating Him Who is God over all. (Twice)

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

I, the lowly one, have fled to thy divine refuge after God, and, falling down. I pray: Have mercy, O all-pure one, for my sins have passed over my head. O Mistress, I fear torments and tremble. Make supplication to thy Son, O pure one, that He deliver me therefrom.

Stavrotheotokion: She who in latter times gave birth in the flesh to Thee Who wast begotten of the unoriginate Father, O Christ, seeing Thee hanging upon the Cross cried out: "Woe is me, O Jesus most beloved! How is it that Thou Who art glorified as God by the angels art now of Thine own will crucified by iniquitous men? O my long-suffering Son, I hymn Thee!"

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, uplifted upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

The effulgence of never-waning grace cast down the enemies who loved darkness, showing forth Cyrus and John, who fought against them, to be radiant luminaries.

Cyrus and John delighted in the love of the Trinity and, as martyrs exceedingly beloved by God, they were shown to be divine instruments through higher union.

In that your honored temple is hateful to the evil spirits, it dispelleth the infirmities of all who are ill, O invincible martyrs, and imparteth the grace of healing.

Theotokion: Without knowing wedlock, O Virgin, thou gavest birth, yet wast shown to be virgin even after birthgiving. Wherefore, with unwavering faith, O Mistress, we cry out to thee with constant voices: Rejoice!

ODE V

Irmos: Thou hast come into the world as a Light, O Lord, a holy Light turning from the darkness of ignorance those who hymn Thee with faith.

The two martyrs desired Thee, O Savior; and Thou Who art holy among the saints hast granted repose to Cyrus and John as is meet.

Thy work, O Good One, is the destruction of the enemy, and by the Cross Thou hast made martyrs of piety and crowned them with glory.

Having anointed themselves with virginity to love Thee alone with wisdom undaunted, John and Cyrus showed forth courage.

Theotokion: We set thee before us as an invincible weapon against the enemy, O Bride of God; for thee do we have as the steadfastness and hope of our salvation.

ODE VI

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the Blood which, for mercy's sake, flowed from Thy side.

The martyrs wished to be slain for Christ rather than offer sacrifice to idols, and to offer themselves to the wicked tyrant for Him Who like a lamb was slaughtered for us in His loving-kindness.

The martyrs made weak those who cut them pitilessly apart, and, wounded by darts, they wounded the children instead; for they were all-gloriously made steadfast by the divine Spirit.

Confessing the Lord and King of all creation with faith, the two martyrs were of one mind and suffered together, opposing the iniquitous even to the shedding of their blood.

Theotokion: **O** wonder newest of all wonders! For the Virgin, conceiving in her womb Him Who sustaineth all things, without knowing a man, yet did not confine Him.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Receiving the gift of miracles from grace divine, O saints, ye work wonders unceasingly, cutting down all our passions with invisible skill, O divinely wise Cyrus and glorious John; for ye are divine physicians.

Ikos: **O**ffering yourselves to God, O saints, ye endured every trial for His sake, dying zealously, O valiant martyrs; and even after your repose ye pour forth divine gifts upon all in divers infirmities, healing many of afflictions, of whom I am first, wretch that I am. For I ail in body and soul because of cruel wounds, and with faith I cry out to you: Heal me, for ye are divine physicians.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, consumed by love of piety more than by the flame, cried out: **Blessed art Thou in the temple of Thy glory, O Lord!**

Measuring wisdom as in the balance of a scale with the weight of all-pure glory, the athletes, suspended aloft, cried out: **Blessed art Thou in the temple of Thy glory, O Lord!**

Not ignorant of the machinations of the adversary, the martyrs, spurning alike all manner of torture and blandishments, cried: **Blessed art Thou in the temple of Thy glory, O Lord!**

Crowned with the endurance of wounds, Cyrus and John, the defenders of the Trinity, cried out: **Blessed art Thou in the temple of Thy glory, O Lord!**

Theotokion: **R**ejoice, O hallowed and divine habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: **Blessed art thou among women, O most immaculate Mistress.**

ODE VIII

Irmos: **S**tretching forth his hands, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girded about with virtue, quenched the power of the fire, crying: **Bless the Lord, all ye works of the Lord!**

The impious ones cruelly called upon Cyrus and John to deny Him Who is God by nature; but the invincible martyrs revealed the Fashioner of all creation, crying: Bless the Lord, all ye works of the Lord!

Raging with anger and deceit, the tormenters, their minds set on earthly things, by death sent to life those who have life indestructible in the heavens, who cry out: Bless the Lord, all ye works of the Lord!

The relics of the martyrs have disclosed to all the world the brilliance of miracles, O Christ, putting to shame the phantasmal falsehood of the evil demon and magnificently imparting healings to those who cry: Bless the Lord, all ye works of the Lord!

Theotokion: **T**he Incorporeal One, Who was begotten of the Father without mother in the beginning, was later incarnate through thee, O most pure one, desiring in His compassion to save those who sing: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **Christ, the uncut Chief Cornerstone Who united two disparate natures, was cut from thee, O Virgin, the unquarried mountain. Wherefore, rejoicing, we magnify thee, O Theotokos.**

Cyrus and John, the two invincible martyrs, showed themselves to be obedient to the divine commandments of the Master even unto death. Wherefore, they placed their souls in the hands of the Creator.

The two luminaries shine with the radiance of miracles from the only light-bearing Source, pouring forth grace incorruptible unto the infirm. We magnify them as is meet.

Manfully the two invincible martyrs theologized concerning the Unity of the divine Essence, the Trinity of Hypostases, and the one Christ, the Word incarnate in two natures.

Theotokion: **H**ave pity on me, O Christ, when Thou wilt come to judge the world with glory, and lift the darkness of my passions through the entreaties of her who gave Thee birth and of Thine honored martyrs, in that Thou art good and greatly merciful.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

O wonder-working luminaries Cyrus and John, having received from the Lord the grace of healings; cure ye our infirmities of soul and body.

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

Thou wast the cause of the good things given by God to the world, O Theotokos. Entreat God, Who is easily reconciled, for the salvation of us all.

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone IV:

With hymns of goodly laudation, O ye faithful, let us magnify Cyrus and John, who in spirit were as of one blood and in the flesh were of brotherly mind, praising with them the valiant Athanasia and her offspring, Theodota, Eudoxia and Theoctistus, the ever-virginal athletes, who entreat Christ in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Called from on high ...":

"Do not lament Me, O Mother, * beholding hanging upon the Tree thy Son and God * Who suspended the earth unsupported upon the waters * and fashioned all creation; * for I shall arise and be glorified, * and shall crush the kingdoms of Hades with strength; * I shall destroy its power * and deliver those in bondage * from its evil activity, * for I am compassionate; * and I shall bring them to My Father, * in that I love mankind."

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the saints' canon.

The weakness of their flesh fortified by the sufferings of Christ, the right glorious martyrs cast down the murderer of men.

Receiving incorruptible sweetness through the Spirit, the martyrs of Christ rejoiced amid the pangs of their flesh.

By the Cross was the weak nature of women strengthened; wherefore, they manfully vanquished the adverse serpent.

Theotokion: O Mother of God, thou alone hast been the mediatrix of good things for mortals in manner transcending nature; wherefore, we cry to thee: Rejoice!

Troparion of the saints, in Tone V:

O Christ God Who hast given us the miracles of Thy holy martyrs as an invincible rampart, through their supplications set at nought the counsels of the heathen and strengthen the scepters of kings, in that Thou alone art good and lovest mankind.

Kontakion of the saints, in Tone III:

Receiving the gift of miracles from grace divine, O saints, ye work wonders unceasingly, cutting down all our passions with invisible skill, O divinely wise Cyrus and glorious John; for ye are divine physicians.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE CORINTHIANS, §153 [I COR. 12: 27-13: 8]

Brethren: Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity

suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

Alleluia, in Tone II: Behold now, what is so good or so joyous as for brethren to dwell together in unity?

Stichos: For there the Lord commanded the blessing, life for evermore.

GOSPEL ACCORDING TO MATTHEW, §34 [10: 1, 5-8]

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: The kingdom of heaven is at hand! Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

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