

**THE 1st DAY OF THE MONTH OF FEBRUARY
FOREFEAST OF THE MEETING OF OUR LORD, GOD & SAVIOR JESUS CHRIST
COMMEMORATION OF THE HOLY MARTYR TRYPHON
AT VESPERS**

On "Lord, I have cried ...", 6 stichera: 3 for the forefeast, in Tone IV:

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

The honored temple maketh ready * to receive within itself * the Lord Who cometh as a Babe * and noetically illumineth with grace His most faithful assembly beloved of God; * wherefore it crieth out: * "Thou art the glory, the boast * and the adornment of my fullness, * O Word Who becamest a Babe in the flesh for my sake!"

The most splendid bridal-chamber, * the all-precious tabernacle, * the holy and spacious temple, * bearing the Lord within the chambers of the temple, * doth betroth herself beforehand to His honored Church * and ever prayeth, * that those who unceasingly glorify her * as the true Theotokos * be delivered from corruption and misfortunes.

Let us now offer unto Christ * the praise of the forefeast, * glorifying His condescension; * for, carried in the Virgin's arms * as an infant, * He cometh to lie in the arms of Symeon, * crying out to all men, * and to deify their nature, * as Benefactor and Lord.

And 3 stichera of the martyr, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

O most lauded Tryphon, * in the heavens thou didst partake most splendidly * of incorruptible sweetness, * and didst contend, O glorious one, * in valorous struggles. * As thou wast a witness to the truth, * entreat Christ, * that He grant to our souls * peace and great mercy.

O all-glorious Tryphon, * thou wast wholly illumined * by rays of everlasting light, * casting down all the gloom of falsehood * and bringing low the prince of darkness by grace divine. * Wherefore, make entreaty, * that peace and great mercy * be granted to our souls.

O most blessed Tryphon, * thou wast counted worthy * of angelic joy and gladness, * having spurned the beautiful things of life; * and, considering them all as nought, * with strength of soul * thou didst complete thy martyrdom most steadfastly, * and prayest for our souls.

Glory ..., the composition of Cyprian, in Tone II:

Thou didst disdain that which is on the earth, O most blessed and honored martyr Tryphon, and didst manfully hasten to the tribunal; and, having cast down the prideful one with skill and the blood of thy contest, thou hast received a crown of victory. Cease thou never to entreat Christ our God, O athlete, that our souls be saved.

Now & ever ..., the composition of German us, in the same tone:

Today Symeon taketh in his arms the Lord of glory Whom Moses beheld before in the darkness when He gave him the tablets of the law on Mount Sinai. He is the Creator of the law Who speaketh through the prophets. He is the One Whom David proclaimed, of Whom all are in awe, Who hath great and rich mercy.

At the Aposticha, these stichera, in Tone II:

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

Receive, O Symeon, * the Lord of glory * as thou wast told * by the Holy Spirit. * For, lo! He is come!

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Bearing the Creator and Master * as a Babe * in her arms, * the pure and all-pure Virgin * entereth the temple.

Stichos: A Light of revelation to the gentiles, and the glory of Thy people Israel.

Great and awesome and strange * is the mystery of God's dispensation: * He Who embraceth all things * and createth infants * is borne in arms as a Babe.

Glory ..., Now & ever ..., in the same tone:

The sacred Virgin brought the Sacred One to the high priest in the temple, and Symeon, stretching forth his hands, received Him, rejoicing, and cried out: "Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word!"

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Tryphon received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and destroyed the feeble audacity of the demons. By his supplications save Thou our souls.

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

Spec. Mel.: "The choir of angels ..."

The celestial choir of the angels of heaven, coming to earth, behold the Firstborn of all creation Who is come, borne into the temple as a Babe in the arms of the Mother who kneweth not man. Wherefore, with us they chant hymns of the forefeast, rejoicing.

AT MATINS

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

Spec. Mel.: "The choir of angels ...""

The celestial choir of the angels of heaven, coming to earth, behold the Firstborn of all creation Who is come, borne into the temple as a Babe in the arms of the Mother who kneweth not man. Wherefore, with us they chant hymns of the forefeast, rejoicing. (Twice)

Glory ..., that of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Tryphon received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and destroyed the feeble audacity of the demons. By his supplications save Thou our souls.

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

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

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Rejoicing, the sacred Symeon embraced Thee, Who wast incarnate of the Virgin, O Christ; and he cried out: "Now lettest Thou Thy servant depart, O Master!" And Anna, the blameless and glorious prophetess, now offereth thee confession and hymnody. And we cry out to Thee, O Bestower of life: Glory to Thee Who hast thus been well pleased!

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 ...":

Thou wast born on earth, O Thou Who art equally unoriginate with the Father, and wast carried into the temple, O Unapproachable One. And, rejoicing, the elder took Thee in his arms, crying: "Now lettest Thou Thy servant depart, whom Thou hast visited according to Thy word, O Thou Whose good pleasure it hath been, as God, to save the human race!"

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the forefeast, with 8 troparia, including its Irmos; and that of the martyr,
with 4 troparia:

ODE I

Canon of the Forefeast, in Tone IV:

Irmos: Israel of old, traversing the deep of the Red Sea dryshod, vanquished the power of Amalek in the desert by Moses' arms outstretched in the form of a cross.

Having made ready our hearts as though they were arms, in purity let us all receive Christ Who is coming today, and let us spiritually delight in His divine gifts.

Opening its gates beforehand today, the temple of the law giveth splendid entry to the Giver and Creator of the law and prepareth divine praise for Him as precious gifts.

I hymn Thee, O Lord my God Who becamest a babe in the flesh, submitted to the law and hast saved man, for whose sake Thou becamest a man.

Theotokion: **O** all-pure Mistress, the old temple, understanding thee to be the pure dwelling-place of the Master and God of all, called forth a choir, magnifying thy glory.

Canon of the Martyr, the acrostic whereof is: "O Tryphon, vouchsafe that I may partake of sweetness", in Tone VIII:

Irmos: **T**raversing the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried aloud: Let us sing to our Deliverer and God!

Truly delighting in divine sweetness in the heavens, as an invincible athlete deliver my soul from the vexation of the passions by thy supplications.

Having taught with divine words, O all-glorious one, thou didst perfect them with action, loving holiness and embracing chastity.

Truly thou wast a shepherd, tending the thoughts of thy soul in wisdom, and returning lost souls to God and leading them to Him, O glorious one.

Theotokion: **W**ith noetic radiance thou dost illumine me, O most immaculate one who gavest birth to the Effulgence of the Father's glory. Dispel thou the darkness of sin.

If it be Sunday, the Katavasia are the Irmoi of the feast of the Meeting.

ODE III

Canon of the Forefeast

Irmos: **T**hy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation!

Those who went about in the house of God have leapt up noetically to receive Christ the King Who is coming in the flesh.

Making ready beforehand precious gifts acceptable to Christ, O ye faithful, let us greet Him with joy today.

Now hath the tabernacle passed on and truth come forth as grace arrived! Take Christ up now, O Symeon.

Theotokion: The proclamation in shadows and descriptive images hath now ceased; for Truth, O pure one, hath been manifested through thee to the ends of the earth.

Canon of the Martyr

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.

Invested with power from on high, O glorious martyr of Christ, thou didst blunt the power of the prideful one.

Clad in the flesh, thou didst burn up the insolence of the incorporeal foe and didst preach God, the incarnate Word.

By thine arrival alone are evil spirits driven out, put to flight by the grace of the Holy Spirit.

Theotokion: Having thee as my help, I am not put to shame, O all-pure Mother of God; and having thee as the intercessor for my life, I am saved.

Kontakion of the martyr, in Tone VIII:

Spec. Mel.: "As first-fruits ...":

With the steadfastness of the Trinity thou didst uproot polytheism from the ends of the earth, O most glorious one; and, honored in Christ, thou didst vanquish the tyrants in Christ the Savior and receive a crown for thy martyrdom and gifts of divine healings, in that thou art invincible.

Sedalion of the martyr, in Tone IV:

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

Delighting in the pangs of thy flesh, O blessed one, thou didst receive divine and painless sustenance as is meet, invested by God with a crown of immortality. Wherefore, thou pourest forth rivers of healings upon those who lovingly have recourse to thy protection, O martyr.

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

Spec. Mel.: "When the stone had been sealed by the Jews ...":

O eternal Treasure of the life of all, Who of old inscribed the law on tablets on Mount Sinai, and Who for my sake hast become a babe, that Thou mayest release all from bondage to the ancient law: Glory to Thy compassion, O Savior! Glory to Thy condescension! Glory to Thy dispensation, O Thou Who alone lovest mankind!

ODE IV

Canon of the Forefeast

Irmos: Beholding Thee, the Sun of righteousness, hanging upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

He Who is borne up on a radiant cloud, corporeally, as the Sun of righteousness, giveth forth His divine rays today and illumineth His temple beforehand.

Today the Church offereth laudation of the forefeast to Christ the Master beforehand, doth splendidly make ready to receive Him as its Bridegroom, and rejoiceth with Symeon.

The ranks of angels are stricken with awe, beholding in the elder's arms Him Who with the Father and the Spirit is praised as the Son and our God.

Theotokion: O all-glorious Theotokos, the tabernacle of the law, desiring to receive thee, the tabernacle bearing the Lord of the law in thine arms, was made radiant by thy grace.

Canon of the Martyr

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

Thou didst astonish those who watched with the steadfastness of thine endurance, O blessed one; for thou didst endure torments, suffering as though in the body of another, O wise Tryphon.

Afflicted with stripes, thou didst partake of pain, O blessed one, and now dost enjoy pure delight, partaking of everlasting glory.

By grace divine was the strength of thy soul fortified, O wondrous one, when thy body was lacerated with sharp implements of iron.

Theotokion: In thee do I place all my hope, O Mother of God. Preserve my soul, O thou who gavest birth to God my Savior!

ODE V

Canon of the Forefeast

Irmos: Thou hast come as a light into the world, O my Lord, a holy light, turning from the darkness of ignorance those who hymn Thee with faith.

The Church, desiring to receive Thee in the flesh, O Lord, hath gloriously been enlightened by the divine and ineffable radiance of Thy divinity.

O Lord, vouchsafe that those who praise Thy dispensation may receive Thee with spiritual hands; and accept us who hymn Thee with faith, in that Thou lovest mankind.

O Lord, vouchsafe that we who receive with joyous soul Thee Who dost desire to come in the flesh for our sake, may give thanks to Thee with Symeon.

Theotokion: Delivered for thy sake from the worship of the temple, O pure one, we glorify thee with true understanding and steadfast faith, as is meet.

Canon of the Martyr

Irmos: Rising at dawn, we cry to Thee: O Lord, save us! For Thou art our God, and we know none other than Thee.

Thou didst smash the idols of falsehood, O athlete; for thou didst love to bow down before the image of Christ alone.

Comprehending the all-radiant grace of our God, O glorious athlete, thou didst suffer for it.

Illumined by divine grace, O athlete, thou didst suffer zealously for the sake of Christ.

Theotokion: Ineffable was thy conception and indescribable thy birthgiving; for thou didst remain Ever-virgin, O pure one.

ODE VI

Canon of the Forefeast

Irmos: I shall sacrifice to Thee with the 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.

Weaving hymns like flowers today, let us with faith prepare a divine wreath of thanksgiving for the Master Who shall come noetically.

Let us prepare the arms of our soul for God, like Symeon the elder, and with gladness let us receive Him Who cometh to the temple of His divine glory.

Receiving the Creator of the ages as a babe, the elder understood Him to be the pre-eternal God, the Light of the nations, the Christ, the glory of Israel.

Theotokion: The prophets, writing of thee in godly manner with the pen of the Spirit, O Virgin, described thee as a temple, the tabernacle, the divine home of the Master of all; and in thee were they adorned.

Canon of the Martyr

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.

Causing the abominable sacrifices, vile offerings and idolatrous savagery to dry up by thy blood, O glorious Tryphon, thou didst water all the noble plants of the Church.

The sores of the martyrs are as fragrant as perfume, the blood of those who suffer pour forth healings, and the remains of their bodies sanctify the souls of those who touch them with faith.

Theotokion: As an animate ark thou didst receive the unoriginate Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou bearest the Master of all creation, O Mother of God.

Kontakion of the forefeast, in Tone VI:

The Word Who is invisibly with the Father is now seen in the flesh, ineffably born of the Virgin; and He is given to the high priest on the arm of the elder. Let us worship Him as our true God!

Ikos: A sacred banquet is set forth! Today the assembly of those who love the feasts of the Church, bearing tokens of the forefeast, sing to our true God the praises of the forefeast, hymning the awesome nativity from the Virgin of the forty-day old Lord, the embrace of the honorable elder and the memory of the honored martyr.

ODE VII

Canon of the Forefeast

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!

The Church, adorned with noetic radiance and the love of the Master and Creator of all, maketh ready to receive Him and weaveth for Him joyous ascents.

In obedience to the law, the Mother beareth in her arms her only-begotten Son in the flesh, Who is the Word Who abideth in the Father's bosom, and she carrieth Him as a babe.

God Who made His abode in the womb of the Virgin today doth sit in the arms of Symeon as on a throne of fire.

Theotokion: All the nations have seen thy glory, O only pure one; wherefore, they piously bless thee as the Queen of all creation and unceasingly glorify thee as the Mother of God in manner transcending nature.

Canon of the Martyr

Irmos: Once, 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!

The crowned martyr joineth the choir of martyrs, rejoicing; for, having vanquished falsehood by the word of truth, he chanteth in gladness: O God of our fathers, blessed art Thou!

With His own sufferings the Master of all crowneth the martyr and causeth him to dwell in the mansions of heaven, crying out and saying: O God of our fathers, blessed art Thou!

Theotokion: O most immaculate one, who bearest the little Babe Who was God before time began, yet became incarnate of thee; cease thou never in thy supplications, that thou mayest save those who chant: O God of our fathers, blessed art Thou!

ODE VIII
Canon of the Forefeast

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 out: Bless the Lord, all ye works of the Lord!

Stretching forth his hands, and cleansing his soul with divine activity, Symeon received the Lord Who had become an infant in His goodness; and he cried out to Him with gladness: Bless the Lord, all ye works of the Lord!

The light of the grace of Christ hath shone upon us, desiring to be brought into His temple; and as Restorer He transformeth all the shadowy images for those who cry out in truth: Bless the Lord, all ye works of the Lord!

O all ye works of the Lord, bless ye the Lord, the pre-eternal God Whose good pleasure it hath been to become a babe for our sake and to be received by the arms of the elder Symeon!

Theotokion: Christ, Who is all-pure and all-immaculate, and Who in His surpassing goodness became a man through thee, O all-pure one, for our sake offereth to the Father today acceptable purification, preserving thee, the most pure one, alone as all-holy.

Canon of the Martyr

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!

Unto beheading and immolation, unto the shedding of thy blood, and even unto death didst thou suffer, opposing sin, O martyr of Christ; and now, receiving the life hidden in Christ, thou criest out: Ye priests, bless; ye people, exalt God supremely for all ages!

Thou didst struggle upon the earth, doing battle with the ungodly, against deceitful and God-opposing falsehood, against bitter oppressors; and thou delightest in the heavens, O Tryphon, wearing thy crown, and joinest chorus with the angels, chanting: Ye children, bless; ye priests, hymn; ye people, exalt God supremely forever!

Thou didst denounce the ungodliness of the tyrants, O most wise one, and with the streams of thy blood didst extinguish the demons' opposition to God; and meekly, and in purity proclaiming the one God in Trinity, thou didst cry out: Ye children, bless; ye priests, hymn; ye people, exalt God supremely forever!

Theotokion: Following thy words, O all-pure one, we bless thee, the blessed one who truly gavest birth in the flesh to the Blessed One, the living and never-waning Light, the Master, the Luminary and Bestower of light, Whom the children bless, and the priests hymn and exalt supremely for all ages.

ODE IX

Canon of the Forefeast

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, the Theotokos.

O Benefactor, vouchsafe that, like Symeon of old, I may receive Thee in the hands of my soul and delight in Thy grace; for Thou alone art the desire and sweetness for which I most yearn.

Having noetic ally lighted all the lamps of the virtues, with love let us lamp-bearers go forth with Symeon and Anna to meet Christ Who will come to sanctify those who hymn Him.

In the temple the elder Symeon received Christ our God in his arms and cried aloud, saying: "Now lettest Thou Thy servant depart, O Master"

Theotokion: The Word of the Most High, Who transcendeth all that existeth, received flesh of thee; and in that He is pure He offereth purification to the unoriginate Father and cleanseth those who magnify thee, the Mother of God, with love.

Canon of the Martyr

Irmos: With unceasing glorification we magnify thee, the Mother of God Most High, who knewest not wedlock, and who ineffably gavest birth to God at the archangel's word, and art truly higher than the all-pure hosts.

The expectation of the martyrs is beyond visible things and is full of the enjoyment of immortality; their hope is seen to be full of sweet fragrance, joy and ineffable radiance. Wherefore, they are called blessed, as it meet.

Having drawn nigh to the primal Light, O wise Tryphon, thou becamest a secondary luminary, illumined and transformed by His effulgence, and shining with the splendors He imparteth. Wherefore, we all call thee blessed.

Thou wast shown to be undaunted in thy struggles, O athlete, and wast truly manifest as the namesake of divine and holy sustenance; and receiving it now and manifestly delighting therein, entreat salvation for us who honor thee.

Theotokion: **O** Theotokos, mortify my carnal-mindedness and revive the mortality of my soul by the activity of the true Life Who was born of thee in the flesh, in His ineffable compassion, for the salvation of those who hymn thee.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

Delighting in all-glorious and divine sustenance, O blessed one, thou hast made thine abode with the angels. Herding geese in the meadows, O great-martyr Tryphon, thou didst receive from God the grace to heal the weakness and infirmities of men.

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

When the most immaculate Maiden bore her Babe into the sanctuary to fulfill the law, the righteous Symeon received Him in his arms and said to the Virgin: "This Child is set for the fall and rising again of many, and for a sign in the world!"

At the Aposticha, the stichera of the forefeast, in Tone II:

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

Christ, the Son Who was begotten of the Father incorruptibly * before the morning-star, * is born of the Virgin * without defilement, * delivering Adam.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Open wide, ye gates of heaven, * for, in the temple, * Christ is offered as a babe * to God the Father * by the Virgin Mother.

Stichos: A Light to enlighten the gentiles, and the glory of Thy people Israel.

O Symeon, receive thee * the Lord of glory, * as thou wast told * by the Holy spirit; * for, behold, He is come!

Glory ..., Now & ever ..., in the same tone:

The Creator of heaven and heart hath been borne by the holy Symeon in his arms today. For by the Holy Spirit he said: Now have I been released, for I have seen my Savior!

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 martyr.

Those who went about in the house of God have leapt up noetically to receive Christ the King Who is coming in the flesh. (*Twice*)

Making ready beforehand precious gifts acceptable to Christ, O ye faithful, let us greet Him with joy today.

Now hath the tabernacle passed on and truth come forth as grace arrived! Take Christ up now, O Symeon.

Causing the abominable sacrifices, vile offerings and idolatrous savagery to dry up by thy blood, O glorious Tryphon, thou didst water all the noble plants of the Church. (*Twice*)

The sores of the martyrs are as fragrant as perfume, the blood of those who suffer pour forth healings, and the remains of their bodies sanctify the souls of those who touch them with faith.

Theotokion: As an animate ark thou didst receive the unoriginate Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou bearest the Master of all creation, O Mother of God.

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Tryphon received an imperishable crown from Thee, our God; for possessed of Thy might, he cast down the tormenters and destroyed the feeble audacity of the demons. By his supplications save Thou our souls.

Troparion of the forefeast, in Tone I:

The celestial choir of the angels of heaven, coming to earth, behold the Firstborn of all creation Who is come, borne into the temple as a Babe in the arms of the Mother who kneweth not man. Wherefore, with us they chant hymns of the forefeast, rejoicing.

Kontakion of the martyr, in Tone VIII:

With the steadfastness of the Trinity thou didst uproot polytheism from the ends of the earth, O most glorious one; and, honored in Christ, thou didst vanquish the tyrants in Christ the Savior and receive a crown for thy martyrdom and gifts of divine healings, in that thou art invincible.

Kontakion of the forefeast, in Tone VI:

The Word Who is invisibly with the Father is now seen in the flesh, ineffably born of the Virgin; and He is given to the high priest on the arm of the elder. Let us worship Him as our true God!

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 supplications unto Thee.

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 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 LUKE, §51 [10: 19-21]

The Lord said to His disciples: Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.

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

**THE 1st DAY OF THE MONTH OF FEBRUARY
THE COMMEMORATION OF OUR VENERABLE MOTHER BRIDGET,
ENLIGHTENER OF IRELAND
AT GREAT VESPERS:**

At "Lord, I have cried ...," six stichera; these in Tone I:

Come, ye faithful, from the west and from the north, from the sea and from the east: let us make haste to the radiant feast, glorifying the wise enlightener of the Irish land and praising her struggles; and, clapping our hands, let us cry aloud: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

Having brought to thy homeland the light of Orthodoxy, which is that of the threefold Sun, and which heralded the day of salvation, O venerable one, by thy life didst thou instruct the people who, enlightened by faith, cried out: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

Forsaking princely rank and spurning earthly glory, thou didst choose slavery to Christ and voluntary poverty, desiring the angelic rank. Wherefore, having found thee to be a new and fervent intercessor, we cry out in thanksgiving: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

In Tone V: Emulating the apostles of Christ, as the disciple of the holy Patrick thou didst diligently plant the Orthodox Faith in thy homeland, O most honorable Bridget. Wherefore, celebrating thy commemoration, we now piously honor thy labors, glorifying Christ Who gaveth thee strength.

In Tone II: The Lord said to His disciples: "It is better to enter life with one eye, rather than, having two eyes, to destroy the soul." Wherefore, having destroyed one eye, O venerable one, thou didst rejoice, for thus didst thou smooth thy way to the monastic life.

Like unto the evening star, which appeareth to the west of the sun, thou didst shine, O venerable one, illumining the night of unbelief and heralding the spiritual dawn of the right Faith. Wherefore, we cry aloud to thee: Rejoice, O Bridget, thou instructor in Orthodoxy!

Glory ..., in Tone VI:

When the host of unbelievers besieged thy city, desiring to destroy it and give it over to the fire, and the Christians were filled with fear and trembling, and earnestly besought thine aid, O venerable one, thou didst show thyself to be a dread commander, turning their own deadly weapons against the enemy themselves, and wreaking confusion in the camp of the foe. Wherefore, the people, saved by thine intercessions, cried out: Rejoice, O most glorious Bridget, who hast hastened to our aid!

Now and ever ..., Dogmaticon, in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth giving? 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 became 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. Three readings:

A READING FROM THE PROPHECY OF ISAIAH

Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the LORD, your redeemer, the Holy One of Israel;

A READING FROM THE WISDOM OF SOLOMON

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.

A READING FROM THE WISDOM OF SOLOMON

For the hope of the Godly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance

of a guest that tarrieth but a day. 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 the Litia, the sticheron of the temple, and these stichera, in Tone IV:

Having fond the straight path which leadeth to eternal life, O venerable one, thou didst lead to Christ them that sought the monastic life, and didst shepherd them wisely in the convent of Kildare, which flourished like a spiritual garden, watered by thy tears before God and protected from adverse winds by the wall of thy prayers.

Glory ..., in the same tone:

Beholding the multitudes of them that sought salvation and knocked at the gates of the convent of Kildare, thou didst open unto them the portals of the monastic life with joy, and with humility of mind didst instruct them that came to struggle with thee, giving thanks to Christ God and crying out: Lo! here am I and the children which God hath given me!

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

Having obtained the adoption of the human race from the lips of Christ, O all-immaculate one, deprive us not of thy maternal care, O Theotokos, for though we are unworthy to call ourselves thy children, yet take pity on us, the lowly and condemned, for thee do we have as our only hope, O all-holy Virgin Mother.

At the Aposticha, these stichera, in Tone III:

"**T**he night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light!" didst thou cry, O blessed Bridget, calling virgins and widows to thy convent, and guiding them on the way of salvation.

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

Burning with zeal for the glory of God, and taking thought for the enlightenment of thy homeland, thou didst cry to the sisters of thy convent, O wise Bridget: "Knowing the truth, let us not close our mouths to any man, but let us preach aloud the Orthodox Faith, for the salvation of our souls!"

Stichos: Blessed are all they that fear the Lord, that walk in His ways.

Emulating Abraham, who offered hospitality to the three Angels at the oak of Mamre, by founding a house of God in a grove of oaks, thou didst make ready a dwelling-place for the all-holy Trinity, O most honored Bridget. Wherefore, interceding for thy people, as did the patriarch of old, thou didst avert the wrath of God therefrom by thy bold entreaties.

Glory ..., in Tone VIII:

Having a pure gaze and a mind undefiled, O venerable one, thou wast vouchsafed to behold Christ, the noetic Sun. Him do thou entreat, O Bridget, that He grant us enlightenment and great mercy.

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

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Troparion, in Tone IV:

Instructed by the discourse of the holy Patrick, thou didst arrive at the uttermost west, heralding the Orient which hath visited us from on high. Wherefore, we bless thee, O venerable mother Bridget, and cry out to thee: Pray thou in behalf of our souls.

AT MATINS:

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

Instructed by the discourse of the holy Patrick, thou didst arrive at the uttermost west, heralding the Orient which hath visited us from on high. Wherefore, we bless thee, O venerable mother Bridget, and cry out to thee: Pray thou in behalf of our souls; (**Twice**)

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:

"**W**e know not what we should pray for as we ought, but do Thou Thyself, O Lord, teach us to pray!" didst thou cry, O venerable mother. Wherefore, God hath bestowed upon thee the grace to pray for us; and now, having acquired thine intercession, we glorify Him.

Glory ..., Now and ever ..., Theotokion:

All of us that with love have recourse to thy goodness know thee to be in truth the Mother of God, who, even after giving birth, wast shown to be a virgin. For we have thee as an intercessor for sinners and have acquired thee as salvation amidst temptations, the only all-immaculate one:

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

"**W**hat shall separate us from the love God that is in Christ our Lord? Neither death, nor life, nor height, nor depth, nor things present, nor things to come!" didst thou cry with the Apostle Paul, O venerable one, surrendering thy life into the hands of God and serving Him with boldness. Wherefore, thou hast now found consolation in His kingdom.

Glory ..., Now and ever ..., Theotokion:

Rejoice, O Virgin Theotokos, who art full of grace, refuge and intercession for the human race! For from thee was the Deliverer of the world incarnate, in that thou alone art both Mother and Virgin, ever-blessed and all-glorious one. Entreat Christ God, that He grant peace to all the world.

After the Polyeleos, this Sedalion, in Tone II:

"**O** God Who art mighty in battle, rout Thou the foe that warreth against us!" didst thou cry, O Bridget, praying fervently for the salvation of thy city.

Glory ..., Now and ever ..., Theotokion:

Having thine aid as a shield and rampart, O Theotokos, mighty commander, let us not fear the enemy, visible or invisible.

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 wellsprings of Israel.

"Let every breath praise the Lord ..."

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

The Lord spake a parable saying: Then shall 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.

After Psalm 50, this sticheron, in Tone VI:

With the Apostle the venerable Bridget saith these things: "The remaining time is short; let they that weep therefore be as though they wept not; they that buy, as though they possessed not; and they that need this world, as not in need thereof. For the fashion of this world passeth away. And, laying up incorruptible treasures in heaven, let us serve the Lord with love, strengthening one another, and crying out: O Savior, deprive us not of Thy kingdom!"

Canon of Supplication to the Theotokos [the Paraklisis], with six troparia; and that of the venerable one, with eight troparia, the acrostic whereof is: "Let us hymn Bridget who hath come to us from the west," in Tone II:

ODE I

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!

Led by the Providence of God, O venerable one, as were the chosen people in the wilderness, fleeing the darkness of unbelief as though it were the army of Pharaoh, thou didst cry aloud: I shall sing unto the Lord, for He hath been glorified!

Burning with apostolic zeal, O honored Bridget, and planting the Orthodox Faith in thy homeland, rejoicing thou didst chant: I shall sing unto the Lord, for He hath been glorified!

Desirous of the monastic life, thou didst offer up to God fervent supplication. Wherefore, having found that which thou hast desired, thou didst cry out: I shall sing unto the Lord, for He hath been glorified!

Theotokion: **O** Lady Theotokos, accept thou the faithful Bridget who prayeth for us, that, possessed of her intercession, we may hymn and glorify thee.

ODE III

Irmos: **T**he bow of the mighty hath been broken by Thy might, **O** Christ, and the weak have been girded about with strength.

Let us glorify Patrick and Bridget, the enlighteners of the Irish land, who girded about with the strength of Christ, shattered the idols of unbelief.

Having deprived thyself of a bodily eye, thou didst acquire the vision of things heavenly and unknown, **O** venerable one; for the power of God is made perfect in weakness.

Thou didst resolve to journey to the heavenly kingdom by the narrow way, **O** Bridget, strengthened by the grace of God, crying aloud: Thou, **O** Christ, art the strength of the weak!

Theotokion: **O** Mother and Virgin, not in wisdom, strength or riches do we boast, but in thee who hast raised up the human race to the heights.

Sedalion, in Tone VIII:

The choirs of the righteous come forth to meet the venerable Bridget, especially they that labored apostolically: Mary Magdalene who, on reaching Rome, preached the Resurrection of Christ, the holy Nina who planted the Christian Faith in the land of Iberia, the righteous Princess Olga who ordered the first church in the land of Russia to be built, and Cyril and Methodius who were shown to be the enlighteners of the Slavic lands. Wherefore, we honor Bridget as one who emulated them and, celebrating her feast, with gladness we cry out: Rejoice, **O** thou who didst bring the Orthodox Faith from the east even unto the west! Rejoice, thou who didst raise up congregations of monastics! Pray thou unceasingly, **O** venerable one, that our souls be saved!

Glory ..., Now and ever ..., Theotokion:

I am fallen unto labyrinthine temptations laid for me by enemies visible and invisible, and am beset by the tempest of my countless sins, **O** pure one. Thus I flee to thy goodness as to my fervent assistance, my protection and refuge. Wherefore, **O** all-pure one, entreat Him Who was incarnate of thee without seed in behalf of all thy servants who unceasingly hymn thee, **O** all-pure Theotokos, earnestly beseeching Him to grant remission of offenses unto them that with faith bow down before thy birthgiving.

ODE IV

Irmos: I have heard, O Lord, of Thy glorious dispensation, and have glorified Thine inaccessible power, O Thou Who lovest mankind.

Considering the beauty of the body as nought, and destroying one of thine eyes, thou didst rejoice, O venerable one, desiring to behold the splendor of heaven and to glorify God with the choirs of the righteous.

Spurning an earthly betrothed and praying that the refusal of thy parents be changed, thou didst find aid from on high beyond hope, depriving thyself of the beauty of thy body.

Thou didst emulate the apostles, didst imitate the venerable, and in patience didst follow after the passion-bearers, O blessed Bridget.

Theotokion: Cover us with thy precious veil, O Mistress, delivering us from all want and grief, that together we may glorify thy lovingkindness and thine inaccessible power.

ODE V

Irmos: Night was far spent; the day was at hand, and Light shone forth upon the world; for which cause the ranks of angels · praise Thee and all creatures glorify Thee.

The ranks of angels rejoiced, beholding thee, O Bridget, laboring in the field of Christ and bringing fruit an hundredfold to God. Wherefore, they chanted glorification unto the Creator of all.

Let us honor the two glorious enlighteners: Patrick, apostle of the Irish land, and Bridget, who founded the first convent in her native land; for they have been shown to be planters of the Orthodox Faith.

Having banished the hosts of hell to the outermost darkness by thy labors, O venerable mother, the Christian Faith of the threefold Sun shone forth in thy homeland. Wherefore, lifting up our voices, we glorify thee.

Theotokion: To whom shall we flee, if not to thee, O Theotokos, thou light of our benighted souls? for thou art the hope of the hopeless and the help of the embattled, and on thee do we set all our hope.

ODE VI

Irmos: Harkening unto the cry of words of supplication which issue forth from a soul in pain, O Master, deliver me from evils, in that Thou alone art the Author of our salvation.

Though thou wast but a frail woman, O venerable one, yet didst thou fell invisible foes, as David did Goliath, with the sling of thy prayers to the Savior, God Almighty.

Bringing thine eye to the incorrupt heavenly Bridegroom as a dowry, O Bridget, thou didst truly betroth thyself to Him, and didst go forth, lighting the lamp of faith and love, to meet Him Who cometh at midnight.

Shown forth as the victor in spiritual battle, thou didst rise up against the hosts which besieged thy great city, O venerable one, and didst bring them into consternation by thine intercession before God for the people who cried out to Him in the pain of their souls.

Theotokion: **O** all-pure, all-blessed and all-merciful Virgin Theotokos: look upon us that languish in the abyss of evils, and grant relief to us thy servants.

Kontakion, in Tone VI:

Refusing thy noble rank, and loving the godly monastic life, from the wood of the oak didst thou raise up a convent, the first in thy land; and having there united a multitude of nuns to God, thou didst teach the surrounding lands to cry to the Lord: Have mercy on us!

Ikos: **B**e thou mindful of the people which thou didst enlighten, O venerable Bridget, guiding them to the straight path. Go forth to save the stray lambs, leading them back from the wilderness to the fold of the Church, that with one heart and one mouth we may cry: O almighty Savior, have mercy on us!

ODE VII

Irmos: **T**he children most wise did not worship the golden body, and entered into the flame themselves; they mocked the gods of the heathen and cried out in the midst of the flame; and the Angel bedewed them, saying: **T**he prayer of your lips hath been heard!

Stretching forth thy venerable hands unto God, O Bridget, thou didst still the bestial raging of the enemy as Daniel stilled the savagery of the lions. Wherefore, saved, the people cried out one to another: The prayer of our lips hath been heard!

The blessed God of our fathers, Who delivered the youths out of the hands of the Chaldean tyrant, delivered thy city from the incursion of barbarians, moved to mercy by thy supplications, O Bridget.

Whilst the tumult of battle raged and the people wept, thou didst lift up thy voice to Him Who alone is mighty in battle, a venerable one; and answering thee as He did Moses, He said: "Wherefore criest thou unto Me? I will yet again save the people, taking pity on them!"

Theotokion: **T**hee alone do we have as a protection and aid, O most holy and all-immaculate Theotokos; for mightily hast thou done battle against enemies, visible and invisible, which war against us.

ODE VIII

Irmos: **H**im Who once, in the bush on Mount Sinai, prefigured for Moses the wonder of the Virgin, do ye hymn and exalt supremely for all ages!

The two glorious preachers of Christ proclaimed the worship of the Trinity and the Orthodox Faith; wherefore, the newly-enlightened people cried out: Hymn and bless ye the Lord, and exalt Him supremely for all ages!

From a place on the left hand at the dread tribunal of Christ, and from everlasting and unquenchable fire, do thou deliver us by thine intercession, O glorious Bridget, that we may hymn and exalt the Lord supremely for all ages.

Beholding thee who fended off the deadly sword from the city and cast the hordes of the foe into confusion, the people, saved beyond hope, cried out: Hymn and bless ye the Lord, and exalt Him supremely for all ages!

Theotokion: In supplications do we call upon the all-pure Theotokos, whom the unburnt bush prefigured for Moses, crying aloud: Quench thou the flame of the passions and of grievous temptations, that we may hymn and supremely exalt thee, O Queen, for all ages.

ODE IX

Irmos: **O** Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints: Thou art all desire, all sweetness! Wherefore, we all magnify Thee and her that gaveth Thee birth.

Hymning thy struggles and celebrating thy commemoration with splendor, O Bridget, with all our soul we magnify thee as one who planted the right Faith in the lands of the West.

BY thy coming hallow thy temple, O venerable one, accepting the entreaties offered up therein, and bestowing gifts of grace upon the people, that we may magnify Christ Who hath given thee to us as an intercessor.

Have we glorified thee as is meet, O venerable mother? Have we offered thee fitting praise? Yet do thou accept our hymnody as a drop of dew upon the blossoms of thy virtues, that we may magnify thy lowliness of mind.

Theotokion: Possessed of a maternal boldness before thy Son, O pure one, disdain not the supplications we offer unto thee, but bear them to Christ God Whom, with thee, O Mistress, we magnify.

Exapostilarion:

Having lit the lamp of the Orthodox Faith, thou wast not able to hide it or thyself beneath a bushel, O glorious Bridget; wherefore, Christ God placed thee upon the lampstand of thy homeland, and thou dost illumine all that have recourse to thee from the west, from the north and from the east.

Glory ..., Now and ever ..., Theotokion:

O all-immaculate Theotokos, thou ray of the Sun of righteousness, the Light of the threefold Sun, Who doth everlastinglly dispel the darkness: illumine thou our souls!

At the Praises, four stichera, in Tone VIII:

Spec. Mel: "O most glorious wonder":

O most glorious vision! * O wondrous report! * A monastic community is sheltered within a grove of oaks * and a temple of God is fashioned of the wood of oaks * unto the glory of the Life-creating Trinity, * for the preaching of the Orthodox Faith, * built by thy labors, O Bridget, * and protected by thy fervent supplications * unto the salvation and enlightenment of many.

Desirous of serving the King of kings, * thou didst disdain thy princely rank, * O venerable mother Bridget, * most gloriously vanquishing the prince of darkness, * exchanging the purple for monastic rags, * and choosing the Convent of Kildare over princely palaces. * Wherefore, Christ God, the Judge of the contest, hath crowned thee, * and we all now cry out to thee: * Pray thou, O righteous Bridget, in behalf of our souls!

Establishing thyself upon the rock of the Orthodox Faith, * and casting down hardhearted unbelief, * thou didst found thy house upon a rock, O venerable one, * and the floods came and the winds of temptation blew, but it did not fall; * yet more hast thou been manifest as a calm haven * for all that have recourse to thee, O mother, * and learn from thee the word of God, * glorifying Christ the Savior * Who hath bestowed thee upon us as an instructor.

Tell us, O blessed Bridget: * Why hast thou fled princely honors? * Why hast thou chosen voluntary poverty? * Why dost thou consider all the beauties of this world but nought? * The venerable one maketh answer: * I have loved my Savior and God more than a life of vanity; * I strive to serve Him, planting the true Faith, * and to make steadfast the newly enlightened people, * entreating Him that we may glorify Him together.

Glory ..., in Tone VI:

Having set aside the cares of the world, thou didst earnestly follow after Christ, O venerable Bridget, battling against the evil spirits with prayer and fasting. Wherefore, thou art shown to be a helper of Christians in battle and a great mediator before God: forsake us not, therefore, O mother, in thy care.

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

Having set all our hope on thee, O all-merciful Theotokos, may we be saved by thee, and for thy sake may we receive forgiveness of our measureless offenses from thy Son and God, that we may magnify thee, our good helper, forever.

AT LITURGY:

On the Beatitudes, eight troparia: four from Ode III and four from Ode VI of the canon of the venerable one.

Let us glorify Patrick and Bridget, the enlighteners of the Irish land, who, girded about with the strength of Christ, shattered the idols of unbelief. (Twice)

Having deprived thyself of a bodily eye, thou didst acquire the vision of things heavenly and unknown, O venerable one; for the power of God is made perfect in weakness.

Thou didst resolve to journey to the heavenly kingdom by the narrow way, O Bridget, strengthened by the grace of God, crying aloud: Thou, O Christ, art the strength of the weak!

Though thou wast but a frail woman, O venerable one, yet didst thou fell invisible foes, as David did Goliath, with the sling of thy prayers to the Savior, God Almighty.

Bringing thine eye to the incorrupt heavenly Bridegroom as a dowry, O Bridget, thou didst truly betroth thyself to Him, and didst go forth, lighting the lamp of faith and love, to meet Him Who cometh at midnight.

Shown forth as the victor in spiritual battle, thou didst rise up against the hosts which besieged thy great city, O venerable one, and didst bring them into consternation by thine intercession before God for the people who cried out to Him in the pain of their souls.

Theotokion: O all-pure, all-blessed and all-merciful Virgin Theotokos: look upon us that languish in the abyss of evils, and grant relief to us thy servants.

Troparion of the saint, in Tone IV:

Instructed by the discourse of the holy Patrick, thou didst arrive at the uttermost west, heralding the Orient which hath visited us from on high. Wherefore, we bless thee, O venerable mother Bridget, and cry out to thee: Pray thou in behalf 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 of the saint, in Tone VI:

Rejecting thy noble rank, and loving the godly monastic life, from the wood of the oak didst thou raise up a convent, the first in thy land; and having there united a multitude of nuns to God, thou didst teach the surrounding lands to cry to the Lord: Have mercy on us!

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.
Stichos: In congregations bless ye God, the Lord from the wellsprings 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 afterwards 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: And He brought me up out of the pit of misery, and from the mire of clay.

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

The Lord spake a parable saying: Then shall 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: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

**THE 2nd DAY OF THE MONTH OF FEBRUARY
FEAST OF THE MEETING OF OUR LORD, GOD & SAVIOR JESUS CHRIST WITH
SYMEON
AT LITTLE VESPERS**

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

Spec. Mel.: "Joy of the ranks of heaven ...":

The uncircumscribable and transcendent Word, * Who is borne aloft with glory by the heavenly thrones, * doth Symeon receive in his arms, crying: "Now let me depart according to Thy word, O Savior, * Thou salvation and delight of the faithful!" (Twice)

Beholding Thee, the pre-eternal Word Who wast begotten of the Father, as a babe, * the wondrous Symeon cried aloud: * "I am afraid and fear" to hold Thee in mine arms, O Master; * but as Thou seekest Thy servant with peace, * so now let me depart, in that Thou art full of loving-kindness."

Now let the gates of heaven be opened! * The Word of God, Who was born of the Father without seed, * hath been born of the Virgin, * receiving human flesh of his own will, * to restore our nature, in that He is good, * and to set it at the right hand of the Father.

Glory ..., Now & ever ..., the composition of Andrew of Crete: in Tone IV:

Today the sacred Mother, who is more exalted than the holy place, hath entered into the holy place, showing forth to the world the Lawgiver and Creator of the law. And the elder Symeon, receiving Him in his arms, cried out, rejoicing: "Now lettest Thou Thy servant depart, for I have seen Thee, the Savior of our souls!"

At the Aposticha, these stichera, in Tone II:

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

Today the Savior is brought as a babe * into the temple of the Lord, * and the elder Symeon receiveth Him * in his aged arms.

Stichos: Now lettest Thy servant depart in peace, O Master, according to Thy word.

Christ Who appeared as a burning ember * to the divine Isaiah * is now given to the elder * by the hands of the Theotokos, * as with tongs.

Stichos: A Light to enlighten the gentiles, and the glory of Thy people Israel.

Holding the Master * in his arms with fear and joy, * Symeon asked to be released from life, * hymning the Theotokos.

Glory ..., Now & ever ..., in the same tone & melody:

"Receive, O Symeon, * the Lord of glory * as thou wast told by the Holy Spirit. * For, lo! He is come!" the Most Pure One cried out.

Troparion, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

Little Litany, and Dismissal.

AT GREAT VESPERS

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

On "Lord, I have cried ...", we chant 8 stichera, the composition of Patriarch Germanus: in Tone I:

Tell us, O Symeon: Whom bearest thou into the temple in thine arms, rejoicing? To Whom dost thou cry aloud: "Now have I been freed, for I have beheld my Savior!"? "He is the One Who is born of the Virgin! He is God the Word, Who from God became incarnate for our sake and saveth man! Him let us worship!" (**Thrice**)

Receive, O Symeon, Him Whom Moses beheld in the gloom on Sinai giving the law, and Who hath become a babe, submitting to the law. He is the One Who speaketh through the law; He is the One spoken of by the prophets, Who for our sake hath become incarnate and saveth man. Him let us worship! (**Thrice**)

Let us come and greet Christ with divine hymns, and let us receive Him Whom Symeon perceived as our salvation. He is the One Whom David proclaimed beforehand; He is the One spoken of in the prophets, Who for our sake hath become incarnate and speaketh through the law, Him let us worship. (**Twice**)

Glory ..., Now & ever ..., the composition of John the Monk, in Tone VI:

Let the gates of heaven be opened today; for the unoriginate Word of the Father, receiving a beginning under time, without abandoning His divinity, is of His own will borne by His Virgin Mother into the temple of the law as a babe forty days old. And Symeon taketh Him in his arms, crying: "Let Thy servant depart, O Master, for mine eyes have seen Thy salvation! O Lord Who hast come into the world to save the human race, glory be to Thee!"

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM EXODUS

And the Lord spake to Moses in that day that He brought out the children of Israel from the land of Egypt, saying: "Sanctify to Me every firstborn, first-produced, opening every womb among the children of Israel." And Moses went, and gathered all the people together, and said: "Remember this day in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth from thence. And preserve ye His law. And it shall come to pass when the Lord thy God shall bring thee into the land of the Canaanites, as He promised to thy fathers, and thou shalt set apart every firstborn opening the womb, the males to the Lord. And if thy son should ask thee hereafter, saying: What is this? then thou shalt say to him: With a strong hand the Lord brought us out of Egypt, out of the house of bondage. And when Pharaoh hardened his heart so as not to send us away, he slew every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore do I sacrifice to the Lord every offspring that openeth the womb, the males to the Lord, and ever firstborn of my sons I will redeem. And it shall be for a sign unto thy hand, and immovable before thine eyes. For thus said the

Lord God Almighty: The firstborn of thy sons thou shalt give to Me. And whosoever shall have borne a male child, on the eighth day she shall circumcise the flesh of his foreskin. And for thirty-three days she shall not enter the sanctuary, unto the priest, until the days of her purification be fulfilled. And thereafter she shall bring a lamb of a year old without blemish for a whole-burnt offering, and a young pigeon or turtle-dove to the door of the tabernacle of witness, to the priest. And if she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, and the priest shall pray for him. For these are given to Me for a present out of the midst of the children of Israel: I have taken them, and have sanctified them to Myself instead of the firstborn of the Egyptians, in the day in which I smote every firstborn in the land of Egypt, whether of man or beast, said God Most High, the Holy One of Israel.

A READING FROM THE PROPHECY OF ISAIAH

And it came to pass in the year in which King Uzziah died, that I saw the Lord sitting on a high and exalted throne, and the house was full of His glory. And seraphim stood round about Him: each one had six wings: and with two they covered their face, and with two they covered their feet, and with two they flew. And one cried to the other, and they said: "Holy, holy, holy, is the Lord of hosts! The whole earth is full of His glory!" And the lintel shook at the voice they uttered, and the house was filled with smoke. And I said: "Woe is me! for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, the Lord of hosts!" And there was sent to me one of the seraphim, and he had in his hand an ember, which he had taken off the altar with the tongs: and he touched my mouth, and said: "Behold, this hath touched thy lips, and will take away thine iniquities, and will purge off thy sins." And I heard the voice of the Lord, saying: "Whom should I send, and who will go to this people?" And I said: "Behold, I am here, send me!" And He said: "Go, and say to this people: Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. For the heart of this people hath become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them." And I said: "How long, O Lord?" And He said: "Until the cities be deserted by reason of their not being inhabited, and the houses by reason of there being no men, and the land shall be left desolate. And after this God shall remove the men far off, and they that are left upon the land shall be multiplied."

A READING FROM THE PROPHECY OF ISAIAH

Behold, the Lord sitteth on a light cloud, and shall come to Egypt: and the idols of Egypt shall be moved at His presence, and their heart shall faint within them. And their spirit shall be troubled within them; and I will frustrate their counsel. And I will deliver Egypt into the hands of men, of cruel lords: for the Lord and Master, the Holy One of Sabaoth, saith these things. And the Egyptians shall drink water that is by the sea, but the river shall fail, and be dried up. These things saith the Lord:

"Where are now thy wise men? And let them declare to thee, and say: What hath the Lord of hosts purposed upon Egypt?" But in that day the Egyptians shall be in fear and trembling, because of the hand of the Lord of Sabaoth, which He shall bring upon them. In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord by its border. And it shall be for a sign to the Lord forever in the land of Egypt: for they shall presently cry to the Lord, and the Lord shall send them a Man who shall save them. The Lord shall be known to the Egyptians, and the Egyptians shall know the Lord in that day; and they shall offer sacrifices, and shall vow vows to the Lord.

At Litia, these stichera: in Tone I:

The composition of Anatolius: The Ancient of days, Who of old gave the law to Moses on Sinai, is seen today as a babe, and as the Creator of the law, under the law and fulfilling the law, He is borne into the temple and given to the elder. And the righteous Symeon, receiving Him, and seeing the utter fulfillment of the promises, cried out with joy: "Mine eyes have seen the mystery hidden from before time, which hath been revealed in these latter days: the Light illumining the darkness of the unbelieving nations, giving glory to the newly-chosen Israeli Wherfore, release Thy servant from the bonds of this flesh to the wondrous life which ageth not and is without end, granting the world great mercy!"

The composition of John the Monk: Today, He Who gave the law to Moses on Sinai submitteth to the commands of the law, having become like us for our sake, in that He is full of loving-kindness. Now our pure God, as a holy Infant, having opened the womb of the pure one, is offered to Himself, as God, freeing our souls from the curse of the law and enlightening them.

In Tone II: The composition of Andrew Pyrrhus: Him to Whom the ministers on high pray with trembling, now, here below, Symeon taketh into his material arms. He announced that God hath united Himself to men, and, seeing God as a heavenly man, cried out with joy at being separated from those on earth: "O Lord Who revealest the never-waning light to those in darkness, glory be to Thee!"

The composition of Germanus: Today, Symeon receiveth in his arms the Lord of glory, Whom Moses beheld before in the darkness, and Who gave him the tablets on Mount Sinai. He is the Creator of the law, Who speaketh in the prophets. He it is Who filleth all with awe, Whom David proclaimeth, and hath great and rich mercy.

The sacred Virgin brought the Sacred One to the high priest in the temple, and Symeon, stretching forth his hands, received Him, rejoicing, and cried out: "Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word!"

Today the Creator of heaven and earth is borne by the holy elder Symeon in his arms; and through the Holy Spirit he said: "Now have I been set free, for I have beheld my Savior!"

The composition of Anatolius: Today the elder Symeon entereth the temple, rejoicing in spirit, to receive in his arms the Fulfiller of the law, Who gave the law unto Moses. For Moses was vouchsafed to behold God in darkness and an indistinct voice, and with his face covered denounced the faithless hearts of the Jews; but Symeon bore the pre-eternal Word of the Father incarnate, and revealed to the nations the Light, the Cross and the Resurrection. And Anna was shown to be a prophetess, proclaiming the Savior and Deliverer of Israel. To Christ our God let us cry out: For the sake of the Theotokos, have mercy on us!

Glory ..., the composition of Andrew of Crete, in Tone V:

Examine ye the Scriptures, as Christ our God said in the Gospels, for therein do we find Him born, wrapped in swaddling bands, laid in a manger, fed with milk, undergoing circumcision, and carried by Symeon, not in a semblance or guise, but appearing in truth to the world. To Him do we cry out: O pre-eternal God, glory be to Thee!

Now & ever ..., " the composition of Germanus, in the same tone:

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

At the Aposticha, these stichera, the composition of Cosmas the Monk, in Tone VII:

Adorn thy bridal-chamber" O Sion, and receive Christ the King. And greet Mary, the portal of heaven; for she hath been shown to be the throne of the cherubim, she beareth the King of glory. The Virgin is the cloud of the Light, bearing in her arms the Son Who existed before the day-star. And Symeon, taking Him in his arms, doth announce to the people that He is the Master of life and death, the Savior of the world.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Bearing into the temple Him Who shone forth from the Father before time began, and Who in latter times came forth from her virginal womb, the Mother who knew not wedlock brought to the elderly priest and righteous one Him Who, though He gave the law on Mount Sinai, submitteth to the prescription of the law; for it had been promised that he would see Christ the Lord. And when Symeon received Him in his arms, he rejoiced, crying out: "This Child is God, the Deliverer of our souls, Who with the Father is equally eternal!"

Stichos: A Light to enlighten the gentiles, and the glory of Thy people Israel.

Mary, the Theotokos who knew not wedlock, bearing in her arms Him Who is carried on the chariot of the cherubim and is hymned in songs by the seraphim, Who

became incarnate of her, the Bestower of the law Who was fulfilling the rite of the law, gave Him into the hands of the elderly priest; and he, bearing our Life, asked to be released from life, saying: "O Master, now let me announce unto Adam that I have seen the immutable Child, the pre-eternal God and Savior of the world!"

Glory ..., Now & ever ..., the composition of Andrew of Crete, in Tone VIII:

He Who is borne upon the cherubim and is hymned by the seraphim, borne into the temple of God today in accordance with the law, sitteth in the arms of the elder as on a throne, and as God receiveth gifts from Joseph: a pair of turtledoves, the undefiled Church and the people newly-chosen from among the gentiles; and two young pigeons-the beginning of the Old and the New. And Symeon, finally receiving the fulfillment of the promise made to him and blessing the Virgin Mary, the Theotokos, foretold in imagery the sufferings she would endure and asked from God deliverance, crying out: "Now let me depart, O Master, as Thou didst tell me before; for I have seen Thee, the pre eternal Light, the Savior and Lord of the Christian people!"

Then, "Now lettest Thou Thy servant depart ...", and the Trisagion through Our FatherAnd after the blessing of the loaves, the troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection. (Thrice)

Then, the reading appointed for the day.

But if a vigil is not served, after "Now lettest Thou Thy servant depart ...", the troparion of the feast, once; and the dismissal. At Compline, after "It is truly meet ...", we say the Kontakion of the feast. We chant nocturnes as usual, with its Kathisma. After the first Trisagion, instead of "Behold! the Bridegroom ...", we say the troparion of the feast; and after the second Trisagion, instead of "Remember, O Lord, in that Thou art good, ...", we say the Kontakion of the feast, followed by "Lord, have mercy!" (twelve times), and the dismissal. We do not say the prayers "Remember, O Lord, those who have reposed in hope ...".

AT MATINS

At "God is the Lord ...", the troparion of the feast,

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection. (Thrice)

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

Let the choir of the angels marvel at the wonder! And let us mortals lift up our voices in hymnody, beholding the ineffable condescension of God; for He Who alone loveth mankind, before Whom the hosts of heaven tremble, do the arms of the elder now embrace.

Glory ..., Now & ever ..., The foregoing is repeated .

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

Spec. Mel.: "Let the choir of the angels ...":

He Who is with the Father on the holy throne, coming to earth was born of the Virgin; He Who is unlimited by time became a babe; and Symeon, receiving Him in his arms, said, rejoicing: "Now lettest Thou Thy servant depart, O Compassionate One, gladdening me!"

Glory ..., Now & ever ..., The foregoing is repeated.

Polyeleos, and this magnification: We magnify Thee, O Christ, Bestower of life, and we honor Thine all-pure Mother, by whom Thou hast now been borne into the temple of the Lord in accordance with the law.

Selected Psalm verses:

A: My heart hath poured forth a good word.

B: I speak of my works to the King.

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

After the Polyeleos, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Thou didst become a babe for my sake, O Ancient of days, and didst partake of purification, O most pure God, that Thou mightest assure me of the flesh Thou didst receive from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and the elder kissed Thee, our Life, and, rejoicing, cried out: "Release me, for I have seen Thee, the Life of all!"

Glory ..., Now & ever ..., The foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: My heart hath poured forth a good word.

GOSPEL ACCORDING TO LUKE, § 8 [LK. 2: 25-32]

At that time, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

After Psalm 50, this sticheron, in Tone VI:

Let the gates of heaven be opened today; for the unoriginate Word of the Father, receiving a beginning under time, without abandoning His divinity, is of His own will borne by His Virgin Mother into the temple of the law as a babe forty days old. And Symeon taketh Him in his arms, crying: "Let Thy servant depart, O Master, for mine eyes have seen Thy salvation! O Lord Who hast come into the world to save the human race, glory be to Thee!"

Canon of the feast, its Irmoi chanted twice, with the troparia repeated to make up 12.

ODE I

Canon of the Meeting, the acrostic whereof is: "Joyously the elder embraceth Christ":
the composition of Cosmas of Maiuma, in Tone III:

Irmos: The sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Katavasia: The Irmoi of the canon of the Meeting.

ODE III

Irmos: O Lord, Thou confirmation of them that trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Sedalion, in Tone IV: Spec. Mel.: "Joseph marveled ...":

Of old, on Mount Sinai, Moses beheld the back-parts of God, and in the midst of the darkness and whirlwind he was counted worthy to hear the still small voice of God; and now Symeon hath received in his arms God Who hath become immutably incarnate for our sake. And he hastened to leave things here below for life everlasting; therefore, he cried out: "Now lettest Thou Thy servant depart, O Master!"

Glory ..., Now & ever ..., The foregoing is repeated.

ODE IV

Irmos: Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the Temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Beholding the unoriginate Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried out to Him: All things are filled with Thy praise!

ODE V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: Woe is me! for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!

Isaiah was purified by the burning ember brought by the seraph, the elder cried to the Mother of God, and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

ODE VI

Irmos: The elder, beholding with his own eyes the salvation which was come to me from God, cried out to Thee, O Christ! Thou art my God!

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

Now lettest Thou depart in peace him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Kontakion, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: "Things wondrous, most glorious, unapproachable and ineffable do we behold: for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind."

ODE VII

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

I go to announce the glad tidings unto Adam who dwelleth in Hades and unto Eve, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God Who doth deliver the mortal race shall go even unto Hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

ODE VIII

Irmos: United 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!

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, now join ye chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of them that chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Be it known that of the following fourteen refrains, the first two are used before the Irmos and its repetition; then each troparion of the canon receiveth four refrains, one for each time it is executed. When all fourteen refrains have been used with the Irmos and troparia, both choirs come together and chant the first refrain before repeating the Irmos as Katavasia.

Refrain: O Virgin Theotokos, thou hope of Christians, preserve and save those who trust in thee.

Refrain: O Virgin Theotokos, thou good help of the world, protect and preserve it from all want and grief.

ODE IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the first-born Son of the Mother who kneweth not man.

Refrain: O God-bearing Symeon, come thou and take up Christ, to Whom the pure Virgin Mary hath given birth.

Refrain: With his arms the elder Symeon embraceth the Creator of the law and Master of all things.

Refrain: "It is not the elder who holdeth Me, but rather I hold him; for he asketh Me to dismiss him."

Refrain: How dost thou hold the Ember, O mystic tongs? How dost thou feed Him Who sustaineth all?

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Refrain: O daughter of Phanuel, come and stand with us, and give thanks to Christ the Savior, the Son of God!

Refrain: The chaste Anna proclaimeth awesome things, confessing Christ, the Creator of heaven and earth.

Refrain: Unapproachable to angels and men is what was wrought within thee, O pure Virgin Mary.

Refrain: The pure dove, the unblemished ewe-lamb, beareth the Lamb and Shepherd into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

Refrain: O Christ, Thou King of all, grant victory over all heresies to thy faithful hierarchs!

Refrain: O Christ, Thou King of all, grant me fervent tears, that I may weep over my soul, which I have wickedly ruined!

Instead of Glory ..., Let us piously praise the thrice-radiant Godhead in three Hypostases.

Instead of Now & ever ..., O Virgin Mary, illumine my soul which hath been grievously darkened by the pleasures of life!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Refrain: O Virgin Theotokos, thou hope of Christians, preserve and save those who trust in thee.

Katavasia: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the first-born Son of the Mother who kneweth not man.

Exapostilarion:

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: "Now loose Thou the bonds of my flesh in peace, as Thou didst say; for with mine eyes have I beheld the revelation of the gentiles and the salvation: of Israel!" Thrice

On the Praises, 4 stichera, in Tone IV:

Spec. Mel.: "Thou hast granted a sign ...":

He Who loveth mankind, * fulfilling the law of the Scriptures, * is now borne into the temple; * and the elder Symeon receiveth Him in his arms, crying: * "Now Thou lettest me depart to Thy blessedness, * for today I have seen clad in mortal flesh * Him Who hath dominion over life * and mastery over death!" (Twice)

Thou didst show Thyself * to be the Light of revelation, * the Sun of righteousness * seated upon a light cloud, * fulfilling the shadow of the law, * and revealing the beginning of the new grace. * Wherefore, Symeon, seeing Thee, cried out: * "Set me free of corruption, * for I have seen Thee today!"

Without being separated from the bosom of the Father in Thy divinity, * incarnate, as Thou didst so will, * Thou wast held in the embrace of the Ever-virgin, * and wast given into the arms of Symeon the God-receiver, * O Thou Who holdest all things in Thy hands. * Wherefore, he cried aloud with joy: * "Now Thou lettest me, Thy servant, depart in peace, * for I have seen Thee, O Master!"

Glory ..., Now & ever ..., the composition of Germanus, in Tone VI:

O Christ our God, Whose good pleasure it was to sit today in the arms of the elder, as in the chariot of the cherubim: in that Thou lovest mankind, deliver and save us who hymn Thee, calling us forth from the tyranny of the passions.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III, and 4 from Ode IV of the festal canon.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam. (Twice)

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful. (Twice)

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

Now lettest Thou depart in peace him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Entrance Hymn: The Lord hath made known His salvation, in the sight of the nations hath He revealed His righteousness.

Then, the Troparion, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

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

O Thou Who didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Prokimenon, in Tone III: The Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 316 [HEB. 7: 7-17]

Brethren: Without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham, for he was yet in the loins of his father, when Melchisedek met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedek, and not be called after the order of Aaron? For the priesthood being

changed, there is made. of necessity a change also of the law, for he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedek there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedek.

Alleluia, in Tone VIII: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Stichos: A Light to enlighten the gentiles, and the glory of Thy people Israel.

GOSPEL ACCORDING TO LUKE, § 7 [LK. 2: 22-40]

At that time, the parents of the Child Jesus brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

**THE 3rd DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY AND RIGHTEOUS SYMEON THE GOD-
RECEIVER, AND THE HOLY ANNA THE PROPHETESS
AT VESPERS**

At "Lord, I have cried ...," 3 stichera of the feast, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

The Creator of all and our Deliverer * is borne into the temple by the Virgin Mother; * wherefore, the elder, receiving Him, * cried aloud with joy: "Now lettest Thou Thy servant depart in peace, O Good One, * as Thou hast been pleased.

Symeon, receiving in his arms from the Virgin * the Savior of all Who was begotten before all the ages, * cried aloud: * "I have seen the effulgence of Thy glory!" to the ends of the earth. * "Now lettest Thou Thy servant depart in peace, O Good One, for I have beheld Thee today!"

Symeon, bearing in his arms the Savior * Who for the salvation of men was born in the fullness of time, * cried aloud, rejoicing: * "I have beheld the light of the nations and the glory of Israel! * Now lettest Thou Thy servant depart, at Thy command, from among those here, * as Thou didst say, in that Thou art God!"

And 3 stichera of the saint, in Tone IV:

Spec. Mel.: "Thou hast given a sign":

As one righteous and perfect * and glorious in all, O divinely inspired one, * thou didst take up in thine arms * the one perfect God, incarnate, * Who cameth to justify the world; * and thou didst cry out to Him, that thou mightest be released from thy body: * "Now lettest Thou Thy servant depart in peace, * for I have beheld Thee today, * O Thou Who lovest mankind!"

Young in spirit, * yet elderly of body, O Symeon, * thou hadst received the promise that thou wouldst not see death * until thou wouldst behold a young Babe * Who before time is the Creator and God of all, * yet humbled Himself by assuming flesh; * and beholding Him, thou didst cry out * and didst ask to be loosed of the flesh, * passing over, rejoicing, to the mansions of God.

The divinely inspired Anna * and the all-rich Symeon, * resplendent in prophecy, * manifest as blameless according to the law, * beholding the Bestower of the law * manifest among us as a Babe, * now have worshipped Him. * Their memory do we now joyously celebrate, * glorifying Jesus Who loveth mankind, as is meet.

Glory ..., Now and ever ..., in Tone V: the composition of Germanus:

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

On the Aposticha, these stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven":

Now let us celebrate the saving grace * of the ineffable manifestation of God; * for Christ God, having without change become a babe through the Virgin Maiden, * is borne by His Mother * into the temple of God the Father, * and Symeon, receiving Him, embraceth Him in his arms.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Of old Thou wast seen by the prophets, * insofar as they were able to see Thee, O Jesus; * but now, O Word of God, * Thou hast of Thine own will revealed Thyself to the whole world, in the flesh, * through the Virgin Mary, O Christ, * and Thou hast manifested Thy salvation to all who are descended from Adam, * in that Thou lovest mankind.

Stichos: A light to enlighten the Gentiles, and the glory of Thy people Israel.

O Christ Who of old laid down the law on Mount Sinai, * now, fulfilling the provisions of the law on Mount Sion, * Thou hast desired to be borne into the temple in the flesh, * in the arms of the Theotokos, * together with doves for sacrifice, * and to be held in the arms of Symeon.

Glory ..., Now and ever ..., in Tone I: the composition of John:

Today, He Who gaveth the law to Moses on Sinai submitteth to the commands of the law, having become like us for our sake, in that He is full of loving kindness. Now our pure God, as a holy Infant, having opened the womb of the pure one, is offered to Himself, as God, freeing our souls from the curse of the law and enlightening them.

Troparion, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine them that are in darkness. Be glad, thou also, a righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

AT MATINS

At "God is the Lord ..." the troparion, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine them that are in darkness. Be glad, thou also, a righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection. (*Thrice*)

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

Spec. Mel.: "When the stone was sealed ...":

Having become a babe for my sake, Thou wast borne into the temple, O Life of all; having of old engraved the law on stone tablets on Mount Sinai, Thou hast placed Thyself under the law, that Thou mightest set all free from the ancient servitude to the law. Glory to Thy compassion, O Savior! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

Glory ..., Now and ever ..., the foregoing is repeated.

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

Spec. Mel.: "The Word Who is co-unoriginate ...":

O Savior, Creator, Master and Bestower of the law, fulfilling the customs, Thou wast borne into the temple; and by Thy good pleasure Thou art carried in the flesh in the arms of Symeon, Thou Who art awesome to all and sustainest all creation. Thou didst desire to reveal Thy light to all of us, O Thou Who alone art compassionate.

Glory ..., Now and ever ..., the foregoing is repeated.

Canon of the feast, with six troparia, including its Irmos; and that of the saint, with six troparia.

ODE I

Canon of the Feast, in Tone III

Irmos: The sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the saint, the acrostic whereof is:

"Accept thou a hymn, O Symeon the God-receiver, 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 Mother, and shall appear, radiantly keeping festival; and, rejoicing, I shall hymn her wonders.

O righteous Symeon, who abidest in joy in the mansions of the righteous of the just Lord; pray thou, O all-blessed one, that they that celebrate thy divine repose may be justified.

As an observer of the law, O most sacred one, thou didst behold the Babe Whom the law proclaimed; and having died in accordance with the law of nature, O God-receiver, thou didst pass on, rejoicing, to life immortal.

Thou didst behold Him Who holdest the ends of the universe in His arms borne in the arms of the Virgin; and taking Him into thine honored embrace, thou wast shown to be greater than Moses, O thou who art all-rich.

Theotokion: **H**e Who is full emptieth Himself; He Who is pre-eternal beginneth to be; the Logos becometh flesh; the Creator is formed; the Infinite confines Himself to space, becoming incarnate in thy womb, O thou who art full of the grace of God.

ODE III

Canon of the Feast

Irmos: **O** Lord, Thou confirmation of them that trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Canon of the Saint

Irmos: **T**he Church from among the nations hath given birth like a barren woman, and the assembly, great in children, hath grown weak. Let us cry out to our wondrous God: Holy art Thou, O Lord!

Elevated by sacred activities, O divinely eloquent one, thou wast like a lofty, splendid tower of the All-holy Spirit, manifestly made steadfast. Wherefore, we praise thee.

O Symeon, thou didst behold the Lord of the law, Who opened the Virgin's womb, becameth a mortal babe, and granteth deliverance unto all.

He Who fashioned man with His own hands is held in thine arms, incarnate, sanctifying thee manifestly; and letteth thee depart to the life to come as thou hast requested, O blessed one.

Theotokion: **A**s Symeon beheld the One incarnate of thy blood in manner past understanding, O all-immaculate one, rejoicing, he blessed thee, the noetic tongs which bore the divine Ember.

Kontakion of St. Symeon, in Tone IV:

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

Today the elder asked to be loosed from the bonds of this life of corruption, receiving in his arms Christ, the Creator and Lord.

Sedalion, in Tone III: Spec. Mel.: "Marveling at the beauty of thy virginity":

Rejoicing, the sacred Symeon took up Thee Who becamest incarnate of the Virgin, O Christ, crying: Now lettest Thou Thy servant depart, O Master! And Anna, the blameless and glorious prophetess, now offereth Thee confession and hymnody. And we, O Bestower of life, cry out to Thee: Glory to Thee Who hast thus been well pleased!

Glory ..., Now and ever ..., the foregoing is repeated.

ODE IV

Canon of the Feast

Irmos: **T**hy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the Temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfillleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Beholding the unoriginate Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried out to Him: All things are filled with Thy praise!

Canon of the Saint

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath save them that cry: Glory to Thy power, O Christ!

Though thou didst grow elderly in age, yet wast thou ever young in faith, desiring to behold the newborn babe, the most Perfect One Who renewest the world which hath grown old through the assault of the ancient enemy.

Together let us bless the blessed Symeon, as the one who wast counted worthy to behold our blessed God wrapped in the flesh, that He might make blessed them that before were wretched.

Recognizing Thee as the Bestower of the law, Who, in manner outside the laws of nature had become incarnate, Symeon cried out: O Thou Who alone art Lord, let me now go to life incorruptible!

Theotokion: He Who bearest all things in His hand, Who is borne in the arms of the Ever-virgin, hath made her, in that she gaveth Him birth, higher than the cherubim and the seraphim. Her do we hymn and piously call blessed.

ODE V

Canon of the Feast

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: Woe is me! for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!

Isaiah was purified by the burning ember brought by the seraph, the elder cried to the Mother of God, and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the Saint

Irmos: All things are in awe of thy divine glory; for thou, O Virgin who knewest not wedlock, did contain within thy womb God Who is over all, and didst give birth unto the timeless Son, granting peace to all that hymn thee.

With purity of mind serving God Almighty like an angel, O blessed one, of old thou didst cleanse the people of Israel with bloody sacrifices, clearly prefiguring the blood of the Savior.

With godly deeds didst thou make of thyself a most holy temple for God, O divinely inspired one. Wherefore, thou didst behold in the holy temple God as a babe in the flesh, Who transferreth thee to the divine habitations.

Joining chorus spiritually today, let us all hymn Symeon the God-receiver, and with him the chaste Anna, who were prophets of God and beheld Him Who for our sake becameth a Child.

Theotokion: **H**e Who is immutable of nature, borne of thee manifested Himself as man, without burning thy womb, O thou who art more holy than the cherubim, and through thy birth giving He hath joined to Himself those thrust aside by corruption, O Mother of God.

ODE VI

Canon of the Feast

Irmos: **T**he elder, beholding with his own eyes the salvation which was come to me from God, cried out to Thee, O Christ! Thou art my God!

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

Do Thou now dismiss in peace him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Canon of the Saint

Irmos: **P**raying in the midst of the whale, the Prophet Jonah cried out, prefiguring Thy burial for three days: Deliver me from corruption, O Jesus, King of hosts!

Thou didst cry out when thou didst behold the Lord as thou wast promised, O Symeon: Now lettest Thou Thy servant depart, O Savior, to proclaim Thy divine incarnation to all in Hades!

Thou wast adorned and wast more splendid than Moses, taking in thine arms Him Who is beauteous in comeliness, Who for our sake becameth a babe like us, O elder Symeon.

Those confined there, beholding thee full of divine waters and descended into the lower regions of Hades, O Symeon, were filled with divine dew.

Theotokion: **T**he most evil one ever seeketh to ensnare me; but rescue me from his traps, O Mistress, and preserve me whole within the divine shelter of thy wings.

Kontakion of the feast, in Tone I:

O Thou that didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: Things wondrous, most glorious, unapproachable and ineffable do we behold, for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the boundless bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind.

ODE VII

Canon of the Feast

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

I go to announce the glad tidings unto Adam who dwelleth in Hades and unto Eve, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God Who doth deliver the mortal race shall go even unto Hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the Saint

Irmos: The divinely wise youths worshipped not a creation instead of the Creator, but, manfully trampling upon the threat of the fire, they rejoiced, chanting: O all-hymned Lord and God of our fathers, blessed art Thou!

As one truly righteous and blameless in the law, O blessed one, thou didst serve the Lord Almighty in accordance with the law. Wherefore, thou dost chant: O all-hymned Lord and God of our fathers, blessed art Thou!

The joy of the sorrowful, the deliverance of Israel hath truly appeared as a babe in His own temple! Let me depart to the life to come! Symeon cried out, rejoicing.

In the lovingkindness of Thy compassions, O Savior, let me, Thy servant depart, who have been worn out with the writing of the law and am bowed down with old age; for I have seen Thee bearing flesh on earth! Symeon cried out.

Theotokion: **H**e Who filleth the all-pure bosom of the Father Who begat Him, without forsaking it sitteth in thy womb, O pure one, as a babe manifestly preparing a sacred throne for those whose form He desired to assume, O all-pure one.

ODE VIII

Canon of the Feast

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!

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, now join ye chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of them that chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon of the Saint

Irmos: **T**he Offspring of the Theotokos saved the pious children in the furnace: then in figure, but now in deed, and she moveth all creation to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

The all-praised widow Anna, resplendent with the grace of prophecy, glorified the All-divine One Who had come to adorn the bride, the world which was bereft of divine glory, and she showed the divine deliverance which was to come to all present.

O blessed priest, thou didst offer up the sacrifices of the law, the lambs, for ineffable mercy, showing forth beforehand the blood of the Savior; and receiving Him incarnate, O Symeon, thou wast shown to be more glorious than Moses and all the prophets.

Having beheld Him Whom thou didst desire, thou didst receive release from thy body, O divinely inspired one, and like a twittering bird thou didst pass over to the fathers, O glorious one, nurtured in goodly old age. Wherefore, with spiritual joy we celebrate thy most festive memory.

Theotokion: Like a lily, like a fragrant rose, like a divine scent did the All-divine Word find thee, O all-pure Bride of God; and He made His abode within thy womb, making fragrant our nature which had been full of fetor through sin, O Mary Theotokos.

ODE IX

Canon of the Feast

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the first-born Word of the unoriginate Father, the first-born Son of the Mother who kneweth not man.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the Saint

Irmos: Eve dwelt under the curse because of the infirmity of disobedience; but thou, O Virgin Theotokos, hast through the Offspring of thy pregnancy blossomed forth blessing for the world. Wherefore, we all magnify thee.

Precious indeed are thy hands which were touched by the divine limbs of Him Who touched the mountains so that they smoked, as David chanteth, O God-receiver; yea, truly blessed wast thou. Wherefore, we praise thee as is meet.

Thy shrine poureth forth healings upon the faithful, and thy blessed memory outshineth the sun, illumining the souls of all and dispelling the noetic darkness, O most honored initiate of the mysteries.

The chaste Anna the Prophetess and the glorious elder Symeon illumine the earth with noetic radiance, like the sun and the moon; for their sake, O Lord Who lovest mankind, deliver us from the darkness of sin.

Theotokion: When he saw thee manifested as the Mother of God, O Theotokos, the elder said prophetically: "Behold, thy Son is set for the rise and fall of many, O Mistress, and for a sign which shall be spoken against."

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

The Word Who is immutable in Hypostasis united Himself to the flesh without seed, in thee, O Theotokos, becoming a babe; and bearing Him in thine arms, like the throne of the cherubim, thou hast now offered Him to God the Father; and the elder Symeon, rejoicing, hath received Him.

Glory ..., Now and ever ..., that of the feast:

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: Now loose Thou the bonds of my flesh in peace, as Thou didst say, for with mine eyes have I beheld the revelation of the gentiles and the salvation of Israel

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day":

Take up in thine arms the Creator of all, O Symeon! O elder, take up Christ to Whom the Virgin Maiden gaveth birth without seed, unto the joy of our race!

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

O ye people, assembling, let us hymn the one Benefactor, the Bestower of the law, the Creator and God of the law, before Whom the multitudes of angels tremble, unto the salvation of our souls.

Stichos: A light to enlighten the Gentile's, and the glory of Thy people Israel.

Now lettest Thou Thy servant depart in peace, O Master, as Thou didst say; for I have beheld Thee, O Christ, the pre-eternal Light of revelation for the Gentiles and Israel, Who hast bound me in fleshly bonds.

Glory ..., Now and ever ..., in Tone II:

The sacred Virgin brought the Sacred One to the priest in the temple; and stretching forth his hands, Symeon received Him, rejoicing, and cried out: Now lettest Thou Thy servant depart in peace, O Lord and Master, according to Thy word.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode I of the canon of the feast, and 4 from Ode VI of the canon of the saint.

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified! (Twice)

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Thou didst cry out when thou didst behold the Lord as thou wast promised, O Symeon: Now lettest Thou Thy servant depart, O Savior, to proclaim Thy divine incarnation to all in Hades!

Thou wast adorned and wast more splendid than Moses, taking in thine arms Him Who is beauteous in comeliness, Who for our sake becameth a babe like us, O elder Symeon.

Those confined there, beholding thee full of divine waters and descended into the lower regions of Hades, O Symeon, were filled with divine dew.

Theotokion: The most evil one ever seeketh to ensnare me; but rescue me from his traps, O Mistress, and preserve me whole within the divine shelter of thy wings.

Troparion, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine them that are in darkness. Be glad, thou also, a righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

Kontakion of St. Symeon, in Tone IV:

Today the elder asked to be loosed from the bonds of this life of corruption, receiving in his arms Christ, the Creator and Lord.

Kontakion of the feast, in Tone I:

O Thou that didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Prokimenon, in Tone III: The Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Prokimenon of the saint, 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, § 321 FROM THE MIDPOINT [HEB 9:11-14]

Brethren: Christ being an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Alleluia, in Tone VIII: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Alleluia, in Tone VI: A light hath dawned forth for the righteous man, and gladness for the upright of heart.

GOSPEL ACCORDING TO LUKE, § 8 [LK 2:25-38]

Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

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

**THE 3rd DAY OF THE MONTH OF FEBRUARY
AFTERFEAST OF THE MEETING OF THE LORD
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, NICHOLAS,
ARCHBISHOP OF JAPAN & EQUAL OF THE APOSTLES
AT LITTLE VESPERS**

On "Lord, I have cried ...", 4 stichera of Saint Symeon, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

As one righteous and perfect * and glorious in all, O divinely inspired one, * thou didst take up in thine arms * the one perfect God, incarnate, * Who cometh to justify the world; * and thou didst cry out to Him, that thou mightest be released from thy body: * "Now lettest Thou Thy servant depart in peace, * for I have beheld Thee today, * O Thou Who lovest mankind!" (**Twice**)

Young in spirit, * yet elderly of body, O Symeon, * thou hadst received the promise that thou wouldst not see death * until thou wouldst behold a young Babe * Who before time is the Creator and God of all, * yet humbled Himself by assuming flesh; * and beholding Him, thou didst cry out * and didst ask to be loosed of the flesh, * passing over, rejoicing, to the mansions of God.

The divinely inspired Anna * and the all-rich Symeon, * resplendent in prophecy, * manifest as blameless according to the law, * beholding the Bestower of the law * manifest among us as a Babe, * now have worshipped Him. * Their memory do we now joyously celebrate, * glorifying Jesus Who loveth mankind, as is meet.

Glory ..., in Tone VI:

O prophet and preacher of Christ, thou art never separated from the throne of Majesty, and ever intercedest for any who is infirm; and, ministering in the highest, thou fillest the whole world with healings. O thou who art everywhere glorified, ask illumination for our souls.

Now & ever ..., in Tone IV:

Today the sacred Mother, who is more exalted than the holy place, hath entered into the holy place, showing forth to the world the Lawgiver and Creator of the law. And the elder Symeon, receiving Him in his arms, cried out, rejoicing: "Now lettest Thou Thy servant depart, for I have seen Thee, the Savior of our souls!"

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

The spiritual radiance of thy mind revealed itself, * O Prophet Symeon, * resplendent in purity. * Like a mirror thou didst manifestly illumine the world * with the effulgence of divine knowledge, * shining forth and lighting the way * for Him Who is to come, * Who granteth grace unto all men * through thy supplications, O all-wondrous one.

Stichos: Thou art a priest forever, after the order of Melchisedek.

As the mouth of God, * thou didst manifestly denounce the workers of impiety, * condemning them with inescapable judgment, * O wondrous Symeon, * following the teaching of righteousness * and the judgments of God. * Wherefore, perceiving the sublimity of thine all-wise words, * O blessed one, * we praise thee with hymns as is meet.

Stichos: Moses and Aaron are among His priests, and Samuel among them that call upon His name.

Standing before the throne of the Master, * delighting in ineffable glory, * beholding heavenly beauty * and full of light, * O divinely eloquent Prophet Symeon, * be thou mindful of those who honor thee with faith, * asking salvation of soul * and remission of offenses for them all, * O thou who art close to God.

Glory ..., in Tone I:

Symeon cried out: "Behold! This Child, Who is both God and man, shall be a sign which shall be spoken against! To Him let us cry out, O ye faithful: Bless the Lord, all ye works of the Lord!"

Now & ever ..., in Tone VII:

Submitting to the precepts of the law, O Mary Theotokos, thou dost offer unto God the High Priest of all: the only-begotten Son, Who with the Father is equally unoriginate, Who in latter times became incarnate without seed, Who opened the womb of thee, His Mother, and dwelt among men. And Symeon, receiving Him in his arms, announced to the people: "This is God, Who with the Father is equally unoriginate, the Deliverer of our souls!"

After "Now lettest Thou Thy servant depart ...", the troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those who are in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

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 I:

Spec. Mel.: "Joy of the ranks of heaven ...":

The Creator of all and our Deliverer * is borne into the temple by the Virgin Mother; * wherefore, the elder, receiving Him, * cried aloud with joy: "Now lettest Thou Thy servant depart in peace, O Good One, * as Thou hast been pleased.

Symeon, receiving in his arms from the Virgin * the Savior of all Who was begotten before all the ages, * cried aloud: * "I have seen the effulgence of Thy glory!" to the ends of the earth. * "Now lettest Thou Thy servant depart in peace, O Good One, for I have beheld Thee today!"

Symeon, bearing in his arms the Savior * Who for the salvation of men was born in the fullness of time, * cried aloud, rejoicing: * "I have beheld the light of the nations and the glory of Israel! * Now lettest Thou Thy servant depart, at Thy command, from among those here, * as Thou didst say, in that Thou art God!"

And 5 stichera of the holy hierarch, in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

How can we hymn thee, * O holy hierarch Nicholas, equal of the apostles? * For thou didst dare to leave thy pious homeland, * thy parents, thy home and thy friends, * and like the apostles of Christ thou didst depart unto an unknown and far-away land, * where thou didst meet with wrath and malice, * and those who, out of hatred for Christ and thy preaching, * desired to slay thee. * Yet Christ preserved thee, * Who sent thee forth and hath great mercy. (Twice)

How can we hymn thee, * O holy hierarch Nicholas, equal of the apostles? * For, as a latter-day disciple of Cyril and Methodius, enlighteners of the Slavs, * thou didst tread their narrow and difficult path, * with great labor translating all the books of Orthodox piety, * and giving the people of Japan a priceless treasure, * that, enlightened with knowledge, * they might pray to God in their own language, * and that the Church of Christ our God might flourish among them, * for He hath great mercy. (Twice)

How can we hymn thee, * O holy hierarch Nicholas, equal of the apostles? * For the Lord hath crowned thee with wreaths of holiness, hierarchy and apostleship: * for, forsaking the world, * thou didst dedicate thyself wholly to the service of God, * and, performing the mystic sacrifice of thanksgiving * as heavenly food for thy children, * thou didst preach the word of Christ. * And, dwelling now with the apostles, * thou dost entreat Christ in our behalf, * for He hath great mercy.

Glory ..., in Tone VIII:

As Thou art the Orient from on high, * O Lord Jesus Christ our God, * illumine with Thy never-waning light the whole land of the rising sun, and pour forth Thine enlightening grace, * that all nations, moved to compunction, * might enter the door of the sheep-fold of the Orthodox Church and bring to Thee the fruits of piety in abundance, and may thus repay the difficult labors of the equal of the apostles of their land, the holy hierarch Nicholas. Through his supplications save the souls of all who honor his venerable memory.

Now & ever ..., the composition of German us, in Tone VI:

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

Entrance. Prokimenon of the day. 3 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 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, these stichera:

The composition of Anatolius: The Ancient of days, Who of old gave the law to Moses on Sinai, is seen today as a babe, and as the Creator of the law, under the law and fulfilling the law, He is borne into the temple and given to the elder. And the righteous Symeon, receiving Him, and seeing the utter fulfillment of the promises, cried out with joy: "Mine eyes have seen the mystery hidden from before time, which hath been revealed in these latter days: the Light illumining the darkness of the unbelieving nations, giving glory to the newly-chosen Israel! Wherefore, release Thy servant from the bonds of this flesh to the wondrous life which ageth not and is without end, granting the world great mercy!"

In Tone VI: The joyous day of the memorial of the God-seer and God-receiver Symeon hath dawned! For today he standeth in prayer before the majestic throne of Him Whom, in life, he bore in his arms, Whom he announced in prophecy, saying: "Behold, this Child is set for the fall and rising again of many in Israel!" And to her who bore Him he exclaimed: "And thou, O all-pure one: a sword shall pierce through thy heart!" Honoring his holy festival and annual commemoration, O ye faithful, let us cry out to him: O divinely wise God-bearer, O righteous Symeon, who bore witness as a herald of the mysteries of the Gospel and wast full of the Holy Spirit: cease thou never to entreat Him Whom thou didst bear as an infant in thine arms, in our behalf, that He deliver us from standing on the left side on the day of judgment, and that He free us from everlasting torment and save our souls, in that He is compassionate and loveth mankind!

In Tone I: The divine Comforter, the Holy Spirit of truth, enlightened thy heart and understanding, that thou mightest serve people who knew not Christ; and thou didst arrive in the land of Japan, proclaiming the incarnate Savior of the world by the truth of thine acts and words. Him do thou entreat, O Nicholas equal of the apostles, that we all be saved.

Be thou enlightened and rejoice, O land of Japan, having the holy hierarch Nicholas as thine apostle, who standeth before the throne of the heavenly Father and prayeth for thee and thy people, that they may receive the Gospel in their heart and mind, and live with Christ forever.

Glory ..., in Tone VIII:

O holy hierarch Nicholas, living and laboring tirelessly in heathen Japan, with wisdom and righteousness, all the days of thy life, thou didst turn the malice of the hard-hearted people into meekness and love. Wherefore, when thou didst reach the end of thine ever-memorable struggle, and didst pass from hence to the eternal mansions, all wept at being deprived of thee, and even to this day fall down before thy tomb, asking the assistance of the supplications of thee, who preserved well the apostolic covenant and who, as a bishop of the Church, won the recognition of those outside the Faith, and not only his own. Wherefore, cease not to keep watch over thy flock, that thy baptized children may advance in piety, and that the un-baptized may find mercy and enter the bosom of the Orthodox Church, and that all may be saved who celebrate thy holy memory with love.

Now & ever ..., the composition of Andrew of Crete, in the same tone:

He Who is borne upon the cherubim and is hymned by the seraphim, borne into the temple of God today in accordance with the law, sitteth in the arms of the elder as on a throne, and as God receiveth gifts from Joseph: a pair of turtledoves - the undefiled Church and the people newly - chosen from among the gentiles; and two young pigeons-the beginning of the Old and the New. And Symeon, finally receiving the fulfillment of the promise made to him and blessing the Virgin Mary, the

Theotokos, foretold in imagery the sufferings she would endure and asked from God deliverance, crying out: "Now let me depart, O Master, as Thou didst tell me before; for I have seen Thee, the pre-eternal Light, the Savior and Lord of the Christian people!"

At the Aposticha, these stichera of the feast, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Now let us celebrate the saving grace * of the ineffable manifestation of God; * for Christ God, having without change become a babe through the Virgin Maiden, * is borne by His Mother * into the temple of God the Father, * and Symeon, receiving Him, embraceth Him in his arms.

Stichos: Now lettest Thou Thy servant depart in peace, O Master.

Of old Thou wast seen by the prophets, * insofar as they were able to see Thee, O Jesus; * but now, O Word of God, * Thou hast of Thine own will revealed Thyself to the whole world, in the flesh, * through the Virgin Mary, O Christ, * and Thou hast manifested Thy salvation to all who are descended from Adam, * in that Thou lovest mankind.

Stichos: A light to enlighten the Gentiles, and the glory of Thy people Israel.

O Christ Who of old laid down the law on Mount Sinai, * now, fulfilling the provisions of the law on Mount Sion, * Thou hast desired to be borne into the temple in the flesh, * in the arms of the Theotokos, * together with doves for sacrifice, * and to be held in the arms of Symeon.

Glory ..., in Tone II:

The beloved and only-begotten Son, the Image of the hypostasis of the pre-eternal Father, Who came to save the human race, called thee, O holy hierarch Nicholas, to serve Him by spreading the glad tidings of the Gospel; for He hath commanded His disciples to teach all nations. And, made steadfast by the grace of the Holy Spirit, thou didst teach and baptize the people of Japan, planting the kingdom of God in that country.

Now & ever ..., the composition of John the Monk, in Tone I:

Today, He Who gaveth the law to Moses on Sinai submitteth to the commands of the law, having become like us for our sake, in that He is full of lovingkindness. Now our pure God, as a holy Infant, having opened the womb of the pure one, is offered to Himself, as God, freeing our souls from the curse of the law and enlightening them.

After the blessing of the loaves, the troparion of the holy hierarch, in Tone IV:

O thou who didst share in the ways of the apostles and didst sit upon their throne, O faithful and divinely wise servant of Christ, chosen harp of the divine Spirit, vessel overflowing with the love of Christ, enlightener of the land of Japan, O holy hierarch Nicholas, equal of the apostles, pray thou to the life-bestowing Trinity in behalf of all thy flock and for the whole world. (Twice)

And the troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those who are in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

AT MATINS

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

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those who are in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection. (**Twice**)

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

O thou who didst share in the ways of the apostles and didst sit upon their throne, O faithful and divinely wise servant of Christ, chosen harp of the divine Spirit, vessel overflowing with the love of Christ, enlightener of the land of Japan, O holy hierarch Nicholas, equal of the apostles, pray thou to the life-bestowing Trinity in behalf of all thy flock and for the whole world.

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

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

Spec. Mel.: "That which was mystically commanded ...":

Receiving a command from on high in the temple of God, that thou go forth to be an apostle for Japan, armed with the cross of monasticism and the grace of the priesthood thou didst leave thy homeland and didst depart unto a distant and pagan land. Yet struggling zealously with the help of grace, thou didst reap as fruits of joy many souls of the saved.

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

Let the choir of the angels marvel at the wonder! And let us mortals lift up our voices in hymnody, beholding the ineffable condescension of God; for He Who alone loveth mankind, before Whom the hosts of heaven tremble, do the arms of the elder now embrace.

After the second chanting of the Psalter, this sedation, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Elevated by God to the rank of an apostle, thou didst receive the covenant of Christ in the depths of thy soul; and though thou wast like a lamb among wolves, thou wast in nowise afraid, but, baptizing the people, building churches and raising up temples, thou didst fulfill the commandment in godly manner. Wherefore, for thee an incorruptible crown of righteousness hath been reserved.

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

Spec. Mel.: "Let the choir of angels ...":

He Who is with the Father on the holy throne, coming to earth was born of the Virgin; He Who is unlimited by time became a babe; and Symeon, receiving Him in his arms, said, rejoicing: "Now lettest Thou Thy servant depart, O Compassionate One, gladdening me!"

Polyeleos, and this magnification: We magnify thee, O holy hierarch Nicholas, equal of the apostles, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm verses:

A: O hear 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.: "Of the Wisdom ...":

Having drunk deeply of the wisdom of God in thy home, and in the temples and streets of Russia with mind and heart, thou becamest a well-spring of the waters which flow forth unto life everlasting; and wherever thou wast, thou didst give the Spirit of life as drink to all around thee. Thou didst convert the Japanese to Orthodoxy, and starting from the beginning didst establish a foundation for the Church in Japan; and thou art hymned today, as is meet. Entreat Christ God to prosper thy work and grant remission of offenses unto those who with love celebrate thy holy memory.

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

Spec. Mel.: "Joseph marveled ...":

Thou didst become a babe for my sake, O Ancient of days, and didst partake of cleansing, O most pure God, that Thou mightest assume me of the flesh thou didst receive from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and the elder kissed Thee, our Life, and, rejoicing, cried out: "Release me, for I have seen Thee, the Life of all!"

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, (MIDPOINT) [10: 1-9]

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. 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 hast hastened from earth to the heavens, O holy hierarch Nicholas, and didst live, not for thyself, but for thy Savior, Who hath commanded us to lay down our lives for our friends; and in Japan thou didst announce the Gospel of salvation, and didst lead to Christ many people, who see in thee the image of Christ.

Canon of the feast of the Meeting, with 6 troparia, including the Irmos, and that of the holy hierarch, with 8 troparia.

ODE I

Canon of the feast, the acrostic whereof is: "Joyously the elder embraceth Christ", the composition of Cosmas of Maiuma, in Tone III:

Irmos: The sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the holy hierarch, the acrostic whereof is: "O Japan, be thou saved by Orthodoxy!", the composition of Parthenius, in Tone I:

Irmos: Delivered from bitter slavery, Israel traversed the impassable as though it were dry land, and, seeing the enemy drowned, they chanted a hymn to God, as to their Benefactor, Who wrought wonders with His upraised arm, for He hath been glorified.

Like Moses, thou didst not fear the threats of Pharaoh, but didst cross over to lead the Japanese race across the sea of baptism to the promised land of Orthodoxy, chanting to the Lord, for gloriously hath He been glorified.

The cloud of the grace of God covered thee during days of peril, and a divine light illumined thee during the night when the people deserted thee, for with steadfast patience thou didst chant to the Lord: For gloriously hast Thou been glorified.

Once Moses gave his people the law of Sinai, but now Nicholas hath given to the people of Japan the whole law of Orthodox piety, that they might learn and grow, chanting to the Lord: For gloriously hast Thou been glorified.

Theotokion: **O** Mother who knewest not wedlock, cease not to render aid, that by the supplications of Nicholas, the equal of the apostles, Orthodoxy might flourish in Japan, the whole nation be washed in the laver of regeneration, and all be saved who chant to the Lord: For gloriously hast Thou been glorified!

ODE III

Canon of the Feast

Irmos: **O** Lord, Thou confirmation of them that trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Canon of the Holy Hierarch

Irmos: **To Christ God, the Son Who, before time began, was begotten incorruptibly of the Father, and in latter days without seed became incarnate of the Virgin, let us cry aloud:** **O Lord Who hath lifted up our horn, holy art Thou!**

Boastful words did not issue forth from thy mouth, for thou wast humble; but, making thy heart steadfast in the Lord, thou didst accomplish mighty deeds, crying out with patience: Holy art Thou, O Lord!

As much as the infidels opposed thy words, all the more didst thou make thy spirit steadfast in the Lord, and, unafraid and without turning back, thou didst save those seeking salvation, crying: Holy art Thou, O Lord!

Preaching the holiness of God, having acquired it thyself, thou didst finally move the hard-hearted to compunction and didst lead to the Lord a multitude of them, who cry out: Holy art Thou, O Lord!

Theotokion: All-blessed art thou, O Virgin Theotokos, for by thy birthgiving all men are saved from the deception of the wicked one, crying: Holy art Thou, O Lord!

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: "Things wondrous, most glorious, unapproachable and ineffable do we behold: for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind."

Sedalion of the holy hierarch, in Tone VII:

Thou gavest thy youth to Christ, and didst wholly dedicate thyself to Him, O glorious Nicholas, equal of the apostles; and, shining forth with the light of God, thou wast a beacon set upon the heights, showing forth the path of eternal life, to which, through the deep of the sea of life, thou didst lead thy many sons and daughters in the land of Japan.

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

Spec. Mel.: "Joseph marveled ...":

Of old, on Mount Sinai, Moses beheld the back-parts of God, and in the midst of the darkness and whirlwind he was counted worthy to hear the still small voice of God; and now Symeon hath received in his arms God Who hath become immutably incarnate for our sake. And he hastened to leave things here below for life everlasting; therefore, he cried out: "Now lettest Thou Thy servant depart, O Master!"

ODE IV

Canon of the Feast

Irmos: Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the Temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Beholding the unoriginate Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried out to Him: All things are filled with Thy praise!

Canon 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!

Even though at first thou didst not desire it for thyself, yet when, lifting up thine arms, in the temple of God thou didst hear the voice of the Lord calling thee, He girded thee about and led thee to struggle in a distant land.

The Lord sat upon thee as upon a mighty steed, and rode thee to Japan; and his riding was salvation for it, for He accomplished His work through thee, who wast divinely inspired in thine obedience.

"I am glad and rejoice in the Lord!" said Japan, "for in times past and even unto this day the salvation of my children hath been wrought through the apostolic labors of the holy hierarch Nicholas!"

Theotokion: Wrest us from the power of the dark prince of this world, O Mother of God, and by thy supplications shine forth in us the understanding of piety, and save us, granting us a place at the right hand of thy Son on the day of judgment.

ODE V

Canon of the Feast

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: Woe is me! for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!

Isaiah was purified by the burning ember brought by the seraph, the elder cried to the Mother of God, and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon 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 light of God's precepts shone forth on the land of Japan through thine apostolic labors, and those who live there have learned the righteousness of Christ: they have acted virtuously according to the law, and have glorified the name of God.

As thou wast mindful of the Lord amid thy tribulations, He therefore hearkened unto thee and helped thee, that thou mightest increase in number thy labors, books and the multitude of thy spiritual children.

Ungodliness ceased among thy chosen flock, and apostolic inspiration touched their hearts, for when the deacon intoned the prayers, moved wholly to compunction they prayed on their knees with lamentation before God, and with them the whole Church prayeth.

Theotokion: O pure Theotokos, who bore Emmanuel in thine arms, beseech Him to send His almighty aid to His faithful, that, having God with us, we may live in piety and all honesty.

ODE VI

Canon of the Feast

Irmos: The elder, beholding with his own eyes the salvation which was come to me from God, cried out to Thee, O Christ! Thou art my God!

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

Do Thou now dismiss in peace him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Canon of the Holy Hierarch

Irmos: The 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 flesh, passed through her, preserving her intact. For, as He did not suffer corruption, He preserved her who bore Him unharmed.

Thy guardian angel guided thee on thy thorny path. Wherefore, through the meekness of thy Christ and the wisdom of the Spirit thou didst win thine enemies over as thy friends.

The people waged war upon one another thy flock against thy homeland; but the Prince of peace made thee wise, that thou mightest hold to reasonable measures, so that both sides praised thee.

Thou gavest rest neither to thy body nor to thy spirit, exhausting them utterly, until thou didst complete thy wondrous work, as no one before thee had done.

Theotokion: Neither the great serpent nor his instruments can tarnish thy glory on earth and in heaven, O Mother of God, for thou gavest birth to God, and from Him hast received the grace to trample all the power of the enemy underfoot; for all things whatsoever thou desirest, thou canst do.

Kontakion of the holy hierarch, in Tone II: Spec. Mel.: "The steadfast ...":

As God Thou hast rewarded the steadfast and divinely eloquent preacher of Thy Gospel, O Lord; for Thou hast preferred his labors and pangs to all the sacrifices and wholeburnt offerings of the law. Through his supplications preserve us from evil.

Ikos: Like David, the peer of Thine apostles, the holy hierarch Nicholas, gave neither sleep to his eyes, nor slumber to his eyelids, until he had translated for the Japanese all the words of the Old and New Testaments, all Thy services, and Thy theology in great measure, O Lord. And, behold! now giving thanks for his tireless efforts, the Orthodox Church of Japan doth flourish in piety and increaseth in fullness. Wherefore, through his supplications preserve us from evil.

ODE VII

Canon of the Feast

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

I go to announce the glad tidings unto Adam who dwelleth in Hades and unto Eve, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God Who doth deliver the mortal race shall go even unto Hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon 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, chanted: O God of our fathers, blessed art Thou!

Burning with love for God and man, thou didst not fear the fire of the malice and hatred of preserve men; but, strengthened by God, thou didst tread thy thorny path, crying: O God of our fathers, blessed art Thou!

Immediately on thine arrival thou didst begin to study the Japanese language, that thy tongue might not be alien to the people; and, receiving the gift of the apostles' Pentecost, thou didst achieve speedy success, crying: O God of our fathers, blessed art Thou!

Going everywhere and casting forth seed as a sower, with faith thou didst commit it to the care of the Lord; wherefore, the field of thy labors grew beyond measure in fertility, and with the multitude of thy flock thou didst cry: O God of our fathers, blessed art Thou!

Theotokion: We have thee as unashamed intercession before thy Son and our God, O Virgin Mother, whereby the swords of the enemy are shattered, and we receive the forgiveness of our transgressions and inherit life everlasting.

ODE VIII

Canon of the Feast

Irmos: United 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!

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, now join ye chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of them that chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon 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 descends into her womb. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

One against thousands, thou didst go forth unarmed save with meekness and love and th~ grace of Christ, and didst vanquish the enemy and lead the elect into the church of God, teaching all: Let all creation bless the Lord and exalt Him supremely for all ages!

Like a wise architect thou didst build the Church of Japan upon the firm rock of the Faith, for no-one can establish any other foundation than that which hath been laid by Christ. Wherefore, that which hath been established by thee for eternity doth chant: Let all creation bless the Lord and exalt Him supremely for all ages!

The day came when thou wouldest go the way of all flesh, and, blessing thy people and receiving the Mysteries of Christ, thou didst reach the end of thine earthly labor, leaving all to lament thy passing; yet even after thy death thou dost instruct them to chant: Let all creation bless the Lord and exalt Him supremely for all ages!

Enough thou hast died, yet thou remainest alive in the Lord, working miracles for those who have recourse to thy tomb and call upon thy name; and throughout all Japan thou dost offer up glory, crying out to Christ with a mystic voice: Let all creation bless the Lord and exalt Him supremely for all ages!

Theotokion: The humble handmaid of God became the Queen of heaven and covereth all with her omnipotent intercession; she helpeth all who are in danger, concealeth all their offenses with her maternal love and mediateth that all may be saved.

ODE IX

Canon of the Feast

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful; every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the first-born Son of the Mother who kneweth not man.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the Holy Hierarch

Irmos: Ineffable is the mystery of the Virgin! for she hath been shown to be heaven, the throne of the cherubim and the radiant bridal-chamber of Christ God Almighty. Her do we piously magnify as the Theotokos.

We offer incense to thee before thy precious tomb, that therewith thine entreaties for the prosperity of thy flock and great Japan may ever be borne up to the Lord.

Having preached the one God all the days of thy life, thou wast glorified by Him with the struggle of apostleship and the gift of clairvoyance, with a holy life and eternal rewards.

On the death-bed of thy much-laboring body, all Japan, as well as thine own sovereign, honored thee; and even to the present day it honoreth thy holy memory and asketh gracious help at thy tomb.

Having the all-sweet name of Jesus ever in thy mouth and heart, thou wast aided by Him in thy work and struggles, and He hath given thee rest in the everlasting mansions after thy repose.

Theotokion: Thy glory, O Mother of God, is for now, and ever, and unto the ages of ages, unto generation of generations of men, on earth and in heaven, for the benefaction and salvation of the saved.

Exapostilarion of the holy hierarch:

Spec. Mel.: "Set by the Spirit in the sanctuary ...":

At the behest of the Spirit thou didst go to Japan, and, having preached the Gospel to the impious, thou didst acquire multitudes for Christ. Wherefore, with love they celebrate thy memory and invoke thee as their intercessor before the Lord.

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

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: "Now loose Thou the bonds of my flesh in peace, as Thou didst say, for with mine eyes have I beheld the revelation of the gentiles and the salvation of Israeli"

On the Praises, 6 stichera: 3 of the feast, in Tone VI:

Spec. Mel.: "On the third day ...":

Take up in thine arms the Creator of all, O Symeon! O elder, take up Christ to Whom the Virgin Maiden gaveth birth without seed, unto the joy of our race!

O ye people, assembling, let us hymn the one Benefactor, the Bestower of the law, the Creator and God of the law, before Whom the multitudes of angels tremble, unto the salvation of our souls.

Now lettest Thou Thy servant depart in peace, O Master, as Thou didst say; for I have beheld Thee, O Christ, the pre-eternal Light of revelation for the Gentiles and Israel, Who hast bound me in fleshly bonds.

And 3 stichera of the holy hierarch, in Tone VIII:

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

O all-glorious wonder! * From the stones of Japanese idolatry * the holy hierarch Nicholas maketh children of Abraham, * renewing them by holy baptism * and acquiring them for the Orthodox Church. * O what a pillar of Orthodoxy hath been given to Japan! * By his prayers, O Christ, save Thou our souls, for Thou alone art good and lovest mankind.

O all-glorious wonder! * Having received the gift of Pentecost, * the holy hierarch Nicholas * neither tired nor ceased until the ends of his days * to translate all the books of piety into the Japanese tongue. * O what a pillar of Orthodoxy hath been given to Japan! * By his prayers, O Christ, save Thou our souls, * for Thou alone art good and lovest mankind.

O all-glorious wonder! * The righteous man, though he be prevented with death, yet shall he be at rest. * Yet what sorrow and lamentation there are for the living left orphaned! * When the holy hierarch Nicholas reposed * all Japan grieved with sorrow at their loss. * O what a pillar of Orthodoxy hath been given to Japan! * By his prayers, O Christ, save Thou our souls, * for Thou alone art good and lovest mankind.

Glory ..., in Tone VIII:

The rich house of Boaz succored the poverty of Ruth, and devout Byzantium instilled Orthodoxy in pagan Bulgaria. And now Orthodox Russia, abounding exceedingly in piety, hath sent to Japan, which languished in the spirit of paganism, their own apostle Nicholas, who hath wrought wondrous things with the aid of grace; for he preached Christ to the Japanese, baptized them unto salvation, and established a firm foundation for the Church. He was to them a father, and they submitted to him like children. And, lo! the Church of Japan flourisheth now as it did before! Through his supplications, O Christ God, bestow upon it a goodly blessing, that it may prosper for all ages!

Now & ever ..., Doxasticon of the feast, in Tone II:

The sacred Virgin brought the Sacred One to the priest in the temple; and, stretching forth his hands, Symeon received Him, rejoicing, and cried out: "Now lettest Thou Thy servant depart in peace, O Lord and Master, according to Thy word!"

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of the feast of the Meeting, and 4 from Ode VI of the canon of the holy hierarch.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam. (**Twice**)

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Thy guardian angel guided thee on thy thorny path. Wherefore, through the meekness of thy Christ and the wisdom of the Spirit thou didst win thine enemies over as thy friends.

The people waged war upon one another thy flock against thy homeland; but the Prince of peace made thee wise, that thou mightest hold to reasonable measures, so that both sides praised thee.

Thou gavest rest neither to thy body nor to thy spirit, exhausting them utterly, until thou didst complete thy wondrous work, as no one before thee had done.

Theotokion: **N**either the great serpent nor his instruments can tarnish thy glory on earth and in heaven, O Mother of God, for thou gavest birth to God, and from Him hast received the grace to trample all the power of the enemy underfoot; for all things whatsoever thou desirest, thou canst do.

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those who are in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

Troparion of the holy hierarch, in Tone IV:

O thou who didst share in the ways of the apostles and didst sit upon their throne, O faithful and divinely wise servant of Christ, chosen harp of the divine Spirit, vessel overflowing with the love of Christ, enlightener of the land of Japan, O holy hierarch Nicholas, equal of the apostles, pray thou to the life-bestowing Trinity in behalf of all thy flock and for the whole world.

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Kontakion of the holy hierarch, in Tone II:

As God Thou hast rewarded the steadfast and divinely eloquent preacher of Thy Gospel, O Lord; for Thou hast preferred his labors and pangs to all the sacrifices and wholeburnt offerings of the law. Through his supplications preserve us from evil.

Prokimenon of the feast, in Tone III, The Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Prokimenon of the saint, 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 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 of the feast, in Tone VIII: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Alleluia, in Tone II: Stichos: 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 §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 of the feast: I will take the cup of salvation, and I will call upon the name of the Lord.

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

THE 4th DAY OF THE MONTH OF FEBRUARY

COMMEMORATION OF OUR VENERABLE FATHER ISIDORE OF PELUSIUM

If this day fall outside the Great Fast, the service for the Afterfeast of the Meeting and of Saint Isidore. But if this day fall within the Great Fast, then only that of the saint.

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the afterfeast, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

He Who loveth mankind, * fulfilling the law of the Scriptures, * is now borne into the temple; * and the elder Symeon receiveth Him in his arms, crying: * "Now Thou lettest me depart to Thy blessedness, * for today I have seen clad in mortal flesh * Him Who hath dominion over life * and mastery over death!"

Thou didst show Thyself * to be the Light of revelation, * the Sun of righteousness * seated upon a light cloud, * fulfilling the shadow of the law, * and revealing the beginning of the new grace. * Wherefore, Symeon, seeing Thee, cried out: * "Set me free of corruption, * for I have seen Thee today!"

Without being separated from the bosom of the Father in Thy divinity, * incarnate, as Thou didst so will, * Thou wast held in the embrace of the Ever-virgin, * and wast given into the arms of Symeon the God-receiver, * O Thou Who holdest all things in Thy hands. * Wherefore, he cried aloud with joy: * "Now Thou lettest me, Thy servant, * depart in peace, * for I have seen Thee, O Master!"

And 3 stichera of the venerable one, in the same tone,

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

Elevating thyself to God * by thy vision and activity, * thou didst perfect thy life, O most wise one; * and, setting the ascent of vision as thine activity, * thou didst love the ultimate Desire, * O wise one. * And harboring desire for Him within thyself, * thou hast now been counted worthy of a blessed end * and the radiance of the threefold Sun.

With the flood grace * and the outpouring of thy words * thou dost water all the divinely wise; * and, placing thy mouth to the cup of the uttermost wisdom, * thou didst draw forth in abundance as from a well-spring, * and hast shed beams of doctrines in every direction, * sending forth epistles and teaching * and instructing, O right wondrous one.

By abstinence thou didst mortify the wisdom of the flesh, * arraying thyself in life-bearing mortality; * and, manifestly expanding the state of thy soul, * O venerable one, * thou didst make thyself a receptacle of the gifts of the Spirit * and becamest the habitation * of divinely inspired doctrines * and dwelling-place of wisdom * which passeth understanding.

Glory ..., Now & ever ..., of the feast, the composition of Germanus, in Tone II:

Today Symeon receiveth in his arms the Lord of glory, Whom Moses beheld before in the darkness, and Who gave him the tablets on Mount Sinai. He is the Creator of the law, Who speaketh in the prophets. He it is Who filleth all with awe, Whom David proclaimeth, and hath great and rich mercy.

If this day fall during the Great Fast, then:

Glory ..., Now & ever ..., Theotokion. Or if it be Wednesday or Friday:

Stavrotheotokion, in the same tone & melody:

When the ewe-lamb * who gave birth to Thee * saw Thee, the Lamb and Shepherd, upon the Tree, * she lamented and cried out to Thee maternally: * "O my Son most desired, * How is it that Thou art suspended upon the Tree of the Cross, O Long-suffering One? * How have Thy hands and feet been pierced with nails * by the iniquitous, O Word! * And how hast Thou shed Thy blood, O Master?

At the Aposticha, these stichera, in Tone II:

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

Receive, O Symeon, * the Lord of glory * as thou wast told * by the Holy Spirit. * For, lo! He is come.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Bearing the Creator and Master * as a Babe * in her arms, * the pure and all-pure Virgin * entereth the temple.

Stichos: A Light of revelation to the gentiles, and the glory of Thy people Israel.

Great and awesome and strange * is the mystery of God's dispensation: * He Who embraceth all things * and createth infants * is borne in arms as a Babe.

Glory ..., Now & ever ..., in the same tone:

The sacred Virgin brought the Sacred One to the high priest in the temple, and Symeon, stretching forth his hands, received Him, rejoicing, and cried out: "Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word!"

Troparion of the saint, in Tone VIII:

In thee, O father, that which was created in God's image was manifestly saved; for, taking up thy cross, thou didst follow after Christ; and, laboring, thou didst teach us to disdain the flesh, in that it is transitory, but to care for the soul as a thing immortal. Wherefore, thy spirit rejoiceth with the angels, O venerable Isidore.

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

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

AT MATINS

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

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection. (Twice)

Glory ... , the Troparion of the saint, in Tone VIII:

In thee, O father, that which was created in God's image was manifestly saved; for, taking up thy cross, thou didst follow after Christ; and, laboring, thou didst teach us to disdain the flesh, in that it is transitory, but to care for the soul as a thing immortal. Wherefore, thy spirit rejoiceth with the angels, O venerable Isidore.

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

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

Spec. Mel.: "The choir of angels ...":

He Who is with the Father on the holy throne, coming to earth was born of the Virgin; He Who is unlimited by time became a babe; and Symeon, receiving Him in his arms, said, rejoicing: "Now lettest Thou Thy servant depart, O Compassionate One, gladdening me!"

Glory ... , Now & ever ... , The foregoing is repeated.

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

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

Christ our God, Who became a babe in the flesh through His Mother who knew not man, didst thou take in thine ancient arms, and thou didst gloriously receive the fulfillment of the promise that thou wouldest be able to depart, and didst teach the continual grace of miracles. Wherefore, we all glorify thee as is fitting.

Glory ... , Now & ever ... , The foregoing is repeated.

Canon of the feast, with 8 troparia, including the irmos; and that of the venerable one, with 4 troparia.

ODE I

Canon of the Feast, in Tone III:

Irmos: The sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the venerable one, the acrostic whereof is: "I hymn thee, the glory of monastics, O father", in Tone VI:

Irmos: When Israel traversed the deep on foot, as though it were dry land, seeing the tyrant Pharaoh drowned, he cried aloud: Let us sing unto God a hymn of victory!

Hearkening to the groaning of a contrite heart, O Master, by the supplications of Thy venerable saint, O Christ, heal Thou the grievous contrition of my soul, in that Thou art almighty.

Having entered upon active virtue through pure vision, and ever conversing with God by beauteous revelation, O God-bearing Isidore, thou wast manifestly enriched.

Thou mouth receiving the cup of wisdom, O all-wise one, thou didst draw forth a stream of spiritual gifts therefrom, chanting to God a hymn of victory.

Theotokion: Christ the Creator, as One mighty, came upon thee on a light cloud, O pure Mistress, to cast down the idols of Egypt, in that He is omnipotent.

ODE III

Canon of the Feast

Irmos: O Lord, Thou confirmation of them that trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Canon of the Venerable One

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

Having with keenness of intellect gathered knowledge of the nature of that which is, O wise and all-glorious one, thereby thou hast surely attained unto the primal Cause, as a pure theologian.

Clearly setting an instruction for mortal life, O thrice-blessed God-bearer, thou didst mortify the material causes of the passions, held fast by the desire for dispassion.

Rejoicing, thou didst follow after Christ, bearing thy cross in steadfast fasting, O father, and as far as thou wast able thou didst emulate Him in purity of life.

Theotokion: Giving birth to the Master in manner transcending the laws of nature, O Virgin Theotokos, thou didst abolish the ancient curse of disobedience, pouring forth a spring of blessing.

Kontakion of the saint, in Tone IV:

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

The Church, finding thee to be another morning-star, O all glorious one, crieth out to thee, illumined by the lightning-flashes of thy words: Rejoice, O most blessed and divinely wise Isidore!

Sedalion of the saint, in Tone III:

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

To the all-holy Spirit thou didst appear as a book written with a wealth of understanding of the doctrine of the Faith, revealing things divine to those in need and laying up life for those who desire it. O venerable father, entreat Christ God, that He grant us great mercy.

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

Spec. Mel.: "Having risen ...":

Thou wast born on earth, O Thou Who art equally unoriginate with the Father, and wast borne into the temple, O Unapproachable One. And, rejoicing, the elder took Thee in his arms, crying: "Now dost Thou let me depart, whom Thou hast visited, according to Thy word, O Thou Whose good pleasure it is, as God, to save the human race!"

But if this day fall during the Great Fast:

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

Thou wast the divine tabernacle of the Word, O only most pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications cleanse me, who more than all others am dust and am defiled by carnal transgressions, O pure one, and grant me great mercy.

Or, if it be Wednesday or Friday: Stavrotheotokion:

The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain hanging upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou sufferest willingly, desiring to deliver man from the indignity of the passions?"

ODE IV

Canon of the Feast

Irmos: Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the Temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfillleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Beholding the unoriginate Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried out to Him: All things are filled with Thy praise!

Canon of the Venerable One

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

Submitting to Christ unstintingly, O venerable one, as a right dutiful servant thou didst distribute the wealth given thee, and the Master hath counted thee worthy of ineffable joy.

Traversing the deep of wisdom, like a good merchant thou didst obtain the goodly Pearl, and hast jealously cherished Him alone as thy treasure.

Illumined by the divine Spirit, like the sun thou hast emitted beams of discourse upon all, desiring the salvation of the faithful, O thou who art revealed of God.

Theotokion: Truly, O Ever-virgin Theotokos, the mysteries of thy birthgiving to God are ineffable and unapproachable to those on earth and in heaven.

ODE V

Canon of the Feast

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: Woe is me! for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!

Isaiah was purified by the burning ember brought by the seraph, the elder cried to the Mother of God, and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the Venerable One

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 dost call them forth from the darkness of sin.

Being outside the body through the mortification of the passions, O most wise one, with love thou didst draw nigh to God, the all-holy and all-radiant Light, Who alone requireth purity.

Illumining his mind with Thy divine radiance, O Good One, the God-bearer became a most luminous pillar, sending forth upon all the divine rays of God's light and dispelling the darkness of ignorance.

He Who desireth that all be saved, in that He is good, showed thee to be a guide for the lost, to turn many to the path of salvation, O most wise and thrice-blessed Isidore, all-rich father.

Theotokion: With mouth and soul, O good Mistress of the world, I confess thee truly to be the one who gave birth to God incarnate, O pure and most immaculate one, and with faith I set thee forth as the intercessor of my life.

ODE VI

Canon of the Feast

Irmos: The elder, beholding with his own eyes the salvation which was come to me from God, cried out to Thee, O Christ! Thou art my God!

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

Do Thou now dismiss in peace him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Canon of the Venerable One

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

Adorned with judicious words as a priest, thou didst judge rationally, with body and soul, reasonably making that which is lower subject to what is higher, O right wondrous God-bearer.

O glorious boast of monastics, with the blows of asceticism thou didst right mightily smite the passions and sustenance of Egypt, subjecting them to hard testing, smoothing the way for the faithful.

Theotokion: He Who beareth all things by His divine power and upholdeth them in his hands, in that He is compassionate, O all-pure one, is carried, incarnate, as a babe, though He is of the same essence as the Father.

Kontakion of the feast, in Tone I:

O Thou that didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: Things wondrous, most glorious, unapproachable and ineffable do we behold, for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the boundless bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind.

ODE VII

Canon of the Feast

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

I go to announce the glad tidings unto Adam who dwelleth in Hades and unto Eve, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God Who doth deliver the mortal race shall go even unto Hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the Venerable One

Irmos: **T**he Angel caused the furnace to pour forth dew upon the venerable children, but the command of God which consumed the Chaldeans prevailed upon the tyrant to cry: Blessed art Thou, O God of our fathers!

The Master hath set thee in the firmament of the Faith like a sun, O father, to illumine with noetic radiance the souls of those who cry out earnestly: Blessed art Thou, O God of our fathers!

With the outpourings of thy tears thou didst wash away defilement of the flesh and spirit, O God-bearer, and as a light for those on earth thou hast taught all to cry out: Blessed art Thou, O God of our fathers!

Theotokion: **S**tanding upon the immovable foundation of the Faith, O pure Mother of God, we confess thee to be the Theotokos; for without seed thou hast given birth to the Word of God for us. Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of the Feast

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!

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, now join ye chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of them that chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon of the Venerable One

Irmos: **O**ut of the flame Thou didst pour forth dew 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 didst offer up thy whole life as a reasonable sacrifice of sweet savor, O father, unto Christ Who hung suspended upon the Cross for thy sake. Him do we exalt supremely for all ages.

En even after thy death thou dost increase thy wealth, thine animate discourses, leaving them as an inheritance of great worth to all the faithful who exalt Christ supremely for all ages.

Thou didst adorn thyself with the beauty of thy discourses, O all-blessed one; for thou wast shown to be the pen of the Holy Spirit, piously expressing the mind of God in writing for those who exalt Christ supremely for all ages.

Theotokion: **I** flee to thy protection, O most immaculate one, and put thee forward now as the intercessor for my life, who, in manner past understanding, gavest birth to God the Word, Whom we exalt supremely for all ages.

ODE IX

Canon of the Feast

Irmos: **I**n the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the first-born Word of the unoriginate Father, the first-born Son of the Mother who kneweth not man.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the Venerable One

Irmos: **I**t is not possible for men to see God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, the Word appeared, incarnate, unto men. Magnifying Him, with the armies of heaven we call thee blessed.

Like a ray of light hath the discourse of grace shone forth in thy soul, O venerable one; and through thee all the earth hath been filled with the splendor thereof. Partaking of it, O father, we marvel at the treasure of thy wisdom.

Following the doctrines of the fathers, with divine wisdom thou didst teach theologians to worship the uncreated, unoriginate Trinity, the three Persons in Unity of nature, Who poureth forth enlightenment upon all the faithful.

Having found the reward of thy labors in the heavens and received life everlasting, O allwise and blessed Isidore, as thou standest now with the angels before the throne of God ask salvation for those who hymn thy memory.

Theotokion: The incorrupt Word of God, taking upon Himself a corruptible form, hath clothed men in incorruption, making His abode within thee, O joyous one, at the Father's good pleasure. Wherefore, O all-pure one, with the armies of heaven we magnify thee.

Exapostilarion of the feast:

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: Now loose Thou the bonds of my flesh in peace, as Thou didst say, for with mine eyes have I beheld the revelation of the gentiles; and the salvation of Israel.

Glory ..., Now & ever ..., The foregoing is repeated.

At the Aposticha, stichera of the feast, in Tone II:

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

Christ is born of the Virgin, * a stranger to defilement, * as He was begotten incorruptibly of the Father, * the Sun Who existed before the morning-star, * Who delivereth Adam.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Open wide, ye gates of heaven! * For Christ is offered to God the Father * in the temple, * as a babe, * by His Virgin Mother.

Stichos: A Light to enlighten the gentiles, and the glory of His people Israel.

Christ Who appeared as a burning ember * to the divine Isaiah * is now given to the elder * by the hands of the Theotokos, * as with tongs.

Glory ..., Now & ever ..., in Tone VII:

Thou hast come from heaven to earth, O our Savior, as a light of revelation to the gentiles, and, having come forth from the Virgin, thou hast given rest to the righteous Symeon; for it was fitting that Thou, O Bestower of life upon all, be recognized by the elder, in that Thou didst come to let him depart, according to Thy word, O Thou Who hast great mercy.

THE 5th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY MARTYR AGATHA OF PALERMO IN SICILY
If this day fall outside the Great Fast, the service for the Afterfeast of the Meeting and of the
martyr. But if this day fall within the Great Fast, then only that of the martyr.

AT VESPERS

On "Lord, I have cried ...", stichera of the feast, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Let us now celebrate the saving grace * of the ineffable manifestation of God;
* for Christ God, becoming immutably a child through the Virgin Maiden, * is
now borne by His Mother * unto God the Father in the temple; * and Symeon,
receiving Him in his arms, embraceth Him.

Thou wast seen by the prophets, O Jesus, * for of old they beheld Thee as far
as they were able; * but now, O Word of God, of Thine own will Thou hast
appeared in the flesh, through the Virgin Mary, to all the world * and hast
revealed Thy salvation to all those descended from Adam, * in that Thou lovest
mankind.

O Christ Who of old ordained the law of Mount Sinai, * fulfilling the
provisions of the law now on Mount Sion * Thou hast desired to be borne into
the temple, * a babe in the flesh, * in the arms of the Theotokos, with the whole-
burnt offerings; * and wast given into the arms of Symeon.

And these stichera of the martyr, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Thou didst preserve thy body uncorrupted * for Christ thy Bridegroom, *
adorned with the beauties of virginity, * O Agatha, bride of God; * and, luminous
with the splendors of martyrdom, * thou hast made thine abode in the bridal-
chamber of God. * Wherefore, we celebrate thy universal triumph, * glorifying
the Savior Who ever glorifieth thee.

Thou didst endure the severing of thy breasts, * the burning of fire * and the
laceration of thy body, O glorious one, * gazing with the eyes of thy heart toward
thine eternal rewards, * the blessedness which cometh therefrom * and the
imperishable crown, * which hath now been given thee by Christ, * for Whom
thou didst suffer, * O much suffering athlete.

The uncontrollable raging of the savage fire * didst thou halt by thy
supplications, * O thou of goodly renown, * and thou didst save the city * which
doth venerate thy precious relics, O martyr, * from whence it receiveth rivers of
healings * through the divine Spirit. * For, suffering therein, thou didst bring low
the enemy * and didst receive the crown of victory, O most lauded one.

If this day falls within the Great Fast:

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

Take pity, O Mistress, * upon me who am brought low by the assaults of the demons, * and have been cast down into the pit of destruction; * and set me firmly upon the rock of the virtues, * fending off the attacks of the enemy. * Vouchsafe that I may obey the commandments * of thy Son and our God, * that I may receive remission * on the Day of Judgment.

Or this Stavrotheotokion, in the same melody:

Beholding Christ, Who loveth mankind, * crucified, * His side pierced by a spear, * the all-pure one cried out, weeping: * "What is this, O my Son? * What have the thankless people done to Thee * in return for the good Thou hast done for them? * Thou makest haste to leave me childless, O most Loving One. I marvel at Thy voluntary crucifixion, O Compassionate One!"

But if this day fall outside the Great Fast, we chant: Glory ..., in Tone VIII:

An all-glorious miracle took place during the martyrdom of the most glorious Agatha, the martyr of Christ God, like unto that of Moses. For, obtaining the law of the people, on the mountain he received letters inscribed by God on tablets; but here an angel from heaven, an intelligence venerable and acting freely, brought an inscribed scroll to her grave, showing forth honor from God and deliverance for her native land.

Now & ever ..., the composition of Andrew of Crete, in the same tone:

He Who is borne upon the cherubim and is hymned by the seraphim, borne into the temple of God today in accordance with the law, sitteth in the arms of the elder as on a throne, and as God receiveth gifts from Joseph: a pair of turtle-doves-the undefiled Church and the people newly-chosen from among the gentiles; and two young pigeons-the beginning of the Old and the New. And Symeon, finally receiving the fulfillment of the promise made to him and blessing the Virgin Mary, the Theotokos, foretold in imagery the sufferings she would endure and asked from God deliverance, crying out: "Now let me depart, O Master, as Thou didst tell me before; for I have seen Thee, the pre-eternal Light, the Savior and Lord of the Christian people!"

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

Receive in thine arms, O Symeon, the Creator of all things! O elder, take up Christ, to Whom the Virgin Maiden gave birth without seed, unto the joy of our race.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Assembling, O ye people, let us hymn God, the Creator of the law, before Whom the multitudes of angels tremble, the only Benefactor and Bestower of the law, for the salvation of our souls.

Stichos: A light to enlighten the gentiles, and the glory of Thy people Israel.

Now lettest Thou Thy servant depart in peace, O Master, as Thou didst say; for I have beheld Thee, the pre-eternal Light of revelation for the nations and Israel, O Christ, and of my bodily union.

Glory ..., Now & ever ..., the composition of Andrew Pyrrhus, in Tone II:

Him Whom the ministers on high entreat with trembling hath Symeon now received in his material arms; and he announced that God had united Himself to men. And, seeing God as a heavenly man, transported from the things of the earth, he cried out with joy: "O Lord Who revealest the never-waning light to those in darkness, glory be to Thee!"

Troparion of the martyr, in Tone IV:

Thy ewe-lamb Agatha crieth out to Thee with a loud voice, O Jesus: "I love Thee, O my Bridegroom, and, seeking Thee, I pass through many struggles: I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I may reign with Thee; I die for Thee, that I might live with Thee. As an unblemished sacrifice accept me, who sacrifice myself with love for Thee!" By her supplications save our souls, in that Thou art merciful.

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

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine them that are in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

AT MATINS

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

Let the choir of the angels marvel at the wonder! And let us mortals lift up our voices in hymnody, beholding the ineffable condescension of God; for He Who alone loveth mankind, before Whom the hosts of heaven tremble, do the arms of the elder now embrace.

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 ...":

Thou wast born on earth, O Thou Who art equally unoriginate with the Father, and hast been borne into the temple, O Unapproachable One. And, rejoicing, the elder took Thee in his arms, crying: "Now lettest Thou Thy servant depart, whom Thou hast visited according to Thy word, O Thou Whose good pleasure it is, as God, to save the human race!"

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 8 troparia, including its Irmos, and that of the martyr, with 4 troparia.

ODE I

Canon of the Feast

Irmos: **T**he sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the martyr, the acrostic whereof is: "With goodly hymns I hymn the good one", the composition of Theophanes, 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!

Desiring the first Cause of good things, thou wast granted a name of goodly renown, of ineffable forethought, O martyr, signifying beforehand the goodness of thy character.

Having disdained carnal-mindedness, O pure one, thou wast taken up to the all-splendid life, gazing steadily at thy most desired Bridegroom.

As a bride of Christ thou wast adorned with divine goodness and the beauty of virginity, O glorious one, and thou art crowned with thy divine blood of honorable martyrdom as with a twofold crown.

Theotokion: O Virgin Theotokos, thou wast a habitation fit for God, more spacious and pure than the heavens; and now the choir of virgins rejoiceth in thee.

ODE III

Canon of the Feast

Irmos: O Lord, Thou confirmation of them that trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Canon of the Martyr

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

O martyr Agatha, thou bright and most beauteous glory and flower of the divine martyrs, healing the affliction of my soul, do thou adorn it.

Thou didst illumine thyself with thy native virtues, O Agatha, and, spurning transitory things and loving the kingdom of God, thou didst call thyself a martyr.

Attracted by divine desire, O Agatha, thou didst prefer Christ to all beautiful things, and didst right boldly and manfully trample the savagery of the tormenters underfoot.

Theotokion: O pure Bride of God, entreat God to Whom thou gavest birth, that He deliver those who hymn thee from trials and evil circumstances, from sufferings and tribulations, O most blessed one.

Kontakion of the martyr, in Tone IV:

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

Let the Church be adorned today with a glorious robe of purple dyed in the pure blood of the martyr Agatha, crying out: Rejoice, O boast of Catania!

Sedalion of the martyr, in Tone III:

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

Adorned with the glory of the Faith, with piety, reverence and virginity, and with zeal for suffering, thou wast called a venerable intellect, with a will of thine own, who, as the bride of God, dost pray that true worship be given to God, deliverance to thy homeland, and great mercy unto us.

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

Rejoicing, the sacred Symeon embraced Thee Who wast incarnate of the Virgin, O Christ, crying out: "Now lettest Thou Thy servant depart, O Master!" And Anna, the blameless and glorious prophetess, now offereth Thee confession and hymnody. And we cry out to Thee, O Bestower of Life: Glory to Thee Who hast thus been well pleased!

But if this day fall within the Great Fast:

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

Without separating Himself from the divine Essence, the one Lord remained God when He became man, taking on flesh in thy womb; and even after thou gavest birth, He preserved thee, His Mother, a Virgin, immaculate as thou wast before giving birth. Entreat Him earnestly, that He grant us great mercy.

Or this Stavrotheotokion: The unblemished ewe-lamb of the Word, the undefiled Virgin Mother, beholding Him Who sprung forth from her without pain suspended upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou sufferest willingly, desiring to deliver man from the dishonor of the passions?"

ODE IV

Canon of the Feast

Irmos: Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the Temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Beholding the unoriginate Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried out to Him: All things are filled with Thy praise!

Canon of the Martyr

Irmos: I hymn Thee, O Lord, for I heard report of Thee and was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify Thy surpassing condescension toward me, O greatly Merciful One.

The mindlessness of the false serpent is put to shame and denounced; for virgins now trample his savagery underfoot, since Christ hath shone forth from the Virgin and illumined all.

Keeping thy lawful chastity undefiled, O athlete, rejoicing thou didst cast down the spirits of wickedness, armed with the grace of Christ, taking up His Cross upon thy shoulders.

Be thou mine intercessor, O most wise one, rescuing me from evils and temptations, from tempest and tribulation, and deliver me from the violence of the enemy, that, set free, I may hymn thee as my good intercessor, O thou of goodly renown.

Theotokion: Thou didst immeasurably surpass the angelic hosts in splendor, O all-pure one, having ineffably given birth to Christ, the noetic Sun, Who illumineth the thoughts of the faithful with rays of divinity.

ODE V

Canon of the Feast

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: Woe is me! For I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mothers arms, cried out: Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!

Isaiah was purified by the burning ember brought by the, seraph, the elder cried to the Mother of God, and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the Martyr

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

Guided by the divine commandments, O glorious Agatha, thou wast symbolically loosed from the bonds of passionate carnal attachment, and shown to be a fruitful olive-tree.

Gazing, full of love for Christ, upon most splendid radiance, thou didst spurn the pleasures which drag one downwards, desiring the beauty of Him alone.

That thou mayest be counted worthy to behold the ineffable life of the elect, O glorious one, thou didst mightily endure tortures, rejoicing, O most lauded Agatha.

Theotokion: **To thee who gavest birth to Christ, the Creator of all, we cry aloud: Rejoice, O pure one! Rejoice, O thou who hast shone forth the Light upon us! Rejoice, thou who hast contained the Infinite One!**

ODE VI

Canon of the Feast

Irmos: **The elder, beholding with his own eyes the salvation which was come to me from God, cried out to Thee, O Christ! Thou art my God!**

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

Do Thou now dismiss in peace him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Canon of the Martyr

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!**

Being vain-minded, the tyrant hoped to abduct thee, the beautiful virgin; but the shameless one was repulsed, dashing himself against thy firm resolve.

Grace was poured forth in thy lips, O martyr of goodly fame; for thou didst openly and manifestly denounce the shameless one, having been enriched with discourse taught thee by God.

Possessing a venerable mind with free will, O most lauded one, thou wast shown to be a most precious stone, O honored Agatha, becoming the sure deliverance of thy native land.

Theotokion: Praising thee in hymns, we cry out to thee: Rejoice, O most rich mountain of Christ God, wherein He was pleased to dwell, for the salvation of our race, O Bride of God!

Kontakion of the feast, in Tone I:

O Thou that didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: Things wondrous, most glorious, unapproachable and ineffable do we behold, for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the boundless bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind.

ODE VII

Canon of the Feast

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

I go to announce the glad tidings unto Adam, who dwelleth in Hades and unto Eve, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God Who doth deliver the mortal race shall go even unto Hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the Martyr

Irmos: When 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 sang: Blessed art Thou, O God of our fathers!

Speaking with exceeding great splendor, thou didst manifestly awe the tyrant with thy discourse of wisdom and grace; and bearing patiently, without pain, the fiery embers of torment, thou didst cry aloud: Blessed art Thou, O God of our fathers!

Looking upon thy youth and the swelling of thy breasts: the evil-hearted one plotted wickedly, held fast by cruel rage; but, rejoicing, O martyr, thou didst cry out, exclaiming to thy Bridegroom: Blessed art Thou, O God of our fathers!

The disciple of Christ stood forth radiantly when thou wast under guard, healing the grievous wounds which thou hadst endured, O invincible martyr, virgin of Christ, who didst rejoice, saying: Blessed art Thou, O God of our fathers!

Theotokion: Adam had to die, having violated the commandment of the Almighty; but when thou gavest birth to eternal Life, O most immaculate Virgin, thou didst deliver him from death, and he crieth to thy Son: Blessed art Thou, O God of our fathers!

ODE VIII

Canon of the Feast

Irmos: United 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!

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, now join ye chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of them that chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him 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, do ye hymn as Lord, O ye works, and exalt supremely for all ages!

Counted worthy to live in gladness and joy everlasting, O Agatha, pray thou to the Lord, that those who honor thee may be illumined with thine ineffable glory and may enjoy life incorruptible.

With mind, heart and soul ineffably loving Christ, Who alone is full of surpassing love, thou didst soar aloft to Him, crying: "I run after Thee and shall dwell with Thee forever!"

Arrayed like the daughter of a king in supernatural garments and beautiful raiment, thou standest before Christ in honor, O Agatha, crying aloud: "Thee shall I exalt supremely forever, O Lord!"

Theotokion: Bearing Christ, the Myrrh poured forth upon us, within thy womb, O Theotokos, thou hast perfumed the world with a fragrance of godly scent. Wherefore, we cry out to Thee, O Virgin: Rejoice, O phial redolent with the scent of myrrh!

ODE IX

Canon of the Feast

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the first-born Word of the unoriginate Father, the first-born Son of the Mother who kneweth not man.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the Martyr

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

Adorned with crowns of victory by the right hand of the Source of life, O divinely wise Agatha, pray thou now, that thy homeland may be delivered from tempest, as of old thou didst halt the onslaught of the fire, that we may all magnify thee unceasingly with hymns.

Preserving all things by His divine providence, and rewarding now thy valor, O martyr, Christ causeth thee to dwell in the mansions of heaven, as His own most immaculate bride, and hath vouchsafed thee to rejoice with the angels and martyrs.

By thy supplications, O honored and all-glorious athlete, render Christ, the Judge of all, merciful to me, and cleanse me of the multitude of my transgressions, ever unceasingly entreating the Compassionate One, O thou beauty of the martyrs.

Theotokion: The Son Who is equally unoriginate with the Father, and Who was ineffably incarnate of thy pure blood hath revealed Himself to us like the sun, O all-pure and unwedded Mother; and, driving the darkness away, He hath illumined all things.

Exapostilarion of the martyr: Spec. Mel.: "Hearken, ye women ...":

For the sake of Christ thou didst endure the severing of thy breasts and all other torments, O good virgin athlete; wherefore, thy Bridegroom hath caused thee to dwell in a beautiful bridal-chamber, where thou dost dance with the angels, O glorious virgin martyr Agatha.

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

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: Now loose Thou the bonds of my flesh in peace, as Thou didst say, for with mine eyes have I beheld the revelation of the gentiles and the salvation of Israel.

At the Aposticha, these stichera, in Tone II:

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

Holding the Master * in his arms * with fear and joy, * Symeon asked to be released from life, * hymning the Theotokos.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Symeon cried aloud: * "Now let me depart * unto true life, O my Savior; * for I have seen Thee, O Master, * the Light of the world!"

Stichos: A Light to enlighten the gentiles, and the glory of Thy people Israel.

The chaste and venerable Anna, * hath now confessed * in prophecy * Him Who sprang forth from the Virgin * for the deliverance of mortals.

Glory ..., Now & ever ..., in the same tone & melody:

Rejoice, O thou who received * the Joy of the world, * Christ the Bestower of life, * causing the grief of our first mother * to cease, O Virgin.

**THE 5th DAY OF THE MONTH OF FEBRUARY
LEAVETAKING OF THE MEETING OF OUR LORD COMMEMORATION OF OUR
FATHER AMONG THE SAINTS, THEODOSIUS, ARCHBISHOP OF CHERNIGOV,
WONDERWORKER OF ALL RUSSIA**

AT LITTLE VESPERS

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

Spec. Mel.: "Having set all aside ...":

Thy most radiant feast hath dawned like the sun, O divinely wise Theodosius, summoning the people to gladness and illumining all with rays of joy; for in thee hath the glory of Christ, the glory of the Orthodox Church, been revealed, shining forth with wondrous miracles. Wherefore, with love we cry to thee: Pray for us ever, O most sacred father! (**Twice**)

When the time before appointed by God had come, then did God, Who is wondrous in His saints, glorify thee, for truly the wonder is most glorious: for many years hath thy body remained incorrupt, and now it hath been shown to be a source of healings for all who have recourse to thee with love. Glory to Him that gaveth thee strength! Glory to Him that crowned thee! Glory to Him that worketh healings for all through thee!

Now doth the land of Russia radiantly hold chorus, glorifying thy holy memory, O holy hierarch, father Theodosius, for it hath found in thee a new intercessor and a fervent advocate at the throne of God, a speedy aid amid misfortune and a physician for the ailing that taketh no fee. Glory to Him that hath given thee the gift of healing! Glory to Him that hath glorified thee! Glory to Him that doth glorify His holy Church through thee!

Glory ..., in the same tone and melody:

With hymns let us praise today the most glorious wonderworker, whom Christ hath bestowed upon His Church, setting forth the truth of our Orthodox Faith to the reproof of them that reason vain things and for the instruction of them that have gone astray. Rejoice, O holy hierarch Theodosius, our father, most radiant star in the heavens of the Church! Rejoice, wondrous boast of the land of Russia! Rejoice, ready and prayerful comforter of the ailing and the sorrowful! Rejoice, thou fervent intercessor for our souls!

Now and ever ..., of the feast, in Tone IV:

Today the sacred Mother, who is more exalted than the holy place, hath entered into the holy place, showing forth to the world the Lawgiver and Creator of the law. And the elder Symeon, receiving Him in his arms, cried out, rejoicing: "Now lettest Thou Thy servant depart, for I have seen Thee, the Savior of our souls!"

Or if it be not the feast, the Theotokion from the Oktoechos.

At the Aposticha, these stichera, in Tone II:

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

Thou hast been shown to be the dwelling-place of the Holy Spirit, * O most blessed father Theodosius, * having cleansed thy soul and body of the passions * and adorned thyself with love and humility, * as a fit habitation for Him.

Stichos: Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness.

O father Theodosius, * thou boast of holy hierarchs * and glory of monastics, * standing before the throne of the all-holy Trinity * pray thou unceasingly in behalf of our souls.

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

Hearken unto the supplications of thy children * that have recourse to thee in love, * O holy hierarch Theodosius, our father, * and grant the heartfelt petitions * of them that honor thy holy memory.

Glory ..., in Tone VIII:

O holy hierarch Theodosius, our father, who can recount the labors which thou didst take up for the sake of the love of Christ? For by fasting, vigil and ceaseless prayer thou didst slay the arrogance of the flesh; and by humility, patience and love for thy neighbor thou didst prepare thyself as an abode for the Holy Spirit. Wherefore, thou now dost dwell in the mansions of heaven, where, now making thine abode, do thou ever pray in behalf of our souls.

Now and ever ..., of the feast, in Tone II

"**R**eceive, O Symeon, * the Lord of glory * as thou wast told by the Holy Spirit. * For, lo! He is come!" the Most Pure One cried out.

But if it be not the feast, then the following Theotokion, in tone VIII:

O Mistress, accept thou the entreaties of thy servants, and deliver us from all want and grief.

Troparion, in Tone IV:

O holy hierarch Theodosius, most honored among hierarchs, thou. wast a beacon to thy flock; then thou didst pass on to the mansions of heaven. Pray thou at the throne of the King of glory, that He deliver us from the evils which assail us and save our souls, O holy one, by thine intercessions.

Glory ..., Now and ever ..., the troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

But if it be not the feast, we chant the Resurrectional 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.

AT GREAT VESPERS

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

At "Lord, I have cried ..." eight stichera: four from the feast, and four for the saint; but if it be not the feast, we chant the first two stichera thrice and the third sticheron twice, in Tone II:

O holy hierarch Theodosius, our father, though thou hast finished thy course in secret struggles, yet the wondrous fragrance of thy humility, beloved of God, cannot be hid. Wherefore, thou hast been shown to be a most radiant lamp which hath not been hidden beneath a bushel, but hath been set upon the lampstand of the Church of God and glorified by God, Whom do thou entreat in behalf of our souls. (Twice)

O holy hierarch Theodosius, our father, though thou wast led up to a hierachal throne as a man full of grace, yet didst thou preserve the simplicity of monastic life, remaining in good obedience to thy spiritual father and showing to all an example of humility, following the example of the Lord Jesus, Whom do thou entreat in behalf of our souls.

O divinely wise father Theodosius, though thou wast not long a pastor of the Church of Christ, yet didst thou acquire the great love of thy flock, embracing all in thy love, comforting the sorrowful and making haste to assist the orphaned and the widowed. Wherefore, even after thy blessed repose, the sorrowful and ailing, having recourse to thee as to one who is alive, receive an abundance of grace, glorifying Christ God, Who is wondrous in His saints, Whom do thou entreat in behalf of our souls.

Glory ..., in Tone VI:

O man of God and faithful servant, minister of the Lord, man of divine desires, chosen vessel of the Holy Spirit, pillar and ground of the Church, heir of the kingdom: Cease thou never to pray for us to the Lord!

Now and ever ..., of the feast, in Tone VI:

Let the gates of heaven be opened today; for the unoriginate Word of the Father, receiving a beginning under time, without abandoning His divinity, is of His own will borne by His Virgin Mother into the temple of the law as a babe forty days old. And Symeon taketh Him in his arms, crying: "Let Thy servant depart, O Master, for mine eyes have seen Thy salvation! O Lord Who hast come into the world to save the human race, glory be to Thee!"

But if it be not the feast, the Theotokion, in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth giving? 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 became 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. And three lessons:

READING FROM THE BOOK OF PROVERBS

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will

keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed-direct your hearts unto it. Hearken unto me again, for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing foward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

READING FROM THE BOOK OF PROVERBS

The mouth of the just bringeth forth wisdom; but the foward tongue shall be cut out. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh fowardness. A false balance is an abomination to the Lord, but a just weight is His delight. When pride cometh, then cometh shame, but with the lowly is wisdom. The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.

READING FROM THE WISDOM OF SOLOMON

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 hasted 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, these stichera, in Tone II: Spec. Mel: "When from the Tree ...":

When thou didst pass on from earthly things to those of heaven, O holy hierarch Theodosius, our father, then did God, Who is wondrous in His saints, bestow upon thee the grace of healing; for thou didst appear to the ailing hierarch John and, commanding him to celebrate the liturgy on the morrow, didst straightway restore him to health. Wherefore, joyously bowing down before thy relics, with compunction he cried out: Glory to Him that doth glorify His saints!

O holy hierarch, thou dost intercede for all that have recourse to thy protection with faith, for thou art shown to be a comforter amid sorrows, a gracious physician amidst afflictions, a most wise guide on the path of salvation, and a most fervent intercessor for all before God. Wherefore, honoring thy holy memory with love, as to our most merciful father, we cry to thee: Pray thou in our behalf, O holy hierarch Theodosius!

Glory ..., in Tone III:

Through thee did God make manifest marvelous and most glorious wonders, O father Theodosius, when it was His good pleasure to glorify thy precious and much-healing relics, for the blind regained their sight, the dumb waxed eloquent, paralytics and the lame were cured, and the name of God was glorified by all; for in thee hath the Lord visited the land of Russia, and through thee have we beheld the mighty works of God. Wherefore, reverently honoring thy holy memory, we fall down before thee and entreat thee: Pray thou for the salvation of our souls!

Now and ever ..., of the feast, in Tone V:

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

But if there be no feast, we chant this Theotokion, in the same tone:

O Theotokos, intercession for all that pray to thee: In thee do we make bold, and in thee do we glory; to thee do we flee, and we entreat thee: Pray thou for the salvation of our souls!

At the Aposticha, these stichera, in Tone V:

Spec. Mel: "Rejoice, thou life-bearing Cross ...":

Rejoice, O holy hierarch Theodosius, * most glorious adornment of the Church of Russia, * radiant boast of the city of Chernigov, unshakable pillar of Orthodoxy, * who wast glorified by God for the reproof of the arrogance of the impious, * and wast revealed as a worker of wonders! * Rejoice, O our new intercessor before God! * Standing ever before Him with all the saints, * pray thou for the salvation of our souls.

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

Rejoice, O sacred one, * divinely wise guide of monks, * who didst love Christ from thy youth, * and Whose easy yoke thou didst bear with joy! * Rejoice, thou that leadest all to God, * not only by word, but also by deed and the example of thy life! * Standing now before Him, * pray thou in behalf of thy children * that honor thy holy memory with faith and love, * O holy hierarch Theodosius, our father!

Stichos: Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness.

Rejoice, O hierarch of God, * who hast been adorned with the beauty of the episcopal rank * and dost shine forth in virtue! * Rejoice, thou mirror of humility, * splendid model of meekness and guilelessness * and inexhaustible treasury of love! * Rejoice, thou that even after thy repose didst not forsake thy flock, * but dost ever benefit it, * and shonesthyself to be a father who loveth his children! * Wherefore, celebrating thy memory, * we flee unto thee, as to our father, * and cry out to thee with love: * Pray for us, O our father, * that our souls may be saved!

Glory ..., in the same tone and melody:

Come, ye Christian people, and with hymns let us crown the new and most marvelous worker of wonders whom Christ, Who is wondrous in His saints, hath glorified and bestowed upon the land of Russia as a fervent intercessor. Rejoice, O Theodosius, our father, ready comforter amid our sorrows! Rejoice, most merciful physician of the afflicted! Rejoice, thou that art ready to ask of the Lord those things which lead to salvation for each and every one! And now, standing before the throne of His majesty, as a good and faithful servant of the Lord summoned to the joy of thy Master, entreat Him for the salvation of our souls.

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

He Who is borne upon the cherubim and is hymned by the seraphim, borne into the temple of God today in accordance with the law, sitteth in the arms of the elder as on a throne, and as God receiveth gifts from Joseph: a pair of turtledoves, the undefiled Church and the people newly-chosen from among the gentiles; and two young pigeons-the beginning of the Old and the New. And Symeon, finally receiving the fulfillment of the promise made to him and blessing the Virgin Mary, the Theotokos, foretold in imagery the sufferings she would endure and asked from God deliverance, crying out: "Now let me depart, O Master, as Thou didst tell me before; for I have seen Thee, the pre eternal Light, the Savior and Lord of the Christian people!"

But if there be no feast, we chant the Theotokion, in Tone V:

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto them that sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

At the Blessing of the Loaves, the Troparion of the holy hierarch, in Tone IV:

O holy hierarch Theodosius, most honored among hierarchs, thou wast a beacon to thy flock; then thou didst pass on to the mansions of heaven. Pray thou at the throne of the King of glory, that He deliver us from the evils which assail us and save our souls, O holy one, by thine intercessions. (Twice)

And that of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection. (Once)

But if it be not the feast, then we chant "O Virgin Theotokos, rejoice ...", once.

AT MATINS

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

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

Glory ..., that of the saint, in Tone IV:

O holy hierarch Theodosius, most honored among hierarchs, thou wast a beacon to thy flock; then thou didst pass on to the mansions of heaven. Pray thou at the throne of the King of glory, that He deliver us from the evils which assail us and save our souls, O holy one, by thine intercessions.

Now and ever ..., that of the feast.

But if it be not the feast, the troparion of the saint, twice; Glory ..., Now and ever ..., the 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 VI:

As of old the ailing were cured by touching the hem of Christ's garment, and as the handkerchiefs and aprons of Paul healed incurable diseases, so also are many of the sick now healed on touching the vestments wherewith thy relics have been clothed, O holy hierarch Theodosius. Wherefore, rejoicing and glorifying God, with love we cry out to thee: By thy supplications heal thou also our diseases of body and soul, O most blessed one!

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

Thou art truly the strength of the helpless, O all-holy Virgin Mother. Hence we, the lowly, are exalted through thee, and in thee are we caught up on High, for thou art the protection and mediatrix before God for all.

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

As a forthright witness to the truth before them that abound in heresy and trouble simple souls hath Christ shown thee forth in His Church, for thou hast vanquished the superstition of men not by words, but by the incorruption of thy relics, confirming the holy Faith with many signs and wonders, O holy hierarch Theodosius, our father, to the joy and salvation of all that honor thy holy memory and cry out to God: Glory to Him that doth glorify His saints!

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

O all-immaculate Virgin, who gavest birth unto the transcendent God: with the holy hierarch Theodosius do thou unceasingly entreat Him to grant remission of sins before the end to us that with faith and love hymn thee, as is meet, O thou that alone art all-hymned.

Magnification of the holy hierarch: We magnify thee, O holy hierarch Theodosius, and we honor thy holy memory, for thou dost entreat Christ God for us!

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. (Thrce)

After the Polyeleos, this Sedalion, in Tone VI:

En even after thy repose art thou truly shown to be a pastor and father, and a grace-filled guide, O Theodosius, our father; for, appearing to the afflicted in dreams, thou dost teach them to honor the Church of God and her divine precepts, to partake of the Mysteries of God for the salvation of one's soul, and to offer up supplications unto the all-pure Mother of God. With her do thou ever pray for the salvation of our souls.

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

Show forth thy ready protection and aid upon thy servants, O pure one; still thou the waves of vain thoughts, and raise up my fallen soul, O Theotokos. For I know, O Virgin, I know that whatsoever thou desirest, thou canst do.

Then, the 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."

THE 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 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:

O holy hierarch Theodosius, favorite of God and co-communicant of Christ, as is thy name, so also was thy life; for in offering the whole of thyself unto God as a gift, thou wast truly shown to be a gift of God to the Russian land. Glorious was thy life, and thy repose is with the saints. Pray thou for our souls!

Canon of The feast, with six troparia, including its Irmos; and that of the saint, with eight troparia. But if it be not the feast, we chant the canon of supplication [the Paraklisis] to the Theotokos, with six troparia, including its Irmos; and that of the saint, with eight troparia, in Tone VIII:

ODE I

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!

Accept this praise offered thee by unworthy lips, and by thy fervent prayers to God grant peace to them that honor thy holy memory, O Theodosius, our father!

From thy youth thou didst love the Lord, preserving thy purity undefiled; from childhood didst thou cleave to Him with thy pure soul, keeping thy heart in simplicity and guilelessness. Wherefore, thou wast truly a child of God, O holy Theodosius.

It is good for a man when he beareth the yoke in his youth, saith the Scriptures. Following this saying, with joy didst thou take up the yoke of the Lord from thy youth, and didst become an exemplary monk, O blessed Theodosius.

Theotokion: O all-holy Virgin Mother of God, our hope unashamed: save us, hearken unto us that are cruelly held fast by the passions, and grant us a helping hand by thine intercessions.

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.

Blessed are the poor in spirit, saith the Lord. Heeding this salvific word, thou didst strive to acquire poverty of spirit more than all other virtues, O venerable one, loving it as a mighty defense against every temptation and as the God-loving mother of all virtues.

Knowing that humility is born of obedience and dispassion of humility, thou didst love obedience with all thy heart, cutting down evil thoughts in all things by thy will, wherefore, thou didst attain even unto dispassion, having prepared thy soul as a pure habitation for the all-holy Spirit.

Thou didst acquire great meekness, O divinely wise Theodosius, courageously enduring all sorrows, and lovingly covering every offense and abasement with silence. Wherefore, thou hast received all inheritance in the land of the living, where the righteous dwell forever, glorifying the Lord Jesus.

Theotokion: We have no boldness before thy Son and God, O all-holy Mistress; nor would we have boldness before thee, ever defiled as we are by sins, O all-immaculate and most merciful Mother, were thou not to summon us, the errant, to repentance, driving from us all despondency and indifference with the hope of salvation.

If it be the Feast we chant the Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: "Things wondrous, most glorious, unapproachable and ineffable do we behold: for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind."

If it be not the feast the following straightway: Sedalion, in Tone IV:

Thou wast shown to be a grace-bearing beacon, O Theodosius our father, resplendent with the calm light of humility, illumining us with thy love. Wherefore, honoring thy memory with love, we cry to thee: Pray for us, O holy hierarch of God, thou Wonderworker newly revealed!

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

Having minds darkened by many transgressions, we cry out for thy mighty assistance, O Virgin Theotokos: Enlighten the eyes of our souls, and shine upon us the radiance of repentance, through the prayers of the holy hierarch Theodosius who was pleasing unto thee, O thou that alone art pure and blessed!

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 to Thee: Glory to Thy power, O Lover of mankind!

Weighed down by illness and exhausted by old age, the arch pastor Lazarus first made thee his concelebrant and afterwards his successor, O holy hierarch Theodosius, and a beacon to the Church of Chernigov. By thy prayers illumine it forever!

Truly thou wast shown to be worthy of a hierarch's honor and authority, O father Theodosius, being most wise of word, virtuous of life, learned in the divine Scriptures and exceeding content to guide the rational sheep.

Adorned with piety and renowned amongst all the people of the land of Chernigov for thy spiritual life, thou wast unanimously chosen by them for the great ministry of the Church of God, O father Theodosius. By thy prayers do thou now watch over it!

Theotokion: The effectual fervent prayer of a righteous man availeth much, saith James, the brother of the Lord; and the prayer of the holy hierarch Theodosius also availeth much, rendered effectual by thy maternal supplication, O all-holy Theotokos and Mistress; for thou art our intercession, protection and help, O gracious one.

ODE V

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!

The people of the city of Chernigov rejoiced, beholding thee vested in the splendor of the hierachal rank, standing before the throne of the grace of God with their archpastor Lazarus, lifting up thy venerable hands in behalf of thy flock and giving thanks unto Christ. And their hearts were moved to compunction.

In life, love and spirit, faith and purity wast thou an example to all the flock entrusted to thee by God. Wherefore, it was not only thine own sheep that cleaved unto thee with love, but even the heterodox honored thee as a man of God, O Theodosius our father.

Thou wast truly a shepherd to thy rational flock, ready to lay down thy life for thy sheep, O holy hierarch Theodosius. Wherefore, thou hast been shown to be an invincible champion of the oppressed, a fearless zealot reproving the mighty of this world with love and paternally instructing thy flock, most wisely guiding the erring to the right path.

Theotokion: Grant life unto my slain soul; raise it up, for it is fallen; heal it, for it is wounded. Enlighten my mind; still the waves of temptations, O Mother of God, all-holy Virgin, and save me through thine intercessions, O most pure one.

ODE VI

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!

Being an exemplary monk from thy youth, thou didst lovingly found monastic habitations and there didst set everything in good order for the good of monastic life, ever guiding all to God with thy paternal instructions, O divinely wise Theodosius our father.

Most beautifully fashioning of thy soul a temple for the Spirit of God by thy virtues, thou didst love the splendor of the house of God; and taking most diligent care therefore, thou didst erect yet new temples to the glory of God the Creator Who hath beautifully adorned the whole world with ineffable comeliness.

With angelic joy didst thou rejoice, O holy hierarch of God, when thou didst behold thy children walking in the truth; and as a father that loveth his children thou didst pray for the salvation of all, embracing all with thy love and interceding for all, O holy hierarch Theodosius our father.

Theotokion: Come, all ye faithful, let us fall down before the Mother of God, the fervent intercessor for our race; and in compunction of heart let us cry aloud: O Mistress, all-holy Theotokos, shelter us beneath thy gracious protection and deliver us from all evil by thine intercessions.

Kontakion, in Tone IV:

O holy hierarch Theodosius, for Christ the Chief Shepherd didst thou labor, nurturing thy rational sheep in the spiritual pasture; and from Christ God didst thou receive the gift of healing to cure the spiritual and bodily infirmities of all that with faith have recourse to thy healing relics. Wherefore, pray thou now, O holy one, that all that call upon thy name be saved from the assaults of the enemy, and that our souls find mercy.

Ikos: God's gift to the land of Russia hast thou truly been shown to be, O holy Theodosius, for, having offered thyself to God from thy youth, thou didst fight the good fight until the end and didst receive great gifts, being a chosen vessel of grace. Wherefore, as in thy life, and yet more so after thy blessed repose, thou dost lift up thy venerable hands with boldness, standing before the throne of the all-holy Trinity, praying fervently for thy flock and for the whole Russian land. Thus, having recourse unto thee with faith and love, all that sorrow receive consolation abundantly and the ailing are vouchsafed healing. With them we also cry out to thee, as to a father who loveth his children: Pray for them that call upon thy name, O holy one, that our souls be saved from the assaults of the enemy!

ODE VII

Irmos: In the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Ever meditating upon the memory of death, it was thy desire to keep the Cross of the Lord continually before thine eyes, and the depiction thereof was with thee as an inseparable companion even while thou didst journey, that thou mightest ever cry out to the Lord from thy heart: Blessed art Thou, O Lord God, forever!

Even after death thou dost, through the grace of God, remain with thy children as one who is alive; and after thy repose thou art shown to be a good shepherd unto them, O father Theodosius, guiding them that are ignorant of the faith in visions during sleep, and teaching all to cry aloud: Blessed art Thou, O Lord God, forever!

Thou didst command the ailing monk to go to the church of God and to pray, O father Theodosius, standing before him in a dream; and instructing him paternally, thou didst remind him of his sins, calling him to repentance; and thou didst grant him healing, that he might continually glorify the Lord, crying: Blessed art Thou, O Lord God, forever!

Theotokion: Dissipating my mind, my heart hath waxed gross and my will is grown feeble. O Mistress Theotokos, take pity upon me, a sinner; heal thou my soul, and save me, for thou art the good Mother of my good Savior, that I might continually cry out to Him: Blessed art Thou, O Lord God, forever!

ODE VIII

Irmos: **Him that sitteth upon the throne of glory and is unceasingly glorified as God, O ye angels and heavens bless, hymn and exalt supremely forever!**

Who can declare all thy wonders as is meet, O holy hierarch Theodosius? For thou dost show thyself to be a peerless physician even unto the ailing that seek thee not, and thou dost call upon all to confess the glory of God Who doth glorify His saints and is exalted supremely forever!

Thou hast shown thyself to be a helper and refuge for them that are afflicted by unclean spirits, O holy hierarch Theodosius, with the power of God driving all demonic activity away from them that with faith have recourse to thy relics, that the name of God may be glorified forever.

Thy name, O holy hierarch Theodosius, poured forth like myrrh, is wafted, like the fragrance of God's paradise, over the face of all the land of Russia, delighting the hearts of the faithful and moving them to hymn in spiritual joy the Lord Who is exalted supremely forever.

Theotokion: Disdain not the supplications of thy servants, O Mother of God. Accept our prayers, for the sake of the holy hierarch Theodosius who was pleasing unto thee, and bear them to the throne of thy Son and God, that His name may be glorified by all creation forever.

ODE IX

Irmos: **With unceasing glorification we magnify thee, the Mother of the Most High, who knewest not wedlock, who didst truly give birth unto God the Word in manner which passeth understanding and art more highly exalted than the powers most pure.**

As a most merciful healer, O holy Theodosius, thou dost not only mercifully heed the afflicted that call upon thee, but dost obey their continual petitions, and according to their faith thou dost show thyself to be a ready physician for the sick, having mercy on and comforting all and pouring forth most abundantly thy compassion upon all.

Truly marvelous and beyond recounting are thy wonders, O Theodosius our father; for thou hast shown thyself to be the glory of the Church of Russia, a heavenly preacher of the Orthodox Faith and a steadfast witness to the Truth.

O holy one of God, favorite of Christ, inexhaustible treasury of mercy: Look thou down upon my infirmities; heal my soul which is badly tempest-tossed by the passions; heal thou my body also which is encompassed by weaknesses, that in thee I may glorify the grace and lovingkindness of Christ God Who is wondrous in His saints.

Theotokion: To thee do I offer my sinful heart, O most merciful Mother. Before thee do I cast the weakness of my soul and my body. By thy prayers do thou help and have mercy upon me!

Exapostilarion: Spec. Mel: "Heaven with stars ...":

He that adorned heaven with stars hath revealed thee, O holy hierarch Theodosius, as a new and most radiant star adorning the heaven of the Church and driving away the darkness of the arrogance of the impious. Wherefore, enlighten thou our souls, which are darkened by sin, and guide us toward repentance by thy prayers, O venerable one.

Glory ..., Now and ever ..., of the feast:

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: "Now loose Thou the bonds of my flesh in peace, as Thou didst say; for with mine eyes have I beheld the revelation of the gentiles and the salvation: of Israel!" Thrice

But if it be not the feast, we chant this Theotokion:

We know thee to be a most radiant beam which revealeth the never-setting Sun unto us, O most holy Virgin Theotokos. Wherefore, we pray to thee: As Mother of the Light, illumine us with the Light of thy Son, Christ our God!

At the Praises, four stichera, in Tone VI:

O our most blessed and God-bearing father Theodosius, disdaining the beauties of this world and its fleeting pleasures, thou didst love the monastic life and wast joined to the choir of the angels. Wherefore, in thy miracles thou dost wondrously shine forth upon the whole world as a most radiant beacon. Pray thou therefore for us that keep thy holy memory, for we are thy children and the sheep of thy rational flock. We call upon thee for aid, asking that through thee we might receive peace and great mercy. (Twice)

O divinely wise and most blessed Theodosius, thou didst subject all the pride of thy flesh to thy soul; cleansing thyself by fasting and secret struggles, thou wast shown to shine like gold tried in the crucible, becoming a dwelling-place of the Holy Ghost. Bringing good order to monastic habitations and magnificently adorning the churches of God, well didst thou tend thy rational sheep, leading them up to the heights of the virtues by thy teachings as by a ladder. Remember us that honor thine ever-sacred memory, and pray thou that our souls be saved.

Thou didst shine upon us thy God-pleasing life, O most glorious Theodosius, instructing us with the virtue beloved of God; for in thyself didst thou manifest to all a rule of faith and a model of abstinence, and an inexhaustible treasury of love and humility. Wherefore, honoring thy holy memory, we glorify Christ Who hath crowned thee. Him do thou beseech for the salvation of our souls.

Glory ..., in Tone II:

What shall we offer unto Thee, O Christ our God? How shall we worthily hymn Thy compassion which Thou dost pour forth most abundantly upon us, the unworthy? We are blessed, being children of Thine Orthodox Church, wherein, as in days of old, Thou dost even now show forth wondrous and most glorious miracles, glorifying Thy saints. And, let we now radiantly celebrate a new and most marvelous wonderworker, whom Thou hast been well-pleased to glorify! We glorify Thy name, O Lord our God. We bow down before the greatness of Thy goodness, and, falling prostrate, cry out to Thee: Through the prayers of the holy hierarch Theodosius, have mercy upon us!

Now and ever ..., of the feast, in Tone VI:

O Christ our God, Whose good pleasure it was to sit today in the arms of the elder, as in the chariot of the cherubim: in that Thou lovest mankind, deliver and save us who hymn Thee, calling us forth from the tyranny of the passions.

But if it be not the feast, we chant this Theotokion:

On thee do I place all my hope, O Mother of God; keep me under thy protection.

Great Doxology & the Dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four each from Ode III and Ode VI of the saint's canon.

Blessed are the poor in spirit, saith the Lord. Heeding this salvific word, thou didst strive to acquire poverty of spirit more than all other virtues, O venerable one, loving it as a mighty defense against every temptation and as the God-loving mother of all virtues. (**Twice**)

Knowing that humility is born of obedience and dispassion of humility, thou didst love obedience with all thy heart, cutting down evil thoughts in all things by thy will, wherefore, thou didst attain even unto dispassion, having prepared thy soul as a pure habitation for the all-holy Spirit.

Thou didst acquire great meekness, O divinely wise Theodosius, courageously enduring all sorrows, and lovingly covering every offense and abasement with silence. Wherefore, thou hast received all inheritance in the land of the living, where the righteous dwell forever, glorifying the Lord Jesus.

Being an exemplary monk from thy youth, thou didst lovingly found monastic habitations and there didst set everything in good order for the good of monastic life, ever guiding all to God with thy paternal instructions, O divinely wise Theodosius our father.

Most beautifully fashioning of thy soul a temple for the Spirit of God by thy virtues, thou didst love the splendor of the house of God; and taking most diligent care therefore, thou didst erect yet new temples to the glory of God the Creator Who hath beautifully adorned the whole world with ineffable comeliness.

With angelic joy didst thou rejoice, O holy hierarch of God, when thou didst behold thy children walking in the truth; and as a father that loveth his children thou didst pray for the salvation of all, embracing all with thy love and interceding for all, O holy hierarch Theodosius our father.

Theotokion: Come, all ye faithful, let us fall down before the Mother of God, the fervent intercessor for our race; and in compunction of heart let us cry aloud: O Mistress, all-holy Theotokos, shelter us beneath thy gracious protection and deliver us from all evil by thine intercessions.

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

Troparion of the saint, in Tone IV:

O holy hierarch Theodosius, most honored among hierarchs, thou wast a beacon to thy flock; then thou didst pass on to the mansions of heaven. Pray thou at the throne of the King of glory, that He deliver us from the evils which assail us and save our souls, O holy one, by thine intercessions.

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 of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Kontakion of the saint, in Tone IV:

O holy hierarch Theodosius, for Christ the Chief Shepherd didst thou labor, nurturing thy rational sheep in the spiritual pasture; and from Christ God didst thou receive the gift of healing to cure the spiritual and bodily infirmities of all that with faith have recourse to thy healing relics. Wherefore, pray thou now, O holy one, that all that call upon thy name be saved from the assaults of the enemy, and that our souls find mercy.

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 [13:17-21]

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; the generation of the upright shall be blessed.

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

At that time: [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.

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

**THE 6th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, PHOTIUS, PATRIARCH
OF CONSTANTINOPLE, CONFESSOR, AND PEER OF THE APOSTLES**

**AFTERFEAST OF THE MEETING OF OUR LORD
AT LITTLE VESPERS**

At "Lord, I have cried ...," four stichera, in Tone I,
Spec. Mel.: "Joy of the ranks of heaven ...":

We praise thee, the holy hierarch of the Lord, the glory of patriarchs, the great and splendid leader of the Church of Christ, O most sacred Photius. Wherefore, by thy supplications, O father, protect us who honor thy memory.

Abiding in gladness in the mansions of heaven, O father, and standing boldly before the throne of the Lord with the angels, pray thou that remission of transgressions and passions be granted unto them that on earth keep thy memory.

When thy pure heart was richly illumined by the enlightening rays of the divine Spirit, O thrice-blessed one of godly eloquence, thou truly becamest radiant of visage, and didst disperse the wicked darkness of heresy with grace divine.

Thou hast now been numbered with the angels of heaven, O thrice-blessed one; and, standing before the Holy Trinity, thou dost entreat Him in behalf of us who with faith venerate thy most precious memory and ask deliverance from evil.

Glory ..., in Tone VIII:

Come, all ye faithful, let us piously praise the most wondrous Photius, the holy hierarch and friend of the Lord; for, full of the teaching of the apostles and having been manifest as a dwelling place of the Holy Spirit by his virtuous life, with dogma he drove the wolves away from the universal Church, and, splendidly expounding the Orthodox Faith, was shown to be a pillar and champion of piety. Wherefore, standing yet closer to Christ after his death, he prayeth unceasingly in behalf of our souls.

Now and ever ..., of the feast, in Tone IV:

Today the holy Mother, who is more exalted than any temple, cometh into the temple, revealing to the world the Maker of the world and Giver of the Law; and the elder Simeon, taking Him in his arms, exclaimeth, rejoicing: Now let test Thou Thy servant depart, for I have seen Thee, the Savior of our souls!

**At the Aposticha, these stichera, in Tone II,
Spec. Mel.: "O house of Ephratha ...":**

Come now, * O divine assembly of the faithful, * let us earnestly praise Photius, * the great primate of the Church.

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

From thy mother's swaddling clothes * wast thou shown forth * as a sanctified vessel * and a habitation of the most Holy Spirit, * O our God-bearing father.

Stichos: The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

Thy monastery of the New Zion * proclaimeth hymns to thee, * O divinely wise one; * which do thou ever preserve * by thy supplications to the Lord.

Glory ..., in the same tone:

O ever-memorable father Photius, thou divine adornment of holy hierarchs: as is thy name, so was thy life. Thy life is glorious and thy repose is with the saints; wherefore, pray thou in behalf of our souls.

Now and ever, of the feast, in the same tone,

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

The most pure one cried out: * O Simeon, take thou in thine arms * the Lord of glory, * the salvation of the world, * as a Babe!

Troparion, in Tone IV:

As one like unto the apostles in thy life and a teacher of the whole world, O Photius, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Or this Troparion, in Tone V:

As a radiant beacon hidden in God and a defender of Orthodoxy revealed from on high, O great Photius, blessed adornment of patriarchs, thou didst refute the innovations of prideful heresy. O light of the holy Churches, luminary of the Orient on high, do thou preserve them from all error.

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

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection.

AT GREAT VESPERS

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

At "Lord, I have cried ..." eight stichera: four for the feast, in Tone I,
Spec. Mel.: "Joy of the hosts of heaven ...":

Our Deliverer, the Maker of all things, * is brought to the temple by the Virgin Mother; * wherefore, the elder, receiving Him, * cried out with joy: * Now lettest Thou Thy servant depart in peace, O Good One, * as Thou hast willed!

Receiving in his arms from the Virgin * the Savior Who was begotten before all ages, * Simeon cried aloud: * I have seen the enlightenment of Thy glory upon the ends of the earth! * Now lettest Thou Thy servant depart in peace, O Good One, * for this day have I beheld Thee!

Bearing in his arms the Savior * Who was born in the fullness of time for the salvation of men, * rejoicing, Simeon cried out: * I have seen the Light of the Gentiles and the Glory of Israel! * Now lettest Thou me depart * from among them that are here, by Thy command, * as Thou didst say, in that Thou art God!

O Christ, Who of old set down the Law on Mount Sinai, * fulfilling now the ordinances of the Law in the city of Zion, * it hath been Thy pleasure to be borne into the temple as a Babe in the flesh * by the hands of the Theotokos, * together with doves as wholeburnt offerings, * and in the arms of Simeon.

And four for the saint, in Tone IV,
Spec. Mel.: "As one valiant among the martyrs ...":

With hymnody let us praise * the most holy Photius in godly manner: * the instrument of grace, * the harp of the Spirit, * the immovable pillar of the divine Faith, * the champion of Orthodoxy, * great teacher, glorious and holy hierarch, * confirmation of the Church, * the most splendid contender for the Lord.
(Twice)

With one voice, * all ye Orthodox, * let us praise Photius with sacred hymnody: * first enthroned among the patriarchs, * orator of fiery spirit, * teacher of the whole world, * godly primate of Constantinople, * magnificent hierarch, * most excellent pastor of the Church of Christ.

By an iniquitous command * wast thou driven from thy flock, * and didst share in sorrows and tribulations for the Faith, O glorious one, * Photius most steadfast, * thou illustrious hierarch, * confirmation of the Church, immovable pillar; * wherefore, we all earnestly honor thee * as a teacher of Orthodoxy * and an expounder of the Mysteries, O ever-memorable one.

Glory ..., in Tone VI:

O most holy father, thrice-blessed and venerable, disciple of Christ the Chief Shepherd, good shepherd who laid down thy life for thy sheep: Do thou now, O all-praised and most holy Photius, by thy prayers ask Him to grant us great mercy.

Now and ever ..., of the feast, in Tone V:

Search ye the Scriptures, as Christ our God hath said in the Gospels. For in them we find Him born as a child and wrapped in swaddling clothes, laid in a manger and fed upon milk, receiving circumcision and borne by Simeon: not in shadow or fancy, but in very truth appearing unto the world. To Him let us cry aloud: O pre-eternal God, glory to Thee!

Entrance, O joyous Light ..., Prokimenon of the Day, and three Lessons:

READING FROM THE PROVERBS.

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed-direct your hearts unto it. Hearken unto me again, for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing foward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

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 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 opposest the prideful with Thine own arm.

READING FROM THE WISDOM OF SOLOMON.

The mouth of the righteous droppeth wisdom, and the lips of wise men know grace. The mouths of the wise do meditate wisdom, but righteousness shall deliver them from death. At the death of a just man his hope perisheth not; for a righteous son is born for life, and in his good works he taketh hold of the

fruit of righteousness. The righteous always have light, and from the Lord they acquire grace and glory. The tongue of the wise knoweth what is good, and wisdom resteth in their heart. The Lord loveth holy hearts, and all the blameless are acceptable to Him in the way. The wisdom of the Lord enlighteneth the countenance of the understanding; for she overtaketh them that desire her, and is readily seen by them that desire her. Whoso seeketh her early shall have no great travail; and whoso watcheth her shall quickly be without care. For she goeth about seeking such as are worthy of her, she manifesteth herself favorably unto them in her ways. Vice shall never prevail against wisdom. For the sake thereof I became a lover of her beauty, and sought her out from my youth; I desired to make her my spouse, for the Master of all loved her. For she is privy to the mysteries of the knowledge of God and a seeker of His works. Her labors are virtues, she teacheth chastity and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches and can expound dark sentences; she foreseeth signs and wonders, and the events of seasons and times. Unto all she is a counselor of good things, for there is immortality in her, and glory in the communication of her words. Wherefore, I conversed with the Lord and besought Him, and with my whole heart I said: O God of my fathers and Lord of mercy, Who hast made all things by Thy word and ordained man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and that he may order the world in holiness and righteousness: Give me wisdom which sitteth by Thy throne, and reject me not from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her out of Thy heaven, from Thy holy habitation and the throne of Thy glory, that being present with me she may teach me what is well-pleasing in Thy sight. She shall guide me to understanding and preserve me in her glory. For the thoughts of mortal men are all miserable, and their devices are but uncertain.

At the Litia, these stichera:

In Tone I: Be glad in the Lord, O city of Constantine, and every city, island and land, in the honored memory of the thrice-blessed Photius, our common chief shepherd, the beacon and teacher of the universal Church; for while yet alive, he struggled exceedingly for the Faith of the Gospel, and now he receiveth gifts of honor in the heavens for his labors, praying unceasingly to Christ God in behalf of our souls.

In Tone II: Praising thee with love, we entreat thee, the great hierarch and pastor, guileless and venerable, preacher of piety, fire-breathing mouth of the Spirit: With thy supplications, O father, redeem thou our souls.

In Tone VI: O man of God and faithful servant, minister of the Lord, man of divine desires, chosen vessel, pillar and ground of the Church, heir to the kingdom: Cease thou never to cry unto the Lord for us.

Glory ..., in the same tone:

O good and faithful servant, good laborer in the vineyard of Christ, thou didst bear the burden of the day and didst increase the talent given thee; and thou didst not envy them that came after thee. Wherefore, the portals of heaven have been opened unto thee: Enter thou into the joy of thy Lord, and pray for us, O most holy father.

Now and ever ..., of the feast, in Tone II, the composition of Andrew Pyrrhus:

Him Whom the Ministers at the Liturgy on high entreat with trembling, Simeon hath now received here below in his earthly arms, and he proclaimeth the union of the Godhead with mankind; and seeing the heavenly God as mortal man, he maketh ready to withdraw from earthly things, crying out in joy: O Lord, Who hast revealed to them that are in darkness the Light that knoweth no evening, glory to Thee!

At the Aposticha, these stichera, in Tone V,

Spec. Mel.: "Rejoice, boast of fasters ..."

Rejoice, O hierarch of Christ! Rejoice, radiant boast of the fathers, who wast splendidly adorned by action and vision, O repository of divine virtue, abode of meekness, habitation of unceasing prayer, treasury of peace, home of twofold love: for God and thy neighbor! Entreat Christ, that He grant to the world great mercy!

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

Rejoice, rule of hierarchs and glorious leader of teachers, mouth of the theologians Of the Church of Christ, splendid in word and dogma, right wondrous pastor, like unto the apostles in thy life, eloquent tongue cutting off every heresy like a most sharp two-edged sword, sweet-sounding instrument, heavenly mind, pillar of the Church; confirmation of the faithful! Entreat Christ, that He send down great mercy upon our souls.

Stichos: The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

Rejoice, beauty of patriarchs! Rejoice, boast of all priests, divine wellspring of dogma, firm pillar and steadfast foundation of the Church, most renowned example, most wise recorder of the Mysteries, father Photius, thou confirmation of the truth, most splendid and Orthodox champion, heavenly man and earthly angel, thou glory of the Orthodox! Cease thou never to entreat Christ in behalf of all that praise thee!

Glory ..., in Tone IV:

It hath behooved the imperial city to boast in the hierarch Photius, as in a royal appointment and a brilliant sounding clarion, which instructeth all the ends of the earth with the dogmas of salvation, assembling all to unite in godly hymnody. To him, then, let us cry out: O thou who art splendid of speech and named after Light, beseech Christ God that He save our souls!

Now and ever ..., of the feast, in Tone V:

The Ancient of Days, having become a Babe in the flesh, was borne into the temple by His Mother the Virgin, fulfilling the ordinance of His own Law; and, receiving Him, Simeon said: Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!

Troparion, in Tone IV:

As one like unto the apostles in thy life and a teacher of the whole world, O Photius, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Or this Troparion, in Tone V:

As a radiant beacon hidden in God and a defender of Orthodoxy revealed from on high, O great Photius, blessed adornment of patriarchs, thou didst refute the innovations of prideful heresy. O light of the holy Churches, luminary of the Orient on high, do thou preserve them from all error.

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

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection.

AT MATINS

Troparion of the feast, twice, in Tone I:

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection.

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

As a radiant beacon hidden in God and a defender of Orthodoxy revealed from on high, O great Photius, blessed adornment of patriarchs, thou didst refute the innovations of prideful heresy. O light of the holy Churches, luminary of the Orient on high, do thou preserve them from all error.

Now and ever ..., that of the feast.

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

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

Lo, the spring of my soul hath burst forth; for, behold! today the radiant memory of the wise and most blessed hierarch Photius hath been revealed. Wherefore, let us all praise him as one who hath confirmed the Faith of the Orthodox by the power of the Spirit.

Glory ..., Now and ever ..., Sedalion of the feast, in Tone I,

Spec. Mel.: "When the stone had been sealed ...":

Having become a Babe for my sake, O Life of all, Thou wast borne in the flesh into the temple; and having of old inscribed the tablets of the Law on Mount Sinai, Thou didst submit to the Law, that Thou mightest free all from the ancient slavery to the Law. Glory to Thy lovingkindness, O Savior! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

After the second chanting of the Psalter, this Sedalion, in Tone III,

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

Receiving divine illumination, having been instructed in life divine, thou didst shine forth in the priesthood as befitteth thy name; for, explaining the dogmas of the Faith in manner surpassing nature, thou didst make the Church steadfast in Orthodoxy, O venerable father. Entreat Christ God, that He grant us great mercy.

Glory ..., Now and ever ..., Sedalion of the feast, in Tone,

Spec. Mel.: "The Word co-unoriginate ...":

Fulfilling the ordinance of the Law, Thou wast brought into the temple, O Savior, Thou Maker, Master and Giver of the Law; and in Thy good pleasure Thou didst desire to be carried, incarnate, in the aged arms of Simeon and to reveal Thy light to all, O Thou Who alone art compassionate.

At the Polyeleos, this Magnification: We magnify thee, O holy hierarch, father Photius, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm verses:

A: O hear 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 I,

Spec. Mel.: "Having been lifted up ...":

O chief hierarch, honored and divinely eloquent preacher, splendid instructor of the Church: with grace thou waterest the thoughts of the faithful and burnest up the thoughts of the heretics; and pouring forth the grace of miracles, thou dost truly wash away the impurity of all the passions, O venerable and most glorious father Photius.

Glory ..., Now and ever ..., Sedalion of the feast, in Tone I,

Spec. Mel.: "Joseph marveled ...":

The Ancient of Days becometh a Babe for my sake; and God most pure receiveth purification, that He might confirm the reality of the human flesh he took from the Virgin. And Simeon, initiated into this mystery, acknowledged Him as God made manifest in the flesh; he greeted Him as Life and, rejoicing, cried out in his old age: Let me depart, for I have seen Thee, the Life of all!

The 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 this, all ye people; ponder it with your ears, all ye that dwell in the world.

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. JOHN [JN. 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:

Grace flowed from thy lips, O venerable father; and thou wast the shepherd of the Church of Christ, teaching the rational sheep to believe in the consubstantial Trinity, the one Godhead.

Canon of the Feast, with six troparia; and that of the Holy Hierarch, with eight troparia.

ODE I

Canon of the Feast, the acrostic whereof is: "Joyously the elder embraceth Christ,"
the composition of Cosmas, in Tone III:

Irmos: The sun once shone with its rays upon dry land in the midst of the deep; for the water on both sides became firm as a wall while the people crossed the sea on foot, chanting this song in manner pleasing to God:
Let us sing unto the Lord, for He hath triumphed gloriously!

Let the clouds drop down rain, for Christ the Sun, riding upon a swift cloud, is borne by pure hands as a Babe into the temple. Wherefore, let us cry aloud, O ye faithful: Let us sing unto the Lord, for He hath triumphed gloriously!

Be strong, O ye hands of Simeon, made feeble by age, and ye weak legs of the elder, make haste straightway to meet Christ. And, forming a choir with the bodiless powers, let us sing unto the Lord, for He hath triumphed gloriously!

Sing, O heavens made by His excellent wisdom; and be joyful, O earth; for Christ the Craftsman, Who came forth from the bosom of the Godhead and who was before all things, is offered as a newborn Babe to God His Father in the temple by His Mother the Virgin: for He hath triumphed gloriously!

Canon of the Holy Hierarch, in Tone IV:

Irmos: I shall open my mouth and with the Spirit will it filled; and I shall utter the words of my speech unto the Queen and Mother. I shall be seen radiantly keeping festival; and, rejoicing, I shall sing of her wonders.

O most divinely radiant beacon, O holy one who art the namesake of light: thou hast dispelled the darkness of my mind, illumining me with rays of divine light, that I may praise thy corrections.

We have known thee, O Photius, to be the confirmation of the Faith, a teacher of the Church and immovable pillar of confession, a lamp of grace most bright and a mouth of divine inspiration.

As a faithful and holy hierarch, thou didst lawfully struggle, braving battle for the divine teaching, O wondrous one; and with the cords of thy dogmas thou didst strangle the vain-minded Nicholas as though he were a wild beast.

Theotokion: Come ye all, and let us hymn the most pure Mary, who alone hath adorned mankind, having given birth unto God incarnate, and yet remained a pure Virgin.

Katavasia: The Irmoi of the feast of the meeting.

ODE III

Canon of the Feast

Irmos: **O Lord, Thou firm foundation of them that put their trust in Thee, do Thou confirm the Church, which Thou hast purchased with Thy precious blood.**

He Who is the firstborn of the Father before all ages hath appeared as the firstborn child of the undefiled Virgin, extending His outstretched hand to Adam.

God the Word hath appeared as a Child, that He might restore the first-formed man who, through deception, had become childish in his mind.

The Creator, having without change become a young Child, hath reshaped according to the form of His divinity our nature, which shall return unto the ground out of which it was taken.

Canon of the Holy Hierarch

Irmos: **O Theotokos, thou living and plentiful fountain, give strength unto them that, united in spiritual fellowship, sing hymns of praise unto thee; and vouchsafe unto them crowns of glory.**

The vile serpent of the West which uttered blasphemy against heaven was silenced by thy words, O most divinely luminous beacon; wherefore, we, the Orthodox, fittingly do honor thee.

The serpent of heresy is slain by thy most wise words, O father, its head crushed as though struck by a stone. Wherefore, the Church doth fittingly honor thee.

By learned exegesis of the Scriptures, thou didst prove the energies of the grace of the Spirit, O wise one, and that the Spirit proceedeth from the Father hypostatically.

Theotokion: The Word of the unoriginate Father, Who surpasseth every principality, receiveth now an incarnate beginning, O pure one; and He Who transcendeth all seasons placeth Himself under time.

Kontakion of the feast, in Tone I, the composition of Romanus the Melodist:

Thou art come, O Christ our God, Who by Thy nativity didst sanctify the Virgin's womb and fittingly bless the hands of Simeon; and, knowing our need, Thou hast saved us. Give peace to Thy commonwealth in time of battle and strengthen our Orthodox hierarchs whom Thou hast loved against heresy and schism, O Thou Who alone lovest mankind.

Ikos: Let us run to the Theotokos, desiring to see her Son brought to Simeon; for the bodiless powers, beholding Him from heaven, were amazed, saying, Now we see things wondrous and most marvelous, incomprehensible and past telling! He Who created Adam is carried as a Babe. He Who cannot be compassed is embraced in the arms of an elderly man. He Who rests uncircumscribed in the bosom of the Father, is of His own will circumscribed in the flesh, yet not in His divinity; He Who alone loveth mankind!

Sedalion of the hierarch, in Tone VIII,

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

Emulating Elijah the Prophet, as well as John the Baptist, thou didst manfully denounce the iniquitous emperors. Thou didst adorn in godly manner the throne of the chief hierarch, and hast enriched the world with a multitude of teachings. Wherefore, by thy divine writings thou didst confirm the faithful in Orthodoxy and didst convert unbelievers, O wondrous hierarch. Entreat Christ God, that He grant remission of sins unto them that celebrate thy holy memory with love.

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

Spec. Mel.: "Joseph marveled ...":

Moses in days of old saw on Mount Sinai the back parts of God and was counted worthy to hear the still small voice of God in the midst of the darkness and the whirlwind. But now Simeon hath taken in his arms God Who without change hath taken flesh for our sake; and joyfully hath he made haste to depart from hence to life everlasting. Wherefore, he cried out: Lord, now lettest Thou Thy servant depart In peace.

ODE IV

Canon of the Feast

Irmos: **T**hy virtue, O Christ, hath covered the heavens; for, coming forth from the Ark of Thy holiness, from Thine incorrupt Mother, Thou hast appeared in the temple of Thy glory as a Babe in arms, and the whole world hath been filled with Thy praise.

The Theotokos cried: Rejoice, O Simeon, initiate of ineffable mysteries, and take thou in thine arms Christ the Word become a Babe, of Whom thou wast told of old by the Holy Spirit; and cry unto Him: The whole world hath been filled with Thy praise!

O Simeon, receive with joy the infant Christ, the Consolation of God's Israel, upon which thou hast set thy hope, the Maker and Master of the Law Who fulfilleth the ritual of the Law; and cry unto Him: The whole world hath been filled with Thy praise!

Beholding the Word that is without beginning, the Cause of all being, carried as a Babe in the flesh by the Virgin as on the throne of the cherubim, Simeon marveled and cried out to Him: The whole world hath been filled with Thy praise!

Canon of the Holy Hierarch

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a swift cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

In thy youth thou didst show forth chastity; in old age, understanding; and throughout thy whole life steadfastness and longsuffering, and love for all that cry out: Glory to Thy power, O Christ!

By every godly virtue was thy most illustrious life shown to be a most renowned model, in prayer, fasting, vigil and supplication unto God Who lovest mankind.

O God-bearing father, thou didst not give slumber to thine eyelids nor sleep to thine eyes until thou hadst made of thyself a most comely habitation for the all-seeing Master, to Whom thou didst cry out: Glory to Thy power, O Christ!

Theotokion: Thou didst give life to mortal man, O most holy one, and didst raise up them that had fallen into corruption, having given birth unto the Giver of life, Who delivereth them that cry: Glory to Thy power, O Christ!

ODE V

Canon of the Feast

Irmos: When, in a figure, Isaiah saw God sitting upon a throne, high and lifted up and borne in triumph by angels of glory, he cried out: "Woe is me! for I have seen beforehand God made flesh, the Light that knoweth no evening and the King of peace."

The godly elder, seeing before him the Word held in His Mother's arms, understood that this was the Glory made manifest of old to the prophet, and cried out: "Rejoice, O holy Lady, for as a throne dost thou bear God, the Light that knoweth no evening and the King of peace."

Bowing down and reverently touching the feet of the Mother of God who kneweth not wedlock, the elder said: "O pure Lady, thou dost bear Fire. I am afraid to embrace the infant God, the Light that knoweth no evening and the King of peace."

"Isaiah was purged, receiving the live coal from one of the seraphim," cried the elder to the Mother of God; "And thou dost enlighten me, as thou dost entrust to me, with thy hands as with tongs, Him whom thou bearest, the Light that knoweth no evening and the King of peace."

Canon of the Holy Hierarch

Irmos: All things are filled with fear at the majesty of thy divine glory; for thou, O Virgin, who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth unto the eternal Son, granting peace unto all that praise thee.

Having received the grace of the all-holy Spirit, thou wast shown to be a divine dwelling place, reverently teaching the light of divine knowledge, O wise and wondrous Photius, most holy father, thou confirmation of the Church.

Thy tongue becameth the pen of the Comforter, Who quickly giveth deliverance unto them that acknowledge His dominion and breatheth into their souls heavenly wisdom, O most sacred Photius.

Christ hath shown thee to be one who art resplendent with the grace of speech and teaching, who repelleth the assaults of the heretical and enlighteneth the souls of all the faithful, who all hymn thee as a preacher of the Faith.

Theotokion: The Virgin gaveth birth to the pre-eternal Son, Who clothed Himself in human nature and hath saved our nature from corruption by the suffering of His body, as the holy hierarch hath taught.

ODE VI

Canon of the Feast

Irmos: The elder, having seen with his eyes the salvation which was come to all people, cried aloud unto Thee: "O Christ that comest from God, Thou art my God!"

Thou hast been set up in Zion to be a stumbling stone and a rock of offense for the disobedient, but unto the faithful salvation which cannot be broken.

Bearing faithfully the likeness of Him Who begat Thee before the ages, Thou hast now for pity's sake put on the weakness of mortal man.

Now lettest Thou depart in peace him that doth worship Thee as Son of the Most High and Son of the Virgin: God become a Babe.

Canon of the Holy Hierarch

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!

Let us hymn the great Photius, the clarion which proclaimed the procession of the divine Spirit from the Father, as the son of thunder theologized.

By thy speech was all the arrogance of the heretics rent asunder, O most sacred Photius. Wherefore, the assembly of the faithful doth radiantly honor thy memory, O holy one.

The whole assembly of Orthodox believers doth make merry and is gladdened, O most honorable Photius, seeing thee as a truly worthy successor to Gregory and Chrysostom.

Theotokion: I hymn thy conceiving, O Maiden; I hymn thine ineffable birthgiving; I hymn thy protection, whereby thou deliverest from all harm them that earnestly have recourse to thy serenity.

Kontakion, in Tone VIII,
Spec. Mel.: "To thee, the champion leader ...":

Now let the most brilliant luminary of the Church be crowned with flowers of hymnody; the most godly instructor of the Orthodox, the divinely inspired harp of the Spirit, the most mighty opponent of heresy; and let us cry out to him: Rejoice, O most honored Photius!

Ikos: An angel among men wast thou shown to be, O father, who from earth attained unto things of heaven. Wherefore, beholding thee made equal to the bodiless choirs, I am stricken with awe and with love to reverently cry out to thee such things as these: Rejoice, thou by whom the Trinity is worshipped; Rejoice, thou by whom God is praised! Rejoice, most correct standard of the Orthodox; Rejoice, thou that most firmly dost denounce the wicked! Rejoice, height of humility unattainable by many; Rejoice, depth of discretion difficult for mortals to fathom! Rejoice, for thou wast a divine priest of God; Rejoice, for thou leadest the saved unto God! Rejoice, thou that makest thy dwelling with the martyrs of God; Rejoice, thou that dost converse with the honorable saints! Rejoice, thou by whom the impious are destroyed; Rejoice, thou through whom the faithful are given confidence! Rejoice, O most honored Photius!

Synaxarion: On the 6th Day of this month, the commemoration of our father among the saints, Photius the Confessor, Patriarch of Constantinople.

Verses: Dying, Photius saith: "I am not distressed; For this end have I been prepared."

Other Verses: In his discourses the great Photius flasheth forth Light upon the pious, and fire, scorching the ungodly. Unto the sixth sphere of the heavens hath Photius ascended.

This thrice-blessed hierarch whose radiant life reflected his sanctity, the great and luminous father and teacher of the Church, Photius most wise and sacred, confessor of the Faith and peer of the apostles, lived during the reigns of the autocrats Michael, son of Theophilus, Basil the Macedonian, and Leo, his son. His homeland on earth was Constantinople the illustrious, queen of cities; his heavenly homeland was the Jerusalem on high, mighty and imperishable. His parents were glorious in nobility, no less in the Orthodox Faith than by blood. and for their faith they were adorned with the crown of martyrdom, having suffered with mind directed toward the heavens and with steadfast soul, for the honor and worship of the holy icons, so it would seem. And Photius, being first considered worthy of the highest imperial dignities, and having always led a virtuous and God-fearing life, later took hold of the rudder of the Church as its archpastor, having been elevated to the apostolic, ecumenical and patriarchal throne of Constantinople. For Ignatius, who is among the saints, was driven from that see by the might of the emperor, and thereafter the Church was widowed. Yet as she could not remain without a bishop, Photius, our father among the saints, submitting both to the necessity of the situation and to the force of the emperor, canonically succeeded the sacred Ignatius, being first tonsured into monasticism; and passed through the rest of the grades of sacred orders one by one. And what manner of struggles did the thrice-blessed one undertake for the Orthodox Faith: against the Manicheans, the iconoclasts, and other heretics, and foremost against the papal heresy which then first manifested itself, whose leader, the wicked Nicholas, Pope of Rome, father of the Latin schism, he denounced, employing proofs from the writings of the Fathers; and having justly cast him down, he drove him from the Catholic Church synodically, giving him over to anathema. What persecutions and tribulations, what treachery and slander, what misery and inhumane torment the courageous preacher of God, the steadfast and firm hierarch endured in Christ-like manner at the hands of Latin schismatics and the followers of the papal heresy-men of lies and evil deeds, iniquitous men, impious, vile murderers-an extensive history of the saint alone can recount. One need only say here that, having ministered the Gospel like another Paul, and having initiated the whole valorous Bulgarian people with their king into the Mysteries of the immaculate Faith of Christ, the blessed one gave them new birth in the laver of divine baptism. And many adherents of divers heresies-Armenians, iconoclasts, and others-he brought back to the Orthodox Church of Christ,

having expounded words full of grace, wisdom and truth, whereby he struck down the arrogance of them that were of wrong faith as with thunder. Thus, with firmness and steadfastness of mind having astonished Basil, that thankless autocrat and regicide, and with his fervent zeal of understanding having uprooted the tares of every false teaching, he was shown to be full of the teaching of the apostles as was not one of his contemporaries. Thus, therefore, did he shepherd the Church of Christ in a venerable manner, in accordance with the Gospel; twice he ascended the cathedra, and twice was he driven therefrom by the force of the tyrant. Many and divers writings did he bequeath to the Church and to the people of God, all of them remarkable and most wise, and such that every age shall rightly be amazed thereby; for, having passed every degree of learning, he acquired the mastery of them all. And having labored much for truth and righteousness, the much suffering one departed to the Lord, imprisoned in the province of Armenia, as the divine Chrysostom had been in Comana. His sacred and most precious body was interred in a monastery called Eremia, and of old his most holy synaxis was celebrated in the church of the honored Forerunner and Baptist John, which was in the Monastery of Eremia; and now it is celebrated in the sacred and patriarchal Monastery of the Holy Trinity, on the island of Halki, where, even today, the theological school of the Great Church is located.

On the same day, the commemoration of our venerable father Bucolus, Bishop of Smyrna. The shepherd of Smyrna, Bucolus the priest, Was a valiant guardian of the flock who died. Bucolus hath departed for the brilliant light of the Sun on the sixth day.

On the same day, the commemoration of the holy martyr Julian of Emessa. Christ was pierced with nails in His hands and feet. Julian addeth the head as well.

On the same day, the commemoration of the holy martyr Fausta, and Evilasius and Maximus with her, at Cyzicus. Three martyrs endure a fish's suffering, Receiving the common apparatus of the griddle.

On the same day, the commemoration of our venerable father Barsanuphius. From earth was the body of Barsanuphius formed; And into the earth did he put his mother.

On the same day, the commemoration of our venerable father John, surnamed the prophet, the disciple of the holy Barsanuphius. O John, meet it is to place thee here with thy beloved teacher.

On the same day, the commemoration of the venerable John of Lycos, who reposed in peace. Where better to place John of Lycos Than here with John.

By their holy prayers, O Christ God, have mercy upon us and save us. Amen.

ODE VII

Canon of the Feast

Irmos: O Word of God, Who in the midst of the fire bedewed the children as they discoursed on things divine, and hast made Thy dwelling within the pure Virgin: Thee do we praise, chanting piously: O God of our fathers, blessed art Thou!

Simeon cried: "I depart to declare the glad tidings to Adam and Eve abiding in hell;" and with the prophets he sang, rejoicing: O God of our fathers, blessed art Thou!

"To deliver our race, formed of the dust of the ground, God will go down even unto hell; and He will redeem all the captives, and give sight to the blind; and the dumb shall cry aloud: O God of our fathers, blessed art Thou!"

"Yea, a sword shall pierce through thy heart, O all-pure Virgin," Simeon prophesied to the Theotokos, "When thou shalt see Thy Son upon the Cross, to Whom we cry aloud: O God of our fathers, blessed art Thou!"

Canon of the Holy Hierarch

Irmos: The wise children preferred not to worship created things rather than the Creator; and, bravely trampling the threatening fire underfoot, they rejoiced, chanting: Blessed art Thou, and praised above all, O Lord God of our fathers!

Thou didst pass on to the mansions of heaven, and having drawn nigh unto God, thou wast made divine and deified by communion with Him, O venerable and divinely wise father, chanting: Blessed art Thou, and praised above all, O Lord God of our fathers!

We are instructed by thy words of admonition, O most praised father, to honor the Godhead, indivisible and inseparable, as three Suns; and to Him do we chant: Blessed art Thou, and praised above all, O Lord God of our fathers!

How acceptable unto God and most sacred is thy confession, O thrice-blessed father; for having tried thyself like gold in the fire, thou didst please God, O venerable one, rejoicing in the emulation of the Savior's Passion.

Theotokion: Thou hast been revealed to all men as the cause of divine deliverance, O all-immaculate one, who gavest birth unto the Deliverer of all, to Whom we all chant: Blessed art Thou, and praised above all, O Lord God of our fathers!

ODE VIII

Canon of the Feast

Irmos: Standing together in the unbearable fire, yet unharmed by the flame, the Children, champions of piety, chanted a divine hymn: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

O ye children of Israel, beholding your glory, Emmanuel, the Child of the Virgin, offered before the Ark of God, dance now and sing together: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

Simeon said, Behold, this Child, Who is both God and man, is set for a sign which shall be spoken against. In faith let us sing unto Him: O all ye works of the Lord, bless ye the Lord, and exalt Him above all forever.

He that is Life, God the Word, hath here become a little Child; and He is set for the fall of the disobedient and the rising again of all them that sing with faith: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

Canon of the Holy Hierarch

Irmos: **T**he Offspring of the Theotokos saved the pious youths in the furnace; then in figure, but now in deed; and He moveth all creation to chant: **O** all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

The fountains of thy dogma flow forth to water the holy Church throughout all the world, O most wondrous father Photius; wherefore, we praise thee as the confirmation and boast of the Orthodox, and unceasingly we bless the Lord, and exalt Him above all forever.

Thou didst arrive at the calm haven, having braved the storms of life; for, O Photius most wise, during all thy journey thou didst have as Helmsman to guide thee the Lord Who created all things by a mere gesture. Him do we exalt above all for ever.

The thrice-radiant light of the all-divine Trinity made its abode within thee, and showed thee to be a secondary luminary, enlightening the assembly of the Orthodox and blunting the enemy's assault, crying: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

Theotokion: **O** Lady, Bride of God, the Bridegroom from on high madeth His abode within thee, finding thee to be a rose among thorns, a fragrant lily of the valley, a most pure flower; and He hath perfumed the whole world, exalting thee above all for ever.

ODE IX

Canon of the Feast

Irmos: **I**n the shadow and the letter of the Law, let us, the faithful, discern the prototype: Every male that openeth the womb shall be called holy to the Lord. Wherefore, we magnify the firstborn Word and Son of the unoriginate Father, Who became the firstborn Child of the Mother who kneweth not man.

Of old the people offered a pair of turtledoves, or two young pigeons, for an atonement; but in their stead the godly elder and Anna, the chaste prophetess, ministered and gave glory to the only-begotten Son of the Father, the Child of the Virgin, as He was brought into the temple.

"**T**hou hast vouchsafed unto me the exceeding joy of Thy salvation, O Christ," cried Simeon. "Take Thy servant, who is weary of the shadow of the Law, and make him a sacred herald of the new mystery of grace, as he doth magnify Thee in praise!"

The holy Anna, sober in spirit and of a great age, reverently confessed the Master openly in the temple; and proclaiming the Theotokos, she magnified her before all who were present.

Canon of the Holy Hierarch

Irmos: Let every earthborn man leap for joy, enlightened by the Spirit; and let the order of the angelic powers celebrate and honor the holy feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure ever-Virgin!

My whole self do I commit to thy divine protection; for, as a holy hierarch, having received authority from Christ to loose transgression, thou hast broken asunder the chains of my sin. Save me by thy supplications, and illumine me with thy divine light.

Thou wast taken up to the never-waning Light, O glorious father, and wast delivered from things earthly; and thou standest with the ranks on high before the Almighty, the Light of the threefold Sun, and dost delight in the radiance which doth emanate therefrom and dost illumine us that praise thee.

As a struggler thou wast shown to be a denouncer of the delusion of heresy and a divine defender of Orthodoxy, O Photius, together with Ignatius whose successor thou wast, both as to his throne and his way of life. Pray thou with him to the Lord.

Theotokion: Desiring to deify me wholly, God united Himself fully with thee, and a new mystery inaccessible to all is begun: thou, the incorrupt Virgin, giveth birth, and God is seen in the flesh, Whom praising, we now call thee blessed, O Mary, as thou thyself didst foretell.

Exapostilarion of the Hierarch, Spec. Mel.: "Hearken, ye women ...":

The Church hath thee as a most fervent intercessor and brilliant teacher, O father. Wherefore, she doth radiantly celebrate thy memory, crying out: Do thou ever protect thy flock and preserve it unscathed by heresy and harm, O chief hierarch of the Lord!

Glory ..., Now and ever ..., that of the feast:

The elder, brought to the temple by the Spirit, took the Master of the Law in his arms, crying: Do Thou now loose me from the bond of the flesh according to Thy word: for mine eyes have seen the revelation of the Gentiles, and the salvation of Israel!

**At the Praises, six stichera; three for the feast, in Tone II,
Spec. Mel.: "O house of Ephratha ..."**

Today the Savior * is brought as a Babe * into the temple of the Lord, * and the elder Simeon receiveth Him * in his aged arms.

The Ancient of Days, * seen as a Babe * in the flesh, * is most gloriously * brought into the temple * on this day.

O Simeon, receive * in thine embrace, * as a Babe, * the Lord of glory, the salvation of the world.

**And three for the hierarch, in Tone I,
Spec. Mel.: "Joy of the ranks of heaven ..."**

Let us praise the truly godly chief hierarch of the Church, the great teacher and preacher of the Word, Photius, wondrous peer of the apostles; for his most glorious commemoration hath dawned, bringing gladness to all the faithful.

With the apostles wast thou united as their peer; for, having shown thyself to be an apostolic preacher to Bulgaria and all the Slavic race, thou didst lead them to Christ, giving them new life through holy baptism. Do thou preserve them in Orthodoxy.

Like the Archangel Michael, O glorious one, thou didst vie with an earthly Lucifer who, grievously puffed up with pride, set his throne higher than the stars, and thou didst say: Let us stand aright! Let us all stand in the precious traditions of the Fathers!

Glory ..., in Tone V:

Wherever thy name is invoked, O thou who art the namesake of light, the power of the devil is dispelled; for the fallen Lucifer is unable to endure the brilliance of thy light. Wherefore, we entreat thee: Quench thou the fiery darts which he doth hurl against us, and deliver us from his temptation by thine intercession, O right laudable hierarch Photius.

Now and ever ..., of the feast, in Tone II, Spec. Mel.: "O house of Ephratha ...":

A great, awesome and strange mystery * is the dispensation of God, * Who, embracing all things * and making infants, * is borne as a Babe in arms.

Great Doxology; troparion and dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode VII of the canon of the feast, and four from Ode VI of the canon of the holy hierarch.

Simeon cried: "I depart to declare the glad tidings to Adam and Eve abiding in hell;" and with the prophets he sang, rejoicing: O God of our fathers, blessed art Thou! (**Twice**)

"**T**o deliver our race, formed of the dust of the ground, God will go down even unto hell; and He will redeem all the captives, and give sight to the blind; and the dumb shall cry aloud: O God of our fathers, blessed art Thou!"

"**Y**ea, a sword shall pierce through thy heart, O all-pure Virgin," Simeon prophesied to the Theotokos, "When thou shalt see Thy Son upon the Cross, to Whom we cry aloud: O God of our fathers, blessed art Thou!"

Let us hymn the great Photius, the clarion which proclaimed the procession of the divine Spirit from the Father, as the son of thunder theologized.

By thy speech was all the arrogance of the heretics rent asunder, O most sacred Photius. Wherefore, the assembly of the faithful doth radiantly honor thy memory, O holy one.

The whole assembly of Orthodox believers doth make merry and is gladdened, O most honorable Photius, seeing thee as a truly worthy successor to Gregory and Chrysostom.

Theotokion: I hymn thy conceiving, O Maiden; I hymn thine ineffable birthgiving; I hymn thy protection, whereby thou deliverest from all harm them that earnestly have recourse to thy serenity.

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection.

Troparion of the saint, in Tone IV:

As one like unto the apostles in thy life and a teacher of the whole world, O Photius, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Or this Troparion, in Tone V:

As a radiant beacon hidden in God and a defender of Orthodoxy revealed from on high, O great Photius, blessed adornment of patriarchs, thou didst refute the innovations of prideful heresy. O light of the holy Churches, luminary of the Orient on high, do thou preserve them from all error.

Kontakion, in Tone VIII,

Now let the most brilliant luminary of the Church be crowned with flowers of hymnody; the most godly instructor of the Orthodox, the divinely inspired harp of the Spirit, the most mighty opponent of heresy; and let us cry out to him: Rejoice, O most honored Photius!

Kontakion of the feast, in Tone I:

Thou art come, O Christ our God, Who by Thy nativity didst sanctify the Virgin's womb and fittingly bless the hands of Simeon; and, knowing our need, Thou hast saved us. Give peace to Thy commonwealth in time of battle and strengthen our Orthodox hierarchs whom Thou hast loved against heresy and schism, O Thou Who alone lovest mankind.

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

Stichos: O hear 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 will be talking of judgment.

Stichos: The law of his God is in his heart, and his goings shall not slide.

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: The righteous shall be had in everlasting remembrance; he will not be afraid of any evil tidings.

**THE 6th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, BUCOLUS, BISHOP OF
SMYRNA**

If this day fall outside the Great Fast, the service of the Afterfeast of the Meeting and of the saint.
But if this day fall within the Great Fast, then only that of the saint.

AT VESPERS

On "Lord, I have cried ... ", the stichera of the feast, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

The Creator of all, our Deliverer, * is borne into the temple by His Virgin Mother; * wherefore, the elder, receiving Him, * cried out with joy: * "Now lettest Thou Thy servant depart in peace, O Good One, * as Thou hast willed!"

Symeon, taking from the Virgin into his arms * Him Who was begotten before all the ages, * cried out: "I have beheld, O Savior, * the light of Thy glory which shineth upon the ends of the earth! * Now lettest Thou Thy servant depart in peace, O Good One, * for I have seen Thee today!"

Symeon, taking in his arms the Savior * Who in the fullness of time was born for the salvation of men, * cried out, rejoicing: * "I have seen the Light of the gentiles, the Glory of Israel! Now lettest Thou me depart from things here, * by Thy command, * as Thou hast said, in that Thou art God."

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

Spec. Mel.: "On the third day ...":

Shining with the light of beneficent virtues, O most sacred one, thou wast mystically set as a light upon the candle-stand of the divine Church, illumining it with thy sacred teachings, O father.

The Holy Spirit, sanctifying thee, O sacred Bucolus, through thee imparteth sanctity, enlightenment and deliverance to those who approach with faith, O God-bearer.

Preaching the utter goodness of our God, O wise one, thou dost bless afflicted people with grace, leading them to the Savior, as a most sacred priest.

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

Examine ye the Scriptures, as Christ our God said in the Gospels, for therein do we find Him born, wrapped in swaddling bands, laid in a manger, fed with milk, receiving circumcision, and carried by Symeon, not in a semblance or guise, but appearing in truth to the world. To Him do we cry out: O pre-eternal God, glory be to Thee!

But if this day fall within the Great Fast:

Glory ..., Now & ever ..., Theotokion;
Or this Stavrotheotokion, in the same tone & melody:

The all-pure one, * beholding Christ, the Lover of mankind, crucified, * His side pierced by a spear, * cried out, lamenting: * "What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? * I marvel, O Compassionate One, at Thy voluntary crucifixion!"

At the Aposticha, these stichera, in Tone II:

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

Bearing the Creator and Master * as a Babe * in her arms, * the pure and all-pure Virgin * entereth the temple.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Receive, O Symeon, * the Lord of glory * as thou wast told * by the Holy Spirit. * For, lo! He is come!

Stichos: A Light of revelation to the gentiles, and the glory of Thy people Israel.

O good God, * now have mine eyes beheld * Thy promise! * O Thou Who lovest mankind, * make speed to release me, Thy servant!

Glory ..., Now & ever ..., the composition of Germanus, in Tone V:

The Ancient of Days, having become a babe, is borne by the Virgin Mother into the temple, fulfilling the requirement of His own law; and Symeon, receiving Him, said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

Troparion of the hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and a teacher of abstinence. Wherefore, thou hast acquired exalted things through humility and riches through poverty. O father Bucolus, entreat Christ God, that our souls be saved.

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

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine those in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

AT MATINS

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

Spec. Mel.: "When the stone had been sealed by the Jews ...":

Thou, the Life of all, having become a babe for my sake, wast borne into the temple; and Thou, Who of old didst inscribe the law on tablets on Mount Sinai, didst place Thyself under the law, that Thou mayest release all from the ancient bondage to the law. Glory to Thy lovingkindness, O Savior! 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 V:

Spec. Mel.: "The Word Who is equally unoriginate with the Father ...":

Thou wast borne into the temple, the Creator, Master and Maker of the law, fulfilling the rites thereof, O Savior; and Thou, O only Compassionate One, Who fillest all with awe and sustainest all creation, didst desire, in Thy good will, to be carried in the flesh in the arms of Symeon, that Thou mayest reveal Thy light unto us ..

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 8 troparia, including the Irmos;

And that of the saint, with 4 troparia.

ODE I

Canon of the Feast

Irmos: **T**he sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the holy hierarch, the acrostic whereof is: "I sing the glory of the great Bucolus", the composition of Joseph, in Tone VI:

Irmos: When Israel crossed the deep on foot as though it were dry land, seeing the tyrant pharaoh drowned, he cried aloud: Let us sing to God a song of victory!

Ever illumined with divine splendors and sacred and luminous radiance, O father, enlighten the soul of me who honor thy splendid festival.

The noetic Sun, showing thee to be a star of great brilliance, hath illumined the earth with the splendors of thy virtues, O most wise Bucolus, thou holy hierarch of Christ.

Showing forth a life ever sanctified and pure and untouched by defilement, O wise and all-glorious Bucolus, thou wast known on earth as a hallowed vessel of Christ.

Theotokion: The All-good One, Who is the Only-begotten of the Father and as God became incarnate in thy womb, O pure one, hath deified men in the multitude of His compassions.

ODE III

Canon of the Feast

Irmos: O Lord, Thou confirmation of them that trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-created man, Who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Canon of the Holy Hierarch

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

Becoming a child of the day and the light by thy godly labors, O holy hierarch, thou hast manifestly made thine abode now among the saints, shining with grace.

Piously preaching the one Essence of the Trinity, thou didst uproot from the earth the falsehood of polytheism, as an honorable hierarch, a true minister of the Word.

Thou didst show the path of life to all who had been deceived by the assault of the enemy, and, as a shepherd of the Word, didst bring them, saved, to the Word, the Chief Shepherd.

Theotokion: Be thou a refuge and guardian to me who am ever constantly assailed by the cruel threefold waves of the passions on the sea of life, O only pure Ever-virgin.

Sedalion of the saint, in Tone IV: Spec. Mel.:

"Having been lifted up ...":

Shining with the light of the priesthood, thou didst illumine the people, O holy hierarch, and didst destroy the darkness of idolatry, dispelling the gloom of the passion with the radiance of healings; and thou hast passed over to the radiance which never waneth, praying earnestly for us who honor thee, O blessed Bucolus.

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

Spec. Mel.: "Joseph marveled ...":

Thou didst become a babe for my sake, O Ancient of days, and didst partake of cleansing, O most pure God, that Thou mightest assure me of the flesh thou didst receive from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and the elder kissed Thee, our Life, and, rejoicing, cried out: "Release me, for I have seen Thee, the Life of all!"

But if this day falls within the Great Fast:

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

He Who sitteth upon the throne of the cherubim and abideth in the bosom of the Father doth sit in thy womb as upon a throne, O Lady; for, truly God incarnate, He reigneth over all nations, and with understanding to Him do we now chant. Him do thou also entreat, that thy servants be saved.

Or this Stavrotheotokion: She who in days past gaveth birth in the flesh unto Thee Who wast begotten of the unoriginate Father, O Christ, beholding Thee upon the Cross, cried out: Woe is me, O Jesus, my most beloved! How is it that Thou Who art glorified as God by the angels art now crucified by iniquitous men, O my Son? I praise Thee, O Longsuffering One!

ODE IV

Canon of the Feast

Irmos: Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the Temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

R rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfillleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Beholding the unoriginate Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried out to Him: All things are filled with Thy praise!

Canon of the Holy Hierarch

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.

Knowing beforehand the beauty of thy soul and thy purity of mind, O divinely blessed one, with sanctity God ordained thee a wise sacred preacher.

Illumined by the Spirit, thou hast illumined those who are in the darkness of deception, O all-glorious holy hierarch, and through baptism hast made them children of the day.

The glorious Theologian chose thee, who didst shine with grace, and with divine admonitions laid hands upon thee; and he ordained thee a sacred priest, O most wise Bucolus.

Theotokion: **W**ith his mind Moses beheld thee prefigured in sanctity in the bush which revealed mystically the Fire Which was to dwell in thy womb, O Ever-virgin Theotokos.

ODE V

Canon of the Feast

Irmos: **I**n a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: Woe is me! For I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!

Isaiah was purified by the burning ember brought by the seraph, the elder cried to the Mother of God, and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the Holy Hierarch

Irmos: With Thy divine light, O Good One, illumine the souls of those who, with love, rise at dawn unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who calleth men forth from the darkness of sin.

Arrayed with sanctity in the sacred vesture of the hierarchy, O honored hierarch Bucolus, thou didst illumine the ungodly, preaching the uncreated Unity in three Persons.

Thou didst snatch men from the mouth of the spiritual wolf by the teachings of thy divinely eloquent mouth; and with thy theology, O father, thou didst close the unstopped mouths of the heretics.

The vile Marcian was vanquished by thy sacred words and all wickedness was cast out, O glorious Bucolus, the fetid mire thereof being shaken off.

Theotokion: Jesus, the transcendent God, Who by His will bringeth all things into existence and was born of thy womb, O most immaculate one, reneweth the laws of nature.

ODE VI

Canon of the Feast

Irmos: The elder, beholding with his own eyes the salvation which was come to me from God, cried out to Thee, O Christ! Thou art my God!

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

Do Thou now dismiss in peace him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Canon of the Holy Hierarch

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!

Possessing exalted humility, purity of mind, love unfeigned, and pure faith and love, the glorious Bucolus was shown to be a habitation of the Trinity.

Into the mysteries, O all-lauded Bucolus, the Spirit leadeth thee, who didst greatly adorn the sacred cathedra of Smyrna and by thine own hand didst make Polycarp pastor thereof after thee.

Understanding thy name in the Spirit, O all-wise one, by grace thou didst lead to the cathedra one who, after thee, would be a guide of the reason-endowed sheep, shining with the radiance of the virtues.

Theotokion: **O** Mistress, thou portal of grace who hast opened the gate of heaven to men, do thou most radiantly open to me the doors of repentance and free me from the gate of death.

Kontakion of the feast, in Tone 1-

O Thou that didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: Things wondrous, most glorious, unapproachable and ineffable do we behold, for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the boundless bosom of His Father is of His, own will limited by the flesh, but not in His divinity, He Who alone loveth mankind.

ODE VII

Canon of the Feast

Irmos: **We** hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: **Blessed is the God of our fathers!**

I go to announce the glad tidings unto Adam who dwelleth in Hades and unto Eve, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God Who doth deliver the mortal race shall go even unto Hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the Holy Hierarch

Irmos: **T**he 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 out: **Blessed art Thou, O God of our fathers!**

Giving understanding to the ignorant and setting aright those who had stumbled through deception, O father, thou hast saved and led to God the pure who piously chant to Him: O God of our fathers, blessed art Thou!

Thy cheeks which preached the incarnation of Him Who, in His ineffable lovingkindness, shone forth upon us, were adorned, O most blessed one; and to Him didst thou cry out earnestly: Blessed art Thou, O God of our fathers!

Restraining the passions of thy body by abstinence, O glorious one, thou didst show thyself unaffected by the assaults of the deceiver, and now dost truly chant: Blessed art Thou, O God of our fathers!

Theotokion: Delivered from the ancient condemnation by thy birthgiving, O most immaculate one, we who because of thee have been saved hymn thee as our Mistress, O Virgin, crying out with faith and saying: Blessed art Thou who gavest birth to God in the flesh!

ODE VIII

Canon of the Feast

Irmos: United 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!

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, now join ye chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of them that chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon of the Holy Hierarch

Irmos: Out of the flame thou didst pour forth dew 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, and we exalt Thee supremely for all ages!

Thou didst flourish like a palm-tree in the courts of God, and didst fall into the needful sleep of the righteous; and thy divine tomb bringeth delight to those who behold thy wonder, O Bucolus, thou preacher of God.

God, the hypostatic Word of God, ordaineth thee a sacred hierarch who anointeth the people with sanctity, O holy hierarch and instructor of the people of Smyrna, thou luminary of the whole world.

Thou didst theologize concerning the incarnate Word and didst save many people from folly, as a godly disciple of him who shone forth in theology, O God-bearing Bucolus.

Theotokion: **O** Theotokos, in sacred manner the divine company of the prophets learned thy mystery, understanding from afar and clearly setting forth the divine signs of thy giving birth to God.

ODE IX

Canon of the Feast

Irmos: **I**n the shadow and the writings of the law do we behold an image, **O** ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the first-born Word of the unoriginate Father, the first-born Son of the Mother who kneweth not man.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon: Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the Holy Hierarch

Irmos: **I**t is not possible for men to see God, upon Whom the ranks of angels dare not gaze; yet through thee, O most pure one, the Word hath appeared, incarnate, to men, Whom, magnifying with the armies of heaven, we call thee blessed.

Thou hast illumined the Church of Christ like a light, like a radiant beam, like a great sun, like a lightning-flash, and hast enlightened the thoughts of the faithful. And thou hast made thine abode where shineth the never-waning light, singing to the uncreated Trinity the thrice-holy hymn.

Having passed beyond the flesh and the world, O performer of sacred acts, rejoicing, thou hast passed over to the ranks of heaven, deified by a most splendid disposition. Wherefore, we on earth celebrate thy memory with faith, O most wise Bucolus.

The earth covereth thy blessed body, which manifestly poureth forth healings and spiritual gifts, and heaven beareth thy spirit with the elect of ages past, truly adorned with divine splendors, O glorious Bucolus.

Theotokion: At the cry of the angel, O pure one, thou gavest birth to Christ, Emmanuel, Who uniteth those below to the angels, O Virgin who alone art blessed, who alone art most lauded, who alone art the cause of our deification.

Exapostilarion of the feast:

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: Now loose Thou the bonds of my flesh in peace, as Thou didst say, for with mine eyes have I beheld the revelation of the gentiles and the salvation of Israel.

Glory ..., Now & ever ..., The foregoing is repeated.

At the Aposticha, these stichera, in Tone II:

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

Today, the Savior * is carried as a babe * into the temple of the Lord, * and the elder taketh Him * into his aged arms.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

The Ancient of days * is most gloriously seen * as a babe in the flesh * on this day, * and is borne into the temple.

Stichos: A Light to enlighten the gentiles, and the glory of Thy people Israel.

The most pure one cried out: *"O Symeon, receive * as a babe in thine arms * the Lord of glory, * the salvation of the world!"

Glory ..., Now & ever ..., in the same tone & melody:

Great and awesome is the mystery, * and strange the dispensation! * He Who holdeth all things * is formed as a babe, * and as a babe is borne in arms.

**THE 7th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, PARTHENIUS,
BISHOP OF LAMPSACUS.**

COMMEMORATION OF OUR VENERABLE FATHER LUKE OF HELLAS

If this day fall outside the Great Fast, the service for the Afterfeast of the Meeting and of the saints. But if this day fall within the Great Fast, then only those of the saints.

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the holy hierarch, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

The namesake of virginity, * the beacon of Lampsacus, * the radiant morning-star of miracles, * the great Parthenius * calleth us all together by his memorial, * that we who hymn Christ the Savior * may keep spiritual festival.

Bearing God within thyself from childhood, * with the fire of thy prayers, O all-blessed and wise one, * thou didst burn up legions of the demons * and didst guide the flock of Lampsacus; * for, casting down the temples of the idols, * thou didst renew thyself for God.

The fish which was cast forth, a breathless thing which yet imparted life, * proclaimed thy wonder, * as did the fruit of the barren field and vineyard * and the generous rain promised to those who wept. * Wondrous are thy works, O performer of sacred rites! * Wherefore, pray thou that we be saved.

And 3 stichera of the venerable one, in Tone VI:

Spec. Mel.: "Having set all aside ...":

Following the Lord wholly from thy youth, * thou didst forsake thy parents, * passionate attachments and worldly love, O glorious one, * and didst live in the wilderness, * leading the life of fasters in humility; * which thou didst perfect, * lamenting in spirit, O venerable one, * making thyself a good merchant, * distributing thy possessions to the poor * and buying Christ, the precious Pearl; * and when thou didst obtain Him, thy desire, * thou didst rest, O right glorious one.

Beaten, reviled and afflicted * by thy parents, O father, * for the sake of Christ * Whom thou didst desire, O glorious one, * wounded with desire for Him * thou didst count as nought the beauties of this world * and didst love the separation from thy mother and thy wandering; * and thou wast invested with the monastic habit, O most sacred one. * Yet, at thy mother's entreaties, O venerable Luke, * God revealed thee, who didst not wish to be revealed, * for, as He loveth mankind, * He showed pity.

Ending thy sacred life, O most sacred one, * thou didst perform excellent and all-glorious miracles, O sacred one, * when God gave thee beforehand a divine token * of the reward of Thy godly labors; * and He shall give thee a never-fading wreath * and crowning glory * when He shall come as Judge. Wherefore, entreat Him, that He deliver from all affliction * those who ever hymn thee, O all-wondrous Luke.

Glory ..., Now & ever ..., the composition of Germanus: in the same tone:

Invoked this day, O Christ God Whose good pleasure it was to lower Thyself to be held in the arms of the elder as in the chariot of the cherubim, do Thou deliver from the tyranny of the passions us who hymn thee, and save us, as Thou lovest mankind.

But if this day fall within the Great Fast:

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

O most immaculate one, * quickly visit me * who have been wounded by the robbers' assaults of the demons * and who lie, wholly unable to move, * on the ever-shifting path of this life, * in need of mercy; * and do thou pour wine and oil * upon mine incurable wounds, * and restore me to health; * that I may glorify thee * and lovingly hymn thy mighty works, as is meet, * O Mother and Virgin, who alone art pure.

Or this Stavrotheotokion: **A** sword pierced thy heart, * O all-pure Mistress, * as Symeon said, * when thou didst behold Him Who shone forth from thee ineffably, * condemned by the iniquitous * and lifted up upon the Cross, * tasting vinegar and gall, * His side pierced, * His hands and feet run through with nails; * and, lamenting, thou didst exclaim, crying out maternally: * "What is this new mystery, * O my Child most sweet?"

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

Receive in thine arms, O Symeon, the Creator of all things! O elder, take up Christ, to Whom the Virgin Maiden gave birth without seed, unto the joy of our race.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Assembling, O ye people, let us hymn God, the Creator of the law, before Whom the multitudes of angels tremble, the only Benefactor and Bestower of the law, for the salvation of our souls.

Stichos: A light to enlighten the gentiles, and the glory of Thy people Israel.

Now lettest Thou Thy servant depart in peace, O Master, as Thou didst say; for I have beheld Thee, the pre-eternal Light of revelation for the nations and Israel, O Christ, and of my bodily union.

Glory ..., Now & ever ..., the composition of John the Monk, in the same tone:

Let the portal of heaven be opened today, for the unoriginate Word of the Father, receiving a beginning in time without being separated from His divinity, is of His own will borne as a forty-day old babe into the temple of the law by the Virgin; and the elder receiveth Him in his arms, crying: "Let Thy servant depart, O Master; for mine eyes have beheld Thy salvation! O Lord Who hast come into the world to save the race of man, glory 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.

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

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine them that are in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection.

AT MATINS

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

Rejoice, O Virgin Theotokos, full of grace, for from thee hath shone forth Christ our God, the Sun of righteousness, Who doth illumine them that are in darkness. Be glad, thou also, O righteous elder who receivest in thine arms the Deliverer of our souls, Who granteth us resurrection. (**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, again.

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

Spec. Mel.: "Joseph marveled ...":

Thou didst become a babe for my sake, O Ancient of days, and didst partake of cleansing, O most pure God, that Thou mightest assure me of the flesh thou didst receive from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and the elder kissed Thee, our Life, and, rejoicing, cried out: "Release me, for I have seen Thee, the Life of all!"

Glory ..., Now & ever ..., The foregoing is repeated.

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

Spec. Mel.: "The choir of the angels ...":

He Who is with the Father on the holy throne, coming to earth was born of the Virgin; He Who is unlimited by time became a babe; and Symeon, receiving Him in his arms, said, rejoicing: "Now lettest Thou Thy servant depart, O Compassionate One, gladdening me!"

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 6 troparia, including the Irmos; and two canons for the saints, with 8 troparia.

ODE I

Canon of the Feast

Irmos: **T**he sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move quickly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the Holy Hierarch

Irmos: Israel of old, who traversed the Red Sea deep with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms outstretched in the form of the Cross.

The radiant effulgence of miracles, emitting splendors, illumine us all with the grace of the virtues on the radiant festival of the wise hierarch.

Thou didst lift up thy mind to the mountain of dispassion, O venerable Parthenius, and, entering the darkness of the Scriptures, thou wast shown to be full of immaterial light, O venerable and glorious one.

Truly drawing the word of God as a sword, O holy hierarch Parthenius, thou didst wound the might of the enemy; wherefore, thou hast received trophies of victory over the demons.

Theotokion: In paradise, O Virgin, envy begat the death of men; but the Son of God the Father, to Whom thou gavest birth, hath destroyed it with a mighty noise, granting immortality to our race.

Canon of the Venerable One

Irmos: When Israel traversed the deep on foot, as though it were dry land, seeing the persecutor Pharaoh drowned he cried aloud: Let us chant to God a song of victory!

Standing before the throne of thy Master, O Luke, beholder of God, grant me the words to hymn thy radiant and splendid life, lifting the darkness from my mind.

The sacred one, loving Thee with all his might, steadfastly applied himself to asceticism, enduring tribulations, labors and pangs, whereby he hath found never-ending sweetness.

Ever making thy body steadfast through abstinence, O wise father Luke, by frequent vigils and all manner of affliction thou didst stem the assaults of grievous passions.

Theotokion: O Virgin who gavest birth to the Lord, who bore in the flesh God Who is inseparable from the Father, yet became incarnate in His compassion for mortals: show me to be above the vengeance of the passions.

ODE III

Canon of the Feast

Irmos: O Lord, Thou confirmation of them that trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Canon of the Holy Hierarch

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation!

Flourishing like a palm-tree on earth in the virtues, O venerable one, thou didst store up the fruits of immortality in the heavens.

The grace dwelling within thee, O venerable one, showed thee to be a temple of the God of all; wherefore, thou hast been glorified, O Parthenius.

Invested by God with the all-precious raiment of the hierarchy, O glorious one, thou wast shown to be a performer of sacred acts, worthy of His goodness.

Theotokion: In manner past understanding, O pure Mistress, the middle-wall of our condemnation hath been destroyed by thy birthgiving, and we have been united to the divine Essence.

Canon of the Venerable One

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

Furnishing thyself with wings by fervent love of the Savior, thou didst disdain the love of thy parents; wherefore, O blessed Luke, thou wast a stranger to all the sweet things of this world.

Desiring to make of thyself a temple for the Lord, thou madest thine abode in the wilderness like Elijah of old, contending against the demons. Wherefore, thou didst obtain a blessed end.

Thou didst show thyself to be a servant right obedient to every commandment of God, observing them well and humbling thyself. Wherefore, thou hast won the heights of heaven.

Theotokion: O Virgin Mother of God, earnestly entreat the Word, Who in manner past recounting manifested Himself, to deliver me from all irrationality.

Kontakion of the holy hierarch, in Tone III:

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

Thou didst receive the divine grace of miracles, O sacred Parthenius of godly wisdom, God-bearing wonderworker, cleansing the faithful of all the passions and dispelling spirits of wickedness, O father. Wherefore, we hymn thee as a great initiate of the mysteries of the grace of God.

Sedalion of the holy hierarch, in Tone III:

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

Filled with the divine Spirit, thou didst shine forth in works of piety, O sacred wonderworker Parthenius, and didst turn men away from falsehood, healing the sufferings of the sick. O venerable father, entreat Christ God, that our souls be saved.

Glory ..., Sedalion of the venerable one, in Tone VIII:

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

Loving virtue from childhood, thou didst avoid all pleasures, O wise one, diligently showing forth fasting and abstinence; and considering thy mother's desire to be as nought, thou didst secretly commit thyself to a life of wandering. But God revealed thee again to thy mother, who justly lamented being deprived of thee, O most excellent one. Dwelling now with her, entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

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

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

Thou wast born on earth, O Thou Who art equally unoriginate with the Father, and wast borne into the temple, O Unapproachable One. And, rejoicing, the elder received Thee in his arms, crying: "Now lettest Thou depart him Whom Thou didst visit, according to Thy word, O Thou Whose good pleasure it is, as God, to save the human race."

But if this day fall within the Great Fast:

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

O undefiled, blameless and most immaculate Mistress, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction wash thou my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds,

that I may cry out with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of my transgressions; for thee do I, thy servant, have as my hope.

Or this Stavrotheotokion: Beholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb is pained, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O long-suffering Lord, Abyss and inexhaustible Wellspring of mercy: take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings."

ODE IV

Canon of the Feast

Irmos: **Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the Temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.**

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfillleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Beholding the unoriginate Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried out to Him: All things are filled with Thy praise!

Canon of the Holy Hierarch

Irmos: **The Church, seeing Thee, the Sun of righteousness, uplifted upon the Cross, stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!**

Delighting in the unspeakable mysteries of God, O thrice-blessed one, in godly manner thou didst learn His hidden things. Wherefore, thou hast poured forth rivers of understanding, O Parthenius.

Wholly caught up in mind to heaven in manner divine, O God-bearer, thou didst noetically behold ineffable glory; wherefore, on earth thou wast shown to be a peer of the angels, O Parthenius.

All creation rejoiceth with the angels, beholding the signs wrought by thee past understanding, O father; wherefore, it hymneth the Cause of them as mighty God.

Theotokion: In that the mysteries of thy new birth giving are all-glorious and ineffable, awesome and fearful, O pure Theotokos, mind and thought are vanquished therein, O all-pure one.

Canon of the Venerable One

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.

Thou wast shown to be innocent, venerable, righteous, meek and chaste, O father Luke; wherefore, thou hast been called blessed by the Creator and Master of all, O most blessed one.

Seeing thee passing through this life in goodly manner, he who hateth thee was inflamed and raised up a multitude of temptations against thee; yet he was denounced by thy words as an empty wolf, gaping vainly.

With uprightness of mind didst thou guide thy life toward that which is higher, O most blessed father, desiring to behold the Uttermost of all desires, which thou hast right fittingly received.

Theotokion: The Pure One found thee to be beautiful in comeliness beyond all others, O pure Virgin, and He made His abode within thy womb, and hath delivered me from the disfigurement of the passions and from darkness.

ODE V

Canon of the Feast

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: Woe is me! for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!

The elder, bowing low and divinely touching the feet of the Mother of God who knew not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!

Isaiah was purified by the burning ember brought by the seraph, the elder cried to the Mother of God, and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the Holy Hierarch

Irmos: Thou hast come as a Light into the world, O my Lord, a holy Light turning from the darkness of ignorance those who hymn Thee with faith.

O Parthenius, thou wast truly anointed with the oil of the Spirit to serve, as is meet, the Lord Who adorned thee with glory.

Plumbing the depths of the Scriptures, O all-glorious one, and choosing Christ, the Pearl of great price, thou didst give Him to thy flock.

As thou dost possess inexhaustible grace from God, O wise one, thou pourest forth all-glorious miracles upon all, O wonderworker Parthenius.

Theotokion: Let heaven drop down gladness and grace upon the earth; for now God hath given it gladness in the highest-the only Theotokos.

Canon of the Venerable One

Irmos: By Thy divine light, O Good One, illumine the souls of those who with love rise at dawn unto Thee, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Receiving the reward of thy labors from Him Who giveth riches, O venerable father, thou wast shown to all to be an abyss of miracles, dispelling the infirmities of those who have recourse to thee.

Thou wast not shaken by the manifold assaults of the enemy, O father, nor wast thou frightened by his attacks, but thou didst stand unshaken, like a firm pillar, clad in humility as in a breast-plate.

Having completed well thy sacred life, O most blessed one, and received the grace of healings from Almighty God, thou didst enlighten the blind and make the lame and paralyzed whole.

Theotokion: O ye people, hymn her who ineffably gave birth to the Word of God yet remained an incorrupt Virgin even after giving birth, for she is the intercession of all and our salvation.

ODE VI

Canon of the Feast

Irmos: The elder, beholding with his own eyes the salvation which was come to me from God, cried out to Thee, O Christ! Thou art my God!

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

Do Thou now dismiss in peace him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Canon of the Holy Hierarch

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.

With the sound of the Spirit, O all-glorious one, thy God-bearing life doth trumpet forth to all the world thy gifts of beauteous miracles.

Thou didst sprinkle the water of adoption upon thy flock, washing away with thy teachings the stain of impiety and illumining them with the light of grace, O Parthenius.

Theotokion: O Theotokos, thou didst put forth for the world the Fruit of the incorrupt Mind, Him Who is shown to be the ever-living Mediator of incorruption for those who honor thee with faith and love.

Canon of the Venerable One

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!

Thine ancient power over us hath been destroyed, O false-minded one, and thy many wiles have disappeared, O wicked one; for, lo! a simple and innocent youth cast thee down.

Thou gavest no slumber to thine eyes, nor rest to thine eye-lids, O venerable one, until thou didst cast down all the craft of the deceiver who all the day the long raised up divers temptations against thee.

Thou didst reach the end of thy chaste life, ever offering hospitality to strangers and giving rich and abundant alms; wherefore, thou hast received incorruptible glory and delight.

Theotokion: Thou gavest birth in the flesh to One of the Trinity, O all-pure Theotokos, in manner past understanding and recounting; wherefore, I cry out: by thy supplications show me to be a dwelling-place of the divine Trinity.

Kontakion of the feast, in Tone I:

O Thou that didst hallow the Virgin's womb by Thy birth and didst bless the hands of Symeon as was meet, by anticipation Thou hast now saved even us, O Christ God. But in the midst of battle grant peace to Thy community, and strengthen the hierarchs whom Thou hast loved, O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: Things wondrous, most glorious, unapproachable and ineffable do we

behold, for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the boundless bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind.

ODE VII

Canon of the Feast

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

I go to announce the glad tidings unto Adam who dwelleth in Hades and unto Eve, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God Who doth deliver the mortal race shall go even unto Hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the Holy Hierarch

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

The divine grace of the Spirit which dwelt within thee, O wise Parthenius, truly made thee a temple and church of glory, wherein the Father, the Son and the Comforter Himself abode.

With divine grace thou didst burn up all the thorny falsehood of ungodliness on earth, O venerable one, and didst sow in thy flock divine teachings which produce the fruits of eternal life.

Of old, with the lure of thy tongue, O Parthenius, thou didst draw thy flock forth unto life out of the abyss of deception; and now, by thy supplications, O father, thou dost pursue all manner of fish by grace.

Theotokion: O Theotokos, the angels beheld the corrupted nature of a race of dust strangely turned again to life and heavenly glory by thy birthgiving.

Canon of the Venerable One

Irmos: The children in Babylon feared not 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!

The shrine of thy relics hath been shown to be a well-spring of healings, O Luke, wherein everyone who hath recourse thereto is delivered from all manner of passions, blessing thee, O venerable one, and hymning thy Master.

With most magnificent signs, O father, wast thou glorified by the Lord, Whom thou didst glorify first with the pangs of abstinence; for thou didst cry out: Blessed is the God of our fathers!

O venerable one, thou wast shown to be all-radiant in thy life, most magnificent in miracles and steadfast in all good works; wherefore, thou hast received the reward of thy labors, the kingdom of God.

Theotokion: Save thy people and city, O most immaculate Theotokos, thou intercession for us who cry out to thee with unwavering faith: Blessed is the fruit of thy womb, O most pure one!

ODE VIII

Canon of the Feast

Irmos: United 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!

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, now join ye chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of them that chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon of the Holy Hierarch

Irmos: Stretching 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!

With the staff of faith thou didst demolish the temples of the pagans, O wise and venerable one, and thou didst raise up temples to God our Savior, wherein thou didst offer up pure sacrifices, chanting to Him: Bless the Lord, all ye works of the Lord!

Thou didst offer thyself as a sacrifice of sweet savor, O wise Parthenius, and by the fire of abstinence didst send up a pure fragrance to the divine and unapproachable altar of God, chanting: Bless the Lord, all ye works of the Lord!

Possessed of divine grace from God, O venerable father Parthenius, thou pourest forth healings upon those who have recourse to thee, cleansing their infirmities and driving off hordes of the demons with might, teaching them ever to hymn their Creator as God.

Theotokion: The Son and Word of God, Who is utterly unapproachable in His essence, made His abode within thee, O pure and all-pure one, and having clothed Himself in our image, in that He is compassionate, He showed Himself to be right tangible in the flesh and dwelt with us. Wherefore, with great love we honor, hymn and praise thee.

Canon of the Venerable One

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, spat upon the mindless command of the king, and, united in that which burned them not, they chanted a fitting hymn to Him Who hath dominion over the fire: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Thou didst drive away all the harm of the passions, O blessed father Luke, cleansing lepers, strengthening the infirm, straightening bent limbs, healing the halt and the blind, and crying out: Hymn the Lord, and exalt Him supremely for all ages!

Taking upon thyself many pangs and struggles, vigils and the exhaustion of the flesh, fasting, affliction and prostrations, and every other vexation of the flesh for the love of thy Creator, O venerable one, thou didst find the glory which is without pain, and, living with Him now, thou dost rejoice. Him do thou therefore entreat, that all of us who magnify thee with faith and love may be saved.

Because of thy divers pangs and virtues, O venerable one, thou didst enter the kingdom of heaven, where thou dost now rejoice eternally, delighting ever in the beauty of thy Master; and with the angels thou dost chant the thrice-holy hymn: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: Without knowing man, O pure one, thou gavest birth to Him Who was not separated from the bosom of the Father, yet ineffably became man. Him do thou entreat, that He give me the strength utterly to cast down every attack of evil thoughts, and ever to do His divine will, that I may magnify thee.

ODE IX

Canon of the Feast

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the first-born Word of the unoriginate Father, the first-born Son of the Mother who kneweth not man.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the Holy Hierarch

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, the Theotokos.

Having truly removed the mire of the passions of the flesh, O thrice-blessed one, thou didst move thyself wholly into divine life, immaterial delight, where, dancing, thou dost oversee us.

Reaping in delight the beauty of miracles like noetic flowers during thy holy commemoration, O incorrupt God-bearer, we wear thy deeds like a variously woven wreath.

Thou didst transcend all things in this world, O God-bearing father Parthenius, and dost join chorus with the incorporeal choirs of heaven. Pray for us who faithfully keep thy memory.

Theotokion: I hymn thy grace, O Virgin, and magnify thy glory; for thou art truly the enlightenment and consolation of my soul, my ready help, salvation and aid.

Canon of the Venerable One

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

Who among mortals is able to recount thy pangs and struggles, O father, for which thou hast received fitting reward from God? For thou, O venerable one, wast the receptacle of the divine Spirit, and wast venerable, upright, true, righteous and without guile.

As thou dwellest in the desired mansions and dost enjoy divine beauty, delighting now to satiety in the flowers of God's paradise, O most blessed one, rejoicing, remember us to God.

Triadicon: O only tri-hypostatic Essence, thrice-radiant Being, indivisible Power, Father, Son and Holy Spirit, one Godhead: save those who magnify Thee as God in three Persons.

Theotokion: O most lauded Virgin Theotokos, mortal mind is unable to comprehend thy mystery; for without knowing man before giving birth thou didst conceive, yet remained Virgin even after giving birth, and bore the Word Who is equally eternal with the Father.

Exapostilarion of the feast:

Set by the Spirit in the sanctuary, the elder doth take the Master of the law in his arms, crying out: "Now loose Thou the bonds of my flesh in peace, as Thou didst say, for with mine eyes have I beheld the revelation of the gentiles and the salvation of Israel!"

Glory ..., Now & ever ..., The foregoing is repeated.

At the Aposticha, these stichera, in Tone II:

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

Bearing the Creator and Master * as a Babe * in her arms, * the pure and all-pure Virgin * entereth the temple.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Receive, O Symeon, * the Lord of glory * as thou wast told * by the Holy Spirit. * For, lo! He is come!

Stichos: A Light of revelation to the gentiles, and the glory of Thy people Israel.

O good God, * now have mine eyes beheld * Thy promise! * O Thou Who lovest mankind, * make speed to release me, Thy servant!

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

Rejoice, O thou who received * the Joy of the world, * Christ the Bestower of life, * causing the grief of our first mother * to cease, O Virgin.

**THE 8th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY GREAT MARTYR THEODORE THE GENERAL
COMMEMORATION OF THE HOLY PROPHET ZECHARIAH,
AFTERFEAST OF THE MEETING OF OUR LORD
AT VESPERS**

At "Lord, I have cried ..." three stichera for the great martyr, in Tone IV:

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

A courageous athlete, * an invincible warrior, * wast thou shown to be by the Holy Spirit, * having cast down the adversary * with the wisdom of thy words, * O wise one, and the enduring testimony of thy deeds. * Wherefore, thou hast received crowns of victory * and hast been joined to the choirs on high, * O great martyr Theodore.

A pillar of godly piety wast thou shown to be *, O thou that art most rich; * for, abhorring the temples of the impious, * thou wast brought as a most perfect lamb * and a right acceptable sacrifice, * unto Him that was un-blamably sacrificed for thy sake, * Who hath glorified thy holy memory, * and hath given thee to them that are in the world * as a treasury of miracles, O Theodore.

Lifted up upon across, * thy flesh lacerated, * wounded with sharp arrows, * tormented by all the crafty art of torture, * and beheaded by the sword, * thou wast shown to be steadfast and invincible * through the power of Him that was nailed to the Cross, * O Theodore, thou glory of the martyrs.

And three stichera for the prophet, in Tone VIII,

Spec. Mel.: "What shall we call you ...":

Possessed of a life equal to that of the angels, * thou dost plainly converse with angels, O divinely manifest one, * illumining thy mind with things that pass understanding: * the purity of wondrous images, * the revelation of great mysteries, * prophetic proclamation, * and spiritual renewal. * Pray thou that our souls be saved.

Thou wast shown to be an earthly angel, * having, while on earth, heavenly companions, * for thou wast a beholder of heavenly visions, * a noetic beacon, * and a radiant light, * a fruitful olive tree, as the Psalm doth say, * which in godly fashion * doth pour forth oil upon the pious. * Pray thou that our souls be saved.

Enjoying the longed-for deification, * clearly partaking * of everlasting delight, * and beholding ineffable glory, * adorned with crowns of comeliness, * as a most true prophet of God * pray thou in behalf of them that earnestly hymn thee, O thou that art pleasing unto God, that our souls be saved.

If it be the Fast: Glory ..., Now and ever ..., Theotokion:

To whom hast thou likened thyself, O wretched soul, * in no wise rousing thyself to repentance, * nor fearing the fire which awaiteth evil? * Arise, and cry and call out * unto our only assistance: * O Virgin Mother, * entreat thy Son and our God, * that He deliver me from the snare of the deceiver!

Or this Stavrotheotokion, in the same tone and melody:

The ewe-lamb, as she beheld the Lamb * stretched out of His own will upon the Tree of the Cross, * cried out maternally, in pain with her weeping: * O my Son, what is this strange sight? * O Longsuffering One, how is it that Thou art slain, * Who, as Lord, dost bestow life upon all, granting resurrection to mortals? * I glorify Thy great condescension, O my God!

But if it be not the Fast: Glory ..., in Tone VIII:

O all ye faithful, let us bless the great and noble martyr Theodore as is meet; for he is the namesake of God's gifts and the heir of His blessedness, the champion of the world, and he doth pray to Christ God in behalf of our souls.

Now and ever ..., of the feast, in the same tone,

The composition of Andrew of Crete:

He that is lifted up upon the cherubim and is praised with hymns by the seraphim, is brought today into the holy temple in accordance with the Law and sitteth upon the arms of the elder as upon a throne. From Joseph He receiveth gifts befitting God: a pair of doves, symbol of the spotless Church and of the newly chosen people of the Gentiles; and two young pigeons, for He is the Origin of the two Covenants, both Old and New. And Simeon, having now been vouchsafed the fulfillment of the promise made to him, blessing the Virgin Theotokos, prophesieth the Passion of her Son; and from Him he doth beg release, crying out: Now do Thou let me depart, O Master, as Thou hast of old promised to me. For I have seen Thee, the pre-eternal Light, the Lord and Savior of the people that bear the name of Christ.

At the Aposticha, these stichera, in Tone II,

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

Open wide, ye gates of heaven, * for Christ is borne into the temple * as a Babe * by the Virgin Mother * unto God His Father.

Stichos: Lord, now lettest Thou Thy servant depart in peace, according to Thy word.

Christ, the coal of fire * which appeared unto the holy Isaiah, * now resteth in the arms of the Theotokos * as in a pair of tongs, * and He is given to the elder.

Stichos: A light to lighten the Gentiles, and the glory of Thy people Israel.

In fear and joy * Simeon held the Master * in his arms, * and asked for his release from life, * singing the praises of the Mother of God.

Glory ..., in Tone V:

Today hath the honored memory of Christ's athlete shone forth more brightly than the morning star, invisibly illumining the hearts of the faithful and dispelling gloom from their souls by the activity of the grace of the Holy Spirit. O ye that love the martyrs, to him let us cry out: Rejoice, O blessed Theodore, for thou hast been revealed to the faithful as a God-given grace, showering a multitude of miracles upon them that flee unto thee. And unceasingly entreating Christ, do thou fail not to obtain eternal blessings for them that celebrate thy holy memory with faith.

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

The Ancient of Days, having become a Babe in the flesh, was borne into the temple by His Mother the Virgin, fulfilling the ordinance of His own Law; and, receiving Him, Simeon said: Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!

Troparion of the great martyr, in Tone IV:

Through true recruitment didst thou become a most worthy general of the heavenly King, O passion-bearer Theodore; for thou didst wisely put on the whole armor of God and, vanquishing legions of demons, thou didst show thyself to be a victorious athlete. Wherefore, with faith do we ever bless thee.

Glory ..., Now and ever ..., troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection.

AT MATINS

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

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection. (**Twice**)

Glory ..., the troparion of the great martyr, in Tone IV:

Through true recruitment didst thou become a most worthy general of the heavenly King, O passion-bearer Theodore; for thou didst wisely put on the whole armor of God and, vanquishing legions of demons, thou didst show thyself to be a victorious athlete. Wherefore, with faith do we ever bless thee.

Now and ever, that of the feast.

After the first chanting of the Psalter, this Sedalion, in Tone III,

Spec. Mel.: "In the beauty of virginity ...":

Rejoicing, the holy Simeon doth receive Thee incarnate of the Virgin, O Christ, crying out: Now lettest Thou Thy servant depart, O Master! And Anna, the glorious prophetess un-blamable in holiness, doth now offer confession and thanks unto Thee; while we, O Giver of life, do cry: Glory to Thee that hath thus been well pleased.

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 pipes of the shepherds ...":

Thou that art equally unoriginate with the Father wast born on earth; and, though unapproachable, Thou wast borne to the temple where the elder, rejoicing, took Thee in his arms and cried: Now do Thou dismiss me whom Thou hast visited according to Thy word, O Thou Whose good pleasure it is, as God, to save the human race.

Glory ..., Now and Ever ..., and the above is repeated.

Canon of the Feast, with six troparia, including its Irmos; two canons for the saints, with four troparia each.

ODE I

Canon of the Feast, the acrostic whereof is:

"Joyously the elder embraceth Christ," the composition of Cosmas, in Tone III:

Irmos: The sun once shone with its rays upon dry land in the midst of the deep; for the water on both sides became firm as a wall while the people crossed the sea on foot, chanting this song in manner pleasing to God: Let us sing unto the Lord, for He hath triumphed gloriously!

Let the clouds drop down rain, for Christ the Sun, riding upon a swift cloud, is borne by pure hands as a Babe into the temple. Wherefore, let us cry aloud, O ye faithful: Let us sing unto the Lord, for He hath triumphed gloriously!

Be strong, O ye hands of Simeon, made feeble by age, and ye weak legs of the elder, make haste straightway to meet Christ. And, forming a choir with the bodiless powers, let us sing unto the Lord, for He hath triumphed gloriously!

Sing, O heavens made by His excellent wisdom; and be joyful, O earth; for Christ the Craftsman, Who came forth from the bosom of the Godhead and who was before all things, is offered as a newborn Babe to God His Father in the temple by His Mother the Virgin: for He hath triumphed gloriously!

Canon of the Great Martyr, in Tone VIII

Irmos: Once the staff of Moses, working a wonder, struck the sea in the form of a cross and divided it, drowning the mounted tyrant Pharaoh and saving Israel, who fled on foot singing a song un to God.

O Theodore, great among the martyrs, manifestly endued with divine splendor, sacredly adorned with the crown of martyrdom and radiant with the glory of the Holy Trinity: be thou mindful of us that praise thee.

Full of light, full of grace divine, the sacred memory of thine honored struggles hath shone forth upon us, illumining with most radiant splendor all that piously honor thee, O Theodore, martyr and athlete.

When the tempest of idolatry beset humanity, the sacred martyr, guided by the divine grace of the Cross, reached the haven of heaven rejoicing, having ended his voyage untouched by the storm.

Theotokion: **O** Virgin, portal of God, open unto me the doors of repentance, enlighten my soul with holy thoughts, and drive away the heavy clouds of the passions; that, rejoicing, I may honor and bless thee as is meet.

Canon of the Prophet, in Tone VIII

Irmos: Let us sing unto the Lord Who led his people across the Red Sea, for He alone hath triumphed gloriously.

In that the Giver of life doth hearken to thine entreaties, grant me enlightenment, O most wondrous prophet Zechariah.

Adorned with the beauties of divine comeliness, with purity of soul thou dost behold the beauties of the angels.

As one full of the sanctity of angelic splendor, O divinely wise one, thou didst have angels enlightening and conversing with thee, O thou that art possessed of God.

Theotokion: Thou hast loosed the curse of Eve, our first mother, O all-immaculate one; for, having given birth unto Christ, thou didst enrich the world with blessings.

ODE III
Canon of the Feast

Irmos: O Lord, Thou firm foundation of them that put their trust in Thee, do Thou confirm the Church, which Thou hast purchased with Thy precious blood.

He Who is the firstborn of the Father before all ages hath appeared as the firstborn child of the undefiled Virgin, extending His outstretched hand to Adam.

God the Word hath appeared as a Child, that He might restore the first-formed man who, through deception, had become childish in his mind.

The Creator, having without change become a young Child, hath reshaped our nature, which shall return unto the ground out of which it was taken, according to the form of His divinity.

Canon of the Great Martyr

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 that alone lovest mankind.

Like a mighty lion didst thou stand in the midst of the judgment hall, announcing the word of salvation, reproaching the impious, proclaiming the truth and denouncing the falsehood of godlessness, O Theodore.

The tyrant was amazed at thy valor, O wise one; and, moved to bestial wrath, he flogged thee without mercy with a knout of hide, O Theodore, who had wrought destruction upon the abominable graven images.

Shown forth as crowned by the power of the divine Spirit and strengthened by the grace of the Cross, O divinely wise one, with brave determination thou didst wipe away the bloody drops of thy wounds as though they were drops of water.

Theotokion: The Lord Who was born of thee hath truly done great things to thee, and all generations do bless thee, the Mother of God.

Canon of the Prophet

Irmos: There is none holy as the Lord; neither is there any rock like our God, Whom all creation doth praise, saying: There is none righteous besides Thee, O Lord!

The grace of the Most High overshadowed thee, enlightening and teaching thee by the holy angels the divine guidance of ineffable knowledge, O most wise and blessed one.

Instructed in divine goodness as one most pure, O thou that art most rich, thou didst learn to live fruitfully, with divine sanctification, in the most sacred city.

An immovable rampart, the confirmation of divinely wise people and the salvation of souls hast Thou been, O Lord, as the wondrous prophet foretold of old.

Theotokion: **T**he incorrupt and most pure Offspring of thy birth giving, O Theotokos, hath delivered the world from corruption and death, for thou gavest birth unto the Savior, the eternal Word.

Kontakion of the feast, in Tone I, the composition of Romanus the Melodist:

Thou art come, O Christ our God, Who by Thy nativity didst sanctify the Virgin's womb and fittingly bless the hands of Simeon; and, knowing our need, Thou hast saved us. Give peace to Thy commonwealth in time of battle and strengthen our Orthodox hierarchs whom Thou hast loved against heresy and schism, O Thou Who alone lovest mankind.

Ikos: **L**et us run to the Theotokos, desiring to see her Son brought to Simeon; for the bodiless powers, beholding Him from heaven, were amazed, saying, Now we see things wondrous and most marvelous, incomprehensible and past telling! He that created Adam is carried as a Babe. He that cannot be compassed is embraced in the arms of an elderly man. He that resteth uncircumscribed in the bosom of the Father, is of His own will circumscribed in the flesh, yet not in His divinity; He that alone loveth mankind!

Sedalion of the Great Martyr, in Tone VIII,

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

Having put on the whole armor of God and cast down the falsehood of idolatry, thou didst move the angels to praise thy struggles; for, inflaming thy mind with divine love, thou didst bravely endure a fiery death. Wherefore, true to thy name, thou givest godly gifts to them that ask, O passion-bearer Theodore. Wherefore, we cry out to thee: Beseech Christ God, that He grant forgiveness of sins unto them that with love celebrate thy memory.

Glory ..., Sedalion of the Prophet, in Tone III,

Spec. Mel.: "Awed by the beauty of thy virginity ...":

O wondrous Zechariah, thou didst behold the steeds of the chariot, the incorporeal servants, that are guided by the hand of the God of all. Rejoicing with them, as an ever-memorable prophet, do thou pray that they that keep thy most sacred memory with unwavering faith be guided to the path of divine knowledge.

Now and ever ..., of the feast, in Tone I,
Spec. Mel.: "The choir of angels ...":

He that is seated with the Father upon the holy throne, having come to earth, is born of the Virgin; and He that is un-circumscribed by time hath become a Babe. Simeon, receiving Him in his arms, said, rejoicing: Now lettest Thou Thy servant depart, O merciful Lord, for Thou hast made me glad.

But if it be the Fast: Now and ever ..., Theotokion:

Inconceivable and unapproachable is the dread mystery of God which was wrought in thee, O joyous Lady; for, having conceived, thou didst give birth unto the Unapproachable One, Who was wrapped in the flesh by thy most pure blood. Him do thou ever entreat as thy Son, O pure one, that our souls be saved.

Or this Stavrotheotokion: **T**hy pure Mother that kneweth not wedlock, O Christ, seeing Thee hanging dead upon the Cross, said, weeping maternally: How hath the iniquitous and ungrateful synagogue of the Jews repaid Thee, which hath enjoyed Thy many and great wonders, O my Son?

ODE IV

Canon of the Feast

Irmos: **T**hy virtue, O Christ, hath covered the heavens; for, coming forth from the Ark of Thy holiness, from Thine immaculate Mother, Thou hast appeared in the temple of Thy glory as a Babe in arms, and the whole world hath been filled with Thy praise.

The Theotokos cried: Rejoice, O Simeon, initiate of ineffable mysteries, and take thou in thine arms Christ the Word become a Babe, of Whom thou wast told of old by the Holy Spirit; and cry unto Him: The whole world hath been filled with Thy praise!

O Simeon, receive with joy the infant Christ, the Consolation of God's Israel, upon which thou hast set thy hope, the Maker and Master of the Law Who fulfilleth the ritual of the Law; and cry unto Him: The whole world hath been filled with Thy praise!

Beholding the Word that is without beginning, the Cause of all being, carried as a Babe in the flesh by the Virgin as on the throne of the cherubim, Simeon marveled and cried out to Him: The whole world hath been filled with Thy praise!

Canon of the Great Martyr

Irmos: **T**hou 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!

Having Christ speaking forth within thee, O blessed one, thou didst set at naught the pride of Lucinius with wise words; for, lo! truly didst thou denounce the great impiety, O martyr, and didst amaze them that watched with most glorious deeds, O Theodore, noble-minded sufferer.

Hung aloft by the iniquity of the tyrant, torn with iron claws, stained with the drops of thine own blood unjustly shed, thou didst put off the coarse garments of the corruption of mortality.

Theotokion: Scratch out the wicked handwriting of my sins with the spear which pierced the sacred side of Him Whose desire it was to become incarnate of thee, O all-holy Virgin, and pray thou that I, who have thoughtlessly separated myself from God, may be written in the book of the saved.

Canon of the Prophet

Irmos: **O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.**

O most blessed one, clearly thou dost instruct all to honor the illuminating Essence which, though One, is yet defined in three Suns and doth ever increase in His bringing forth into being all creatures and His grace.

Being thyself a chariot of God and beholding divers angelic chariots moving in good order, O prophet, thou wast vouchsafed to surpass them.

O most blessed one, in sacred manner thou didst behold a lamp of great splendor, an image of the radiance of God, and thou hast seen Him Who seeth all things, by Whom all are saved.

Theotokion: The God-seeing and divinely wise prophets foresee the image of thy pure birthgiving, prefiguring it in many and divers Images.

ODE V

Canon of the Feast

Irmos: **When, in a vision, Isaiah saw God sitting upon a throne, high and lifted up and borne in triumph by angels of glory, he cried out: "Woe is me! for I have seen beforehand God made flesh, the Light that knoweth no evening and the King of peace."**

The godly elder, seeing before him the Word held in His Mother's arms, understood that this was the Glory made manifest of old to the prophet, and cried out: "Rejoice, O holy Lady, for as a throne dost thou bear God, the Light that knoweth no evening and the King of peace."

Bowing down and reverently touching the feet of the Mother of God who kneweth not wedlock, the elder said: "O pure Lady, thou dost bear Fire. I am afraid to embrace the infant God, the Light that knoweth no evening and the King of peace."

"Isaiah was purged, receiving the live coal from one of the seraphim," cried the elder to the Mother of God; "And thou dost enlighten me, as thou dost entrust to me, with thy hands as with tongs, Him whom thou bearest, the Light that knoweth no evening and the King of peace."

Canon of the Great Martyr

Irmos: Wherefore hast Thou thrust me from before Thy face, O never-setting 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 pray.

Illumined with the radiance of the divine Spirit and consumed with love for Christ, nurtured with the hope of heaven, thou didst ardently despise the flesh and didst neither know pain nor pay heed to torment.

Bearing the easy yoke of the Master upon thy neck, O most blessed passion-bearer, and weighted down with a weight of lead, thou didst not yield in any way, nor wast thou shaken or conquered, O valiant warrior Theodore.

Having called thee from heaven, the all-good Word made thee valorous, and by His power thou didst endure the bitter pain, torment, want and death visited upon thee by the iniquitous, O glorious martyr of Christ.

Theotokion: That I remain whole, my good estate never changing, walking according to that which is right and doing those good deeds which are pleasing unto God, pray thou, O good one who gavest birth unto the good Word Who hath delivered us from irrationality.

Canon of the Prophet

Irmos: O Lord, Who by knowledge divine hath brought the ends of the earth to the light out of the darkness of ignorance: Illumine me with the dawning of Thy love for mankind.

Foreseeing the suffering of the Savior with a pure heart and keenness of mind, the prophet Zechariah is rightly blessed.

Supernaturally the holy prophet commanded beforehand, saying: Rejoice, O Zion, for thy righteous King doth come, saving all by His meekness!

The glory of the prophets and adornment of divinely eloquent men doth illumine the world with the radiance of prophecy.

Theotokion: Having renewed us through the Virgin's birthgiving, He that became man for our sake hath freed us of the ancient transgression.

ODE VI

Canon of the Feast

Irmos: The elder, having seen with his eyes the salvation which was come to all people, cried aloud unto Thee: "O Christ that earnest from God, Thou art my God!"

Thou hast been set up in Zion to be a stumbling stone and a rock of offense for the disobedient, but unto the faithful salvation which cannot be broken.

Bearing faithfully the likeness of Him Who begat Thee before the ages, Thou hast now for pity's sake put on the weakness of mortal man.

Now lettest Thou depart in peace him that doth worship Thee as Son of the Most High and Son of the Virgin: God become a Babe.

Canon of the Great Martyr

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: Bring up my life from corruption, O God.

In the image of the Passion of the Dispassionate One wast thou crucified, O glorious martyr, nailed to a tree; and thou didst emulate the Master Who of His own will freed man of the passions by the Cross, O most blessed one.

Hung upon a tree like the Lamb, shot full of arrows, thine eyes put out, wounded throughout thy body, O blessed one, thou didst wound the hearts of thine enemies with the spear of thy passion.

Though torrents of boundless torments threatened the house of thy soul, yet was it not shaken, for it was founded upon the immovable rock of Him that shone forth from the Virgin and enlightened the human race.

Theotokion: O Mary, sovereign Lady of all the world, as thou didst give birth unto the Lord of all, do thou deliver me from bondage to the enemy, rescue me from his torment, and save me who place unwavering hope on thee.

Canon of the Prophet

Irmos: Same as that of the preceding canon. Filled with prophetic inspiration and having learned knowledge of things to come in manner surpassing nature, thou wast sent to preach the grace which was to come, knowing the day of the Cross of the Lord, O thou that art pleasing unto God.

Adorned with spiritual understanding, thou wast vouchsafed gifts which are beyond comprehension, O thou that art most rich, beholding angelic manifestations and ranks, and proclamations and glories which teach Wondrous and divine mysteries.

Having acquired the lamp of the virtues, thou dost shine with the radiance of divine knowledge, foretelling the mystic lamp whereby, in manner past recounting, the incarnation of the Word would appear as God out of Zion, O Zechariah, thou God-pleasing prophet.

Theotokion: Loving the beauty of Jacob, the Sun of the Godhead which established heaven showed thee to be a noetic heaven, O Theotokos, and shone forth in the flesh from thy womb, and illumined the world with grace.

Kontakion of the Great Martyr, in Tone II,

Spec. Mel.: "Seeking the Highest ...":

Having put on the whole armor of faith with valor of soul, and taking in hand the word of God as a spear, thou didst conquer the enemy, O Theodore, great among the martyrs. With them cease thou never to entreat Christ God in behalf of us all.

Ikos: Come, all ye faithful and with wreaths of hymnody let us crown Theodore, the most radiant adornment of the martyrs; for in the splendor of his miracles he is shown to be God's great gift to the world. Having vanquished Belial the enemy by his honorable struggle, he raineth down a deluge of healing with the drops of his blood. In all these things doth Christ rejoice, and He granteth everlasting peace. Wherefore, we cry out to the martyr: Pray thou unceasingly for us all!

ODE VII

Canon of the Feast

Irmos: We praise Thee, O Word of God, Who in the midst of the fire bedewed the children as they discoursed on things divine, and hast made Thy dwelling within the pure Virgin, and piously we chant: O God of our fathers, blessed art Thou!

Simeon cried: "I depart to declare the glad tidings to Adam and Eve abiding in hell;" and with the prophets he sang, rejoicing: O God of our fathers, blessed art Thou!

"To deliver our race, formed of the dust of the ground, God will go down even unto hell; and He will redeem all the captives, and give sight to the blind; and the dumb shall cry aloud: O God of our fathers, blessed art Thou!"

"Yea, a sword shall pierce through thy heart, O all-pure Virgin," Simeon prophesied to the Theotokos, "When thou shalt see Thy Son upon the Cross, to Whom we cry aloud: O God of our fathers, blessed art Thou!"

Canon of the Great Martyr

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: O God of our fathers, blessed art Thou!

Rejoicing, thou didst speak of the mighty works of the Ruler of all; wherefore, they that looked on, amazed, forsook the tyranny of deceit and cried out with faith: O God of our fathers, blessed art Thou!

Rejoicing, with the nets of thy words most wise thou didst draw forth from the deep of ignorance them that drew near, O most blessed Theodore, and thou didst make divine martyrs of them that chanted: O God of our fathers, blessed art Thou!

A holy angel, entering the prison where thou wast bound to a column, loosed thee, O Theodore, granting thee boldness and strengthening thee to cry aloud: O God of our fathers, blessed art Thou!

Theotokion: **O** Christ, for the sake of her that gaveth Thee birth, take pity and save me who have lived in sloth and have disdained Thy holy laws and Thy sacred commandments, for Thou art our God and most merciful Benefactor.

Canon of the Prophet

Irmos: **I**n the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying out: **Blessed art Thou, O Lord God of our fathers, and to be praised and exalted above all for ever!**

Thy divinely inspired proclamation hath gone forth throughout all the earth, and the power of thy words, which say: Blessed art Thou, O Lord God of our fathers, and to be praised and exalted above all for ever!

Wholly illumined with radiance from on high, thou didst behold things which are to come as though they were happening in the present. Wherefore, O thou that art most rich, thou didst cry out: Blessed art Thou, O Lord God of our fathers, and to be praised and exalted above all for ever!

Theotokion: **W**ith hymns do I honor thee, O Virgin, who hast honored the human race which of old was condemned through grievous dishonor, and I chant: Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Canon of the Feast

Irmos: **S**tanding together in the unbearable fire, yet unharmed by the flame, the Children, champions of piety, chanted a divine hymn: **O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.**

O ye children of Israel, beholding your glory, Emmanuel, the Child of the Virgin, offered before the Ark of God, dance now and sing together: **O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.**

Simeon said, Behold, this Child, Who is both God and man, is set for a sign which shall be spoken against. In faith let us sing unto Him: **O all ye works of the Lord, bless ye the Lord, and exalt Him above all forever.**

He that is Life, God the Word, hath here become a little Child; and He is set for the fall of the disobedient and the rising again of all them that sing with faith: **O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.**

Canon of the Great 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 Redeemer: **Ye children, bless; ye priests, praise; ye people, exalt Him above all for ever!**

Splendidly struggling, thou didst vanquish the enemy, having destroyed his armies with the weapons of faith. Wherefore, thou hast been crowned with a wreath of victory, chanting unto thy Master: Ye children, bless; ye priests, praise; ye people, exalt Him above all for ever!

After thy glorious crucifixion, thy blessed suffering and thy boundless torments, thou didst bow thy neck before God, O blessed one and thy precious head was cut off with a sword while crying out to the Master: Ye children, bless; ye priests, praise; ye people, exalt Him above all for ever!

Thy sacred and much-suffering body hath been a wellspring of healing for the faithful, whence they that piously have recourse thereto draw forth deliverance from passions and salvation for their souls, crying out to the Master: Ye children, bless; ye priests, praise; ye people, exalt Him above all for ever!

Theotokion: **O** Virgin, enliven my soul which hath been slain; raise it, for it hath fallen; heal it, for it hath been wounded; grant peace to my mind, calm thou the waves of temptations, and save me who cry out: Ye children, bless; ye priests, praise; ye people, exalt Him above all for ever!

Canon of the Prophet

Irmos: **T**he Lord Who was glorified on the holy mountain and Who through fire revealed the mystery of the ever-Virgin in the bush unto Moses, praise ye and exalt above all for ever!

The divine Zechariah, converser with angels, doth command: Rejoice exceedingly, O Mount Zion, holy city; and thou, O Jerusalem, be glad for ever!

Adorn thyself, O prophet Zechariah, beholding the words fulfilled which thou didst utter in prophecy, enlightened by the Spirit, unto them that praise the Lord and exalt Him above all for ever.

Among the myrtle trees didst thou behold angels standing who instructed thee in knowledge of all things, praising Christ for ever, O glorious prophet.

Theotokion: Rejoice, thou fiery throne of the Lord! Rejoice, portal of the immaterial Radiance! Rejoice, swift cloud which revealed the Sun of righteousness to the world, O pure Theotokos!

ODE IX

Canon of the Feast

Irmos: **I**n the shadow and the letter of the Law, let us, the faithful, discern the prototype: Every male that openeth the womb shall be called holy to the Lord. Wherefore, we magnify the firstborn Word and Son of the unoriginate Father, Who became the firstborn Child of the Mother who kneweth not man.

Of old the people offered a pair of turtledoves, or two young pigeons, for an atonement; but in their stead the godly elder and Anna, the chaste prophetess, ministered and gave glory to the only-begotten Son of the Father, the Child of the Virgin, as He was brought into the temple.

"**T**hou hast vouchsafed unto me the exceeding joy of Thy salvation, O Christ," cried Simeon. "Take Thy servant, who is weary of the shadow of the Law, and make him a sacred herald of the new mystery of grace, as he doth magnify Thee in praise!"

The holy Anna, sober in spirit and of a great age, reverently confessed the Master openly in the temple; and proclaiming the Theotokos, she magnified her before all who were present.

Canon of the Great Martyr

Irmos: **H**eaven is struck with awe, and the ends of the earth are amazed, that **G**od hath appeared to men in the flesh and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Thou didst consecrate thyself to our God, the Lamb that was slain, O martyr that wast raised up as a sweet-smelling holocaust unto Him, a sacred offering, O sacrifice perfect and most pure. Wherefore, we praise and bless thee as is meet.

As the dawn, as a radiant day, as the sun, didst thou appear, O Theodore, piously illumining the earth with thy wonders and the splendid rays of thy suffering, and driving away the darkness of our deception and passions, O most blessed Theodore.

Having conquered the incorporeal foe, thou wast united with the angels while yet in the flesh, and with the choirs of the martyrs thou art ever glad. With them dost thou give utterance to a divine hymn unto the Trinity, O thrice-blessed Theodore, thou beacon of the Church and adornment of passion-bearers.

The earth is glad of the deposition of thy precious body, O Theodore, and heaven rejoiceth, having acquired thy sacred soul. And men, ever celebrating thine honorable memory, entreat thee in their prayers as our intercessor, O most blessed one.

Theotokion: **O** Virgin beloved of God, having bathed the wounds of my heart in pure repentance and tearful weeping, entreat thou the Good One, that He save me from all defilement, that I may bless and magnify thee, O all-immaculate one.

Canon of the Prophet

Irmos: With unceasing glorification we magnify thee, the Mother of the Most High, who knewest not wedlock, who didst truly give birth unto God the Word in manner which passeth understanding, and art more highly exalted than the powers most pure.

Having forsaken every earthly sensibility, O most wise one, thou dost stand radiantly before the divine and most pure Mind, offering up prayers in behalf of the world. Wherefore, we all bless thee, O Zechariah.

Following the utterances of thy lips, O thou that art divinely revealed, we call upon the Lord; and, saved by Him, O Zechariah, we piously bless thee as a prophet and preacher of the Truth.

By thy prayers, O divinely inspired one, do thou render the Master merciful unto them that with faith celebrate thy sacred and renowned feast and lovingly honor thee as a prophet and divine preacher of the Truth.

Theotokion: Clearly knowing thee to be a sea of miracles and a well of blessings, O pure Theotokos, and trusting in thine intercession, we make haste and speedily have recourse to thy protection.

Exapostilarion of the Great Martyr, Spec. Mel.:

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

Thou didst utterly quench all the fiery darts of the wicked and the raging of the demons and didst die for thy faith in the Creator, O blessed Theodore; and as a witness to the Truth thou dost save all from every tribulation and from the malice of the evil one.

Glory ..., Now and ever ..., that of the feast:

The elder, brought to the temple by the Spirit, took the Master of the Law in his arms, crying: Do Thou now loose me from the bond of the flesh according to Thy word: for mine eyes have seen the revelation of the Gentiles, and the salvation of Israel!

At the Aposticha, these stichera, in Tone I,

Spec. Mel.: "O all-praised martyrs ...":

The pure one, as the truly most splendid Ark of God bearing cleansing, doth bring Christ into the temple and with honor doth place Him in the hands of the godly Simeon. Wherefore, the Holy of Holies is now hallowed and rejoiceth in Him that alone is holy.

Stichos: Lord, now lettest Thou Thy servant depart in peace, according to Thy word.

Today hath Simeon been glorified, receiving Christ as a live coal in godly manner and, cleansed, he kisseth Him with his lips. He confesseth and rejoiceth, and doth ask leave of Him to depart. And now, piously blessing Him, we all honor Him with unceasing praise.

Stichos: A light to lighten the Gentiles, and the glory of Thy people Israel.

The pure Virgin, the living portal, bare within her the King and Lord, and to the temple she beareth Him that entered through the doors which were of old mystically shut on earth. Wherefore, forming a choir in her presence, we all praise her with holy hymns.

Glory ..., in Tone VIII:

Having set thyself a feat of martyrdom, thou didst bravely oppose deception, O Theodore, and with thy tongue of fiery eloquence thou didst put the inhumanity of Lucinius to shame. Wherefore, rejoicing with the angels, O blessed one, entreat Christ God, that He be merciful unto us on the day of Judgment.

Now and ever ..., in Tone V:

Search ye the Scriptures, as Christ our God hath said in the Gospels, for therein shall we discover Him that was born, wrapped in swaddling clothes, laid in a manger and fed with milk, Who received circumcision and is borne by Simeon, appearing to the world not supposedly nor in an apparition, but in very truth. To Him let us cry out: O pre-eternal God, glory be to Thee!

AT LITURGY

On the Beatitudes, eight troparia: four from Ode VIII of the canon of the Feast, and four from Ode VI of the canon of the Great Martyr.

O ye children of Israel, beholding your glory, Emmanuel, the Child of the Virgin, offered before the Ark of God, dance now and sing together: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever. (**Twice**)

Simeon said, Behold, this Child, Who is both God and man, is set for a sign which shall be spoken against. In faith let us sing unto Him: O all ye works of the Lord, bless ye the Lord, and exalt Him above all forever.

He that is Life, God the Word, hath here become a little Child; and He is set for the fall of the disobedient and the rising again of all them that sing with faith: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

In the image of the Passion of the Dispassionate One wast thou crucified, O glorious martyr, nailed to a tree; and thou didst emulate the Master Who of His own will freed man of the passions by the Cross, O most blessed one.

Hung upon a tree like the Lamb, shot full of arrows, thine eyes put out, wounded throughout thy body, O blessed one, thou didst wound the hearts of thine enemies with the spear of thy passion.

Though torrents of boundless torments threatened the house of thy soul, yet was it not shaken, for it was founded upon the immovable rock of Him that shone forth from the Virgin and enlightened the human race.

Theotokion: **O** Mary, sovereign Lady of all the world, as thou didst give birth unto the Lord of all, do thou deliver me from bondage to the enemy, rescue me from his torment, and save me who place unwavering hope on thee.

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection.

Troparion of the great martyr, in Tone IV:

Through true recruitment didst thou become a most worthy general of the heavenly King, O passion-bearer Theodore; for thou didst wisely put on the whole armor of God and, vanquishing legions of demons, thou didst show thyself to be a victorious athlete. Wherefore, with faith do we ever bless thee.

Kontakion of the Great Martyr, in Tone II,

Having put on the whole armor of faith with valor of soul, and taking in hand the word of God as a spear, thou didst conquer the enemy, O Theodore, great among the martyrs. With them cease thou never to entreat Christ God in behalf of us all.

Kontakion of the feast, in Tone I:

Thou art come, O Christ our God, Who by Thy nativity didst sanctify the Virgin's womb and fittingly bless the hands of Simeon; and, knowing our need, Thou hast saved us. Give peace to Thy commonwealth in time of battle and strengthen our Orthodox hierarchs whom Thou hast loved against heresy and schism, O Thou Who alone lovest mankind.

Prokimenon, in Tone IV: The righteous shall rejoice in the Lord, and put his trust in Him.

Stichos: Hear my voice, O God, in my prayer.

THE SECOND EPISTLE TO TIMOTHY [2:1-10]

Thou therefore, my son, 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 shall flourish like a palm-tree, and shall spread abroad like a cedar in Lebanon.

Stichos: Such as are planted in the house of the Lord. shall flourish in the courts of the house of our God.

THE GOSPEL ACCORDING TO ST. MATTHEW [10:16-22]

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: The righteous shall be had in everlasting remembrance; he will not be afraid of any evil tidings.

**THE 9th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY MARTYR NICEPHORUS
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone II:
Spec. Mel.: "When from the Tree ...":

Submitting to the laws of Him Who, for our sake, assumed our flesh on earth and endured His honored Passion, O divinely blessed one, thou didst show love for thy neighbor, which is the epitome of the law and the prophets. Wherefore, thou didst receive a blessed end, O Nicephorus, and standest now before the Wellspring of love.

Thou bendest thy neck to God, before Whom all knees do bend, O wondrous martyr; thy head is severed and parted from thy comely body, and with thy most honored mind thou art united to Christ, the Head of all. And now drawing close to His light, O Nicephorus, beseech enlightenment for us who praise thee.

Thou hast sanctified the earth with the streams of thy blood shed for Christ, O martyr, and by thy spirit thou hast gladdened the spirits of the incorporeal hosts, and hast enlightened the whole flock of the martyrs, O blessed one, united with them as a valiant warrior and an invincible martyr; and thou prayest to God in our behalf.

Glory ..., the composition of John the Monk, in Tone VI:

O athlete Nicephorus, thou hast clearly shown to all that he who loveth not his neighbor cannot love the Master; wherefore, in purity thou didst love thine own neighbor Sapricius. Hence, thou didst take wing to divine Desire, and lay down thy life in confession of Christ and the Faith. But Sapricius of ill repute, having conceived for thee an implacable hatred, showed himself also a betrayer of Christ the Master. Standing now before Him, pray thou that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:
Spec. Mel.: "Having set all aside ...":

O all-pure Mistress, * a sword pierced thy heart, * as Symeon said, * when thou didst behold Him Who shone forth from thee * in manner past recounting * lifted up on the Cross by the iniquitous as One condemned, * given vinegar and gall to drink, * His side pierced, * His hands and feet run through with nails; * and, lamenting, thou didst exclaim, * crying out maternally: * "What is this new mystery, * O my Child most sweet?"

Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Nicephorus received an imperishable crown from Thee, our God; for, possessed of Thy might, He set the tyrants at nought, and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

AT MATINS

Canon of the martyr, the acrostic whereof is:

"With songs I hymn Nicephorus, glorious among athletes", the composition of
Theophanes, in Tone VIII:

ODE I

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

O Christ, Author of peace, as Thou art our Benefactor, through the entreaties of Thy martyr bring the ship of my soul, which is cruelly tossed by the perils and billows of the raging sea of life, into a profound calm.

With rational thought, O all-wise one, thou didst piously subject the passion of anger to the mind of thy soul, and didst hasten to thy friend Sapricius, yearning to be reconciled with him, O wondrous one, submitting to the laws of the Savior.

Triadicon: Confessing the thrice-radiant effulgence of the One Godhead, which is equal in might and essence, equally enthroned and equal in nature, let us honor God in three Persons, professing the Word, the Father and the Spirit to be indivisible.

Theotokion: Truly even a heavenly intelligence is unable to comprehend thine unapproachable mystery, O most lauded one; for it was the good pleasure of Him Who is equally enthroned with the Father, to make His abode in thy womb and to become known in two natures.

ODE III

Irmos: O Christ Who in the beginning established the heavens in wisdom and founded the earth firmly upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy, save Thee Who alone lovest mankind.

Summoned forth, Nicephorus was shown to be a victor in his deeds; for dispelling the gloom of deception, he drove it far away, crying aloud: There is none as holy as Thee, Who alone lovest mankind!

Believing in the Master Who was slain for thy sake, thou didst hasten of thine own will to death, desiring His voluntary mortality, strengthened as a victorious martyr by the power of God.

Nicephorus, the favorite of Christ, hath clearly been shown to be a struggler on earth and a champion in the heavens, crying out with the incorporeal ranks: There is none as holy as Thee, Who alone lovest mankind!

Triadicon: Illumined through faith by the divinely inspired commandments, we all confess the one uncreated Godhead: the Word Who cameth forth from the great mind of God, and the Spirit Who likewise proceedeth from Him.

Theotokion: Having conceived in thy womb, without knowing wedlock, Him Who was begotten of the Father before time began, O Virgin, for us thou hast given birth to the God and man, in Whom each nature is perfect and undivided.

Kontakion of the martyr, in Tone I:

Spec. Mel.: "The choir of the angels ...":

Bound by the bond of love, O Nicephorus, thou didst manifestly destroy the malice of hatred, and wast beheaded by the sword, as a divine martyr of the incarnate Savior. Him do thou entreat, in behalf of us who hymn thy glorious memory.

Sedalion, in Tone I: Spec. Mel.: "When the stone had been sealed ...":

Thou didst dye thy purple robe in thine own blood, and invested therewith as an invincible warrior, and bearing the Cross as a scepter, thou didst hasten from earth to the heavens, O blessed Nicephorus, and standest before the King of all. Glory to Him Who gaveth thee strength! Glory to Him Who hath crowned thee! Glory to Him Who, through thee, worketh healings for all!

GloryNow & ever ..., Theotokion:

Stretching forth thy divine arms, wherewith thou didst bear the Creator Who in His goodness becameth incarnate, O all-pure virgin, implore Him to deliver from temptations, sufferings and tribulations us who praise thee with love and cry out: Glory to Him Who made His abode within thee! Glory to Him Who issued forth from thee! Glory to Him Who hath delivered us by thy birthgiving!

Stavrotheotokion: Beholding Thee stretched out dead upon the Cross, O Christ, Thine all-immaculate Mother cried out: "O my Son, Who with the Father and the Spirit, art without beginning, what is this Thine ineffable dispensation, wherewith Thou hast saved the work of Thine all-pure hands, O Compassionate One?"

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 to Thee: Glory to Thy power, O Thou Who lovest mankind!

Accounted worthy of divine illumination, O blessed Nicephorus, thou didst receive a godly life and dost now illumine splendidly with divine light those who keep thy memory and cry out with faith, O divinely wise one: Glory to Thy power, O Thou Who lovest mankind!

Having joined the martyrs of Christ, thou shinest forth; for thou didst destroy the falsehood of polytheism, thy head being severed, and with the torrents of thy blood didst drown the deception of idolatry, crying out to the Master: Glory to Thy power, O Thou Who lovest mankind!

Sapricius, who did not keep Thy laws, O Savior, is stripped of Thy divine grace; and, going over to Thine enemies, the wretch is deprived of the glory of Thy martyrs. Wherefore, marveling at Thy just providence, we cry out: Glory to Thy power, O Thou Who lovest mankind!

Triadicon: The unoriginate Father, the Author of all, is Light. The Word is Light. The Holy Spirit is Light. The Three-Sunned Godhead, which shineth forth ineffably from the Father, as from a wellspring, from before all the ages, is known in one Essence, Power and Glory.

Theotokion: O all-pure one, He Who within thee is wholly united to mankind doth renew all of mankind, without leaving the bosom of the Father; for, deigning to dwell in thy womb, in the richness of His lovingkindness He voluntarily impoverished Himself, enriching the world with divinity.

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.

With the torrents of thy blood springing forth like the four principal divine virtues, thou hast watered the garden of the Church, O blessed Nicephorus; and therefrom we draw forth divine gifts for our souls.

The sower of malice captured the wretched one through remembrance of wrongs; but the Author of goodness and peace drew forth, in his place, the divinely wise martyr Nicephorus, who is adorned by the vision of the light of God.

Emulating Thy voluntary suffering, O Savior, the divinely wise one is sanctified; for, sprinkled with drops which fall from Thy side, he offereth unto Thee streams of his own blood, approaching Thee beheaded by the sword.

Triadicon: Knowing Orthodoxy to be the foundation of salvation, we profess in three Persons the equally unoriginate Father, Son and Holy Spirit: the one Godhead, one Essence, one Volition, one Activity.

Theotokion: Noetically did the assembly of the prophets learn of thy mysteries, for the Master showed thee to be the portal of heaven on earth; and, incarnate of thee, O Virgin, the Sun of righteousness hath shone forth upon those in darkness.

ODE VI

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save me, O my Guide.

Heal thou the wounds of my heart, O divinely wise Nicephorus, and, dispelling the gloom of the passions, drive it away with the beams of the divine radiance which is within thee, entreating Christ the Deliverer, O blessed one.

Calmly traversing the tempest of the threefold waves of idolatry with the sail of the Cross and the winds of the Spirit, O invincible martyred athlete Nicephorus, thou hast attained unto the calm haven of Christ.

Thou didst suffer in martyrdom and hast truly become a victor, destroying the machinations of the serpent right mightily; and having shared in the sufferings of the Master, O blessed one, thou hast now been glorified as is meet.

Theotokion: The noetic hosts of the angels are in awe, marveling as they behold Him, Who is with the Father and the Spirit since before time began, born in the flesh, of thy womb, as a Babe, O all-pure Theotokos.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Soaring aloft in the love of the Lord, O glorious one, and taking His glorious Cross upon thy shoulder, thou didst put to shame the wiles of the devil, didst suffer even unto death, and hast been shown to be a bearer of the trophy of truth, a warrior and initiate of the mysteries of the grace of God.

Ikos: Thou didst manifestly love the teaching of Paul and didst plant it in thy breast, O glorious one, crying out: "Love vaunteth not itself! The perfect Creator of man hath given it to us. For the sake of love He endured all: the nails and the Cross, vinegar and spittle; with a spear was His holy side pierced, and thereby He hath poured forth upon us His divine blood and water." And having desired Him, thou hast been shown to be a victor, a warrior by profession, and an initiate of the mysteries of the grace of God.

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!

For thee death was a departure from the things of this world, O blessed Nicephorus, and thou didst ascend to heaven and the things of heaven, where, joining chorus now with the angels, thou chantest: Blessed art Thou, O God of our fathers!

Strengthened by the suffering of the Almighty, O divinely wise one, thou didst cast down to the ground the lofty eye and the superior brow of weakness, crying out to the Creator: Blessed art Thou, O God of our fathers!

Running, Nicephorus finished the race of martyrdom, his heart enlarged through the activity of the divine Spirit; and now he crieth out to Thee earnestly, O Master: Blessed art Thou, O God of our fathers!

Triadicon: Knowing Thee, the Father, to be the first and unoriginate Mind, Who begat the equally unoriginate Word without suffering and outside of time, and Who brought forth the All-holy Spirit, we cry aloud: Blessed art Thou, O God of our fathers!

Theotokion: Thou wast both Virgin and Mother, O pure Theotokos, ineffably conceiving God in thy womb, Who was incarnate of thee and is known in two natures, having dwelt on earth as both God and man.

ODE VIII

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!

Signed with the grace of the Savior, when called thou didst set thyself apart for the contest, O martyr of Christ; and gaining the victory over the adversary, thou wast adorned with crowns of victory , chanting in godly manner: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Sanctified by water and the Spirit, O most blessed Nicephorus, and stained with the blood of thy martyrdom, as a true martyr of Christ God thou hast acquired radiant splendor, wherein thou now criest out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon: With the incorporeal ranks bless, ye children, hymn, ye priests, and exalt supremely for all ages, ye people, the one ever-flowing Source of goodness: the unbegotten , unoriginate and all-perfect Godhead, the Creator and King of all,

Theotokion: More holy than the heavenly ranks of angels wast thou, O most lauded Theotokos; for, by thy virginal womb which kneweth not wedlock, thou gavest birth unto the Creator and Lord: God incarnate in one Hypostasis and two Natures, without confusion or change.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became yet more spacious than the heavens. Wherefore, the ranks of angels and of men magnify thee who art the Theotokos.

Clad, like a bridegroom, in garments woven of the blood of torment, O most blessed Nicephorus, thou didst depart to partake of the divine splendor of the Benefactor of all, Who adorned and embellished thee with His honored suffering on the Cross.

Thou wast drawn by the beauties of the Master, than which there is nought more comely; and, yearning to delight in His never-waning and magnificent splendor, aflame with the love of thy Lord, thou didst urge the tormenters to cut off thy head with the sword, O Nicephorus.

Having contended splendidly against deception and vanquished it as a victor, O glorious martyr of Christ, thou didst receive for thy head a crown of gifts. And now thou joinest chorus as a martyr with the choirs of the martyrs standing before the throne of the King of all, O Nicephorus.

Triadicon: Glorifying the Son, Who was divinely begotten of the unbegotten Father, and the right Spirit, Who proceedeth from before the ages, we honor the three Hypostases of the transcendent and reigning Trinity, united in a Unity unconfused; and theologizing, we magnify God.

Theotokion: Thou hast been shown, O Virgin Mother of God, to have given birth, in manner transcending nature, to the all-good Word, Whom the Father begat from His heart before all the ages, in that He is good. Him do we now also understand as transcending all bodies, though He wrapped Himself in the flesh.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

Thou wast shown to be a true namesake of victory, O Nicephorus, having vanquished the tyrants by thy love and torment. Wherefore, thou hast received from the Lord a crown of victory.

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

With thy mighty protection, O pure one, preserve all thy servants unharmed by the assault of the enemy; for thee alone have we acquired as a refuge amid our needs.

**THE 10th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF
THE HOLY HIEROMARTYR CHARALAMPIUS
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone VI:

Spec. Mel.: "Having set all aside ..."

Having set thyself wholly aside * for the Master from thy youth, * thou didst desire Him, * and didst follow in His steps; * and having been cleansed of all the defilement of the passions, * thou wast enriched with divine grace, * that thou mightest work healings * and perform most glorious miracles; * and thou becamest a martyr, * remaining unmoved by all the assaults of the torments, * through the power of Him Who was slain upon the Cross. * Him do thou earnestly entreat * in behalf of our souls.

Though thy blessed, enduring and invincible body * was pierced with nails, * O athlete Charalampius, * thou didst keep thy soul steadfast * and thy mind inviolate; * for divine desire * richly enkindled thee, O glorious one, * and exhorted thee to endure all manner of torment, * O passion-bearing martyr, * who didst share in the sufferings of Christ. * Him do thou entreat with boldness * in behalf of our souls.

Having suffered, * thou didst inherit all-radiant joy, * and ineffable glory, * and everlasting rejoicing, * O venerable priest, * honored athlete, * valiant warrior, * who with the streams of thy blood * didst manifestly drown the armies and hosts of the serpent, * and by grace and divine prayer didst truly raise the dead, * praying with boldness * in behalf of our souls.

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

O most immaculate one, * quickly visit me * who have been wounded by the robbers' assaults of the demons * and who lie, wholly unable to move, * on the ever-shifting path of this life, * in need of mercy; * and pour thou wine and oil * upon mine incurable wounds, * and restore me to health; * that I may glorify thee * and lovingly hymn thy mighty works, as is meet, * O Mother and Virgin, who alone art pure.

Stavrotheotokion, in the same tone & melody:

A sword pierced thy heart, * O all-pure Mistress, * as Symeon said, * when thou didst behold Him Who shone forth from thee ineffably, * condemned by the iniquitous * and lifted up upon the Cross, * tasting vinegar and gall, * His side pierced, * His hands and feet run through with nails; * and, lamenting, thou didst exclaim, crying out maternally: * "What is this new mystery, * O my Child most sweet?"

Troparion, in Tone IV:

In his sufferings, O Lord, Thy martyr Charalampius received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

AT MATINS
Canon of the hieromartyr, in Tone VI:
ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Treading in gladness with the noetic choirs among the habitations of heaven, and shining with never-waning light, O wise one, by thy supplications deliver me from the passions, that I may hymn thee.

Thy radiant and sun-like memorial shineth forth in gifts and illumineth those who faithfully honor thee thereon, O martyr who art truly the namesake of most splendid joy.

Thou didst flood the salty sea of unbelief with the drops of thy blood, and wast a river of piety, ever truly watering the Church of Christ.

Theotokion: The tempest of sins, the adverse waves of wicked thoughts, and the assaults of the passions have gone over me, O Virgin Theotokos; but save me by thy mighty supplication.

ODE III

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

It is in no wise possible to recount the multitudes of miracles which thou didst work while passing through this life unto God, O right wondrous martyr and athlete.

Strengthened by divine power, thou didst cast down the feeble insolence of the iniquitous, as a mighty warrior, O athlete Charalampius, a soldier of the army of God.

The streams of blood which flowed from thy body quenched the flame and grievous burning of iniquity, and have given rise to a torrent of sweetness.

Theotokion: Thou gavest birth, O most holy one, unto God, the Holiest of the holy, for thou wast shown to be a pure temple of holiness and the gate through which Christ, Who saveth mankind, passed.

Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ..."-

Thou wast an immovable pillar of the Church and an ever-burning lamp for the whole world, O athlete Charalampius; and, shining forth more brightly than the sun, thou dost dispel the darkness of idolatry. O glorious martyr, entreat Christ God, that He grant us great mercy.

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

Thou wast a divine tabernacle, surpassing the angels in purity, O most pure one who alone art Virgin and Mother. With the divine water of thy supplications do thou cleanse me, who have, more than all others, become dust and am defiled by carnal transgressions.

Stavrotheotokion: The unblemished ewe-lamb, 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 sufferest willingly, in Thy desire to deliver man from the dishonor of the passions?"

ODE IV

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

Thou wast comely, anointed with the blood of honorable martyrdom and bedight with the beauties thereof, O Charalampius, adornment and confirmation of athletes.

In thy valor thou didst demolish the temples of the demons, O athlete; and didst show thyself to be a temple of the Holy Spirit and a pillar and model of true endurance.

Stretching thine arms aloft, the minions of darkness raked thy side with iron claws, truly winning for thee everlasting delight.

Theotokion: In His exceeding great goodness, Christ God, my strength and the subject of my hymnody, Who shone forth from thee, O pure one, hath delivered us from the first transgression.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Steadfastly emulating the divine Passion of Him Who for our sake endured suffering, O glorious martyr of Christ, thou didst manfully endure the piercing of thine entire body with nails.

To correct the irrationality of the tormenters, the Word, Who is co-unoriginate with the Father, did manifestly put speech into the mouth of a dumb beast; and it commanded that thou be released from thy bonds, O all-wise one.

Pierced by a goad, thou didst wound the heart of the cruel enemy of mortal men with the spear of thy courage and endurance, O right honorable and divinely wise athlete.

Theotokion: With thy divine effulgence illumine my darkened soul, O good one, and guide it to the paths of salvation, O thou who alone gavest birth unto Christ the Savior.

ODE VI

Irmos: Beholding 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!

Thou wast a beacon, illumining the ends of the earth with the light of thy sufferings; and thou didst confess the name of Christ before the tormenters, O all-glorious athlete of Christ.

Aflame with the fire of divine love, thou didst quench the burning of the iniquitous with the dew of faith, showing forth the wonders of Christ to the unbelieving, O right wondrous one.

Desiring immortal life, O Charalampius, thou didst mortify the movements of the carnal passions; and by thy supplication didst raise the dead, who hymned Him who glorified Thee in all things.

Theotokion: O Mother of God, as thou gavest birth unto the Source of dispassion, make me steadfast who am shaken by the adverse assaults of the passions; for unto thee, the great refuge of men, have I fled.

Kontakion, in tone VIII: Spec. Mel.: "As first-fruits ...":

Perfected by the grace of the priesthood, O glorious one, thou didst splendidly adorn the Church with thy divine suffering, which, rejoicing, thou didst manfully accept for Christ's sake, O Charalampius, thou honored beacon of the whole world, illumining the ends of the earth, in that thou art invincible.

Ikos: Emulating Christ our God, the Shepherd Who, as a Lamb, was pleased to come to earth to take away the sins of the world and bear the infirmities of all, O holy martyr, thou didst lay down thy life for thy sheep, proclaiming His Passion. Wherefore, today we all praise thee with hymns, as one invincible.

ODE VII

Irmos: The children in Babylon did not fear the flame of the furnace; but, cast into the midst of the flame, bedewed thy sang: Blessed art Thou, O Lord God of our fathers!

Subjected to tortures and heated by fire like pure gold, O athlete of Christ, thou didst become a sacred offering for Christ.

By the dew of thy supplications thou didst extinguish the furnace of the all-iniquitous ones, O wise one, and wast delivered therefrom, chanting to the Creator: Blessed art Thou, O Lord God of our fathers.

In the multitude of thy sufferings thou wast shown to be a tree of lofty stature, sheltering from the burning heat of sin the faithful who cry out: Blessed art Thou, O God of our fathers!

Theotokion: O pure and Ever-virgin Theotokos, who received Joy in thine all pure womb, fill thou my heart with gladness, dispelling the grief of the passions.

ODE VIII

Irmos: From 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 desirest. Thee do we exalt supremely for all ages!

Drenched with the streams of thy blood, adorned with the beauty of thy wounds, O martyr, thou didst stand before God magnificently adorned with a crown of victory.

The clouds of tortures did not dim thy courage and valor, O divinely wise martyr, nor did the opposition of the tormentors darken thy most splendid endurance.

Truly, O divinely wise athlete, thou hast been shown to be an invincible priest and martyr, a valiant warrior, an unshakable pillar, the confirmation of the faithful and an enemy of ungodliness.

Theotokion: He Who hath created all things by His divine will made His abode in thy womb, O pure one, desiring to renew us who have fallen prey to corruption. Him do we exalt supremely for all ages.

ODE IX

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

Truly, neither fire, nor the sword, nor even death; neither persecution, nor tribulation, nor starvation; neither misfortune, nor the devising of any tortures, was able to separate thee from the love of God Who created thee, O right wondrous athlete.

Stripped of the raiment of mortality by the laceration of claws of iron, O athlete, thou didst array thyself in garments woven of thy blood. Wherefore, O invincible martyr, with boldness thou dost stand, rejoicing, before God the Master of all.

Thy memory, O Charalampius, hath shone forth upon the world, full of joy and replete with divine radiance, driving away the winter of the passions and enlightening all; and in celebrating it we find cleansing of our sins through thy supplications.

Theotokion: The tempest of the passions disquieteth me, and the threefold waves of the pleasures engulf me, O most immaculate one. O thou who gavest birth to Christ, the Pilot, extend unto me a healing hand, and save me, O thou who alone art the salvation of those who, with faith, call thee blessed.

**THE 11th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY HIEROMARTYR BLAISE
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

The summit of the virtues and foundation of the faithful, * the glory of hierarchs * and the boast of the martyrs * with splendor doth summon all the faithful to his holy memorial, to chant unto him as a victor * who glorified God on earth.

Moved by a vision of Christ, * the Angel of Great Counsel, * when thou didst behold the council of the iniquitous, O wise martyr, * thou didst proceed straightway to the tribunal, * taking the trophies of victory in thy hand; * and thou dwellest now in the heavens, O all-sanctified one.

With the drops of thy blood, O martyr Blaise, * thou didst weave a beautiful robe for the Church, * embroidered by thy well anointed fingers * and dyed with thy manifold pangs; * and she is arrayed therein like a comely bride, * hymning Christ the Bridegroom.

Glory ..., in Tone IV:

As a good tutor of children and a teacher of piety, by the divine power of thy godly words thou didst lead the God-loving women to the struggle of martyrdom, thereby strengthening for Christ the weakness of their nature; and with them having finished well the course of sufferings, thou dost rejoice with splendor in the bridal chamber of heaven, adorned with a twofold crown of divine glory, and making entreaty with them, that peace and great mercy be imparted to us.

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

The all-pure one, * beholding Christ, the lover of mankind, crucified, * His side pierced by a spear, * cried out, lamenting: * "What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? * I marvel, O Compassionate One, at Thy voluntary crucifixion!"

After the Aposticha: Glory ..., in Tone VI:

Blossoming forth in the exercise of the divine virtues in accordance with thy name, O Blaise, thou didst flourish like a palm-tree in the courts of the Lord, as David said, and like a cedar didst thou increase through chastisements. Like a fruitful vine in the house of God, pruned during torment by the application of tortures, thou hast poured forth upon us a noetic wine from the fruit of thy

struggles. Drinking thereof, we fill our hearts with divine gladness; and assembling together for the honored memorial of thy repose, we praise thee, calling thee blessed, and asking that, through thee, we may receive peace and great mercy.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Thy pure Virgin Mother, beholding the most iniquitous people who unjustly nailed Thee to the Tree, was wounded within, as Symeon foretold.

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 way to the vision of God, 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 Blaise. Entreat Christ God, that our souls be saved.

AT MATINS
Canon, in Tone IV
ODE I

Irmos: Israel of old, traversing the depths of the Red Sea dryshod, vanquished the power of Amalek in the wilderness, through the arms of Moses stretched out to form the sign of the Cross.

Together let us offer harmonious praise unto Christ, celebrating the glorious memory of the wise Blaise, and chanting a hymn unto our God, in that He hath been glorified.

Blaise, the seer of things afar off, the lover of Christ, as hierarch, martyr and shepherd, which he hath shown by his activity, doth summon us to eat the divine banquet he setteth before us.

Thou didst purify thy life with the virtues and wast shown to be a vessel fit to receive the divine myrrh of an honorable ministry, O wise one; and thou didst embroider thy vesture with the blood of martyrdom.

Theotokion: By thy birth giving, O pure and all-holy Theotokos, the whole human race hath risen from our first father's fall and hath manifestly been delivered from the curse of our first mother.

ODE III

Irmos: Thy Church rejoiceth in Thee, crying aloud, O Christ: Thou art my strength, O Lord, my refuge and confirmation!

With the knowledge of God, thou wast anointed to serve Christ as priest, and wast taught by the Spirit; and thou didst sanctify thyself with blood.

Truly, in fulfillment of thine own works, thou becamest a martyr and teacher, O Blaise, through thy doctrine.

A model of piety wast thou for the Church of Christ, and thou didst make bright thy sacred vesture with the blood of thy sufferings.

Theotokion: Having given birth on earth to God all-rich, O pure one, from the fall thou hast led humanity up to heaven.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest...":

O God-bearing Blaise, divine offshoot, unfading blossom, much-suffering branch of the vine of Christ: with thy gladness fill those who honor thy memory, praying unceasingly in behalf of us all.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

As a precious scion of piety, by the power of the Spirit thou wast shown to be an uprooter of ungodliness; for thou didst denounce the falseness of idolatry before the tribunal, and right boldly preached the worship of the Trinity.

Wherefore, when thou gavest thyself over to the iniquitous, O athlete, thou didst slay the creature of the serpent who is the author of evil. For this cause we cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love.

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

O undefiled, blameless and most immaculate Mistress, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction wash thou my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that I may cry out with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of my transgressions; for thee do I, thy servant, have as my hope.

Stavrotheotokion: Beholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb is pained, beholding Thy crucifixion, which Thou endures in the lovingkindness of Thy mercy. O long-suffering Lord, Abyss and inexhaustible Wellspring of mercy: take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings."

ODE IV

Irmos: The Church, beholding Thee lifted up upon the Cross, O Sun of righteousness, stood rooted in place, crying out as is meet: "Glory to Thy power, O Lord!"

Made steadfast with the staff of truth, like Moses thou didst cast down the deceits of the serpent, O Blaise favored of Christ, denouncing the tyrant and instructing a new people.

The affinity of thy corrections with God showed thee to be a benefactor of both reason-endowed and dumb creatures, O blessed one; wherefore, thou hast received gifts of healing.

In the vale wherein sickness was rife, O father, thou didst rightly choke the thorns of iniquity for thy flock in Christ.

Theotokion: Having given birth to the Tree of life, O all-hymned one, thou wast shown to be like a garden of paradise planted within the Church; and eating thereof, we have come to know Christ our God.

ODE V

Irmos: Thou hast come, a Light to the world, O my Lord, a holy Light Who bringest forth from the gloom of unbelief those who hymn Thee.

Extending the bounds of thy flock on the pasture of God, O holy hierarch, in divinely wise manner thou didst drive falsehood out of all the earth.

With thy teachings thou didst confirm thy flock in the Faith, O wise hierarch; for, lo! thou hast trampled down the deception of the woman.

Made steadfast by the love of Christ, the women came to emulate thy struggles, O father, and were slaughtered in their zeal for Christ.

Theotokion: The visitation of death is truly slain by thy birthgiving, O Mistress; for darkness is seen to be destroyed by the Light.

ODE VI

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, to Thee the Church crieth out, cleansed of the blood of demons by the Blood which, for mercy's sake, flowed from Thy side.

With the beauty of the divers wounds of thy body thou didst adorn the comeliness of thy mystical vesture, O hierarch; and thou wast crowned with twofold grace.

In that the women who suffered with thee hastened with faith in Christ, they died with zeal, O father Blaise. Preserve thou those who keep thy memory with love.

Aflame with zeal for Christ, and having cast off all flattering deception, with their blood the martyrs burned up the infliction of torments.

Theotokion: Thou art my strength and my song, O Theotokos; for on thee have I set my hope, and through thee have I exalted my horn against mine enemies.

Kontakion, in Tone VIII: Spec. Mel.: "As first-fruits ...":

With the anointing of the priesthood and the blood of martyrdom wast thou adorned, O glorious Blaise; and, joining chorus, thou shinest in the highest, watching over those who come to thy temple and therein unceasingly cry out to thee: Preserve us all!

Ikos: O brethren, assemble with haste and come ye to the temple of the martyr, that we may raise a song unto him today and delight in grace; for he saveth souls and bodies from manifold sufferings, as a martyr, as a venerable saint, as a faithful hierarch and a champion for those who cry out to him with a pure soul: Preserve us all!

ODE VII

Irmos: The children of Abraham in the Persian furnace, consumed by the love of piety rather than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Like David we cry out to thee with love, O father Blaise: thou art an emulator of the Lord, and thy footsteps are not known; for like the Lord's thy paths were shown to be in the waters.

Delighting in the grace of the Savior, the martyrs truly replaced torment with joy; and their blood, in manner transcending man, was awesomely transformed into milk.

Beholding their mothers' boldness for martyrdom, the children, delighting in the grace of Christ and His majesty, hastened, rejoicing, to the Master.

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! gavest her, be thou also, in thy good gifts, a help unto us as thou wast to her.

ODE VIII

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girt about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Having stretched forth thy hands before the face of the Lord in the activity of thy priesthood, o father, thou didst offer Christ thy blood and prayers. Wherefore, having drained the cup of salvation, O wise one, thou didst cry out: Bless the Lord, all ye works of the Lord! (Twice)

Piously emulating the widow, with faith and divine joy we keep thy memory, O Blaise; and as thou didst keep the promise which thou gavest her, be thou also, in thy good gifts, a help unto us as thou wast to her.

Theotokion: Human nature, which before was condemned by the fall into transgression, hath through thy birthgiving truly found blessing, and singeth joyfully: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Cornerstone not cut by human hands, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Preparing an inheritance in the sweetness of paradise and the kingdom therein, O wise and holy hierarch Blaise, thou didst hasten to the slaughter, rejoicing in the Lord.

With the sword of the Spirit, O blessed one, thou didst cut down the pride of the ungodly who rose up in vain against thy flock; but thou didst adorn thy sheep with thy blood.

O wise and holy hierarch Blaise, with the women who suffered with thee, and their godly children, pray that those who praise thee may receive a crown; for we have chanted unto thee from the beginning.

Theotokion: In giving birth, as before and after birthgiving, thou wast shown to be a Virgin, transcending the established laws of nature, O Mistress. Wherefore, we all magnify thee.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

Thou wast a holy hierarch and martyr, a man bereft of guile, O Blaise, and thou didst bear the wounds of the sufferings of Christ, Who hath given thee the grace to heal all diseases.

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

Thee did Daniel describe beforehand as the unquarried mountain from which the precious Stone was cut Which grindeth to dust the temples of the idols, O Theotokos Mary.

**THE 12th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS MELETIUS THE
GREAT, PATRIARCH OF ANTIOCH
AT VESPERS**

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

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

Wisely, O most wise one, thou didst teach * the incorporeal Word * Who is equally unoriginate with the father * and Who united Himself hypostatically to the flesh; * Whose activity is twofold, * through both the natures whereof He is comprised and in which He is seen: * One, indivisible in essence, * and comprehended as existing in both.

Having studied the law of the Lord, * O blessed and holy hierarch Meletius, * thou didst show thyself to be a tree * standing by the waters of asceticism, * as it is written, * and bringing forth the fruits of the virtues * through the grace of Him Who sanctified thy holy soul * and made of thee a receptacle * of all spiritual effulgence.

As say the Scriptures, * thy cheeks were adorned like turtle-doves, O most wise one Meletius, * loving abstinence * and forgoing food, * desiring the noetic sustenance * which Christ bestowed upon thee * when thou didst undertake thy manifold labors, * displaying the ardent zeal * which thou didst show when suffering misfortunes for the sake of the Faith.

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

As thy prayer to the Lord is untiring * and thine entreaty abiding, * O all-pure one, * quell thou the assaults * and still the waves of my wretched soul; * calm my heart, which is in suffering, * I beseech thee, O Maiden, * and impart grace to my mind, * that I may worthily glorify thee.

Stavrotheotokion, in the same tone & melody:

When the ewe-lamb, * who gaveth birth to Thee, * saw Thee, the Lamb and Shepherd, upon the Tree, * she lamented and cried out to Thee maternally: * "O my Son most desired! * How is it that Thou art suspended upon the Tree of the Cross, O Long-suffering One? * How have Thy hands and feet been pierced with nails * by the iniquitous, O Word? * And how hast Thou shed Thy blood, O Master?"

Troparion, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and a teacher of abstinence. Wherefore, thou hast acquired exalted things through humility and riches through poverty. O father Meletius, entreat Christ God, that our souls be saved.

AT MATINS

Canon, the acrostic whereof is "I pour forth thy praises, O most blessed one", in
Tone VIII:

ODE I

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

O thou who standest in radiance before the Bestower of light, illumine the darkened eye of my soul with light, and drive away the gloom of the passions by thy prayers; for as a holy hierarch, thou hast boldness before Him, O venerable Meletius.

The Word Who resteth in the Father's bosom, and Who is equally everlasting and of the same essence as the One Who begat Him, alone ordaineth thee now as a preacher of His divinity, as a peer to the apostles, O divinely revealed Meletius.

Shining with divine effulgence, thou didst utter theology concerning the only-begotten Word, that He is begotten of the Father, uncreated and crowned, O venerable one; and, protected by the armor of God, thou didst expel the minions of those who shared the heresy of Arius.

Theotokion: To the Word of divine origin, Who before was incorporeal, didst thou give birth incarnate, O all-holy one; for thou alone, of all throughout the ages, wast worthy, by virtue of the radiance of thy purity, the beauty of thy virginity and thy most immaculate gifts.

ODE III

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth firmly upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy, save Thee Who alone lovest mankind.

Possessed of a soul harder than adamant, and shedding light upon the corrupt doctrine of the heresies by thy teaching of piety, O most blessed one, thou didst revile it. Wherefore, all of us, the faithful, honor thee, O divinely wise one.

Emulating the apostles of Christ in the virtues, as a pillar of Orthodoxy thou didst manifestly inherit their authority and throne, O most glorious Meletius, champion of piety.

Adopted by God, thou didst not mindlessly reduce God, the Word of God, to the status of a creature, but didst glorify Him as equally unoriginate and enthroned with the Father: the Creator and Fashioner of all the ages, O thou who pleased God.

Theotokion: Making His abode in thy holy womb, God becameth incarnate, as we know, O Mother of God, and hath saved us by His life-bearing sufferings. Wherefore, we know thee to be the portal of salvation, O Virgin.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Studying the law of the Lord day and night, O wise father, thou wast shown to be like a fruitful tree planted by spiritual waters; wherefore, as thou didst serve God blamelessly as bishop, and didst with Orthodox thought openly revile the blasphemy of Arius and the impious ways of Sabellius, O holy hierarch Meletius, entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.

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

Having found, through thee, healing for the multifarious ailments of my flesh and the manifold passions of my soul, surcease from grief, and ready release and speedy deliverance from misfortunes and sorrows, O all-immaculate Mistress, with unwavering faith and fervent heart I confess thy mercies and thy many miracles wrought for the children of men; and I pray that thou wilt ever preserve and always keep me beneath the shelter of thy wings.

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 heart is pained, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, Abyss and inexhaustible Wellspring of mercy, take pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings."

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 to Thee: Glory to Thy power, O Thou Who lovest mankind!

As one manifestly superior, O initiate of the mysteries, thou didst inherit the throne of the preeminent Peter who was ordained by Christ; and emulating his ways, thou didst glorify the Savior, the Son of the living God, following His teachings.

Adorned with all manner of gifts, thou wast a preacher of the Monarchy which is recognized in the Father, the only-begotten Son and the divine Spirit, O most wise one; and thou didst teach the Unity of essences which is in the three Persons, O venerable one.

Nurtured on beauty, conforming to the splendor thereof, and illumined with divine radiance in communing therewith, thou becamest a secondary light for the Church, O divinely manifest one, revealing the enlightenment of piety to those who have recourse to thee with faith.

Theotokion: That Thou mightest rescue Thine image, which was buried by the passions, in the richness of Thy goodness, Thou didst make thine abode in the Virgin's womb; and Thou, the Wisdom of God, didst make of it a temple, wherein Thou didst dwell with men, O Compassionate One, and save the ends of the world.

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.

Those who wickedly purvey every evil and demonic heresy hast thou surpassed by nobility of soul, radiance, a most holy way of life and steadfast piety, O divinely revealed and all-blessed father Meletius.

Repulsing with all diligence those who shared the heresy of Arius, O God-bearer, with the Orthodox Faith thou didst confirm the ruling Principle in the Trinity, preaching the one God to us, O most blessed father Meletius.

Thou wast a most true initiate of the mysteries of the all-divine Trinity, worshiping the Word as of one essence and equally enthroned with the Father, and the divine Spirit as of one essence with the Father and the Son, O most honorable father Meletius.

Theotokion: The armies of the hosts on high call thee blessed, O most pure one, and all the generations of men glorify thee as is meet; for those on earth, joining with those in heaven for the sake of unity, hymn thy birthgiving, O Virgin.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray, for to Thee have I cried: Hearken unto me, O God of my salvation!

Thou didst dry up the torrents of heresies and open wellsprings of right dogmas, O divinely wise champion of Orthodoxy, who art blessed of God.

Having caused the turbid and godless stream of Arius to wither up, thou didst abundantly give the assemblies of the faithful to drink of the waters of grace, and hast adorned the majesty of the Church.

Living rightly by divine principles, O father, thou becamest an all-radiant husbandman, an undistorted mirror of piety, and a guide for pastors.

Theotokion: The utterances of the prophets, heralding thine all-pure conceiving and thine ineffable birthgiving, illumine the souls of those who hymn thee in Orthodox manner, O Bride of God.

Kontakion, in Tone VI:

Fearing the boldness of thy spirit, the apostate Macedonius fleeth; but we, thy servants, celebrating a service of prayer to thee, have recourse to thee with love, O Meletius, converser with angels, fiery sword of Christ our God, who cuttest down all the ungodly; and we hymn thee as a beacon enlightening all.

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!

The holy Council, which the Holy Spirit had assembled from the ends of the earth, had thee as its presiding bishop, and its members hymned His divinity: Blessed art Thou, O God of our fathers!

Thou didst receive a presidency equal in honor to that of the apostles of Christ, didst inherit their divine teaching, and, emulating their life, didst chant: Blessed art Thou, O God of our fathers!

Possessing a most keen intellect which directed toward the vision of God, thou didst mock the dim sight of the heretics; and, teaching the pious, thou didst cry out: Blessed art Thou, O God of our fathers!

Theotokion: O most pure Virgin and Theotokos, Mother of the Light, thou wast like a clear mirror bright with the grace of thy purity; wherefore, together we chant to thine Offspring: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: Madly did the tyrant heat the furnace sevenfold for the pious ones; but seeing them saved by a greater Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Most splendidly didst thou teach all to worship the One Godhead, in the Father, the Son and the Spirit, each Hypostasis mightily and manifestly preserving its character, infinite power and one ruling principle; And chanting to Him, thou didst cry out: Ye people, exalt Him supremely for all ages!

As a temple of sanctity, O holy hierarch, thou dost hallow all who make haste to call upon thy name, who lovingly depict thine image, O blessed father, and chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him Supremely forever!

With instruction in the mysteries didst thou enlighten thine exemplary flock; and now thou hast caused the Church of the first-born to grow, increasing, because of thy hierarchal and mystical ministries, the number of those who have shone forth from ages past. And with them thou criest out unceasingly: Ye priests, hymn; ye people, exalt the Lord supremely forever!

Theotokion: Taught by the mystery which took place within thee, O most pure one, and which, through thee, reapeth the deliverance and salvation of men's souls, with the Archangel Gabriel we say, crying out to thee: "Rejoice, O Theotokos!", hymning and exalting thee supremely forever, O pure one.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of: the earth were amazed, that God appeared to men in the flesh, and that thy womb becameth yet more spacious than the heavens. Wherefore, the ranks of angels and of men magnify thee who art the Theotokos.

Standing immaterially before the Immortal One, thou didst splendidly theologize Him Who is, essentially and co-essentially, the Creator and Lord of all, the Word and Wisdom of the Father. Cease thou never to pray that He save those who with faith praise thee, O divinely eloquent one.

The good and Holy Spirit, beholding thee exerting thyself in spiritual labors and zealously contending for Him against those who fight against Him, crowned thee as a victor and, receiving thee as is meet, hath enrolled thee among the choirs on high, O most blessed one.

Having completed the contests of piety, having finished the best of races and taught the Orthodox Faith most piously, thou didst receive a crown of righteousness from the Creator of all, O divinely eloquent one, sending forth a hymn of hymns from the Council of teachers.

Theotokion: O Theotokos, grant that I may safely pass through the storm of life, and quell the assaults of temptations and passions, as thou art good, leading me to virtue and the right path, that I may unceasingly magnify thee as my benefactor.

**THE 12th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, ALEXIS,
METROPOLITAN OF MOSCOW
AT LITTLE VESPERS**

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

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

O blessed and holy hierarch Alexis, * accepting the voice of the Word, * thou didst disdain the things of the body, * forsaking the pleasures and properties of life, * and, traversing the noetic sea * by the teaching of piety * and supernatural thundering, * thou didst serve Christ, * O thou who art blessed of God. (**Twice**)

O all-wise wonder-worker Alexis, * thou didst please God by thy monastic life, * for God chose thee beforehand, from thy youth, O father, * to be a shepherd for His reason-endowed sheep and a great teacher. * Thou hast been shown to be an instructor of priests * and an all-radiant star for the whole land of Russia, * illumining with miracles * all who with faith fall down before the shrine of thy relics. * Wherefore, we pray: * Ask thou for thy flock remission of sins, * O father blessed of God.

O venerable father, holy hierarch Alexis, * by thine appearance in a dream thou didst restore the瘫痪 to health, * strengthening his arms and legs, * saying unto the afflicted one: * "If thou dost not quickly give up the hidden treasure, * thou shalt not rise from thy bed." * And he, arriving at thine honored shrine * with repentance and tears, * received healing, * O father blessed of God.

Glory ..., in the same tone:

O ye assemblies of Russia, come ye to the honored memorial of Alexis the wonder-worker, to the divine temple, wherein lieth his precious shrine, which hath within it the grace of healings, his priceless body; and let us cry aloud to him: O great and holy hierarch Alexis the wonderworker, thou art the boast of the land of Russia, thou art its defense, thou art an inexhaustible treasury of the gifts of the Spirit, and ever-flowing fountain of healings; wherefore, chanting, we say: Rejoice, pillar and ground of the Church! Rejoice, O thou who standest before the throne of Christ with the first hierarchs! Rejoice, most radiant beacon illumining the faithful with miracles! Wherefore, O our honored and holy hierarch, pray to Christ, the God of all, that our souls be saved.

Now & ever ..., Theotokion from the Oktoechos.

At the Aposticha, these stichera, in Tone II: Spec. Mel.: "O house of Ephratha ...":

O God-bearing holy hierarch Alexis, * from earliest infancy * thou wast shown to be * a sanctified vessel * and the abode of the all-holy Spirit.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Rejoice, O blessed Alexis, * thou boast of hierarchs, * glory of priests, * model for monastics, * confirmation of the Church!

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

Hearken to the entreaty of thy children, * O holy hierarch father Alexis, * and disdain not their tears, * but fulfill the heartfelt petitions * of those who love thee

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

Rejoice, O joyous Virgin * who for the world hast given birth to Joy: * Christ the Bestower of life, * and hast taken away the grief * of our first mother!

Troparion, in Tone VIII:

Hastening to thy precious shrine, O holy hierarch Alexis, divinely wise wonder-worker, assembling with love, we celebrate with splendor the memory of thee who art equally enthroned with the apostles, the all-good physician, the right pleasing servant; and we rejoice with songs and hymns, glorifying Christ Who hath given thee such grace to heal and bestowed upon thy city so great a bulwark.

Another troparion, in Tone IV:

Celebrating the memory of the all-blessed and holy hierarch Alexis, the careful preserver of the dogmas of the apostles, the shepherd and teacher of the Church of Russia, let us glorify with right fitting hymnody Christ our God Who hath given us His favored one as an abundant well-spring pouring forth healings, the boast and confirmation of the city of Moscow.

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.: "Rejoice ...":

Rejoice, O great and all-honorable hierarch, all-blessed Alexis, adorner of the Church, precious ornament of the holy hierarchs, who helpest Orthodox Christians by thy supplications, O great confirmation of the land of Russia, our honored teacher, help of the helpless, joyous consolation of the grieving, fervent advocate for all who sorrow, who drivest away the darkness of ignorance: thou hast hastened to Christ at the calm havens, and, standing among the choir of the incorporeal ones, thou delightest in the beauteous comeliness of the Master, and hast moved the hearts of the pious to hymnody. Pray thou to Christ, that He grant unto our souls peace and great mercy.

Rejoice, O beacon of the whole metropolitan see of Russia! For thou hast blossomed forth splendidly in virtue, like a fruitful olive-tree in the house of God, and, producing divers fruits, thou dost distribute them in abundance among thy flock, and amid the pastures of the Spirit thou givest drink to them with the down-pouring of thy prayers and freely pourest forth healings upon those who with faith have recourse to the shrine of thy relics, O holy hierarch Alexis. Thou hast prepared thyself as a bright lamp, and, making thine abode in the mansions of heaven, thou hast received crowns as the reward of thy labors; for thou gavest no sleep to thine eyes, nor slumber to thine eyelids, until thou didst sleep the common sleep of all. O venerable hierarch, pray to Christ, that He grant our souls peace and great mercy.

Rejoice and be glad, O all-sacred Alexis, gracious preacher, steadfast intellect, grapes of the vine of life sprung forth in holiness, exuding wipre which gladdeneth the hearts of the faithful with mellifluous teachings, O head of hallowed anointing, our honored teacher: Come thou and visit us, who are oppressed by sinful passions; cast down the audacity of the heathen; drive away the adversary; calm civil strife, and ease all pain and illness, praying to Christ, that He grant our souls peace and great mercy.

Rejoice, O all-glorious city of Moscow! Adorn thyself and be glad, possessing such an inexhaustible well-spring of grace, the all-blessed and wondrous great hierarch Alexis, who was adorned with the wisdom of the Holy Spirit and from his youth, through fasting and prayer, and because of his virtuous life, became the vessel of the Holy Spirit, anointed with the oil of the priesthood, and received the gift of healing from Christ God, the King of all, and even after his repose restored to health the boy whose mother brought him, barely alive, to his precious shrine. And he now poureth forth healing in abundance upon those who approach him with faith, and prayeth to Christ, that He grant unto our souls peace and great mercy.

And 4 stichera in Tone II: Spec. Mel.: "With what wreaths of praise ...":

With what beauties of song shall we hymn the holy hierarch: the gentle mouth of Christ, the splendid proclaimer of His Gospel, the guardian of the Church, the helper of the Russian land, the champion of all Orthodox Christians? By his supplications may Christ, Who hath great mercy, cast down the pride of the enemy. (**Twice**)

With what vigilant lips shall we praise the holy hierarch Alexis, the wonder-worker, the adorner of the Church of Christ, who loved the preeminent Peter and became the heir of Paul, who emulated the ways of the Baptist, the co-ruler of Russia, who emitteth rays of miracles in abundance and freely granteth healing unto all who approach him with faith and celebrate his memorial with splendor, the great helper and teacher of the Russian land, the wondrous and miraculous Alexis, the ally of all Orthodox Christians? For his sake Christ, Who hath great mercy, hath cast down our enemies.

With what eloquent words shall we hymn Alexis, the holy hierarch wondrous in miracles, who dwelleth with the incorporeal beings, who was sanctified from earliest infancy, the immovable pillar of the Church, the joy of the land of Russia, the model of righteousness, the helper of the oppressed, the physician of the sick who exacteth no fee? For his sake Christ, Who hath great mercy, hath bestowed unity upon the Churches.

Glory ..., in Tone VI:

Assembling, O ye who love the feasts of the Church, with songs of praise let us hymn the adornment of hierarchs and ornament of the fathers, the well-spring of miracles, the great helper of the Russian land, saying: Rejoice, O Alexis, thou steadfast intelligence imbued with the grace of truth! For, having become a receptacle of the all-holy Spirit, thou hast received the gift of miracles. And now, standing before the throne of Christ with the first hierarchs, pray thou for thy servants.

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 becameth 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. 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 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 the Litia, the sticheron of the temple, and these stichera of the saint, in Tone VIII:

O venerable father, holy hierarch Alexis, though other lands and cities may keep silence, yet all who have been enlightened by thee, and we with them, hearing of and seeing the multitude of thy miracles, cry aloud in hymns of praise and say: Through the grace of the all-holy Spirit thou becamest an emulator of the apostles of Christ and illuminest the whole world; wherefore, accounts of thy wonders reached the tsar like a ray of light, shining upon those afar off as though they were near. By thy supplications free us from tribulations and the cruel ones who assail us.

Who is able to recount the labors of thy boldness, O venerable father? And who is not amazed, hearing of thy boundless humility, patience and love for thy children? For thou wast in nowise at a loss when thou didst hear the demand of the iniquitous ruler, who said: "Send unto me the one who imparteth health to the sick and sight to the blind, who enableth the lame to walk, and expelleth demons! Yea, send him unto me, that he may pray to his God and heal my queen, driving out the demon and bringing light to her eyes." O the demand which transcended human understanding! O the wonder! Who will not be amazed, O brethren? Who will not praise this mighty warrior? For not only did he not hesitate, but giving strength to those with him, he said: "Wait a little while, and be not sorrowful, but place your hope on God and His all-pure Mother, and ye shall behold the glory of God!"

O Alexis, holy hierarch of Christ, thou good disciple of Christ the good Teacher, thou didst emulate Christ the good Shepherd, laying down thy life for the sheep, didst change the rage of the ruler, which was like the lion's roar, into the meekness of a lamb, didst heal his queen and transform the sorrow of thy flock into joy, didst bring about peace for the Church and gladden the great prince. Wherefore, we beseech thee: Pray for us to Christ, the Master Who loveth mankind, that He save our souls.

Glory ..., in Tone VI:

When thou didst return from the ruler, bearing peace for the Church, O father, the hierarchs and assemblies of the clergy and people greeted thee with joy and in thanksgiving called thee their liberator: bearing gifts, with joy they paid homage to thee as one victorious; and the Great Prince Demetrius cried out to thee, weeping: "O master, what shall we render unto thee for thy labor, whereby thou hast brought us peace?" Wherefore, O holy hierarch Alexis, pray thou earnestly to Christ our God, that thy city be saved from siege.

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

The Archangel Gabriel was sent from heaven to announce the conception to the Virgin; and, arriving in Nazareth, he thought to himself, marveling at the miracle: "How can He Who in the highest is unapproachable be born of the Virgin? How can He who hath heaven for His throne and the earth for His footstool be contained in the Virgin's womb? How can He, upon Whom the six-winged seraphim and many-eyed cherubim dare not gaze, will to become incarnate of her by His word alone? Yet this is the true Word of God. Why, therefore, do I stand here and not say unto the Virgin: 'Rejoice, O thou who art full of grace! The Lord is with thee! Rejoice, O pure Virgin! Rejoice, O unwedded bride! Rejoice, O mother of Life! Blessed is the Fruit of thy womb!?'"

At the Aposticha, these stichera, in Tone II: Spec. Mel.: "O house of Ephratha ...":

O Alexis, thou hast shown thyself to be * the habitation of the Holy Spirit * and dwelling-place of grace. * And, assembling now for thy memorial, * we hymn thee.

Stichos: The saints shall boast in glory, and they shall rejoice upon their beds.

Thou art the boast of hierarchs, * the adornment of priests, * a model for monks; * and we cry aloud to thee, O holy hierarch Alexis: * Rejoice, thou confirmation of the Church!

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Accept now, O father, * the hymnody of thy children * who celebrate with faith, * and grant unto those who love thee * those petitions which are for their profit.

Glory ..., in Tone VI:

O good servant, faithful husbandman of the vineyard of Christ, thou didst endure the heat of the day, didst increase the talant given thee, and didst not envy those who came after thee. Wherefore, the gates of heaven have been opened unto thee. Enter into the joy of thy Lord, and pray for us, O holy Alexis.

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

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

At the blessing of the loaves, the troparion of the saint, in Tone VIII:

Hastening to thy precious shrine, O holy hierarch Alexis, divinely wise wonder-worker, assembling with love, we celebrate with splendor the memory of thee who art equally enthroned with the apostles, the all-good physician, the right pleasing servant; and we rejoice with songs and hymns, glorifying Christ Who hath given thee such grace to heal and bestowed upon thy city a great bulwark. (**Twice**)

And, "Virgin Theotokos, rejoice! ...", once.

AT MATINS

On "God is the Lord ", the troparion of the saint, in Tone IV:

Celebrating the memory of the all-blessed and holy hierarch Alexis, the careful preserver of the dogmas of the apostles, the shepherd and teacher of the Church of Russia, let us glorify with right fitting hymnody Christ our God Who hath given us His favored one as an abundant well-spring pouring forth healings, the boast and confirmation of the city of Moscow. **(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 VIII:

The radiant day hath dawned: the memorial of Archbishop Alexis the wonder-worker! Come ye, and assembling, let us celebrate with splendor; let us form choirs and honor him with praises; and let us say: Rejoice, O honored luminary of the Russian land, for thou pourest forth miracles and impartest healings, and prayest for our souls. **(Twice)**

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

That Thou mightest restore Thine image, which had been corrupted by the passions, O Savior, hiding Thyself from the celestial beings, Thou becamest incarnate of the Virgin. To her do we cry aloud together: Rejoice, O thou who art full of grace! The Lord is with thee!

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

Come, let us hold festival with splendor, O ye who celebrate the memory of the hierarch and wonder-worker Alexis; for he hath passed from earth to the immaterial mansions, where he beholdeth ineffable beauty, as a converser with the angelic armies. Wherefore, joining chorus with the apostles and martyrs, O our venerable father Alexis, earnestly beseech Christ the Master in behalf of those who honor thy memory with faith. **(Twice)**

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

Thou art the insuperable rampart of us Christians, O Virgin Theotokos; for, fleeing to thee, we remain unharmed. And though we sin again, we have thee as our advocate. Wherefore, in thanksgiving we cry out to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

Polyeleos, and this magnification: We magnify thee, O holy hierarch Alexis, 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 ...":

The metropolitan cathedra of Russia now proclaimeth thy wonders, O father, and all lands and countries thy miracles, whereby thou deliverest all from sorrowful afflictions, O Alexis blessed of God, thou feeder of widows and father of orphans, most excellent helper of the troubled, comfort of those who weep, shepherd and guide of all the lost. O venerable Alexis, by thy supplications deliver us also from misfortunes, and pray to Christ God, that He grant remission of sins unto those who with faith and love honor thy holy memory. (Twice)

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

Rejoice, O thou who through an angel received the Joy of the world! Rejoice, O thou who gavest birth to thy Creator and Lord! Rejoice, O thou who wast counted worthy to become the Mother of God!

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, § 36 [IN. 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."

After Psalm 50, this sticheron, in Tone VI:

Inexhaustible is the grace of the holy hierarch Alexis, which he received from Christ, the God of all. Wherefore, by the power of God his precious relics continually work miracles and deliver all who with faith call upon his name from incurable sickness. By his supplications, O Lord, grant victory to all Orthodox Christians over the enemy, and free us from the tribulations of soul and body which assail us, in that Thou lovest mankind.

Canon of supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and two canons of the saint, with 8 troparia.

ODE I

Canon I of the holy hierarch, in Tone VIII:

Irmos: **T**he 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.

On the chariot of Thy grace carry our thoughts aloft from those things which are below to that which is on high, O Lord, and grant that we may praise thy favored one, the holy hierarch Alexis, who chanteth hymns to thee our God.

On the chariot of thy mediations carry aloft, from earthly things to that which is heavenly, our mind, which is weighed down by the griefs of life; and instruct us how to praise thee worthily, O father Alexis, who chanted unto God a hymn of victory.

By thy humility thou didst surpass the chariot of the pride of this world, and, taking up thy cross, didst follow Christ in goodness; and, arriving at the haven of life on high, thou chantest unto God a hymn of victory.

On the chariot of the virtues thou didst ascend to heaven, as Elijah did on the chariot of fire. Wherefore, entreat God, that He send down like a mantle the grace of the Spirit, which teacheth us to chant unto God a hymn of victory.

Theotokion: **O** fiery chariot who bore within thy womb the incarnate Word of God, beseech Him earnestly, that thy servants be saved who have recourse unto thee and chant to God a hymn of victory.

Canon II, the composition of Hieromonk Epiphanius, a theologian who lived in the saint's monastery, in Tone IV:

Irmos: **O** ye people, let us chant unto Christ God, Who wrought wondrous miracles in the midst of the Red Sea, for of old He caused armed Israel to traverse the impassable on foot, and drowned Pharaoh, the worker of evil, in the depths.

On divinely wise Alexis, thou golden lamp of the Church illumined in godly manner by the divinely radiant beams of the light of the three Hypostases, we entreat thee: With the radiant beams of thy supplications enlighten the minds of those who praise thee, that they may offer thee fitting laudation.

O thrice blessed Alexis, thou earthly angel who dost emulate Christ, godly minded converser with the angels of heaven, divinely crowned vanquisher of the angels of hell, who wast vouchsafed to behold God incarnate, the Angel of great Counsel, we beseech thee: By thy God-inspired entreaties deliver us from the assaults of the soul-destroying hosts of Hades.

Driving in the midst of a tempest of the bitter waters of soul-destroying transgressions, we flee unto thee, as to the right wondrous stiller of the raging sea, and cry aloud: O holy Alexis, by thy God-pleasing prayers still thou the tumultuous sea of our passions.

Theotokion: **O** Virgin Theotokos, thou radiant cloud who hast caused the Rain of heaven, the incarnate Word of God, to fall upon us: With the divinely flowing water of thy compassion quench thou the fiery flame of our harmful passions.

ODE III

Canon I

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.

The Lord of the vault of heaven and all creation, knowing from of old that thou wouldst be a good pastor, O father Alexis, entrusted to thee His reason-endowed flock, in that He alone loveth mankind.

Loving the Creator of the vault of heaven, and having made thyself light by fasting, thou didst pass over the sea of the passions; and having ascended to the summit of dispassion by the virtues, thou didst behold God, Who alone loveth mankind.

Having ascended to the heights of the vault of heaven by knowledge of God, thou didst there noetically behold ineffable things, and didst receive the gift of working miracles from God Who loveth mankind.

Theotokion: **T**o thee, O all-pure one, did Gabriel announce that the Creator of the vault of heaven would be born of thee, crying: Rejoice, O Virgin! The Lord, Who alone loveth mankind, is with thee!

Canon II

Irmos: **L**et the vainglorious sage boast not, but let him consider this: There is none as holy as God, Who exalteth our horn, granting might to our rulers.

We entreat thee, the divinely wise helmsman, who, with the heavenly steering of the Word of God didst pilot the ship of the Church of Russia straight to the right calm harbor of life everlasting; and we bless thee, saying: O most honored Alexis, guide thou our souls to the right fair stillness of repentance.

O thou who profitably kept the soul-saving commandment of the omnipotent Creator and by thy prayer stilled the stormy waves of the raging sea, by thy wondrous intercession still thou the raging storm of our tribulations.

O right wondrous Alexis, thou river of God flowing with gold, who with the heavenly waters of the teaching of the Gospel abundantly watered the garden of the Church of Russia: with the stream of spiritual joy flowing from heaven give drink to our afflicted souls.

Theotokion: Theologizing in the divinely created firmament of the Church of the apostles, we flee to thee, the radiant heaven of the never ...waning Sun, crying: O most hymned Virgin, with thy heavenly aid help us who call thee blessed, that we may come to dwell in the mansions of heaven.

Sedalion, in Tone IV:

In God-pleasing manner, with the divinely inspired shepherd's staff of correction thou didst, as a good pastor, guide to the straight path of salvation the reason-endowed flock of Christ, which had grazed on the fragrant pasturage of the Word of God; and thou wast counted worthy to receive the incorrupt reward of life everlasting from Christ God, the Chief Shepherd, in the heavenly Sion. Him do thou beseech, O right wondrous Alexis, that we, thy rational sheep, may be preserved from the ravaging invisible wolves.

Glory ..., Another Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Thy sacred head was anointed by the divine Spirit, O hierarch Alexis, and grace descended abundantly upon thee, and remained like myrrh upon thy head, running down as upon the beard of Aaron, descending like the dew of Hermon, bedewing with drops of thy benefactions those who have recourse to thy relics and cry out earnestly unto thee: O venerable father, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory as is meet.

Now & ever ..., Theotokion:

Mystically pondering in mind that which was commanded, the incorporeal one presented himself without delay in the house of Joseph, and said unto her who knew not wedlock: "He Who bowed the heavens down by His descent shall be immutably contained wholly within thy womb! And beholding Him assuming the guise of a servant in thy womb, I am afraid to cry to thee: Rejoice, O Bride unwedded!"

ODE IV

Canon I

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!

"**T**hou art my strength, O Lord! Thou art my power!", thou didst cry, O father Alexis. And thou didst receive the gift of healing bodily infirmities and dispelling evil spirits from those who cry out to Christ: Glory to Thy power, O Thou Who lovest mankind!

Thou art the beacon of the land of Russia and the impregnable rampart of the city of Moscow, the vanquisher of their enemies, and an ally in battle for all Orthodox Christians who cry out to Christ: Glory to Thy power, O Thou Who lovest mankind!

Thou didst theologize concerning the uncreated Unity which existeth in three Persons, unconfused and indivisible, O father Alexis, teaching thy flock to cry out unceasingly: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: **T**hou art truly my strength and salvation, O Theotokos, and on thee have I set my hope. Save me, O pure Virgin, and strengthen me, that I may cry out to Him Who was born of thee: Glory to Thy power, O Thou Who lovest mankind!

Canon II

Irmos: **T**aught beforehand by a right eloquent voice, Habbakuk beheld the incarnation of the Word and cried aloud: I have heard the sound of the counsel of God! For God shall immutably hold converse with men, becoming incarnate of the Virgin's womb, delivering the world from the primal curse!

O right wondrous Alexis, thou divinely wise fisherman who with godly success didst catch an incalculable multitude of fish with the divinely fashioned net of the direction of thy wise humility, with the divinely wrought hook of thine intercession draw us forth from the deep abyss of manifold evils.

O right wondrous Alexis, thou healer who exacteth no fee, who with the heavenly salve of the word of God didst treat the soul-corrupting sores of the people's falls into sin, and didst cure their maddening wounds with the divinely prepared poultice of thy meek correction, we beseech thee: Heal thou the stripes of our sins, which harm our souls.

O most honored Alexis, thou right fruitful tree of the garden planted by God, who hast produced the fragrant fruits of right laudable corrections and lifted up to heaven the fruit-laden branches of thine entreaties which are hearkened to by God, we implore thee: With the godly growth of the leaves of thy protection shelter us from the harmful heat of cruel misfortunes.

Theotokion: **O** Virgin Theotokos, thou golden ray of the never-waning Light, to thee do we flee, crying aloud: With the luminous radiance of thy defense dispel the dark cloud of our griefs.

ODE V

Canon I

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.

Wherefore have the adversary arrayed themselves against us who have thee as a mighty champion? O father Alexis, cast down their audacity, and by thy supplication show forth all Orthodox Christians as fearsome to them.

Wherefore are we despondent, weighed down with a multitude of griefs, while we have as the consoler of our sorrows the holy hierarch Alexis, who delivereth us from our misfortunes and tribulations, from enemies visible and invisible?

Wherefore do bodily infirmities assail us and misfortunes surround us who have thee, O father Alexis, as a physician amid our ailments and a comforter amid sorrows? Therefore, rescue us from them by thy supplications.

Theotokion: Wherefore do the billows of the passions bestorm me, O most immaculate Virgin who gavest birth to Christ the Helmsman? Beseech Him, that He rescue me therefrom and guide my steps to the ways of His commandments, I pray.

Canon II

Irmos: Enlighten the gloom of my soul, which is darkened by the mire of the passions which assail me at night, that I may rise early unto Thee Who alone art compassionate, and cut asunder the bonds of my debts, that, illumined by Thine equally eternal Spirit, I may find the incorrupt way of the righteousness of Thy precepts.

O most blessed Alexis, thou good shepherd who in God-pleasing manner fed the reason-endowed flock of Christ on the fragrant verdure of the teaching of the Gospel and didst guide them divinely to the straight path of the life of the emulation of Christ, we entreat thee: By thy supplications guide us to the straight path of the commandments of God.

O divinely wise father Alexis, thou vessel of the Holy Spirit fashioned by God, in godly splendor gilded with the pure gold of the love of God, who abundantly enrichest thy children with the purified silver of the word of God, we beseech thee: By thy supplications grant us the heavenly riches of the grace of God.

O sacred leader Alexis, divinely wise mind, member of the godly choir of the heavenly intelligences, illumined in godly manner with the divinely radiant rays of the light of the three Hypostases: with the heavenly beams of thy divinely revealed wisdom enlighten our darkened souls from on high.

Theotokion: O most immaculate Virgin, thou divinely planted vine who hast put forth the divinely planted Cluster, the incarnate Word of God, we entreat thee: With the fragrant wine of the grace of God give drink to our thirsty souls.

ODE VI

Canon I

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.

Cleanse us of our many sins, O Savior, and by the supplications of Thy holy hierarch Alexis drive away our illnesses, and grant peace and unity to Thy Churches.

Cleanse our hearts and thoughts by thy mediations, O father, and, accepting the prayers directed to thee by us, ask of Christ that He show us great mercy.

Having cleansed thy heart and sharpened the pen of thy tongue with the Spirit, O father Alexis, by thy teachings thou didst inscribe the word of divine knowledge upon the hearts of the faithful.

Theotokion: The Archangel Gabriel, perceiving thee to be purified by the Spirit, O most immaculate one, cried out to thee: "Rejoice, O Virgin Mary, thou restoration of the fallen and annulment of the curse!"

Canon II

Irmos: Thou hast hearkened to the sound of my cry from the belly of Hades, and hast brought me up from the corruption of the tempest of transgressions, O Good One, and as of old Thou didst lead Jonah up from corruption, O Lord, go Thou before me, I pray, and save me.

O most blessed Alexis, thou golden star of Russia who hast splendidly illumined the divinely fashioned firmament of the Church of

God with the bright beams of thine apostolic corrections and with godly success hast dispelled the gloomy darkness of the assaults of the barbarians: dispel the dark cloud of the assaults of the enemy.

O God-bearing Alexis, thou noetic temple of God, who with divine zeal erected material temples of God to the majestic glory of the immaterial God, we beseech thee: By thy God-pleasing entreaties fashion our hearts into temples of God fit for His dwelling.

O most wondrous Alexis, thou right fruitful root of a heavenly tree, who uprooted the pernicious thorns of prideful pretension and with godly success didst plant the goodly saplings of humble-minded contemplation of God: Plant thou in our hearts the divinely growing root of God-pleasing humility.

Theotokion: O Virgin Theotokos, who gavest birth to the incarnate Word of God, the almighty Stiller of the waves of the sea: By the celestial calm of thine aid still thou the most tempestuous tumult of our sorrows.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

O all ye people, hymning with faith the new wonder-worker Alexis, the godly and all-honorable hierarch of Christ, let us bless him with love, as a great pastor, an all-wise minister and teacher of the land of Russia. And hastening today to his memorial, let us joyfully give utterance to a hymn to the God-bearer: As thou hast boldness before God, deliver us from multifarious evil circumstances, that we may cry to thee: Rejoice, O confirmation of our city!

Ikos: Beholding the miracles of the wondrous and all-honorable wonder-worker, who granteth healing to all who with all their soul have recourse unto him with faith, who invisibly visiteth the people of Christ and illumineth the Russian land, joyously assembling before the shrine of his relics with all our soul, beholding and hearing of the multitude of his miracles and the inexhaustible well-spring of his healings, and with all our soul offering the fruits of the virtues like sweet-smelling incense, with pure heart and enlightened minds, rejoicing let us cry unto him, saying: Rejoice, O honored father, our teacher, for thou hast received the reward of thy labors, and dwellest in the highest, entreating God Who loveth mankind in our behalf, thou hast received the gift of working miracles, and art the father and teacher of the land of Russia, the excellent boast of hierarchs, and the mighty ally of all Orthodox Christians. Rejoice, O holy hierarch Alexis, thou confirmation of our city!

ODE VII

Canon I

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Emulating the children from Judea, thou didst utterly consume the fiery passions, O blessed Alexis, ever chanting unto Christ: O God of our fathers, blessed art Thou!

Thou didst emulate the children from Judea; for, illuminated by the grace of the Spirit which abode in thee, thou didst chant unto Christ: O God of our fathers, blessed art Thou!

We emulate the children from Judea, beholding thy relics pouring forth miracles, and afire with love for Christ, we cry: O God of our fathers, blessed art Thou!

Theotokion: The children from Judea prefigured thy birth giving, O most pure Virgin; for the fire in the furnace did not consume them, who chanted: O God of our fathers, blessed art Thou!

Canon II

Irmos: The Assyrian flame, portraying Thee, O Lord, saved the three youths, just as the divine Spark did not consume the Virgin Maiden at Thy divine

nativity. O all-hymned God of our fathers, blessed art Thou!

O hierarch Alexis, thou physician who exactest no fee, we earnestly beseech thee, as one who freely received the gift of healing from the heavenly Physician, and thus hast freely healed the harmful wounds of those who have recourse unto thee: With the heavenly treatment of thine entreaties heal thou the grievous infirmities of our souls and bodies.

O most praised Alexis, thou divinely woven robe of Orthodox piety, adorned in godly manner with the priceless pearls of the greatest of virtues: entreat God Who arrayeth Himself in light, that our souls may be clad in the splendid robe of life everlasting.

O holy Alexis, tireless laborer in the garden established by God, who hast planted the fragrant cassia of right wondrous corrections, and hast rooted the divinely growing myrrh of ascetic temperance in thy God-loving heart: Pour forth the heavenly grace of thy defense upon the hearts of us who love thee.

Theotokion: **O** most immaculate Virgin, thou radiant moon illumined by the divinely effulgent Sun of righteousness, and revealed in a manner beyond the comprehension of the heavenly intelligences: With the bright radiance of thy grace enlighten our darkened hearts.

ODE VIII

Canon I

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

Thou didst teach thy flock to praise the King of heaven, crying: Hymn Christ and exalt Him supremely forever!

Entreat the King of heaven in behalf of us, thy children, who joyously hymn and exalt Him supremely forever.

Standing before the King of heaven, look down upon thy flock, who hymn and exalt Christ supremely forever.

Theotokion: **O** Virgin, thou gavest birth to the King of heaven, Whom the angels hymn and exalt supremely forever.

Canon II

Irmos: Emulating the children who entered the flame at the command of the iniquitous tyrant, let us cry aloud in praise, with lips never stilled: O Good One, Who wholly transcendest nature, with Thy noetic light illumine those who hymn Thee!

O most blessed Alexis, thou divinely wise healer of infirmities of body and soul, who supernaturally healed the bodily blindness of the barbarian queen with the heavenly cure of thy God-pleasing prayer, we entreat thee: Heal thou the spiritual blindness of our pernicious transgressions.

O most honored Alexis, thou adornment of the Church, all-sanctified head, unshakable pillar of piety, foundation of the Faith established by God, inexhaustible abyss of divine wonders; with the gold-bearing waters of thine entreaties quench thou the ruinous fire of our griefs.

Having in God-pleasing manner burned up the pernicious weeds of sinful falls with the divine fire of the love of God, and reverently approached the immaterial and supernatural fire of the life-creating Trinity with the godly tread of faith, O venerable father Alexis, from the fire of Gehenna deliver the souls of thy children, who call thee blessed.

Theotokion: **O** most hymned Virgin Theotokos, who truly gavest birth, in manner past the recounting of man, to everlasting Life, the incarnate Word of God, we beseech thee: Deliver us, thy servants, from everlasting death.

ODE IX

Canon I

Irmos: **S**aved by thee, **O** pure Virgin, we who confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.

Thou hast truly been shown forth to the world as a light radiant with the virtues, and becamest an excellent shepherd for thy flock, magnifying Christ.

O father, we truly know thee to be a great wonder-worker who pourest forth many miracles upon those who have recourse unto thee with faith and magnify Christ.

Kings and hierarchs, and all the people truly celebrate the memorial of the holy hierarch Alexis with splendor, magnifying Christ God.

Theotokion: **T**hou art truly the salvation of Christians; for thou gavest birth to Christ, Who saveth us who magnify thee as the pure Virgin.

Canon II

Irmos: **I**n thee, **O** Theotokos, hath our degradation come to an end; for, having received the invisible Word within thy womb, thou gavest birth to Him as both God and man, though the cherubim dare not gaze upon Him. Wherefore, we magnify thee, **O** all-pure one.

O most honored Alexis, first enthroned hierarch who with godly splendor adorned thy divinely established cathedra with the right comely beauty of hierachal corrections: Entreat God Who sitteth upon the heavenly thrones, that we who bless thee may be counted worthy to stand before the throne of God in the kingdom of heaven.

Eagerly hastening to thy wonder-working relics, **O** right wondrous Alexis, thou well-spring of miracles, we beseech thee: With the divinely flowing stream of thy divine wonders quench the burning crucible of our tribulations and griefs.

With sovereign peace defend all Orthodox Christians from every misfortune, O most blessed Alexis, chief hierarch, thou divinely wrought shield of Orthodoxy; and from on high grant help to our pious bishops, for the good estate of the Churches of God.

Theotokion: O most holy Virgin, thou bush unconsumed, which Moses the God-beholder saw on Sinai, who gavest birth to the incarnate Word of God: with the heavenly fire of the love of God melt thou our frozen hearts.

Exapostilarion:

The grace of the Holy Spirit dwelling within thee showed thee forth as a hierarch; and Christ entrusted His flock to thee, to nurture them on the pastures of the Spirit; and for His sake thou didst strive to instruct the people, and now dwellest, rejoicing, in the heavens. (Twice)

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

Having thee as our hope after God, O all-pure Theotokos, we beseech thee: By thine entreaties to Him Who was born of thee preserve us unharmed until the end.

On the Praises, 4 stichera, in Tone VIII: Spec. Mel.: "What shall we call you ...":

What shall we call thee, O holy hierarch Alexis? * Star shining upon the earth, * most honored adornment of the world, * enlightening it with the rays of the precepts of the right Faith, * and driving away the darkness of heresy. * Pray thou, O venerable one, * that those who celebrate thy memory with faith * may be delivered from corruption and misfortunes. (Twice)

What shall we call thee, O venerable and holy hierarch Alexis? * River pouring forth healings in abundance * upon all who approach thee with faith; * well-spring gushing forth mellifluous teachings, * spreading out to all the ends of the earth * and enlightening the faithful. * Pray thou, O venerable one, * that our souls be saved.

What now shall we call thee, * O holy hierarch Alexis, * thou all-wondrous worker of miracles? * Wise physician who chargeth no fee, * who healeth every affliction of soul and body * and art the peer of the incorporeal ones. * Pray thou, O venerable one, * that our souls be saved.

Glory ..., in Tone VI:

O man of God, faithful servant and minister of the Lord, man of divine desires, chosen vessel, pillar and foundation of the Church, heir of Christ: Cease thou never to cry out for us to the Lord.

Now & ever ..., Theotokion:

O Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. Thee do we beseech: Pray thou, O Mistress, with the holy apostles, that our souls find mercy.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I and 4 from Ode VI of Canon II.

The Lord of the vault of heaven and all creation, knowing from of old that thou wouldst be a good pastor, O father Alexis, entrusted to thee His reason-endowed flock, in that He alone loveth mankind. (Twice)

Loving the Creator of the vault of heaven, and having made thyself light by fasting, thou didst pass over the sea of the passions; and having ascended to the summit of dispassion by the virtues, thou didst behold God, Who alone loveth mankind.

Having ascended to the heights of the vault of heaven by knowledge of God, thou didst there noetically behold ineffable things, and didst receive the gift of working miracles from God Who loveth mankind.

O most blessed Alexis, thou golden star of Russia who hast splendidly illumined the divinely fashioned firmament of the Church of

God with the bright beams of thine apostolic corrections and with godly success hast dispelled the gloomy darkness of the assaults of the barbarians; dispel the dark cloud of the assaults of the enemy.

O God-bearing Alexis, thou noetic temple of God, who with divine zeal erected material temples of God to the majestic glory of the immaterial God, we beseech thee: By thy God-pleasing entreaties fashion our hearts into temples of God fit for His dwelling.

Theotokion: O Virgin Theotokos, who gavest birth to the incarnate Word of God, the almighty Stiller of the waves of the sea: By the celestial calm of thine aid still thou the most tempestuous tumult of our sorrows.

Troparion, in Tone VIII:

Hastening to thy precious shrine, O holy hierarch Alexis, divinely wise wonder-worker, assembling with love, we celebrate with splendor the memory of thee who art equally enthroned with the apostles, the all-good physician, the right pleasing servant; and we rejoice with songs and hymns, glorifying Christ Who hath given thee such grace to heal and bestowed upon thy city so great a bulwark.

Another troparion, in Tone IV:

Celebrating the memory of the all-blessed and holy hierarch Alexis, the careful preserver of the dogmas of the apostles, the shepherd and teacher of the Church of Russia, let us glorify with right fitting hymnody Christ our God Who hath given us His favored one as an abundant well-spring pouring forth healings, the boast and confirmation of the city of Moscow.

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 VIII:

O all ye people, hymning with faith the new wonder-worker Alexis, the godly and all-honorable hierarch of Christ, let us bless him with love, as a great pastor, an all-wise minister and teacher of the land of Russia. And hastening today to his memorial, let us joyfully give utterance to a hymn to the God-bearer: As thou hast boldness before God, deliver us from multifarious evil circumstances, that we may cry to thee: Rejoice, O confirmation of our city!

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 [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, 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, 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, and the Lord shall deliver them out of them all.

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."

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

**THE 12th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE WONDERWORKING IMAGE OF THE ALL-HOLY
THEOTOKOS, KNOWN AS THE ATHONITE IVERON ICON
AT LITTLE VESPERS:**

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

Come, all ye people, and having assembled with faith, let us glorify the Theotokos our Mistress, the helper of our race! And, surrounding her precious icon, let us lovingly kiss it, saying: Rejoice, O all-pure Virgin! Rejoice, Mother of the Lord Most High! Rejoice, protection and salvation of our souls!

Rejoice, Mount Athos, for the glory of the Lord hath shone upon thee! For a star of great splendor hath moved from the east to the west: the icon of the Mother of God hath appeared in a pillar of fire, enlightening Athos with its advent.

As the bush which burned with fire, yet remained unharmed, was once revealed to Moses on Sinai, so is the sacred image of the all-immaculate one clothed in fire, yet remaineth unconsumed, sanctifying those who gaze upon it with faith.

Come ye joyfully, O choirs of monks! Draw ye forth inexhaustible grace from the icon of the Mother of God which flasheth with fire, and receive it with faith and love; for it is bestowed most gloriously upon your monasteries as a rampart and bulwark, that it may protect you against all enemies, visible and invisible.

Glory ..., Now & ever ..., in Tone V:

Come, ye people, and let us worship before the wonder-working and most precious image of the Mother of God, which she hath given to the Monastery of Iveron as an ever-vigilant and invincible guardian; for she sheltereth that holy monastery, and all who live on Holy Athos, with her protection and granteth abundant gifts of healings out of the inexhaustible wellspring of her holy icon, unto all who honor that wondrous image of the Mother of God. Wherefore, chanting, let us cry out to the prototype thereof: Rejoice, O help of the world, thou consolation of our souls!

Then, "O joyful Light ...", without an entrance.

Prokimenon; and then, "Vouchsafe, O Lord ...".

On the Aposticha, these stichera, in Tone II:

We thy servants glorify and hymn thee, the pure habitation of the all-pure Light, O Theotokos; for thou dost sanctify us by the revelation of thine all-pure icon.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Glory to Thee, O Christ our King! Glory to Thy great loving-kindness towards us! For Thou hast given to the Orthodox the icon of Thine all-pure Mother, which poureth forth upon us torrents of grace in abundance.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Let us keep splendid festival today, O right-believing people, overshadowed by the advent of the icon of the Mother of God, with faith receiving therein a constantly attentive guardian; and let us cry out to the Theotokos: protect us from all evil and save thou our souls!

Glory ...; Now & ever ..., in Tone VI:

Let us make haste to the calm haven, the Virgin Mother, the helper of our race; and let us bow down before her precious image which is reverenced by the angels, crying out with compunction: Look down, O compassionate Mother, upon the grievous sorrows which beset us, and heal thou the sickness of our souls!

Troparion, in Tone I:

The audacity of those who hate the image of the Lord and the might of the impious came godlessly to Nicaea, and emissaries inhumanly interrogated the widow who piously venerated the icon of the Mother of God; but at night, she and her son cast the icon into the sea, crying out: "Glory to thee, O pure one, for the trackless sea hath given thee its breast! Glory to thy straight journey, O thou who alone art incorrupt!"

Litany and dismissal.

AT GREAT VESPERS:

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

At "Lord, I have cried ...", 8 stichera, in Tone V:

Adorn thyself, O Athos! Rejoice and be glad, O Monastery of Iveron! For, lo! the wondrous icon of the Mother of God cometh, escorted over the sea by angels, resplendent with an ineffable light, driving away the gloom of sorrows and griefs, and illumining all with the rays of her mercy.

The choirs of monks and companies of fasters fall down before thee, O Lady, and, lovingly gazing upon thy holy icon, they cry out to thee: Come unto us, O good Mother! Take pity upon those who honor thee, and grant us thy holy image as an earnest of mercy and salvation!

O all glorious wonder! For as the bush which burned with fire, yet remained unharmed, was once revealed to Moses on Sinai, so is the image of the all-immaculate Theotokos clothed in fire, yet remaineth unconsumed, illumining us who are in darkness, and preserving us unharmed amid the furnace of temptations and misfortunes.

Come thou, O Gabriel! Go forth with dryshod feet onto the sea, and take the icon of the Mother of God in thine arms, unto the joy of Athos, as a bulwark for the Monastery of Iveron, and as a consolation for all Christians!

O Virgin Theotokos, thou mighty helper, the Monastery of Iveron now boasteth and rejoiceth in thee, having thee as a helper unashamed, an impregnable rampart, and unshakable foundation, and an ever-vigilant guardian. Cease not, O Lady, ever to deliver thy monastery and all Christian people from all dangers by thy supplications.

Grant consolation to thy servants who are held fast by temptations, O pure Theotokos, and exalt the horn of the faithful. By thy supplications save thou all the monasteries and cities of the Orthodox, strengthen our right-believing hierarchs against heresies and schisms, and defend all thy faithful servants who praise thee.

Thine all-pure icon, O Virgin Theotokos, is spiritual healing for the whole world. We flee to it, bowing down before thee; we venerate and kiss it; we draw forth the grace of healing through it, and by thy supplications we are freed from ailments of spirit and bodily sufferings.

The Monastery of Iveron, enlightened by the icon of thee and thy Son, as with royal purple and fine linen, O Theotokos, is adorned with miracles. Today it calleth all to celebrate its revelation, shining with the grace of the Holy Spirit more brightly than the radiance of the sun, gushing forth a well-spring of healings upon the sick and infirm, and granting rich mercy unto all.

Glory ..., Now & ever ..., in Tone VIII:

O good Mother, Virgin Lady and Theotokos: spurn us not, thy humble servants, who offer up our unworthy prayers before thine all-pure icon. Be thou a fervent mediatrix before thy Son for us sinners; deliver us from all misfortunes and temptations, that saved by thee, we may continually cry out to thee: Rejoice, O good gate-keeper who openest unto us the portals of paradise!

Entrance. Prokimenon of the day. Three Readings:

READING FROM THE BOOK OF GENESIS.

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and sad: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

READING FROM THE BOOK OF EXODUS.

Moses was tending the flock of Jethro his father-in-law, the priest of Midian; and he brought the sheep nigh to the wilderness, and came to the Mount of Horeb. And an angel of the Lord appeared to him in a flame of fire out of the bush, and he saw that the bush was burning with fire, but the bush was not consumed. And Moses said: "I will go near and see this great sight, why the bush is not consumed." And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying: "Moses, Moses! And he said: "What is it?" And He said: "Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground." And He said: "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses turned away his face, for he was afraid to gaze at God. And the Lord said to Moses: "I have surely seen the affliction of My people that is in Egypt, and I have heard their cry caused by their taskmasters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey."

READING FROM THE BOOK OF EXODUS.

God led the people round by the way to the wilderness, to the Red Sea: and in the fifth generation the children of Israel went up out of the land of Egypt. And Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying: "God will surely visit you, and ye shall carry up my bones hence with you." And the children of Israel departed from Succoth, and encamped in Etham by the wilderness. And God led them, in the day, by a pillar of cloud, to show them the way, and in the night by a pillar of fire. And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.

At the Litia, these stichera, in Tone VIII:

Come, ye who love the feasts of the Church, and ye companies of fasters; and having assembled together, let us offer hymns of praise to the Virgin Mary: for today the splendid festival of the revelation of her precious icon of Iveron hath dawned. And surrounding it in fear and love, let us chant to the Theotokos: Rejoice, inexpressible joy of all! Rejoice, thou who enlightenest us with thy holy image! Rejoice, boast and confirmation of all! Rejoice, salvation of our souls!

What shall we call thee, O Virgin Theotokos? Pillar of fire who guidest us to an everlasting inheritance? Mighty rampart, in that thou defendest the generation of the Orthodox? Ever-vigilant guardian, in that thou preservest and savest this habitation? Wherefore, delivered from the tribulations which befall us, let us cry out to the Mistress: Rejoice, thou cause of good things, sure hope of Christians!

Glory ..., Now & ever ..., in Tone V:

Athos rejoiceth; the Monastery of Iveron joineth in chorus, and the whole land of Russia holdeth festival. The Mother of God hath mercifully visited us in her wonder-working image, whereby she granteth aid amid necessities, consolation amid sorrows, healing amid illnesses, deliverance amid misfortunes, and bestoweth great mercy upon us all.

At the Aposticha, these stichera, in Tone IV:

We glorify today the glorious appearance of thine icon, O most immaculate Theotokos, and we celebrate thine aid to us; for, in that thou art the Mother of Life, thou entreatest Christ our God in behalf of us who place a firm trust in thee, O our true guide to salvation.

Stichos: I shall remember thy name in every generation and generation.

Set aside all grief, O ye faithful; for, lo! a second burning bush, the icon of the Mother of God, appeareth for the cleansing of the sinful, and is seen by the monks of Athos.

Stichos: Hearken, O daughter, and see, and incline thine ear.

O Mother of God, thou appearest in a pillar of fire, signifying thy guidance of us in the sojourn of life, that thou mayest direct us, who have gone astray, to the eternal mansions of heaven.

Glory ..., Now & ever ..., in Tone V:

Come, all ye monks and layfolk, let us glorify the all-pure Virgin Theotokos; for today, because of her sacred icon, her path is in the sea and her steps in many waters; for she passeth over the sea from Nicaea to Athos, in a pillar of fire, and in her arrival granteth her faithful a gift. And we, illumined by the ray of grace, call the mediatrix of our salvation blessed.

Troparion, in Tone I:

The audacity of those who hate the image of the Lord and the might of the impious came godlessly to Nicaea, and emissaries inhumanly interrogated the widow who piously venerated the icon of the Mother of God; but at night, she and her son cast the icon into the sea, crying out: "Glory to thee, O pure one, for the trackless sea hath given thee its breast! Glory to thy straight journey, O thou who alone art incorrupt!"

AT MATINS:

At "God is the Lord ...", the troparion of the icon, thrice, in Tone I:

The audacity of those who hate the image of the Lord and the might of the impious came godlessly to Nicaea, and emissaries inhumanly interrogated the widow who piously venerated the icon of the Mother of God; but at night, she and her son cast the icon into the sea, crying out: "Glory to thee, O pure one, for the trackless sea hath given thee its breast! Glory to thy straight journey, O thou who alone art incorrupt!"

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

The appearance of thine all-radiant countenance bringeth joy to all the faithful, and it giveth the Monastery of Iveron an ever-vigilant guardian and deliverance from misfortunes. Wherefore, we hymn thee, O all-pure one. Ever shelter us with thy protection.

Glory ..., Now & ever ..., in Tone VIII:

This is the day of the Lord! Rejoice, O ye people! For, lo! the Light-bearing cloud spreadeth out upon the air and appeareth before Mount Athos in a pillar of fire, alone holding in her maternal arms the one Christ, the Creator of the universe, for the salvation of our souls.

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

Today the flocks of Athos rejoice with splendor. They compose a multitude of hymns, lovingly honoring the immaculate one, adorning themselves with the magnitude of the grace which they have received through the advent of the icon of the all-immaculate Maiden who illumineth with rays of divine knowledge those who hymn her piously.

Glory ..., Now & ever ..., in Tone V:

An all-glorious wonder is seen today: how the fiery icon of the divine Maiden appeareth on the waters, emitteh beams of radiance, and saveth the habitations of fasters by a miracle. Wherefore, let us cry out in thanksgiving: Rejoice, O thou who art full of grace!

Polyeleos, and this Magnification: We magnify thee, O all-holy Virgin, divinely elect Maiden, and we honor thy holy image, whereby thou pourest forth healings upon all who have recourse to it.

Selected Psalm Verses:

A: Remember, O Lord, David and all his meekness.

B: How he made an oath unto the Lord, and vowed unto the God of Jacob.

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

After the Polyeleos, this Sedalion, in Tone VIII:

Who can describe thy greatness, O Theotokos? For in the manifestation of thine image thou didst astound all the Orthodox, curing many infirmities and healing diseases. O most merciful Mistress, deprive us not now of thine assistance, but by thy supplications defend and save our lawful civil authorities, and by thy power protect all their Christ-loving armed forces; that, boasting in thee and placing all our hope on thee, we may not be put to shame forever.

Glory ..., Now & ever ..., the above is repeated.

Then, the Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo!, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone VI:

When the appearance of thy wondrous icon took place, the fathers of Athos, beholding the pillar of fire upon the sea, were astonished and stricken with awe. But Gabriel, walking across the sea like a second Peter, cried out to them, shedding tears: O all-holy one, come thou and preserve thine inheritance unassailed by the foe!

The Canon, in Tone VIII:

ODE I

Irmos: The staff of Moses, once working a miracle, 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.

Accept these hymns of praise from my defiled lips, O all-immaculate one, as before thy Son, my God and Lord, accepted the widow's two mites, and grant me remission of my transgressions, that I may magnify thee as is meet.

The hymnody of the angels befitteth thee, the Mother of God; for in strange manner thou gavest birth unto their Creator. But accept from us, O Mistress, these humble prayers, that we may chant unto the Lord: Gloriously hast Thou glorified Thyself in our weakness!

The waters grew firm, and the waves became solid in the midst of the sea, bearing thine icon, O Mother of God. Wherefore, make firm my quaking heart upon the rock of the commandments of Christ.

Thou wast a helper and protector for the Monastery of Iveron, O Virgin, sinking the forces of Amira and their ships in the sea. Drown thou also in the depths of the lovingkindness of thy Son all the passions of my soul and my countless transgressions.

ODE III

Irmos: **O** Christ Who in the beginning established the heavens in wisdom and founded the earth firmly upon the waters: make me steadfast upon the rock of Thy commandments, for none is holy, save Thee Who alone lovest mankind.

Establish thou my heart in hope on thee, O Mother of God; take thou all pride and vainglory from my darkened mind, that I may cry out: None is as holy as the Lord, and none is as righteous as our God!

Thou, O Mother of God, dost gird the weak about with strength and feedest the hungry. Visit thou also mine infirmity, and nurture me, who hunger and thirst, on the Bread of Life Who came down from heaven to earth through thy virginal womb.

Raise me up from the ground, wretch that I am, and lift me up out of the mire of sin, though I am poor; grant prayer unto me who now make entreaty, that magnifying thine assistance, I may hymn thee.

Show forth my barren mind as fruitful, O good Virgin who wast born of a barren woman; for through the appearance of thine icon thou grantest an abundance of all good things.

This Sedalion, in Tone VIII:

Today the splendid festival of our helper hath dawned! Let creation leap up, and let the assemblies of men join chorus! for the holy Theotokos calleth us together to behold her fire-bearing icon which illumineth the faithful with rays of mercy. Wherefore, rejoicing, we cry aloud: O Lady; from famine, fire, the sword and tribulations save us who honor the appearance of thine icon!

Glory ..., Now & ever ..., the above is repeated.

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 Habakkuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Thy virtue hath covered the heavens, O Mother of God, and the earth hath been filled with thy praise; but thou hast departed for the salvation of men, and hast come to save thine inheritance.

Hearing report of thine arrival, the monks of Athos were afraid and, considering thy works, were filled with awe. And when my soul is troubled, be thou mindful of thy mercy, O Mistress, that I may cry out: Glory to thine aid, O Mother of God!

Thou art my might and power, O Theotokos. Through thee do I find rest in the day of my sorrow, and through thee do I pass from the land of wandering into the inheritance of heaven; and I rejoice in the Lord, my God and Savior.

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? Yet turn me, and guide my steps to the light of Thy commandments, I pray.

O pure one, look upon the people of thy flock who wake at dawn out of the night, and who surround thy divinely praised icon, entreating remission of their sins, emendation of life and a share in divine glory. Yea, thrust us not away from thy face, O Mother of the never-waning Light.

All in thy flock, joining chorus together with all their soul and mind, honor thine icon with psalms, spiritual songs and divine hymnody, asking forgiveness and salvation of soul. And as thou art our healing, O Mistress, Bride of God, grant them unto us.

Thy temple, O Virgin, hath been shown to be another garden of paradise, having the icon of thy beauty in its midst like the tree of life; and all, venerating it fervently with reverence and love, cry out: O Mistress, grant us peace! Pay thou our purchase price, for we know none other consolation than thee!

Having acquired thee as a river of sweetness ever gushing forth a torrent of plentitude, the manna of heaven, and abundance and grace, O Maiden, they that dwell in thy monastery hymn thy birthgiving.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray; for to Thee have I cried: hearken unto me, O God of my salvation!

Engulfed by the tempest of the sea of life, in sorrow of heart I cry out to thee, O Mistress, and to thee do I flee, as to a calm haven. Lead up my life from corruption!

The uttermost abyss of sins hath encompassed me, and my spirit perisheth; but extend thou thine outstretched arm, O Mistress, and render me unharmed who approach thine icon, as thou didst Gabriel.

Turn me not utterly away from thy countenance, O Mother of the never-waning Light; neither let me drown in the abyss of mine iniquities, that my life may escape corruption, and I may sacrifice with a voice of praise and confession.

Kontakion, in Tone VIII:

Even though thy holy icon was cast into the sea by the widow who was unable to save it from the foe, O Theotokos, yet hath it been shown to be the preserver of Mount Athos and the gatekeeper of the Monastery of Iveron, frightening away the enemy and delivering from all misfortunes and dangers them that honor thee in our homeland.

Ikos: Beholding the icon of the Mother of God which appeared in the pillar of fire, the company of fasters of Iveron cried out: O Master, count us worthy to receive the icon of Thy Mother, for the consolation of our earthly sojourn! And do thou, O Gabriel, dare to tread forth upon the sea and take the treasure revealed to us in thine arms, that it may be for us an ever-vigilant guardian, a protection and joy for all Christians!

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!

I have sinned, I have committed iniquities, I have acted unrighteously before Thee, O Lord Jesus! Yet as thou art good, O Theotokos my Mistress, quench the fire of His just wrath with thy fervent mediation, that we may chant unto Him: O God of our fathers, blessed art Thou!

With the streams of thy compassions, O Mother of God, bedew us who are burning up in the furnace of temptations and misfortunes, that our enemies may be put to shame, and that all may understand that thou alone, O Mistress, art glorified throughout the whole universe.

We hymn thee, O Mother of God, as the throne of the King of glory, more honorable than the cherubim, the animate temple wherein the Lord madeth His abode, the firmament of the heavens wherein shone Christ, the Sun of righteousness; and we exalt thee supremely for all ages.

Thou art the gladness of them that dwell in the wilds and the consolation and boast of the Imperial City, O Virgin Mary, who art all-hymned and exalted supremely forever.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but seeing them saved by a greater power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The hosts of the angels hymn thee, the human race exalteth thee, and all creation blesseth thee, O all-pure Virgin Theotokos. Accept from me, who am unworthy, the praise I offer thee.

Sing, ye monks of Athos! Bless, O Iberian lands! O land of Russia, exalt supremely the good Mistress who gusheth forth rivers of miracles through her wonder-working icon! We praise, bless and bow down before thee, O Theotokos, hymning and exalting thee supremely for all ages!

It is not only Holy Athos which is enlightened by the likeness of the Iveron icon; but the reigning city of Moscow was also adorned therewith, receiving miraculous help therefrom and acquiring a well-spring of consolation therein.

The land of Novgorod, and other cities and towns were likewise sanctified by copies of thine icon, and have been enlightened by miracles, O Mistress, crying out: Hymn ye the Lord and exalt Him supremely for all ages!

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb becameth more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee who art the Theotokos.

The mystery of the profundity of thy birthgiving striketh the intelligence of the angels with awe, O Virgin, and thine all-pure icon driveth the demons away; for, unable to bear the sight of its power, they flee and vanish. And we lovingly bow down and venerate it, and magnify thee, the Theotokos.

O Virgin Theotokos, hope of Christians, extend unto our generation thy mercies which thou didst bestow upon our fathers. Protect and save us from all evil.

O most merciful helper of Christians, the tongue of neither angel nor man is able to hymn thee worthily, in that thou art more honorable than all creation and more glorious than earthly things. O Mistress, mercifully accept this entreaty offered thee by us. Ever save us, for in thee have we placed our trust.

Exapostilarion:

Taking thy most precious icon in his arms, O Mistress, Gabriel cried out to thee: O sweet Mother of Christ the King, be thou the protection of thy monastery, the joy of all Christians, and the surety of life everlasting!

On the Praises, 4 stichera, in Tone IV:

O the ineffable goodness, O the glorious revelation of the icon of the Mother of God, which is resplendent with miracles and illumineth with grace them that approach it! Receiving it with gladness, with hymns we honor and bless the divine Maiden as is meet. **(Twice)**

O thy forethought concerning us, O Mistress! For today thou sendest thy wondrous icon, and mercifully grantest us an ever-vigilant guardian and a consolation for our sojourn. Wherefore, acknowledging thy precious wonders, with hymns we magnify thee.

O all-glorious wonder! How is the fire-bearing icon borne upon the surface of the waves of the sea as upon a chariot, illumining men's minds with radiant beams of grace? Joyfully honoring its festival with hymns, we send up glory to the Theotokos.

Glory ..., Now & ever ..., in the same tone:

Fulfilling thy word, O Mother of God, the venerable Gabriel walked out dryshod upon the waters of the sea, and, taking up thy sacred icon, he joined the chorus of the fasters of Athos and held festival. Wherefore, we also, marveling at the ultimate Author of these miracles, cry out: Glory to the one King and God Who, for the sake of the prayers of the Theotokos, hath wrought wondrous things! Preserve our Orthodox hierarchs, whom Thou hast chosen to watch over us, and grant that they triumph over all heresies, in that Thou art almighty!

AT THE LITURGY:

On the Beatitudes, 8 troparia: 4 from Ode III, and 4 from Ode VI of the Canon to the Icon.

Establish thou my heart in hope on thee, O Mother of God; take thou all pride and vainglory from my darkened mind that I may cry out: None is as holy as the Lord, and none is as righteous as our God!

Thou, O Mother of God, dost gird the weak about with strength and feedest the hungry. Visit thou also mine infirmity, and nurture me, who hunger and thirst, on the Bread of Life Who came down from heaven to earth through thy virginal womb.

Raise me up from the ground, wretch that I am, and lift me up out of the mire of sin, though I am poor; grant prayer unto me who now make entreaty, that magnifying thine assistance, I may hymn thee.

Show forth my barren mind as fruitful, O good Virgin who wast born of a barren woman; for through the appearance of thine icon thou grantest an abundance of all good things.

Engulfed by the tempest of the sea of life, in sorrow of heart I cry out to thee, O Mistress, and to thee do I flee, as to a calm haven. Lead up my life from corruption! (**Twice**)

The uttermost abyss of sins hath encompassed me, and my spirit perisheth; but extend thou thine outstretched arm, O Mistress, and render me unharmed who approach thine icon, as thou didst Gabriel.

Turn me not utterly away from thy countenance, O Mother of the never-waning Light; neither let me drown in the abyss of mine iniquities, that my life may escape corruption, and I may sacrifice with a voice of praise and confession.

After the Entrance: the troparion of the Icon, in Tone I:

The audacity of those who hate the image of the Lord and the might of the impious came godlessly to Nicaea, and emissaries inhumanly interrogated the widow who piously venerated the icon of the Mother of God; but at night, she and her son cast the icon into the sea, crying out: "Glory to thee, O pure one, for the trackless sea hath given thee its breast! Glory to thy straight journey, O thou who alone art incorrupt!"

Glory ..., Now & ever ..., the Kontakion of the Icon, in Tone VIII:

Even though thy holy icon was cast into the sea by the widow who was unable to save it from the foe, O Theotokos, yet hath it been shown to be the preserver of Mount Athos and the gatekeeper of the Monastery of Iveron, frightening away the enemy and delivering from all misfortunes and dangers them that honor thee in our homeland.

Prokimenon, in Tone III: the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Brethren: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO ST. LUKE, § 54 [LK. 10: 38-42, 11: 27-28]

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

**THE 13th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER MARTINIAN
AT VESPERS**

At "Lord, I have cried ...", these stichera, in Tone II:
Spec. Mel.: "When from the Tree ...":

Come ye, and with hymns let us crown the athlete of Christ, the Lamb of the Orthodox, as with lilies of the field and the full-grown blossoms of the paradise of God; for he hath been manifestly revealed to the world as the beauty of purity, the sacrifice of faith, the glory of abstinence. Wherefore, he hath received the immutable crown of the kingdom.

Having the fire of the divine Spirit within thy heart, O Martinian blessed of God, thou wast found to have burned up the image of the impure woman and wounded the adversary with his own sword, without sustaining injury thyself, truly putting the most vile one to shame and making him an object of derision.

Thou didst kindle a material fire against the attacks of the enemy, O all-blessed one, having acquired the constant remembrance of the everlasting fire; and thou didst cause the burning of the pleasures to wither utterly away. Setting thy feet upon a rock, O venerable one, thou didst build a hut for thyself thereon; and wandering about many lands, thou didst receive a crown for thine endurance.

Glory ..., in Tone II:

Rejoice, O honored and most wondrous boast of Palestine, for thou hast shone forth upon us like an all-radiant sun! Burning up all the power of the enemy, thou didst consume thy members with fire, O blessed one; for in the mountains and the wastelands, and among the islands, he brought every temptation to bear upon thee. In the desert, he set a woman before thee; and even on a rock in the midst of the sea, the tempter assayed to test thee, O wise one. O thrice-blessed Martinian, cease thou never to entreat Christ without fail in behalf of us who keep thy memory with faith.

Now & ever ..., Theotokion, or this Stavrotheotokion:
Spec. Mel.: "When from the Tree ...":

O pure one, when thou didst behold the mature Vine, Whom thou didst bear in thy womb without being cultivated by man, suspended upon the Tree, thou didst exclaim, lamenting: "O my Child and Benefactor, as Thou art compassionate, with Thy divine consolations pour forth the sweetness which taketh away the drunkenness of the passions, for the sake of me who gave birth unto Thee!"

At the Aposticha: Glory ..., in Tone VI:

Arrayed in the vesture of purity and illumined with divine prayer, and having Christ, Who was born of the Virgin, dwelling within thee, thou wast not captivated by the woman's beauty, nor didst thou consent to carnal pleasures; but thou didst enter with zeal into the fire, thy fellow-slave, having the divine fire within thy heart, and with a material and transitory fire didst consume the fire of the passions and quench the flame of Gehenna. Wherefore, pray thou, O blessed Martinian, that we also be delivered from all-devouring and everlasting fire.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

The pure Virgin, Thy Mother, beholding the most iniquitous people who unjustly nailed thee to the Tree, was wounded within, as Symeon foretold.

Troparion, in Tone VIII:

With the torrents of thy tears thou didst quench the flame of temptations, O blessed one, and taming the billows of the sea and the raging of wild beasts, thou didst cry out: Most glorious art Thou, O Almighty, Who savest me from fire and tempest!

AT MATINS
The Canon, in Tone II
ODE I

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.

Come ye, and together let us faithfully praise today with mystic hymns Martinian, the faster who fasted well and lawfully; for which cause he hath received from Christ a crown of victory.

Kept unwavering by the fear of Christ, O father, like lightning thou didst dispel the terror of the foe; for thou wast fearful to them in thine endurance of abstinence, and didst remain unshaken by their illusions, O all-praised one.

By the saving power of Christ didst thou pass easily through the demonic temptation inflicted upon thee in the visitation of the woman, O father; and, saving her, thou didst wound the author of evil through her.

Theotokion: Having conceived the Son of God in thy womb by the Holy Spirit and become pregnant without the aid of man, O pure one, thou alone amongst women wast both Virgin and Mother; and with the blessing of the Father thou gavest birth unto Him without seed.

ODE III

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!

By abstinence from flesh thou didst wash away the wickedness of abomination like mire, and by purity of mind didst discover the paths of the righteous, avoiding the smooth ways of sin, O venerable and wise one.

Enlivening thy heart and setting it afire with the fear and love of the Lord, thou didst consume thy flesh willingly with material fire, O wise one, thereby illustrating for us the unquenchable fire of Gehenna, O venerable one.

Wounding thy body with all-devouring fire, thou didst show thyself to be conqueror and victor, wounding the adversary by thy patience, washing away the defilement of evil thoughts, cleansing thyself in spirit and keeping thy flesh virginal.

Theotokion: Thy conceiving kneweth no participation of man, and thy divine birthgiving was ineffable; for God was born of thee in manner transcending nature. O thy birthgiving! O thy purity! For through thee hath God appeared to me in the guise of a servant.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

By his great zeal Thy venerable one, O Lord Christ our God, showed forth struggles in his asceticism; for, possessed of Thy might, he overcame the demons and by his word cut down their feeble audacity. Wherefore, we entreat Thee: save Thou our souls.

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

O most immaculate Virgin who gavest birth to the transcendent God: with the incorporeal ones unceasingly entreat Him, that, before the end, He grant remission of transgression and correction of life to us who with faith and love hymn thee as is meet, O thou who alone art most lauded.

Stavrotheotokion, in the same tone and melody:

O all-immaculate Virgin, Mother of Christ God, a sword passed through thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease not to entreat Him, O blessed one, that He grant us forgiveness of transgressions.

ODE IV

Irmos: Thou didst come forth from the Virgin, not as an intercessor, nor as 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 tool of the tyrant of falsehood was mortified, receiving defeat; for he expected to vanquish thee through her, but was instead cast down by her and trampled mightily and valiantly underfoot.

With the valiant character of the Lord thou didst endure and didst make straight His ways; and thou didst make thine abode on the rock of a little island, lying exposed to the elements, as one who ascended to heaven.

Thou didst apply thy valiant and beautiful feet to the race, passing from land to land, O all-praised one; for thou didst flee the city of the passions and attain unto dispassion.

Theotokion: Thou didst remain a Virgin even after giving birth, O all-hymned one; for the unoriginate God manifested Himself, passing through thee. And, as He becameth man, we salute the image of His likeness.

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.

Thou didst find the portal of virtue, O venerable one, setting at nought the wiles of the enemy; and thou hast shown thyself to be an intercessor for my life and a guide for my soul, which hath been cruelly engulfed by the tempest.

Receiving as a gift from God potency for thy prayers, thou didst most gloriously accomplish all things, O wise one; and thou savest our souls from the depths and deliverest them from the storm of the passions.

Theotokion: Thou wast a perfect man, in one Hypostasis, but in two natures, O Lord and Word; and when Thou becamest incarnate neither Thine image nor Thy form suffered.

ODE VI

Irmos: From the whale did Jonah cry out unto the Lord: Lead me up from the depths of Hades, I pray, that, with a voice of praise and the spirit of truth, I may sacrifice to Thee as my Deliverer.

Shielded by hope, and having strengthened thy soul with the power of God, O all-praised one, thou wast not afraid to traverse the impassable deep; indeed, thou wast saved, borne up by dolphins.

Thy life truly astonished the angels, put the demons to shame, and enlightened men. And thou didst even save the woman and draw her to the path of asceticism.

As is meet, thy passage was truly a likeness of thy labors and honorable struggles, O wise one; and thou didst win the victory of chastity over the enemy, slaying the serpent with thine abstinence.

Theotokion: Truly the laws of nature did not apply to thee, O pure Virgin; for, giving birth to the Word, God and man, Who is equally enthroned with the Father and the divine Spirit, thou art still Virgin.

Kontakion, in Tone II: Spec. Mel.: "The steadfast ...":

As a skilled ascetic of piety, an honored athlete by volition, and an inhabitant and citizen of the desert, we praise the ever-honorable Martinian in hymns, as is meet; for he trampled the serpent underfoot.

Ikos: From one end of the earth to the other hath the report of thy beautiful virtues and divine struggles passed. While a child in stature, thou didst desire to dwell in the wilderness, ever sending up hymns, psalms and prayers unto Christ; and growing day and night in pangs and tears, thou didst finish thy life in purity and didst put the author of evil to shame, O wise one, for thou didst trample the serpent underfoot.

ODE VII

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!

Cease thy material life, become a monastic, flee zealously, go about all the cities and lands, as is meet; for Martinian teacheth to chant without grief: Blessed is the God of our fathers!

In thy constant movement thou wast an image of the traveling of Paul, driven by love; and thou didst attain it by the course of thine abstinence; wherefore, as a stranger to the world thou didst make thyself known to the King of heaven, O all-praised one, and wast glorified by faith.

Finishing the course of his asceticism, as a disciple of Christ, and knowing beforehand, through the divine Spirit, the hour of his departure from the body, he chanted with unwavering soul: Into Thy hands, O Master, do I now commit my spirit and soul!

Theotokion: Bestowing living water, Christ poured it forth from His wellspring; and, remaining unconfused, He made His abode in thy holy womb, O all-glorious one, giving all to drink of incorruption who cry out with faith: Blessed art thou who hast given birth to God in the flesh!

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!

Having sensibly shed the garments of carnal weakness and put on the vesture and understanding of manliness, the woman cried out, fasting: Thee do I exalt supremely, O Jesus, for all ages!

Established firmly upon the rock of Christ, and having armed herself mightily with fasting and faith, the maiden rejoiced with true zeal and cried out in hymns: Thee do I exalt supremely, O Jesus, forever!

Having transcended corruptible things, and received a share of the incorruption of the Most High, and finished the divine race, O God-bearer, thou didst cry aloud, receiving thy crown: Thee do I exalt supremely, O Jesus, forever!

Theotokion: Descended from heaven in Thy lovingkindness and born of the Virgin, O Compassionate God of all, save those who chant: Hymn the Lord all ye works, and exalt Him supremely forever!

ODE IX

Irmos: **W**hat great and most glorious things are spoken of thee, the daughter of Adam and Mother of the Most High, the only sure bridge for the faithful to God? Thee do we, the faithful, with unceasing hymnody magnify as Theotokos.

Having transcended the laws of fasting, O father, thou didst shine forth in all manner of abstinence, keeping vigil in prayer, and by fasting, purity and reverence. Wherefore, Christ, Who crowned thee, declareth thee victorious at the end of thy contest.

Shown to be worthy of God, thou didst struggle well; for, having cast off every burden, thou didst easily sail across the great and treacherous deep of life, O wise father, and didst arrive at the calm haven, having completed thy course.

Theotokion: **T**hou alone, O Ever-virgin Theotokos, art truly the guide of Christians and the intercessor for sinners; for from thee hath deliverance shone forth in piety. And therewith do we finish our hymnody in faith, as is meet.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

Desiring an angelic life, thou didst withdraw to the deserts; and having subjected the passions of the flesh, thou didst show thyself to be equal to the angels, O God-bearing Martinian.

Theotokion, in the same melody:

Thou art shown to be the mountain which the divine Habbakuk foresaw of old as overshadowed and densely wooded, and which David called a mountain of butter and curds.

**THE 14th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER AUXENTIUS
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "Thou hast given a sign ...":

Showing forth an increase of asceticism, * thou didst receive from God an outpouring of spiritual gifts, to heal infirmities and dispel demons, * O most blessed Auxentius, * faithful to the calling of Christ, * and full of divine grace, and the power of the Spirit; * wherefore, manifestly guided thereby, * thou hast attained unto the harbor.

Having cleansed thyself in mind, * thou wast enriched with the grace of healings and miracles; * for thou didst shake off the weakness of the passions * and the darkness and threefold waves of the flesh, * and didst fashion splendid spiritual armor. * Wherefore, thou hast shone forth * among the ranks of monastics, * entreating Him Who loveth mankind * in behalf of those who praise thee.

Thou didst increase the talant entrusted to thee, * O all-wise one; * and having richly worked the soil of thy soul * and sown it with tears, * thou dost now reap in joy, O father, * truly harvesting manifold joy and consolation. * Wherefore, as one who hath boldness before the Master, * entreat Him in behalf of those who hymn thee, O God-bearing Auxentius.

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

The pure wisdom of the Holy Spirit which dwelt within thy heart showed thee to be a dread persecutor of the spirits of wickedness, O most blessed and venerable father Auxentius, and not only one awesome, but also a healer of hidden ailments. Wherefore, having acquired boldness before God Who loveth mankind, by thine unceasing supplication free us from the passions of soul and body.

Now & ever ..., Theotokion, or this Stavrotheotokion:
Spec. Mel.: "O all-glorious wonder ...":

When the ewe-lamb beheld her Lamb * suspended on the tree of the Cross of His own will, * she cried out maternally, * in painful lamentation: * "O my Son, * what is this strange sight which I see? * How is it that Thou, the Lord Who givest life to all, * dost die, O Long-suffering One, * bestowing resurrection upon mortals? * I glorify Thy great condescension, O my God!"

Troparion, in Tone I:

Adweller in the desert, an angel in the flesh and a wonder-worker wast thou shown to be, O our God-bearing father Auxentius. Receiving heavenly gifts through fasting, vigils and prayers, thou healest the infirm and the souls of those who with faith have recourse unto thee. 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

Canon of the venerable one, the acrostic whereof is: "With wisdom I hymn the godly Auxentius", the composition of Theophanes, in Tone IV:

ODE I

Irmos: Traversing the deep of the Red Sea with dryshod feet, Israel of old vanquished the power of Amalek in the wilderness through Moses' hands outstretched in the form of the Cross.

Having increased thy love for God and forsaken worldly love, O God-bearing father Auxentius, thou wast shown to be a vessel containing the gifts of the Spirit.

Thou didst submit to the easy yoke of the Lord in thy desires, O father Auxentius, and watering the ground with thy tears thou didst renew the earth, O right wondrous one.

Having withdrawn from the tumult of life and diligently united thy soul and mind to God, O most blessed one, with mighty ascetic feats thou didst live on earth like one of the incorporeal ones.

Theotokion: Through thee, O Mistress, hath the unapproachable descent of Christ as God and man now been seen, for He was born of thee as God and man, O pure one, restoring my nature.

ODE III

Irmos: Not in wisdom nor in power do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is as holy as Thee, Who lovest mankind.

Strengthened by the power of the Cross, thou didst set at nought the assaults of the demons and destroy their snares, vanquishing their onslaught by asceticism.

Emulating the life of the angels, O father Auxentius, thou didst diligently pass through a life which was pure in prayer and mighty in vigils.

Perceiving pleasure to be deadly poison aimed at men's souls, O God-bearing and venerable Auxentius, by abstinence thou didst mortify its movements.

Theotokion: He Who in the beginning formed me, a man, out of dust, formed Himself in thy womb for my sake, O most immaculate one, setting aright our ancient fall.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having abandoned all earthly things, while in the world of the body thou wast in spirit a converser with the angels; for, mortifying the passions of the body, thou didst show thyself to be a favorite of the Trinity, O blessed one. Wherefore, thou healest the sufferings of the infirm and with grace dost expel evil spirits by thy word alone. O God-bearing father Auxentius, entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love.

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

O undefiled, pure, immaculate Mistress, thou cloud of the noetic Sun and golden candle-stand of the divine Light, with the radiance of dispassion illumine, I pray thee, my soul, which hath been benighted by the blindness of the passions. With torrents of compunction and tears of repentance wash clean my defiled heart and cleanse me of the mire of my wicked deeds, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of transgressions; for thee do I, thy servant, have as my hope.

Stavrotheotokion: The ewe-lamb, beholding her 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 wellspring of mercy, have pity and grant remission of offenses unto those who hymn Thy divine sufferings with faith!"

ODE IV

Irmos: The Church, beholding 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!

Through the cooperation and grace of the Holy Spirit thou wast shown to be a victor over the spirits of wickedness, O father Auxentius, crying out: glory to Thy power, O Lord!

Having with prayer made thyself steadfast against the torrents of iniquity, O most blessed one, thou didst flee turmoil; and as is meet thou didst drink of the torrent of sweetness, O most blessed one.

Causing thy faith and love for God to grow, O God-bearer, thou didst mount to the lofty heights of belonging to God, crying out: Glory to Thy power, O Lord!

Theotokion: Manifestly knowing thee to be her who gave birth to God the Word in the flesh, all of us, the faithful, truly call thee the Theotokos, giving thee a title appropriate to the nature of things.

ODE V

Irmos: Thou hast come as a light into the world, O my Lord, a holy Light turning from the darkness of ignorance those who hymn Thee with faith.

With keen intellect and purity of soul thou didst pass unharmed over the stumbling-blocks in thy path, O father.

Through grace, O Auxentius, was thy life radiant, thy faith Orthodox, thine abstinence wondrous and thy discourse temperate.

With evenness of thought thou didst pass through life, O father, traversing transitory things and ever cleaving to those things which are eternal.

Theotokion: Possessed of a mind full of right doctrines, with love we all bless thee and call thee the Theotokos, O all-pure one.

ODE VI

Irmos: I shall sacrifice unto 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.

Thy life, O blessed one, showed thee to be a child of the light and the day, who truly walked nobly and had the Word of life as a beacon amid the world. (Twice)

Having set thy life as an instruction in dying and understood most excellently the limitations of wisdom, O father, thou didst offer thyself to the hypostatic Wisdom.

Theotokion: We know thee to be the temple and bridal-chamber of God, the jar and lampstand, and the tablet which hath inscribed thereon the Word Who, in His lovingkindness, became incarnate.

Kontakion, in Tone II: Spec. Mel.: "In prayers ...":

Delighting in abstinence and restraining the desires of the flesh, O divinely wise and sacred father Auxentius, thou wast shown forth, shining with faith, and didst blossom like a plant in the midst of paradise.

Ikos: Who now will recount thy feats or the pangs which thou didst receive on earth, O father? Following the laws of the Lord for godly delight, and serving His commands, thou hast been shown to us as a new Job in thy struggles. To the world thou didst appear as a sojourner, and to all the earth as a stranger. With faith thou didst blossom forth in fasting and didst teach vigilance and purity, O sacred father Auxentius.

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

In that thou wast wounded by the divine love of the Master, O father, thou didst direct towards Him all the unremitting love of thy heart, crying out: Blessed art Thou in the temple of Thy glory, O Lord! (Twice)

Illumined with the radiance of the Savior, O most wise one, thou didst sternly rebuke the prince of darkness and didst cast down the prince of this world, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Desiring to restore to a higher plane human nature which of old had become corrupt, God the Creator made His abode within thy womb, O only all-pure and most hymned one.

ODE VIII

Irmos: **O Almighty Deliverer of all, descending, thou didst bedew the pious ones in the midst of the flame, and didst teach them to chant: All ye works, bless and hymn the Lord!**

Turning wholly to God, thou didst shake off a ready inclination toward the passions and didst receive the ability to work miracles, chanting: Bless the Lord, all ye works of the Lord! **(Twice)**

Thou didst show thyself to be dreadful to the demons, having acquired Christ as thy helper Whom, taking up thy cross, thou didst follow, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: The archangel, appearing, holdeth forth in speech and announceth the ineffable conception of thine Offspring, Who saveth the world, O all-pure one. All ye works, bless and hymn the Lord!

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.**

By thy baptism thou didst promise thyself to the whole Godhead, O father; thou didst maintain the dignity of the image of God in purity, and with gladness hast made thine abode in thrice-radiant splendor.

Thou dost now behold the light of the Godhead, not in indistinct images or in a reflection, O most wise father, but face to face, being ineffably vouchsafed the radiance of the vision of God.

In that thou hast great boldness before the King of all, O father, pray that we who now celebrate thy memory be delivered from every evil circumstance, that we may all call thee blessed.

Theotokion: Loose thou the bonds of my transgressions, O Virgin Theotokos who gavest birth to the Well-spring of compassion, and fill us with consolation, O thou who alone art blessed of God, that we may magnify thee as is meet.

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

Thou didst turn away from earthly happiness as from defilement, and, having caused thy flesh to wither through fasting, thou didst restore the strength of thy soul, O venerable one, and wast made rich with heavenly glory. Wherefore, O glorious one, cease not to pray to the Lord for us all.

Theotokion, in the same melody: The transcendent Word doth noetically and perfectly unite Himself hypostatically to flesh and soul, and issueth forth from thee, O all-pure one: One comprising two natures without confusion, deifying that which He received. Wherefore, He glorifieth thee as the true Theotokos.

**THE 14th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY CYRIL, EQUAL OF THE APOSTLES
AT GREAT VESPERS**

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon. On "Lord, I have cried ...", 8 stichera: 3 from the Triodion (if applicable), and 5 for the saints, in Tone II, else 8 for the saints – repeat as necessary.

Spec. Mel.: "With what wreaths of praise ...":

With what wreaths of praise shall we crown the divinely wise teachers who illumined with the light of the Gospel the Slavic nations who sat in the darkness of ignorance and the shadow of death? By them have we been grafted onto the right fruitful root of Orthodoxy like a wild olive-tree, and have received from Christ God, peace and great mercy. (**Twice**)

With what hymns of praise shall we bless the divinely wise teachers: Methodius, the lover of the wilderness, who was enriched with the fruits of the Spirit during his solitary sojourn, and Cyril of golden eloquence, who through his love of philosophy acquired higher wisdom and put to shame the vain belief of the foolish Moslem sages? For their sake hath Christ our God granted us great mercy.

With what beauties of hymnody shall we praise the divinely wise teachers: Methodius, who for love of Christ spurned all the beauties of the world and fought mightily for the King of heaven in the angelic habit, and Cyril, who from childhood chose wisdom as his companion and increased the talents given him by God unto His glory? Having come, through them, to know the one God, the ever-existing Trinity the Father, the Son and the Holy Spirit-,we have received great mercy from Christ God.

With what spiritual hymns shall we magnify you, O all-blessed teachers, who struggled as an apostle for the salvation of the Slavic peoples and labored well in their enlightenment with the light of the knowledge of God, by whom the closed gates thereto have been opened to us when ye devised the Slavonic alphabet? Entering therein, we come to understand the mystery of the proclamation of the Gospel of Christ, and receive from Christ God grace and great mercy.

Glory ..., in Tone VI:

Come, ye who love the feasts of the Church, and with songs of praise let us hymn the peers of the apostles, the adornment of hierarchs, the enlighteners and fervent helpers of the Slavic peoples, saying: Rejoice, O Cyril, golden clarion of theology, who didst explain the mystery of the Holy Trinity by comparing God to the sun, and thereby closed the blasphemous mouths of the Moslems! And rejoice with him, O Methodius, who struggled with him in oneness of mind, aiding him with prayers and signs! And now, O most blessed fathers, never cease to pray to Christ God for us who magnify you with faith and love.

Now & ever ..., Doxasticon from the Triodion of the Oktoechos.

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 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 the Aposticha, these stichera, in Tone VIII:

Ye shone forth in the firmament of the Church like the stars of heaven in the radiance of your life, a teachers, ye peers of the apostles, and, ensnaring many nations for Christ in the net of your teachings, ye hastened to the unapproachable light, where, dwelling now with the angels, ye make supplication for us who celebrate your sacred memory in the Lord.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Come, ye who love the feasts of the Church, let us magnify the teachers who were the peers of the apostles, the glory of the Slavs; for having been freed from the deception of the demons by them, we have received the light of the glad tidings of Christ and have come to know the pre-eternal Word Who hath delivered us from the darkness of sin.

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

O divinely wise Cyril and God-loving Methodius, apostles and first teachers of the Slavs, helpers of the faithful and lovers of piety, melodious instruments of the Holy Spirit, who now have great boldness before Christ, the Chief Shepherd: pray for us who celebrate your honored memory, that He may lead our life up from corruption, in that He is greatly merciful.

Glory ..., in the same tone:

Rejoice, O sacred twain who have illumined us with the light of the

knowledge of God: Cyril, thou life-bearing well-spring of spiritual wisdom, who gavest drink to the Slavic peoples who were perishing of thirst, and Methodius, the pure abode of prayer. Pray ye earnestly to Christ, before Whom ye stand in glory, that, with you, we also may magnify and exalt Him supremely for all ages.

Now & ever ..., Doxasticon from the Pentecostarion.

Troparion, in Tone IV:

In that ye share the ways of the apostles, O divinely wise Cyril and Methodius, ye teachers of the Slavic lands, entreat the Master of all, that He confirm all the Slavic nations in Orthodoxy and oneness of mind, grant peace to the world and save our souls.

Glory ..., Now & ever ..., troparion from the Triodion or the Oktoechos.

AT MATINS

At "God is the Lord ...", the troparion from the Triodion, or the Oktoechos: twice;
Glory ..., that of the saints, in Tone IV:

In that ye share the ways of the apostles, O divinely wise Cyril and Methodius, ye teachers of the Slavic lands, entreat the Master of all, that He confirm all the Slavic nations in Orthodoxy and oneness of mind, grant peace to the world and save our souls.

Now & ever ..., that from the Triodion, or the Oktoechos.

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

. Standing now in unapproachable light before the life-creating Trinity, Whom the angelic hosts unceasingly glorify, and Whom ye proclaimed aloud among the nations, pray ye earnestly, O Cyril and Methodius, that He deliver from eternal damnation and grant remission of debts to those who honor your memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion from the Triodion, or the Oktoechos.

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

Let the generations of the Slavs rejoice today, celebrating the sacred memory of the divinely wise teachers with splendor; for through them did the divine liturgy and all the services of the Church begin to be celebrated for us in our native tongue, and thereby an inexhaustible well of water pouring forth unto eternal life hath been given us, drinking from which we never cease to magnify you, O Cyril and Methodius. Rejoicing in the glory of the saints, pray ye earnestly that our souls be saved. (Twice)

Glory ..., Now & ever ..., Sedalion from the Triodion, or the Oktoechos.

Polyeleos, and this magnification: We magnify you, O holy Methodius and Cyril. ye peers of the apostles. who illumined all the Slavic lands with your teachings and led them 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 IV:

Come, with praises let us honor aloud our enlighteners, for with the manna of their divinely wise teaching they fed the Slavic peoples who were perishing out of hunger for the word of God, and illumined them, as with the rays of the sun, by translating the Gospel of the son of thunder into their native tongue. And, having received effulgence therefrom, we cry out in thanksgiving: Rejoice, O ever-glorious Cyril and Methodius! (Twice)

Glory ..., Now & ever ..., Sedalion from the Triodion, or the Oktoechos.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. JOHN, § 35 [JN. 10: 1-9]

The Lord said to those of 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. 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:

Come, ye who love the feasts of the Church, and with songs of praise let us hymn the peers of the apostles, the adornment of hierarchs, the enlighteners and fervent helpers of the Slavic peoples, saying: Rejoice, O Cyril, golden clarion of theology, who didst explain the mystery of the Holy Trinity by comparing God to the sun, and thereby closed the blasphemous mouths of the Moslems! And rejoice with him, O Methodius, who struggled with him in oneness of mind, aiding him with prayers and signs! And now, O most blessed fathers, never cease to pray to Christ God for us who magnify you with faith and love.

Canon from the Triodion, or the Paraklisis from the Oktoechos, with 6 troparia, including the Irmos; and that of the saints, with 6 troparia, in Tone III

ODE I

Irmos: He Who of old, by His divine gesture, united the waters into one gathering and parted the sea for the people of Israel: He is our God and is all-glorious. To Him alone let us chant, for He hath been glorified!

At a loss how to traverse the waters of life's tumult, O venerable Methodius, thou didst abandon all the beauties of this world and, fighting the invisible foe in the angelic habit, thou didst serve the one God, joyously singing: to Him alone let us chant, for He hath been glorified!

Thou wast shown to be a chosen vessel from thine infancy, O blessed Cyril, in nowise desiring to receive milk from a stranger's breasts, thereby showing that thy mind would not be deceived by a strange doctrine, but would be illumined by the teaching of the holy Orthodox Church, and that thou thyself wouldst become the teacher and enlightener of many.

Bedewed by the waters of your teachings, even to this day the Slavic lands bring forth fruit right pleasing unto Christ the Master; wherefore, the Holy Church doth bless you, crying aloud: Deliver us from tribulations, for ye have been glorified!

Theotokion: **T**he waters of sin have entered in unto my soul, O Mistress, and I am sunk in the mire of the passions. To thee do I flee, O most immaculate one: still thou the turmoil of impure thoughts and grant me peace of mind.

ODE III

Irmos: **O** Most High and Almighty One, Who hast brought out of non-existence all things fashioned by the Word and perfected by the Spirit: establish me in Thy love.

O venerable Methodius, hearing with the ear of thy heart: "He who would come after Me, let him take up his cross and follow after Me", thou didst follow Christ, shouldering the cross of the monastic life. Him do thou entreat, that in His love He establish me, who am cold.

He Who of old showed Jacob, in a dream, a ladder which extended up into the heavens, O holy Cyril, when thou wast a boy also in a wondrous dream betrothed thee to a maiden more lovely than all others, Sophia by name. And, behold! the wisdom which sitteth at His throne hath established thee in the love of the Most High.

He Who hath brought all things out of nonexistence, O right wondrous fathers, sanctified you for Himself as chosen vessels from your mother's womb, that ye might bring His name before the nations. Wherefore, celebrating your honored memory, we entreat you, O Cyril and Methodius, to establish your wavering mind in the confession of the right Faith.

Theotokion: **O** pure one, who hast given peace to the world and given birth to the Origin of tranquility, still the waves of my passions and establish me upon the rock of dispassion.

Kontakion & Ikos from the Triodion, or:

Sedalion of the saints, in Tone IV:

Thou didst liken the holy consubstantial Trinity to the sun, O divinely inspired Cyril, declaring that the visible, created sun in the sky is an image of the Holy Trinity, saying: "The solar disc is an image of God the Father, Who hath neither beginning nor end; and as a ray of light issueth forth from the solar disc, illumining the earth, so is the Son, the Effulgence of the Father, begotten of God the Father; and the warmth which giveth life to the whole world, and with the ray is poured forth from the same disc, is an image of the Holy Spirit, Who proceedeth from the same Father." Heeding thy wondrous teaching, we also worship the one God in Trinity, blessing thy memory, O right wondrous one. (Twice)

Glory ..., Now & ever ..., Sedalion from the Triodion, or the Oktoechos.

ODE IV

Irmos: Thou hast ordained steadfast love for us, O Lord; for Thou gavest Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry out to Thee: Glory to Thy power, O Lord!

Thou didst set the keeping of the commandments as thy corner-stone, O venerable Methodius, and building the house of thy soul thereon thou didst make it a habitation of the Holy Spirit. And I, who am the abode of sin, fall down before thee, O most blessed one: cleanse me with the dew of thy prayers, that I may cry out in thanksgiving: Glory to Thy power, O Lord!

"Grant that I may understand what is pleasing unto Thee, O Master!", thou didst cry out, O blessed Cyril, when thou wast given over to study with the young emperor; wherefore, in addition to outward philosophy, thou didst receive the wisdom of the Spirit and the fear of God from on high, and didst regard earthly wisdom as nought, crying: Glory to Thy power, O Lord!

Thou didst set love for thy Creator like a seal upon thy heart, O most blessed Cyril; wherefore, thou didst reject an earthly betrothal and the glory of this world, and, escaping like a bird from the hunters' snares, thou didst attain unto the calm haven of monastics and wast clothed in the robe of joy, chanting with Methodius: Glory to Thy power, O Lord!

Theotokion: Setting mine iniquities and injustices before me, I see that they have multiplied more than the sands of the sea. To thee do I flee, O most immaculate one: heal the sores of my soul, that in thanksgiving I may cry out to Him Who was born of thee: Glory to Thy power, O Lord!

ODE V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory; and he cried: "Woe is me! for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!"

Thou didst flower like a fragrant lily in the wilderness, O venerable Methodius, adorning thy soul with prayer, vigils and fasting; and, having lived angelically upon the earth, with the angels thou dost now contemplate in splendor the never-waning Light Who reigneth with peace.

Praying in the wilderness to Him Who is borne up by the angels of glory, O Cyril, thou wast prevailed upon to return to the Imperial City and adorned with priestly rank, that thou mightest show the way of salvation to men, illumining them with the light of doctrine and offering up the un-bloody sacrifice to the never-waning Light Who reigneth with peace, for all.

Thou wast shown to be an inexhaustible well of wisdom, O God-bearing Cyril, when thou wast sent by the emperor to dispute with the Saracens, who blaspheme the all-holy Trinity; and they were unable to drown in the turgid waters of their false religion thee who art illumined from on high by the never-waning Light.

Theotokion: **H**ow can I fail to fear the dread felling, since I am a barren tree, wretch that I am? Make haste quickly to her who is full of grace, O my soul; for if she will not help thee, thou wilt never behold the never-waning Light Who reigneth with peace!

ODE VI

Irmos: **T**he uttermost abyss hath encompassed me, and my spirit is failing; but stretch forth Thine upraised arm, O Master and Helmsman, and save me, as Thou didst Peter.

"**O**ur God is like the deep of the sea, unfathomable by the mind and indescribable in words," thou didst say to the Moslems who disputed with thee, O all-wise Cyril; and some who attempt to sail across this deep in the leaky boats of their own intellect are drowned, falling into errors and heresies, while others are buffeted by incomprehension and doubt, knowing not how to chant: O Helmsman, save us, as Thou didst Peter!

Sunk deep in the abyss of their false understandings, the Moslems secretly offered thee deadly poison. But He Who said: "If ye drink anything deadly, it will not harm you", preserved thee whole and returned thee with honor to the Imperial City. And, fittingly blessed by the emperor and patriarch, thou wast supremely exalted, crying: "O Helmsman, Thou hast saved me as Thou didst Peter!"

The Holy Spirit once said to the disciples: "Separate for Me Barnabas and Saul for the task to which I have called them," the enlightenment of the nations who are perishing in the abyss of ignorance of God; and He likewise commanded that ye be sent to the lands of the Slavs, O venerable fathers. And,

illumined by the light of your teaching, people who sat in darkness and the shadow of death have cried out: "O Helmsman, Thou hast saved us as Thou didst Peter!"

Theotokion: The uttermost abyss of sins hath encompassed me, and, beset with trembling and terrified of utter drowning, I offer thee entreaty, O all-immaculate one: Have mercy upon my passion-plagued soul! Stretch forth thy hands, in that thou art good, and as Thy Son saved Peter, so do thou save me, O thou who dost steer my soul.

Kontakion, in Tone III:

Let us honor our two sacred enlighteners, who poured forth upon us a spring of divine knowledge through their translation of the divine Scriptures. Drawing forth abundantly therefrom to this very day, we bless you, O Cyril and Methodius, who stand before the throne of the Most High and fervently pray for our souls.

Ikos: Come, ye faithful, let us praise our God-bearing fathers Methodius and Cyril, the preachers of piety who shone forth in virtue, the true pillars and foundation of the Church, the divine clarions of Christian dogmas; for having driven the darkness of unbelief away from us and burned up the impieties of heresy with the fire of the Spirit, by their translation of the Scriptures they transformed the Slavic race from wild olive-trees into a fruitful grove, through divine baptism have brought them into the Christian Faith, and have filled the whole world with a multitude of miracles; wherefore, they stand, crowned, before God Almighty. And we cry out to them: O divine fathers, peers of the apostles, entreat Christ, that He grant all the Slavic peoples steadfastness in Orthodoxy and oneness of mind, bring peace to the world, and save Thou our souls.

ODE VII

Irmos: The three youths did not worship the golden image, the Persian idol, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

Abiding alone in solitude before, O Methodius, thou didst make thy soul like a divinely planted garden; but later, undertaking the apostolic preaching with the divinely wise Cyril, thou didst labor in the lands of the Slavs, where, unburnt by the fire of impiety like the youths in the furnace, ye chanted: O God of our fathers, blessed art Thou!

Thou didst best the Jews and Saracens in argument, O all-wise Cyril, and didst enlighten the land of the Khazars with holy baptism, freeing a multitude of captives, and didst transform brackish water in an arid wilderness into potable water; and, saved by thee, the people chanted: O God of our fathers, blessed art Thou!

O venerable fathers, ye were vessels chosen to bear the name of the Lord before the nations; wherefore, the Slavic peoples desired to be illumined by the light of your doctrine. And ye deemed it better to exchange the sweetness of solitude for apostolic labor, that ye might win a great many for Christ; and together with them ye chant: O God of our fathers, blessed art Thou!

Theotokion: I am a vessel full of the passions, O all-holy Virgin Theotokos, and fear ultimate death and the threat of the fire. But do thou save me who am perishing, O all-pure one, and gird my spirit about with strength, that, bursting the bonds of sin, I may chant in thanksgiving: Blessed art thou who gayest birth to Him Who hath delivered the captives!

ODE VIII

Irmos: The youths who beheld God caused the flame of material fire to wither away through that which is immaterial, and they chanted: Bless the Lord, all ye works of the Lord!

Continually illumined by the immaterial fire of grace, thou didst receive the rank of priest, O blessed Cyril; and with the aid of the Holy Spirit, thou didst devise an alphabet for the Slavs, that the people, enlightened by the translation of divinely inspired books into their native speech, might chant: Bless the Lord, all ye works of the Lord!

O most lauded fathers, ye first thundered out the chief heading of our Faith, the unearthly words of the son of thunder: "In the beginning was the Word-, and then the melodious Psalter, wherewith the Holy Church crieth out in gladness: Bless the Lord, all ye works of the Lord!

Ye have enriched us with an immaterial treasure, O right wondrous fathers, for thanks to you, the divine liturgy began to be celebrated in the Slavonic language; and partaking of this grace to this day, we bless you, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: The fire of temptations and evil perils hath surrounded me. To thee do I flee, O Virgin Theotokos, disdain not the supplications of thy servant, O pure one, but deliver me from the cruel ones who beset me, that, uttering blessing, I may bless thee and exalt thy name supremely forever.

ODE IX

Irmos: We magnify thee, the unburnt bush, the holy Virgin, the Mother of the Light, the Theotokos, the hope of us all.

Who can praise thee fittingly, O most glorious Methodius? O Cyril who can reckon the labors thou didst undertake, like unto an apostle, for the salvation of an erring people? We who have been taught by you to glorify God Most High in our native tongue magnify you in oneness of mind.

When thou hadst completed thy work and finished the race, O blessed Cyril, thou didst receive word of thy repose from on high, and, accepting it joyfully, thou didst chant: "My spirit was glad because of them that said unto me, Let us go into the courts of the Lord!" And yearning for the heavens, thou wast borne aloft in soul, where with the hosts of heaven thou dost continually magnify the consubstantial Trinity.

Receiving the episcopacy of the Church of Moravia, O venerable Methodius, in proclaiming the Holy Faith thou didst undertake many labors and struggles, and didst endure many tribulations and persecutions; and, rejoicing now in the highest with the holy Cyril, pray for us, that we may continually magnify you as our helpers and mediators.

Theotokion: **O** thou who art most exalted than the angels and more honorable than the cherubim, we pray thee: through the intercession of the holy Cyril and Methodius have pity on our lowliness, lead us up from the depths of sin, and deliver us from everlasting damnation, that with them we may magnify thee, the Theotokos and Mother of the Light, and our hope.

Exapostilarion:

Celebrating your memory with splendor, O holy teachers, we entreat you most earnestly: establish on the rock of the confession of Christ the nations which ye enriched with the treasure of the glad tidings, and preserve our life in peace.

Glory..., Now & ever ..., Exapostilarion from the Triodion, or the Oktoechos.

On the Praises, 6 stichera: 3 from the Triodion, or and 3 for the saints; or 4 for the saints – repeat as necessary:

In Tone IV:

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

O divinely wise Cyril and Methodius, following in the steps of the apostles, with oneness of mind ye labored to search out the lost; and like fleet-winged eagles ye soared above the Slavic lands, and, having illumined them with the light of the knowledge of God, ye brought them to Jesus Who loveth mankind, the Savior of our souls.

O God-bearing fathers, husbandmen of the vineyard of Christ, planters of piety: after diligent search ye found the Slavic peoples like a lost coin; and, rejoicing with the angels, Jesus Who loveth mankind, the Savior of our souls, hath taken it into the treasury of everlasting life.

O champions of the Holy Trinity, guides of the lost, who bested the blasphemy of Islam and put to shame the impiety of the Jews: the Church which ye acquired through your God-pleasing labors and your sweat, do ye strive to preserve unharmed by the assaults of the enemy and well-pleasing to Jesus Who loveth mankind, the Savior of our souls.

Glory ..., in Tone VI:

O ye people, piously celebrating the memory of our enlighteners, let us cry out in thanksgiving: Rejoice, all-radiant beacons who have illumined the Slavic lands with the light of the knowledge of God! Rejoice, ye good shepherds, who have gathered together the reason endowed sheep who were scattered amid the groves of unbelief, and have brought them to Christ, the Chief Shepherd. Magnifying Him, we call you blessed.

**Now & ever ..., Doxasticon from the Triodion, or the Oktoechos. Great Doxology.
Litanies. Dismissal.**

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Triodion, or the Oktoechos; and 4 from Ode VI of the canon of the saints.

"**O**ur God is like the deep of the sea, unfathomable by the mind and indescribable in words," thou didst say to the Moslems who disputed with thee, O all-wise Cyril; "and some who attempt to sail across this deep in the leaky boats of their own intellect are drowned, falling into errors and heresies, while others are buffeted by incomprehension and doubt, knowing not how to chant: O Helmsman, save us, as Thou didst Peter!"

Sunk deep in the abyss of their false understandings, the Moslems secretly offered thee deadly poison. But He Who said: "If ye drink anything deadly, it will not harm you", preserved thee whole and returned thee with honor to the Imperial City. And, fittingly blessed by the emperor and patriarch, thou wast supremely exalted, crying: "O Helmsman, Thou hast saved me as Thou didst Peter!"

The Holy Spirit once said to the disciples: "Separate for Me Barnabas and Saul for the task to which I have called them," the enlightenment of the nations who are perishing in the abyss of ignorance of God; and He likewise commanded that ye be sent to the lands of the

Theotokion: The uttermost abyss of sins hath encompassed me, and, beset with trembling and terrified of utter drowning, I offer thee entreaty, O all-immaculate one: Have mercy upon my passion-plagued soul! Stretch forth thy hands, in that thou art good, and as Thy Son saved Peter, so do thou save me, O thou who dost steer my soul.

Troparion, in Tone IV:

In that ye share the ways of the apostles, O divinely wise Cyril and Methodius, ye teachers of the Slavic lands, entreat the Master of all, that He confirm all the Slavic nations in Orthodoxy and oneness of mind, grant peace to the world and save our souls.

Kontakion, in Tone III:

Let us honor our two sacred enlighteners, who poured forth upon us a spring of divine knowledge through their translation of the divine Scriptures. Drawing forth abundantly therefrom to this very day, we bless you, O Cyril and Methodius, who stand before the throne of the Most High and fervently pray for our souls.

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, §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.

GOSPEL ACCORDING TO 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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

**THE 15th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY APOSTLE ONESIMUS
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

Celebrating with hymns today * the sacred memory of the divine apostle Onesimus, the martyr for God, * who was adopted by God through grace * for the sake of thy faith, * and begotten by the faith of Paul, * let us praise him.

Naturally escaping the slavery of deception, * O wise one, * thou becamest a child of God * by grace, the Holy Spirit and faith in Christ, * joining the divine and all-praised disciples of Paul, * O right profitable Onesimus.

Becoming a disciple of the Word * thanks to the divine and most praised Paul, * the preacher and apostle, * O thrice-blessed Onesimus, * thou dost thrice receive from Christ a twofold crown: * adorned as a priest, * as a preacher, * and as an athlete, O all-lauded one.

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

With the staff of thine intercession, *O pure Theotokos, * drive from my wretched soul * the bestial passions, * guiding me peacefully toward life; * and add me to the holy flock * of thy chosen sheep.

Stavrotheotokion, in the same melody: When the immaculate Virgin beheld * her Lamb uplifted upon the Cross, * she cried out, lamenting: * "O my sweet child, * what is this new and all-glorious sight? * How is it that Thou Who holdest all things in Thy palm * art nailed to the tree in the flesh."

Troparion, in Tone III:

O holy apostle Onesimus, entreat the merciful God, that He grant to our souls remission of transgressions.

AT MATINS

Canon of the apostle, the acrostic whereof is: "Deliver me who am a slave to the passions, O blessed one", the composition of Theophanes, in Tone VI:

ODE I

Irmos: When Israel traversed the deep on foot, as on dry land, beholding the tyrant Pharaoh drowned, he cried aloud: Let us chant to God a hymn of victory!

Illumined with the divine and radiant grace of the Savior, O blessed Onesimus, illumine my darkened soul, entreating Christ God Who loveth mankind.

Enlightened by the radiant beams of Paul, O glorious and most blessed one, thou didst easily escape the darkness of ignorance, uttering a hymn of thanksgiving unto Christ.

Thou wast shown to be a divine sacred minister, O all-blessed one, and, shining radiantly with the divine Spirit, thou didst go about everywhere, proclaiming Christ piously, O blessed of God.

Theotokion: Adorned with the beauty of the virtues, O pure Mother of God, thou didst ineffably conceive the true God Who hath illumined us with divine virtues.

ODE III

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

Thou didst put thy mouth to the fountain of divine waters, and, receiving therefrom a torrent of sweetness, O glorious one, thou didst wash the face of the honored Church.

Through partaking of noetic effulgence thou wast shown to be most radiant, splendidly illumining the hearts of the faithful with lamps of piety and with the luminous beams of thy preaching.

Thou wast released from the slavery of deception by the bonds of Paul and wast honored with the freedom of grace; and, becoming a son of God, thou wast shown to be an heir of God.

Theotokion: By deception hath the serpent held me in thrall from of old, having made me captive through deceit; but, having been released from slavery to him by thee, O Mother of God, I bless thee with hymns.

Sedalion in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Having been truly released from temporal slavery, O Onesimus, thou didst become a slave of Christ God and a right profitable vessel; wherefore, through the divine Word, thou hast shown forth as free those enslaved by the enemy, making them citizens of heaven. With them do we glorify thy sacred memory with faith.

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

By thy divine birthgiving, O pure one, thou hast restored the mortal nature of those born of earth, which had become corrupt in the passions, and thou hast raised up all from death to the life of incorruption. Wherefore, as is meet, we all bless thee, O all-glorious Virgin, as thou didst predict.

Stavrotheotokion: When Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God, she exclaimed, lamenting maternally: "What new and strange wonder is this, O my Son? How is it that Thou dost taste of death, O Life of all, desiring to bring life to mortals, in that Thou art compassionate?"

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.

Desiring to save all from the yoke of slavery, O blessed and divinely manifest one, the Lord ordained thee as a performer of the sacred mysteries of His honored Gospel.

Thou becamest a child of God through grace, proclaiming His only-begotten and ever-existing Word, Who hath all-gloriously drawn nigh in the flesh unto those on earth.

Thou didst live as a hierarch, O most wise one, with discourse of judgment and the divine anointing of the priesthood, and by enduring cruelties thou becamest a martyr of God,

Theotokion: The Son Who by nature is unoriginate and beyond time of His own will receiveth a beginning in time through the Virgin Maiden, intending to restore from corruption those who are subject to time.

ODE V

Irmos: With Thy divine light, O Good One, illumine 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 men from the darkness of sin.

Soaring over the snares of the enemy with keenness of mind and purity of soul, O blessed one, thou wast borne aloft to the mansions of heaven, receiving wings of divine knowledge.

Thine apostle, O Good One, preached Thy coming in the flesh unto men, guiding the lost to knowledge and illumining them with the radiance of faith.

Thou wast shown to be a most magnificent temple, O blessed Onesimus, having within thee, like a lampstand, the effulgence of divine grace, being built through the activity of the divine Spirit.

Theotokion: By thy mediation and intercession, O Virgin, cut asunder the bonds of my sin; for thou art the hope of the despairing who have recourse with faith to thy divine protection.

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!

Called from heaven, O most blessed one, shining like the sun with the radiance of grace, thou didst emit a beam which with goodly power doth from afar dispel the darkness of ignorance. (Twice)

Thou didst splendidly denounce the corrupt and vile insolence of the iniquitous, O most honored hierarch of the Lord, truly proclaiming the divine teachings of piety.

Theotokion: Guilty of sin and grievously wounded, wretch that I am, I flee to thee, the merciful one, O Mother of God, praying that thou wilt cleanse the sores of my transgressions.

Kontakion in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Thou didst shine forth upon the whole world like a beam, O blessed one, shining with the rays of the most radiant Paul, that sun who hath illumined the world. Wherefore, we honor thee, O glorious Onesimus.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon 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!

O blessed Onesimus, through pure hope thou hast received a blessed end and imperishable immortality, and thou dost chant to Christ, rejoicing: Blessed art Thou, O God of our fathers. (Twice)

By thy steadfast wisdom, O divinely wise Onesimus, thou didst trample the machinations of deception underfoot, casting them down with the devices of piety, crying aloud: Blessed art Thou, O God of our fathers!

Theotokion: As the most immaculate Bride of God thou didst conceive the Word of God Who hath not been separated from the bosom of the Father, and Who was held in thine arms, O blessed Mother of God who knewst not wedlock.

ODE VIII

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

Joining chorus with the angels, O blessed Onesimus, adorned with the crown of martyrdom thou standest in splendor before the throne of the Master, Whom we exalt supremely for all ages.

Ministering to the apostle of God, O godly Onesimus, as a true preacher of Christ thou didst acquire the ability to perform ineffable miracles. Him do we exalt supremely for all ages.

Enriched with the grace of healings from the abundant well-spring of the Savior, thou hast bestowed it upon all. And submitting ourselves to His divine commandments, O blessed one, we exalt Him supremely for all ages.

Theotokion: **H**aving learned that the wonder of thy birthgiving is divine beyond comprehension, O most holy, pure and all-immaculate Mother of God, we exalt Thee supremely for all ages.

ODE IX

Irmos: **I**t is not possible for men to see God, upon Whom the ranks of angels dare not gaze; yet through thee, O most pure one, the Word appeared, incarnate, unto men. Magnifying Him, with the armies of heaven we call thee blessed.

Thou wast shown to be an all-radiant beacon, shining with the splendid rays of the spirit and illumining the ends of the world with the light of the knowledge of God, O blessed Onesimus. Wherefore, we magnify thee with the choirs of the apostles.

Adorned with spiritual fruits, thou wast taken up, rejoicing, into the heavens, O divinely manifest one, and thou wast shown to be an honored apostle of Christ, an all-wise hierarch, an invincible martyr, and a true preacher of things past understanding, O blessed of God.

Standing before the Master, ever intercede for those who ever hymn thee and praise thy festival, O Onesimus, who art ever illumined, ever all-radiant, ever shining forth everywhere with splendors.

Theotokion: **D**elivered by thy birthgiving from skin-clad mortality, the curse, corruption and death, the product of sin, O Mother of God who knewest not wedlock, I ever glorify thee with the armies of heaven.

**THE 16th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY MARTYR PAMPHILUS & THOSE WITH HIM
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

Let Pamphilus and Seleucus, * together with Valens and Paul, * Porphyrius, Theodulus and Julian, * and the company of the five Egyptians * be melodiously hymned with faith * as a harp of twelve strings.

Exalted splendidly in the Faith of Christ by divine glory, * O glorious Pamphilus, * thou wast shown to be the goodly adornment of Caesarea, * being therein an all-beloved hierarch, in accordance with thy name, * a most honored athlete * and a faithful martyr.

O mighty Pamphilus, * thou didst assemble a company of valiant athletes, twelve in number, * who showed themselves to be a godly army. * And vanquishing the enemy together, * ye were taken to the Lord in divers ways, * reposing amid your martyrdom.

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

With the staff of thine intercession, * O pure Theotokos, * drive from my wretched soul * the bestial passions, * guiding me peacefully toward life; * and add me to the holy flock * of thy chosen sheep.

Savrotheotokion, in the same melody: **W**hen the immaculate Virgin beheld * her Lamb uplifted upon the Cross, * she cried out, lamenting: * "O my sweet child, * what is this new and all-glorious sight? * How is it that Thou Who holdest all things in Thy palm * art nailed to the Tree in the flesh!"

AT MATINS

Canon of the martyrs, the acrostic whereof is: "The assembly of the twelve martyrs do I hymn", the composition of Theophanes, in Tone IV:

ODE I

Irmos: Israel of old, traversing the Red Sea deep with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms outstretched in the form of the Cross.

The company of twelve, brought together by the power of the All-holy Spirit, mightily vanquished the ungodly and evil horde of the wicked, in that they were victorious.

Wounded, the enemy was put to shame by the martyred athletes; for the deceiver, though he bitterly emptied his quiver, was unable to bring down those most valiant in might.

Adorned with wisdom, O martyrs of Christ, with divine understanding ye trampled the wrath of pagan arrogance underfoot, and the opponents of piety were unable to oppose it.

Theotokion: Most piously rendering glory, we continually magnify thee, O most hymned Theotokos, as the cloud who hath shone forth upon us the Sun of righteousness, the only-begotten Son of the Father.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation!

Thou didst shine forth piously in deed and word, and in the precious anointing of the priesthood, O divinely wise Pamphilus, martyr of Christ.

Ye were like a most reverent harp, strong with confession and sounding forth in hymnody, O assembled martyrs of Christ.

Hastening to the understanding of your heavenly and honored calling, as victors ye received a crown from the Master.

Theotokion: He Who dwelleth in the highest made His abode within thee, O all-pure one, in manner surpassing nature; for, receiving flesh from thee, He robed Himself therein.

Sedalion, in Tone IV: Spec. Mel.: "Joseph marveled ...":

The choir of the twelve divine martyrs, having truly arrayed themselves steadfastly against the tyrannical enemy, vanquished them with the weapons of faith; and invested by God with a crown, they have joined the choirs of the angels. With them they ever make entreaty, that those who bless them may be delivered from tribulations, sorrows and everlasting torments.

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

Joseph marveled, beholding that which is beyond nature; and, pondering thy seedless conception, O Theotokos, he brought to mind the rain on the fleece, the bush which was not consumed by the fire, and the rod of Aaron which budded forth. And, bearing witness, thy betrothed and protector cried out to the priests: The Virgin giveth birth, yet remaineth virgin even after giving birth!

Stavrotheotokion: The Virgin and ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, His side pierced by a spear, was wounded with shafts of grief and cried out, exclaiming amid her pain: "What is this new mystery? How is it that Thou diest Who alone art Lord of life? Wherefore, arise, raising up our fallen forefather!"

ODE IV

Irmos: The Church, beholding Thee, the Sun of righteousness, uplifted upon the Cross, stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

The choir of Thy martyrs was shown to be adorned with the divine gifts of the apostles and prophets, O Master, being, through Thy providence, of their very number.

Assembled from divers walks of life, like a perfect model of the Church, ye were vouchsafed to save those who cry out together: Glory to Thy power, O Lord!

Guided by the hand of the Master, Who of His own will endured death for their sake, the all-lauded assembly of martyrs cried out: Glory to Thy power, O Lord!

Theotokion: Taught of thee by divine words, O Theotokos, and beholding their fulfillment, delivered by thy birthgiving, we cry out to thee: Rejoice, O most immaculate Virgin!

ODE V

Irmos: Thou hast come as a light into the world, O my Lord, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Unable to bear serving those on earth, O Pamphilus, by suffering thou didst adorn the divine life which thou hadst led from thy childhood.

Adorned with godly gray hairs and wisdom, Valens hastened to the Holy City and hath been crowned as a martyr.

Possessed of the mind of Christ, as the namesake of Paul wast thou adorned with the crown of martyrdom, having suffered lawfully, O all-lauded one.

Theotokion: Thou didst set aright the stumbling of Eve, O pure Theotokos, having given birth to God the Word, Who hath set aright the fall of those who have been cast down.

ODE VI

Irmos: I shall sacrifice unto 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.

Made steadfast by the hope of life eternal, rejoicing, the valiant ones, who shared the names of Thy divine prophets, endured the dismemberment of their bodies, O Savior.

By their death Samuel and Elijah, Daniel and the divine Jeremiah, and with them Isaiah of great renown, purchased a higher life.

Egypt, which of old was covered with the profound darkness of ignorance, now shineth forth radiant beacons unto God, enriched by the light of the knowledge of God.

Theotokion: Daniel beheld thee, O most immaculate one, as the mountain from which was cut the Stone Who hath crushed all manner of falsehood, filling all the ends of the earth with divine knowledge.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Rejoicing in wisdom made manifest by heaven when dreadful torments lay before them, the valiant athletes conversed amongst themselves, sparing not their flesh. Wherefore, they have inherited everlasting glory, ever praying for us who praise their contest.

ODE VII

Irmos: The children of Abraham in the Persian furnace, burning with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Looking to thy coming joy with radiant countenance and purity of mind, O most blessed martyr Porphyrius, mercilessly lacerated thou didst disdain thy torments.

God Who saved the three youths in the furnace manifestly accepted thee as a sacrifice of sweet savor when thou wast burned alive in the fire for His sake, O blessed athlete Porphyrius.

Adorned with the strength of thy soul and body, O most lauded Seleucus, thou didst cast down all the might of the tyrant, crying out: Blessed art Thou, O my God and Lord!

Theotokion: As Theotokos, thou gavest birth to Him Who is more comely than all creation, for thou wast truly the most holy abode of God. Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girded about with power, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!

Making thyself subject to the laws of the Christians, O most wise Seleucus, thou didst reject all else. And thou wast a soldier and teacher of piety, taking care of orphans and widows, and crying out: Bless the Lord, all ye works of the Lord!

Shining with noetic radiance, O glorious elder, martyr Theodulus, thou wast a true servant, emulating the Master. And, desiring His Cross, rejoicing, thou didst endure crucifixion, chanting: Bless the Lord, all ye works of the Lord!

Having shown thyself to be a temple of the divine Spirit, O Julian, with goodly demeanor wast thou adorned. And, full of reverence and splendor, full likewise of faith, thou wast wholly consumed by fire, crying out: bless the Lord, all ye works of the Lord!

Theotokion: The Word Who in the beginning was begotten of the Father without mother, was born of thee without father in later times, O most pure one. The Incorporeal One became incarnate, desiring, in His lovingkindness, to save those who chant: Bless the Lord, all ye works of the Lord!

ODE IX

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.

Desiring to possess the life of heaven alone, O athletes, with great wisdom ye spurned that which is transitory and corrupt; and now ye enjoy a higher and blessed sweetness.

Standing before the well-spring of effulgence, O glorious martyrs, ye now dance with zeal amid the paradise of God; and drawing forth drink therefrom, ye are illumined with its splendors.

O choir of twelve, mindful now of all who keep your all-radiant memory with faith, entreat Christ the Master, that we may be counted worthy to dwell with you.

Theotokion: As Mother of the only Master, O Virgin Mary, thou hast surpassed all other creatures. Wherefore, all of us, the faithful, rejoicing, now magnify thee in gladness, O most immaculate one.

**THE 17th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY GREAT MARTYR THEODORE THE RECRUIT
AT VESPERS**

At "Lord, I have cried ...," six stichera; three in Tone II,
Spec. Mel.: "When from the Tree ...":

As God our Benefactor, Christ hath given thee to the world as a rich gift, O Theodore, having received the gift of thy precious blood which was offered to Him, shed for His sake with the zeal of piety: Standing now before Him with pious boldness, O martyr, save thou all that have recourse to thee.

Thou art a steadfast pillar which repelleth the assaults of the adversaries, an invincible champion for them that praise thee, a most speedy aid, a fervent advocate, quick deliverance, general assistance, most powerful intercessor, a ready deliverer of all that entreat thee with faith, O blessed Theodore.

Possessed of a torrent of sweetness and the water of remission, and being a most true witness to Christ the most merciful, deliver me from the torrent of my sins, calm thou the troubled waters for me, still the tempest of temptations and guide me to the calm haven on high, O right blessed Theodore.

And three stichera in Tone IV,
Spec. Mel.: "As valiant among the martyrs ...":

Moved by zeal divine, * thy soul aflame with the love of Christ the Savior, * O glorious one, * thou didst reduce to ashes * the false goddess and her temple, * proclaiming the name of the true God and Master, * and thou didst put to shame the arrogance of the tormentors, * and hast been vouchsafed everlasting joy, * O passion-bearer Theodore.

Having ascended, O Theodore, * to the summit of the knowledge of Christ, * thou didst pass beyond visible things, * and didst seek only Him; * and having found Him, thou didst love Him, * and for His sake didst thou suffer with valiant soul. * Him do thou entreat, * that they that celebrate thy most glorious memory * be delivered from corruption and misfortune.

Covered with God-given power * and the wounds of thy struggle, * O passion-bearer Theodore, * thou didst stand before Christ God, the King of all creation, * receiving crowns of honor from Him; * Him do thou beseech, * that they that celebrate faithfully * thy most glorious memory * be delivered from corruption and misfortune.

Glory ..., in Tone VI:

The gift of sanctification and the richness of divine life hast thou revealed to the world, O Theodore. For Christ hath glorified thy memory, O wise one, whereupon we, the faithful, rejoicing together, hymn the struggle of thy sufferings.

Now and ever ..., Theotokion; or this Stavrotheotokion,
Spec. Mel.: "Having set all aside ...":

As a sword pierced through thy heart, as Simeon foretold, O all-pure Lady, when thou didst behold Him Who shone forth from thee ineffably raised aloft upon a Cross by the iniquitous as one condemned, given vinegar and gall to drink, His side pierced, His hands and feet nailed; and, lamenting, thou didst exclaim, crying out maternally: What is this new mystery, O my Child most sweet?

At the Aposticha, Glory ..., in Tone VIII:

Having piously armed thyself with martyric courage, O athlete of Christ, and mystically allied thyself with His power, struggling to offer rational sacrifice unto God, thou didst show the godlessness of idolatry and the threats of the tormentors to be empty, despising tortures and transitory fire. But, Oh! the gifts divine! Both in reality and in name, from every evil circumstance by thy prayers do thou save them that celebrate thy memory.

Now and ever ..., Theotokion; or this Stavrotheotokion,

Spec. Mel.: "O most glorious wonder ...":

The unblemished heifer, * beholding her Bullock * sacrificed of His own will upon the Tree, * weeping with pity, cried out: * Woe is me, my most beloved Child! * What hath the ungrateful assembly of the Jews done to Thee, * wishing to leave me childless, * bereft. of Thee, O most Beloved One?

Troparion, in Tone II:

Great are the achievements of faith! In the fountain of flame, as in refreshing water, the holy martyr Theodore rejoiced; for, wholly consumed by the fire, he was offered as sweet bread unto the Trinity. By his prayers, O Christ God, save Thou our souls!

AT MATINS

Both canons from the Oktoechos, and that for the saint, the acrostic whereof is:
"Save them that call upon thee, O most blessed one," in Tone VIII:

ODE I

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

Having fought the good fight and finished the course, O martyr of Christ, thou didst keep the divine faith and didst obtain a crown of righteousness.

Having received of Christ a glory which surpasseth nature, O passion-bearer, thou dost go about the whole earth, delivering all that have recourse unto thee with faith and reverence.

As thou art a member of the heavenly choir with the incorporeal powers, O glorious one, from misfortune and temptation do thou deliver them that on earth do call upon thee.

Theotokion: O thou that gavest birth ineffably to the Wisdom and Word of the Father, heal the grievous wounds of my soul and still the pain of my heart.

ODE III

Irmos: Thou art the confirmation of them that have recourse unto Thee, O Lord; Thou art the Light of them that are in darkness, and my spirit doth praise Thee.

The fire of torment did not frighten thee, O Theodore; wherefore, thou dost still the fire of temptation for them that have recourse to thee.

By thy praise deliver me from the grief that besetteth me, O martyr of Christ, smoothing all the roughness of life.

All my heart, thought and soul do I stretch forth to thee, O passion-bearer, seeking thine aid.

Theotokion: Quell thou the constant turbulence of my thoughts, O Mother of God, directing the movement thereof to thy Son.

Sedalion, in Tone IV, Spec. Mel.: "Having been lifted up ...":

Adorned with the comeliness of martyrdom, O martyr, crowned, thou dost stand rejoicing before the King of heaven; for thou wast raised aloft upon a cross for His sake and didst steadfastly endure the bite of the nails and iron claws, the lash of the knout, and the gouging of thine eyes. Wherefore, we honor thee with faith, O thou that art most great. (Twice)

Glory ..., Now and ever ..., Theotokion:

He that sitteth upon the throne of the cherubim and abideth in the bosom of the Father doth sit in thy womb as upon a throne, O Lady; for, truly God incarnate, He reigneth over all nations, and with understanding to Him do we now chant. Him do thou also entreat, that thy servants be saved.

Or this Stavrotheotokion: She that in days past gaveth birth in the flesh unto Thee Who wast begotten of the unoriginate Father, O Christ, beholding Thee upon the Cross, cried out: Woe is me, O Jesus, my most beloved! How is it that Thou Who art glorified as God by the angels art now crucified by iniquitous men, O my Son? I praise Thee, O Longsuffering One!

ODE IV

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

Thee do I set as my helmsman, O favored one of God; guide me with the sail of the Spirit and divine winds, O most glorious one.

From every threat do thou deliver them that bless thee with faith and honor thy divine memory, we pray thee, O most blessed Theodore.

Neither life, nor death, nor things present, nor things to come, nor fire, nor wounds were able to separate thee from Christ, O divinely Wise one.

Theotokion: **O** Mother of God, for us didst thou give birth unto Him Who shone forth eternally from the Father, yet became subject to time. Him do thou beseech, that He save them that praise thee!

ODE V

Irmos: **Rising at dawn, we cry to Thee: Save us, O Lord; for Thou art our God, and we know none other besides Thee!**

As thou art the adornment of the martyrs, O martyr of Christ, be thou an invincible rampart and an aid for the faithful.

Delighting in that loftier union which is of blessings which surpass understanding, O Theodore, save them that honor thee.

Overcome by the love of the Creator, thou didst shed the attachments of life and wast well-pleasing unto God.

Theotokion: **G**od the Word, to Whom thou gavest birth, O all-immaculate one, do thou earnestly entreat in behalf of us that praise thee.

ODE VI

Irmos: **Wash me, O Savior, for many are my sins; and bring me up from the depth of corruption, I pray, for unto Thee have I cried, and Thou hast heard me, O God of my salvation.**

Being a most fervent champion of piety and a denouncer of the deception of idolatry, destroy thou the images of demonic delusion and the passions of my soul.

O martyr Theodore, be thou my confirmation and an invincible rampart for me, replacing the weakness and corruption of my mind with strength and preserving it unharmed.

Thou didst reject corrupting and corrupted warfare, O most blessed Theodore, yet didst utterly love the battle of life wherein thou wast shown to be a victor, O right wondrous one.

Theotokion: **Splendor shone forth from the Zion on High, and robed in flesh which He received of thee, O thou that knewest not wedlock, and united thereto ineffably, He enlightened the world.**

Kontakion, in Tone VIII:

Having received the faith of Christ within thy heart as a shield, thou didst trample down hosts of the adversary, O longsuffering one; and with a heavenly crown hast thou been crowned everlasting, O Theodore, as thou art invincible.

Ikos: **W**ith thanksgiving and faith do we praise Thee Who art borne aloft upon a throne of light; for Thou, O Christ, hast given us a divine gift in the suffering of the valiant Theodore, in the life of the thrice-blessed one, for he is a champion of the truth who desireth Thee with pious thought, a mighty conqueror of the deceiver, for he is invincible.

ODE VII

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

Thee, O divinely wise one, do I have as an intercessor for my life, an aid to my salvation and a protector who giveth confirmation unto them that cry: O God of our fathers, blessed art Thou!

As a sacrifice beauteous and most sacred didst thou bring thyself to the Lord, O most blessed one, and thou wast utterly consumed by the fire of thy torments, O glorious one, crying out: O God of our fathers, blessed art Thou!

Partaking of the living inspiration of the Spirit of God, O blessed one, thou dost drive away evil spirits, dost heal infirmities and criest out, rejoicing: O God of our fathers, blessed art Thou!

Theotokion: The Lord of all, incarnate, issued forth from thy womb, O Virgin. Wherefore, regarding thee in Orthodox manner as the Theotokos, we cry out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

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 Redeemer: Ye children, bless; ye priests, praise; ye people, exalt Him above all for ever!

Surrounded by all manner of threefold waves, O most glorious one, and caught fast by the temptations of life, all we, the faithful, lead thee to the Master as a most speedy intercessor, a helper and champion, crying: Cease not to pray for them that praise thy most honorable memory!

Bound with the chains of my sins, O thou that art most rich, and fettered with the shackles of my transgressions, I flee to thy protection, asking remission, O crowned one. But as thou hast wondrous boldness before the Master of all, O divinely wise one, entreat thou that they that praise Christ be saved for ever.

Illumined with the splendor of martyrdom, O all-praised one, thou wast numbered among the angelic choirs. Ever rejoicing in spiritual fellowship with them, O martyr, with miracles of healing dost thou enlighten them that praise thee with love, chanting: O ye people, exalt Christ above all for ever!

Theotokion: The Maker and Author of creation, as compassionate, shared flesh with man which He had received of thee, O Mother of God who knewst not wedlock. Wherefore, we, the faithful, truly glorify thee as the Theotokos, ever singing and crying out: O ye people, exalt Christ above all for ever!

ODE IX

Irmos: **W**ith unceasing glorification we magnify thee, the Mother of the Most High, who knewst not wedlock, who didst truly give birth unto God the Word in manner which passeth understanding and who art more highly exalted than the powers most pure.

Having acquired thee, O great martyr, as a watchful guardian, we unceasingly bless thee as one that dispelleth the depravity of the enemy and granteth peace to the Church, O passion-bearer.

The Master hath given thee power over the demons, and to heal sufferings of body and soul, O blessed one, praying to the Savior with most pious boldness; wherefore, we all bless thee.

As thou dost contemplate the radiance of the single threefold Sun, the One Godhead in Three, the Principle beyond all beginning, the Source of goodness, O passion-bearer, protect them that praise thee.

Theotokion: Rescue me from captivity of mind, O all-immaculate Lady, bestowing upon me redemption; for the crucifixion of thy Son hath been the redemption, peace and salvation of all them that praise thee.

Exapostilarion, Spec. Mel.: "The heavens with stars ...":

Tried like gold with fire and torture, thou wast most clearly a worthy gift of the Most High God, O passion-bearer Theodore. Pray thou now in our behalf.

Glory ..., Now and ever ..., Theotokion:

With thy mighty protection, O pure one, do thou preserve all of us, thy servants, unharmed by the assaults of the foe; for thee alone have we acquired as a refuge in our need.

At the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone II:

O thrice-blessed Theodore, I honor thee as the namesake of gifts divine; for, appearing as an unwaning beacon of light divine, thou hast enlightened all creation with thy sufferings; and, shown to be stronger than the fire, thou didst extinguish the flame and didst crush the head of the lying serpent. Wherefore, Christ, touching thee amid thy sufferings, crowned thy divine head. O great martyr and sufferer, as thou hast boldness before God, do thou earnestly pray for our souls.

Now and ever ..., Theotokion; or this Stavrotheotokion,

Spec. Mel.: "When from the Tree ...":

O pure one, as thou didst behold hanging upon the Tree the most ripe Cluster which thou didst bring forth in thy womb without cultivation, lamenting, thou didst cry out, exclaiming: O my Child, pour forth the sweetness whereby all the drunkenness of the passions is taken away! For the sake of me that gave Thee birth, O Benefactor, be Thou entreated in Thy tender mercy.

AT LITURGY

On the Beatitudes, eight troparia: four from the Oktoechos, and four from Ode III of the canon for the great martyr.

The fire of torment did not frighten thee, O Theodore; wherefore, thou dost still the fire of temptation for them that have recourse to thee.

By thy praise deliver me from the grief that besettesth me, O martyr of Christ, smoothing all the roughness of life.

All my heart, thought and soul do I stretch forth to thee, O passion-bearer, seeking thine aid.

Theotokion: **Q**uell thou the constant turbulence of my thoughts, O Mother of God, directing the movement thereof to thy Son.

Troparion, in Tone II:

Great are the achievements of faith! In the fountain of flame, as in refreshing water, the holy martyr Theodore rejoiced; for, wholly consumed by the fire, he was offered as sweet bread unto the Trinity. By his prayers, O Christ God, save Thou our souls!

Kontakion, in Tone VIII:

Having received the faith of Christ within thy heart as a shield, thou didst trample down hosts of the adversary, O longsuffering one; and with a heavenly crown hast thou been crowned everlastingly, O Theodore, as thou art invincible.

Prokimenon, in Tone VII: **T**he righteous shall rejoice in the Lord, and put his trust in Him.

Stichos: Hear my voice, O God, in my prayer.

THE SECOND EPISTLE TO TIMOTHY [2:1-10]

Thou therefore, my son, 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: **T**he righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Lebanon.

Stichos: Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God.

THE GOSPEL ACCORDING TO ST. JOHN [15:17-16:2]

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they

will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Communion Verse: The righteous shall be had in everlasting remembrance; he will not be afraid of any evil tidings.

**THE 17th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY HIEROMARTYR HERMOGENES, PATRIARCH
OF MOSCOW & ALL RUSSIA
AT LITTLE VESPERS**

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

Spec. Mel: "To all-praised martyrs ...":

O all-praised martyr Hermogenes, * prison could not conceal thee, * but the grace of the Spirit of God received thee. * Thou wast fined with the spirit of understanding, * and didst contemplate the kingdom of God which was within thee. * Pray thou to Christ, that He grant our souls peace and great mercy. (**Twice**)

O all-praised martyr Hermogenes, * prison could not conceal thee, * for thou didst sit therein as upon a throne, * and while incarcerated therein thou didst open thy mouth; * and didst call upon all Russia to fight for Faith and homeland. * Pray thou to Christ, that He grant our souls peace and great mercy.

O all-praised martyr Hermogenes, * prison could not wear thee out, * but the great zeal of God seized upon thee, * and thou wast filled with fire which would devour the adversary; * and while incarcerated in thy dungeon, thou didst shine before God like a lamp. * Pray thou to Christ, that He grant our souls peace and great mercy.

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

Today the hieromartyr Hermogenes * standeth before the Mother of God * and with us and for us * he doth invisibly pray: * "O fervent ally, help, save and have mercy on Orthodox Russia, * and preserve it beneath the protection of thy goodness!"

At the Aposticha, these stichera, in Tone II:

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

O city of Moscow, * heart of Orthodox Russia, * city of great hierarchs, * be thou adorned * by the new wonder-worker Hermogenes.

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

O house of gloom, * O house of holiness * wherein the holy hierarch reposed, * be thou glad, for thou hast found grace: * the throne of the temple of God.

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

O sacred house, * O holy tomb, * glory of the Orthodox, * throw thyself open, * and be thou a well-spring of ever-flowing life!

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

O fervent helper, * Mother of our God, * pure intercessor: * with the holy hierarch * entreat thy Son in behalf of thy servants.

Troparion, in Tone IV:

O foremost hierarch of the Russian land and tireless advocate for it before God, laying down thy life for the Faith of Christ and thy flock, thou didst deliver thy land from ungodliness. Wherefore, we cry aloud unto thee: Save us by thy supplications, O hieromartyr Hermogenes our father!

Now & ever ..., 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.

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 III:

The voice of the Holy Orthodox Church crieth out with loving compunction: Come ye, my children, for whom I care! Come ye to the great holy hierarch! Come ye to the all-wondrous hieromartyr. Come ye to the tireless advocate for Russia! Fall down and pray from the depths of your souls: O hieromartyr Hermogenes, by thy supplications even now save Orthodox Russia, which thou dost love! (Twice)

Who is this that in compunction hath bent the knees of his body and soul? Who is this that hath fallen prostrate? Who is this that with hope hath uplifted his eyes to heaven and raised up his hands in steadfast trust? Who is this that groaneth and maketh lamentation? As thou dost grieve for our land, O hieromartyr Hermogenes, transform our tears into joy.

O Lord and Savior, if we had not had thy holy hieromartyr Hermogenes as our advocate, and Thy goodness to have mercy on us, how would we dare to stand before Thy face in our sins, even unto this day? How would we have dared to stand against our enemies, preserve the Faith of our fathers, and make steadfast our Orthodox land? But thou didst hearken unto the supplication of the great hierarch, the all-wondrous hieromartyr Hermogenes, and didst gather Orthodox Russia beneath his wings: and its enemies fled from before its face. And now, through the prayers of the holy hierarch, have pity and save us, O Lord!

"Living and active is the word of the Lord: Fear not those who slay the body, but are unable to slay the soul; but fear rather Him who is able to destroy soul and body in Gehenna. Thy soul endured patiently because of these words, O hieromartyr Hermogenes. "I fear Him alone Who liveth in the heavens," thou didst say to the iniquitous traitors; "What is imprisonment to me? It is the sweetness of solitary prayer! What to me are cold and hunger? They are the mortification of a sinful life. What is death to me? It is the joy of departing unto Christ! I am not afraid of the fear of death; I endure all for the sake of Him Who hath loved me: I endure, and seek not to escape it, for the salvation of Russia is from the Orthodox Church! Understand this, and submit yourselves, for God is with us by His grace!"

Understand, ye nations, and submit yourselves! Hearken ye unto the ends of the earth! For if ye again strengthen yourselves, ye shall again be vanquished! For the eyes of the holy hierarch Hermogenes, who standeth guard over Orthodox Russia, do not slumber, his mouth falleth not silent in the defense of the Truth, and his heart keepeth watch from the morning until the night, as he trusteth in the Lord and prayeth: "Let Him exalt the Orthodox Church in Russia, and strengthen the land of Russia forever!"

"**T**he sins of Russia overtook it, the floods of its iniquities cast it into confusion; for iniquity had been added to iniquity, and it was destroyed because of its iniquity; yet it turned to the Lord, and was saved when the holy hierarch Hermogenes preached, issuing a call to repentance, saying: "Come ye children, hearken unto me! Confess ye your sins and humble yourselves amid your iniquities! For the Lord loveth the humble of heart and receiveth the contrite of spirit: for with the Lord there is mercy, and with Him is great deliverance!"

Through the supplications of the holy hierarch Hermogenes, the Lord hath accepted the repentance of those who utter lamentation before Him, and hath confirmed His mercy upon those who fear Him. And, lo! throughout Russia they rejoice in the Lord and are glad in the Holy Spirit, they boast in the power of Christ and are magnified by the glory of the Holy Church. The people meditate upon heavenly things, seeking the Jerusalem on High. The truth of Orthodoxy is announced to the people for the salvation of the whole land. Thus doth the truth of the Lord abide in our generation, and His mercy is confirmed upon us!

Glory ..., in Tone I:

Come, all ye faithful, let us praise the holy hierarch Hermogenes: the star who shone forth from the east of the sun's dawning and illumined the west of the sun's setting with Orthodoxy of faith, the new star, now revealed in the glorious heavens among the company of hieromartyrs, to aid his Church and homeland against their enemies, and to confirm the Faith of our fathers. Through the supplications of the holy hierarch, O Lord, grant us peace and great mercy.

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 gaveth 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:

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 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 the Litia, the sticheron of the temple, and this sticheron of the hieromartyr, in Tone I:

What is this festival? What is this great cry of the sacred assembly? What is this right laudable and beautiful council? Priests rejoice, the people clothe themselves in gladness, and all Orthodox Russia doth celebrate as the holy hierarch Hermogenes lieth before us, blesseth all from the shrine of his relics; graciously comforteth all and mystically saith: "Fear not, little flock! The ship of Jesus shall not founder in the sea of life, and Orthodox Russia, beloved of God, shall not perish! The Lord hath been pleased to grant us power, for we stand on the rock of faith and righteousness!"

Glory ..., in Tone VIII:

What shall we call thee, O holy hierarch Hermogenes? Angel, for thou wast the guardian of Orthodox Russia. Or apostle, for thou didst lay down thy life for the Orthodox Faith for the sake of Christ. Him do thou beseech, that He have mercy on our souls.

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

Let us hasten now to the Mother of the Lord Most High, and with the holy hierarch Hermogenes let us hymn our fervent helper, for she entreateth her Son, Christ our God, in behalf of all, and causeth all to be saved who have recourse to her mighty protection.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

O holy hierarch Hermogenes, we beseech thee: Look down upon Russia and visit it with thy supplication: "O Lord, let the enemies of Russia vanish like smoke, and let them perish like wax before the fire!"

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

Thou didst pour forth thy supplication to the Lord, O holy hierarch Hermogenes, and to Him didst thou declare thy grief, saying: "Behold, I lay down my life for my sheep! O Lord, accept it as incense of prayer for Orthodox Russia, that it may remain in holiness and the right Faith forever!"

Stichos: Thy priests shall be clothed in righteousness, and Thy righteous shall rejoice.

Cover us with thy supplications, O holy hierarch our father, and teach us to pray in Orthodox manner: "O Lord our Lord, save us before we perish utterly!"

Glory, in Tone I:

O all-praised martyr Hermogenes, * even the earth could not conceal thee: * for heaven received thee, * and the gates of heaven have been opened unto thee; * and dwelling therein, thou delightest in the tree of life. * Pray thou to Christ, that He grant our souls peace and great mercy.

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

While the holy hierarch Hermogenes standeth before the Mother of God, praying for Russia, we also fall down before the all-pure one, crying aloud: O all-holy Theotokos, help us!

At the blessing of the loaves, the troparion of the hieromartyr, in Tone IV:

O foremost hierarch of the Russian land and tireless advocate for it before God, laying down thy life for the Faith of Christ and thy flock, thou didst deliver thy land from ungodliness. Wherefore, we cry aloud unto thee: Save us by thy supplications, O hieromartyr Hermogenes our father! Twice

And "Virgin Theotokos, rejoice! ... ", once.

AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone IV:

O foremost hierarch of the Russian land and tireless advocate for it before God, laying down thy life for the Faith of Christ and thy flock, thou didst deliver thy land from ungodliness. Wherefore, we cry aloud unto thee: Save us by thy supplications, O hieromartyr Hermogenes our father!

Now & ever ..., 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, these Sedalia, in Tone IV:

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

Assembling, O ye faithful, let us praise him who preserved Russia in days of turmoil, for he preached to our land the way of Orthodox stewardship and, boldly denouncing the ungodly authority of the usurper, was slain by starvation in prison; and now, dwelling with the hieromartyrs, he prayeth that we be saved.

Glory ...,

Celebrating thy holy memory today, we earnestly beseech thee to entreat the Lord and Savior, O hieromartyr Hermogenes, that He grant Orthodox confirmation to our laws.

Now & ever ..., Theotokion:

O ye faithful, let us bless the Theotokos, our helper, the fervent aid of those amid misfortune, by whom we have been delivered from foreign bondage.

After the second chanting of the Psalter, these Sedalia, in Tone IV:

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

Thou hast appeared today to Orthodox Russia, and the light of thy good pleasure hath been signed upon us who chant unto thee with understanding: Thou hast come, thou hast appeared, an all-glorious wonder-worker!

Glory ...,

O ye faithful, let us hasten to the relics of the holy hierarch Hermogenes, and let us pour forth our grief before him and declare to him our sorrow, that we may obtain great consolation; for none who believeth shall depart empty away.

Now & ever ..., Theotokion:

Today the Mistress of the world rejoiceth, beholding the holy hierarch Hermogenes crowned with great power by Christ and ever praying for Orthodox Russia. Through his supplications, O Mother of God Most High, shelter us beneath the protection of thy goodness.

Polyeleos, and this magnification: We magnify thee, O holy hieromartyr Hermogenes, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm verses:

A: Our God is 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, these Sedalia, in Tone IV:

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

Let us praise the all-wise hierarch as the helmsman of Orthodox Russia, who guideth it to the heavenly Jerusalem, instructeth it in all righteousness, and saveth it from every evil.

Glory ...,

Let us praise the all-wise hierarch as the guardian angel of Orthodox Russia, who maketh our land steadfast in the Orthodox Faith and therein portrayeth Christ.

Now & ever ..., Theotokion:

Let us bless her who is more honorable than the armies on High; for she helped the holy hierarch Hermogenes to find rest in the eternal mansions, and saveth also us sinners.

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, § 67 [LK. 12: 32-40]

The Lord said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell what ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

After Psalm 50, this sticheron, in Tone VI:

O Hermogenes, thou wast shown to be a most fervent advocate for the Orthodox people, and, boldly rejecting heretical doctrine, didst show thyself to be a model of Orthodoxy for all, praying far all who follow thy divine teachings and instructions.

Canon of supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the hieromartyr, with 8 troparia, the acrostic whereof is: "Hear the voice of the holy hierarch Hermogenes, O land: Holy Russia, beloved of God, shall not perish!", in Tone VIII:

ODE I

Irmos: **O** ye people, let us send up a hymn unto our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory unto Thee Who alone art Master.

O ye who know jubilation, hymn and magnify the great holy hierarch, and, pondering his end emulate his faith.

An abundance of grace resideth in the shrine of thy relics, O holy hierarch Hermogenes; wherefore, we glorify thee as a newly-manifest wonder-worker, and ask of thee healings.

The beginning of wisdom is the fear of the Lord teaching thee also, O holy hierarch, to serve the Lord with trembling and rejoice before His countenance. By thy supplication grant that we also may make this a good beginning for ourselves.

Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. Thy life was lived in accordance with these words, O holy hierarch. And, lot thou now rejoicest in the heavens, and dost gladden all who honor thy memory.

Thou wast one searching out the testimonies of God, O holy hierarch, for thou didst study the law of Christ day and night. The judgments of the Lord are right, for the Lord hath caused thee to dwell in the habitations of the righteous.

Thou didst love the commandments of the Lord from thy youth, and the traditions of the holy fathers didst thou preserve until thy death, O holy hierarch; and together with them thou now renderest glory unto God. Him do thou beseech, that through thee He save our souls.

Him Whom thou didst love didst thou zealously serve; and thou now chantest with the choirs of the saints and prayest for us.

Theotokion: **O** fervent advocate, helper of the Christian race, accept the entreaties of us who earnestly invoke and pray to thee: Cover thou our Orthodox land with the protection of thy goodness.

ODE III

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.

I have remembered years of old, and have pondered all thy works, O holy hierarch; I have found the knowledge of how to live in this world, being taught by the holy fathers and the lives of the saints.

Thou wast a wise bishop for the people, O holy hierarch, and wast like unto the man in the ancient chronicles who saw, as in a mirror, the face of the genesis of our Orthodox land, learning the wisdom of Orthodoxy in times of old.

O Lord our Lord, how wondrous is Thy name throughout all of Russia! The Lord holdeth our enemies in derision. The Lord is our helper. This truth didst thou commit to writing, O holy hierarch, teaching generations of generations, as the chronicler of Orthodox Russia.

Learn, O ye people! Ye people, feel compunction, expressing yourselves in the hymns and spiritual songs wherewith the holy hierarch Hermogenes glorified the Theotokos, the helper of our race.

Except the Lord build the house, in vain do they labor that build it. This truth didst thou impart to the guardians of our land, O holy hierarch, that their efforts prove not to be in vain, and that they not rise up to no effect.

Thou wast the priest of the church of the holy hierarch Nicholas, O Hermogenes, and, stirring up the gift which abode within thee, thou didst win the great love of the Mother of God, by whom thou wast led from glory to glory, even unto heaven, and hast come to dwell amid the mansions of the righteous.

Thou wast like unto the merchant who found a priceless pearl when thou didst remove the icon of the Mother of God from the earth like a treasure full of grace, which enricheth the poor in spirit.

Theotokion: The account of thy miracles, O Theotokos, which the holy hierarch Hermogenes wrote to the glory of thy Kazan icon, ever moveth all of Orthodox Russia to flee to thee amid every evil circumstance, and earnestly to pray: O all-holy Theotokos, help us!

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Ascending to the summit of heaven, and having been illumined by an effulgence of miracles therefrom, O father, thou wast truly shown to be an all-radiant pastor for Orthodox Russia, and art for us an invincible intercessor amid perils. Wherefore, having all-gloriously vanquished our enemies, thou didst drive away the falsehood of heresy and save thine Orthodox land from destruction. Entreat Christ God, O Hermogenes, that He grant remission of sins unto those who with love honor thy holy memory.

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

Emulating the holy hierarch Hermogenes, let us venerate the all-radiant icon of the Mother of God as an inexhaustible well-spring of healings, and let us bless the Mother of God Most High as the Virgin who, alone among women, gave birth to God in the flesh.

ODE IV

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

"Declare among the nations the works of God which the Lord Almighty hath revealed to us through the icon of His Mother," thou didst say O holy hierarch, "that the heathen may not say: 'Where is the God in Whom they believe and that their mouths may be stopped!'"

The icon of the all-pure one was embraced by the earth, yet was it not held fast, that it might serve to make steadfast the newly enlightened ones who were becoming lost in the darkness of ignorance, and to reveal the light of the truth, as the holy hierarch Hermogenes thought.

Thou art the excellent singer of the praises of the all-immaculate one! Thou art the confirmation of those who are weak in faith! Thou art the enlightenment of those benighted in the darkness of unbelief, and my spirit doth hymn thee!

Thou didst shoulder the easy and light burden, O Hermogenes, when thou didst receive the angelic habit, that thou mightest attain the stature of a perfect man.

Seeing Hermogenes to be a struggler for the virtues, arrayed in prayer as in a garment, the Monastery of the Savior rejoiced; for the sacred archimandrite came to restore the community and make piety steadfast.

As the namesake of Hermolaus thou didst reach maturity, and, living in community, thou becamest like unto Hermogenes. And, lo! like a lamp which faileth not in its light, thou wast set upon the lamp-stand of the Church of Kazan.

Fitting is it for one who is all-wise to enlighten those who lack wisdom, for one who is strong to strengthen the weak; and meet was it for Hermogenes to become a bishop, making all strong in the Lord.

Theotokion: The holy Hermogenes hymned thee as the Lady, Queen and Mistress who helpeth all of us who have recourse to thy mighty protection. With him accept thou our entreaties, and save our souls.

ODE V

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

When thou wast in the Kazan, thou didst enlighten those who knew not the true God and didst teach them to labor for the one God. Wherefore, thou rejoicest with the apostles, receiving the reward of an evangelist of Christ.

With divine zeal thou didst emulate in glory Gurias, Barsanuphius and Germanus, who are wondrous among the saints, O Hermogenes, and assisted by their supplications, thou hast passed over to the habitations of the holy hierarchs, standing before the one Chief Shepherd, Whom do thou beseech, that we all be saved.

With mercy thou didst chastise, and in chastising thou didst show mercy, O holy hierarch; and with this wisdom thou didst protect thy newly-enlightened children and all thy sheep from the ravenous wolves.

Thou wast a bulwark of Orthodoxy, didst protect those who were weak in faith, and didst call upon Tsar Theodore to care for the salvation in Christ Jesus of his nation, showing forth the saving transfiguration of the land.

The city of Moscow, and with it all of Russia, wept bitterly when the usurper seized the throne; yet thou alone, as a mighty champion, didst stand against his impiety, and didst boldly confess the Orthodox Faith with boldness.

With hymns let us bless Hermogenes the confessor, who was undaunted by threats of death and the cruel words of the ungodly enemy.

Before Him upon Whom the ranks of the angels and all the saints gaze, rejoicing, thou now standest, O Hermogenes, and as a confessor thou dost ever mediate for Orthodox Russia.

Theotokion: O all-immaculate Virgin, thou restoration of Adam, the Lord is with thee, and through thee God is with us! Understand this, ye nations, and submit yourselves!

ODE VI

Irmos: Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

By the election of the sacred council and the will of God thou didst ascend the throne of patriarchal authority, O holy hierarch, that thou mightest save Russia which was beset by many perils.

With thine own hand, O holy hierarch, thou didst write a staunch confession of unadulterated Faith, and didst proclaim this Faith before the whole Church in the Cathedral of the Dormition of the All-pure One, that all Russia might see the rock of the true Faith, whereon it is founded and made steadfast in Orthodoxy.

Thy tongue was the pen of a swiftly writing scribe, whereby the mouth of the sinner and the mouth of the deceiver were stopped, and the tumult of the ungodly was quelled.

Dispelling the darkness of falsehood with the word of truth, and blessing the Orthodox army to do battle with the traitors, thou didst bear the wonder-working relics of the Tsarevich Demetrius through the streets of Moscow, that the truth of God might be known and the Orthodox land might be strengthened.

"If ye repent, ye shall be saved, and the Russian land will be strengthened by the power of God," thou didst say, O holy hierarch.

At the throne of grace thou wast like a tree by springs of water, overshadowing Orthodox Russia with the coolness of consolation and the fruits of righteousness.

O holy hierarch, thou didst preach, reprove, summon, pray and command that prayers be said in all the temples for the salvation and pacification of the Orthodox land.

Theotokion: **O** Virgin Theotokos, thou hope of Christians, protect, preserve, keep and save Russia, which hath recourse to thine aid.

Kontakion, in Tone VI:

Wasting away in imprisonment and starvation, thou didst remain faithful even unto death, O blessed Hermogenes, driving faintheartedness from the hearts of thy people and calling all to the common struggle. Wherefore, thou didst set at nought the rebellion of the ungodly and make our land steadfast, that all might cry out to thee: Rejoice, O helper of the Russian land!

Ikos: **C**ome, O ye Orthodox people, and with hymns let us bless the all-radiant luminary of the Church of Russia, the unshakable pillar of the Orthodox Faith, the fervent advocate and intercessor for our land, the mighty opponent of the enemy, the stern denouncer of the traitors and destroyers of the Orthodox land, the good pastor who lay down thy life for thy sheep, who thus was crowned by the Lord with a wreath of glory; and let us fall down before him, crying out thus with faith and love: Rejoice, O our father Hermogenes, High priest of Christ who art great among the hierarchs of Russia!

ODE VII

Irmos: **I**n Babylon, the pious youths did not worship the golden image, but, bedewed in the midst of the fiery furnace, they chanted a hymn, saying: **O supremely exalted God of our fathers, blessed art Thou!**

Burning with the fire of cruel malice, Orthodox Russia was like unto a fiery furnace in the days of destruction and grievous sedition; yet, bedewed by the power of thy words, O holy hierarch, even to this day it chanteth in Orthodox manner: **O God of our fathers, blessed art Thou!**

Hermogenes, the holy hierarch of God, was shown to be the father of all Russia in the days of sorrow and evil circumstances; wherefore, summon him and with him chant unto the name of the Most High: **O God of our fathers, blessed art Thou!**

"**P**ray ye and fast, and transform yourselves into new men, clothed in the virtue of the love of God and piety, that the Lord may grant peace and love to us all, mighty unity to our land, and victory and triumph over the enemy to our nation."

Warmed with love for thy homeland and burning with zeal for the Faith more than fire, O holy hierarch, thou didst consume the thorns of sin-loving sedition, restoring and making steadfast a life which had grown old.

Fat bulls-seditious usurpers, foreign rulers and ungodly traitors-surrounded Russia; yet when confronted by thy righteousness, O holy hierarch, they vanished like smoke before the face of fire, that Orthodox Russia might rejoice in the Lord, and that Orthodoxy might triumph.

The holy hierarchs of Christ-Philaret of Rostov, Ephraim of Kazan, Theoctistus of Tver, and Galacteon of Suzdal, were thy godly laborers and helpers, through whom thy words were sent forth to all the earth and thy sound unto the ends of Russia, O holy hierarch Hermogenes.

Theotokion: **O** ye who amid perils, sorrows and sickness are weighed down by many sins, come ye to the fervent helper, the Mother of the Lord Most High; for she shall heal and comfort, and bring thee peace.

ODE VIII

Irmos: **T**rampling down the fire and flame in the furnace, the divinely eloquent youths did chant: **Bless the Lord, O ye works of the Lord!**

Many alms didst thou give to the people, O holy hierarch, when the rich were lacking in mercy and in their avarice neglected to help the poor; and when thou didst speak to Abramius, the cellarer of the Lava of Saint Sergius, the granaries were opened: the people were fed, and they blessed the Lord.

"**E**ven though the sea of life doth foam, even though it is lashed to fury by the tempest of dangers, yet doth the ship of Christ not sink; for we stand upon the rock of Faith and righteousness!" Thus didst thou say, O holy hierarch, and thus was it so. And, lo! the Orthodox celebrate and bless the Lord.

Like a good helmsman didst thou guide the ship of Russia to the calm harbor of the Orthodox Church, O holy hierarch; and, lo! our land is seasoned with the grace of the Holy Spirit and blesseth the Lord.

O holy hierarch, thou didst say to those who fear the Lord: "Fear not, little flock, for it hath been the good pleasure of the heavenly Father to grant us victory over the enemy, and peace!" Thus didst thou believe, and thus didst thou receive according to thy faith. And, lo! the Holy Church rejoiceth in the Orthodoxy of our land and blesseth the Lord.

They who rose up against thee mocked thee, casting dust and sand in thy face, thinking that thou wouldst pose no threat to the traitors and rebels; yet thou didst endure it all for righteousness' sake, blessing the Lord.

"**H**oly Russia, which is beloved of God, shall not perish!" thou didst say to the traitors, betrayers and all our enemies, O holy hierarch; "If the Lord doth not build, in vain do ye labor! Repent and bless ye the Lord!"

"We know not what to call you," thou didst say to the rebels and traitors, O holy hierarch; "Ye have apostatized from God, have fallen away from the catholic and apostolic Church; ye have forgotten the vows of our Orthodox Faith: to stand until death for the house of the all-holy Theotokos, for the Orthodox Faith and the fatherland! Repent and convert, and bless ye the Lord!"

Theotokion: Fulfilling the dispensation of God concerning us, and uniting those on earth to those in heaven, through the Holy Spirit thou didst conceive in thy womb, O all-immaculate one, and gavest birth for us to the God of all, Whom all the works of the Lord hymn and exalt supremely for all ages.

ODE IX

Irmos: Saved by thee, O pure Virgin, we who confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.

To the all-pure Mistress didst thou entrust the Orthodox army, O holy hierarch, and didst bless them to stand immovably for the Faith even unto death; and thou didst teach them to fear Him alone Who dwelleth in the heavens. Wherefore, thou rejoicest with the confessors of the truth of Orthodoxy.

Thou didst anathematize the accursed traitors, O holy hierarch, and didst impart to the Orthodox warriors and all lovers of Orthodoxy mercy from the Lord God and from thine own humility, and thereby was victory and triumph won over the enemy, and salvation for all Russia; and God gave thee a crown, as to the architect of the life of holiness.

The voice of fiery zeal for the salvation of the homeland "Cannot be restrained even when enclosed in a bare cell, as in a grave; wherefore, thou didst command thy disciple, the Abbot Dionysius, and the monks of the Lavra of Saint Sergius to issue a call to all of Orthodox Russia, that a war of salvation be waged for the glory of the Holy Church and to make steadfast the land of Russia, which thou didst love, and for which thou prayest to God.

Thou wast a primate of the Church of the apostles, a confessor of the Orthodox Faith, a second Chrysostom in denouncing the seditious and those who love sin, and the steward of the Orthodox land, O holy hierarch; and for this thou wast tortured with imprisonment and starvation, and, receiving from God an imperishable crown, thou rejoicest with the martyrs.

Glory to God for thee, O hieromartyr Hermogenes! For thee it is enough to rejoice in the light of His countenance, and to pray unceasingly that Holy Russia not perish, but that it be until the end a light of the revelation of Orthodox righteousness for the nations.

Poor and ailing am I, O holy hierarch, and in my low estate I fall down before thy healing relics, asking healing.

Thou didst love Him to Whom thou didst surrender thy soul, and standest now before Him with boldness as a martyr. Entreat God in our behalf, O holy hieromartyr Hermogenes.

Theotokion: Thee do we confess as the Mother of the Lord Most High, and, placing unwavering trust in thee, we beseech thee with compunctionate soul and contrite heart: Grant unto all that which is profitable, and save us all, O Virgin Theotokos, for thou art the divine protection of thy servants.

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

In the light of the Orthodoxy which thou didst love, O holy hierarch Hermogenes, we behold the light of Truth, wherein is the fullness of the gifts of the Spirit. We rejoice in the Lord, and magnify thee who shinest with the light of eternal life.

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

With hymns let us magnify as more radiant than the armies on High the Mother of the never-waning Light, who hath made Russia splendid with the protecting veil of her maternal aid.

On the Praises, 4 stichera, in Tone VII:

Praise the saint in his power, for he is able to accomplish all things in Jesus Who strengtheneth him; for he healeth all the infirm with the name of the Lord.

Praise the saint in psalms and hymns! Praise him in spiritual songs! Magnify the glory of our fathers! Hymn ye the confirmation of our land! Rejoice in him, and be glad!

Praise the holy one in the council of the sanctified! Praise him, all ye people: for he is the adornment of the Church, he is the ornament of our nation, he is our joy!

Praise the saint among the holy hierarchs! Praise him among the most holy patriarchs! Bless him among the confessors, and glorify him among the hieromartyrs! Praise him in all his works!

Glory ..., in the same tone:

Come ye, let us bless the good shepherd of our land, who endured all things for the Faith of Russia and laid down his life for Orthodoxy and his homeland, and now, by the mercy of God, hath been revealed as a wonder-worker to make steadfast the faith of the weak, to heal all the infirm and to calm those afflicted by many sins, that all might rejoice and chant unto him: Rejoice, O love which warmeth us! Rejoice, O power which healeth us! Rejoice, O understanding which enlighteneth us! Rejoice, O guardian preserving our Orthodoxy! Rejoice, O holy hierarch Hermogenes!

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

Come, let us praise the all-praised one, who is more glorious than all mortals and Higher in honor than the armies of heaven: the Mother of the Lord Most High, our fervent helper!

Great Doxology. Troparion. 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 hieromartyr.

I have remembered years of old, and have pondered all thy works, O holy hierarch; I have found the knowledge of how to live in this world, being taught by the holy fathers and the lives of the saints.

Thou wast a wise bishop for the people, O holy hierarch, and wast like unto the man in the ancient chronicles who saw, as in a mirror, the face of the genesis of our Orthodox land, learning the wisdom of Orthodoxy in times of old.

O Lord our Lord, how wondrous is Thy name throughout all of Russia! The Lord holdeth our enemies in derision. The Lord is our helper. This truth didst thou commit to writing, O holy hierarch, teaching generations of generations, as the chronicler of Orthodox Russia.

Learn, O ye people! Ye people, feel compunction, expressing yourselves in the hymns and spiritual songs wherewith the holy hierarch Hermogenes glorified the Theotokos, the helper of our race.

By the election of the sacred council and the will of God thou didst ascend the throne of patriarchal authority, O holy hierarch, that thou mightest save Russia which was beset by many perils.

With thine own hand, O holy hierarch, thou didst write a staunch confession of unadulterated Faith, and didst proclaim this Faith before the whole Church in the Cathedral of the Dormition of the All-pure One, that all Russia might see the rock of the true Faith, whereon it is founded and made steadfast in Orthodoxy.

Thy tongue was the pen of a swiftly writing scribe, whereby the mouth of the sinner and the mouth of the deceiver were stopped, and the tumult of the ungodly was quelled.

Theotokion: **O** Virgin Theotokos, thou hope of Christians, protect, preserve, keep and save Russia, which hath recourse to thine aid.

Troparion, in Tone IV:

O foremost hierarch of the Russian land and tireless advocate for it before God, laying down thy life for the Faith of Christ and thy flock, thou didst deliver thy land from ungodliness. Wherefore, we cry aloud unto thee: Save us by thy supplications, O hieromartyr Hermogenes our father!

Now & ever ..., 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, in Tone VI:

Wasting away in imprisonment and starvation, thou didst remain faithful even unto death, O blessed Hermogenes, driving faintheartedness from the hearts of thy people and calling all to the common struggle. Wherefore, thou didst set at nought the rebellion of the ungodly and make our land steadfast, that all might cry out to thee: Rejoice, O helper of the Russian land!

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, § 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 for ever and ever. Amen.

Alleluia, in Tone IV: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sian, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO JOHN, § 36 [IN. 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 18th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS LEO, POPE OF ROME
AT VESPERS**

At "Lord, I have cried ... ", these stichera, in Tone VIII:

Spec. Mel.: "What shall we call you ... ":

What shall we name thee, O divinely inspired one? * Head of the Orthodox Church of Christ? * Eye of piety, * possessed of the spiritual understanding * to see clearly the hearts of men, * and pouring forth the word of life upon all the ends of the earth? * Divinely inscribed scroll * of the right Faith? * Pray thou that our souls be saved.

What now shall we call thee, O wondrous one? * Preacher of the Truth, * firm foundation? * Senior among the honored supreme council? * Excellent rule of doctrines, * possessing the measure of correction? * The one who cut down the division of Nestorius * and the confusion of Eutyches * with divinely wrought revelations?

What now shall we call thee, O marvelous one? * Prince and ruler, * splendidly exercising spiritual mastery * over the passions of the body? * Vessel of divine mercy, * habitation of perfect love? * Loving pastor * awaiting the repentance of sinners? * Pray thou that our souls be saved.

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

Whom hast thou emulated, O wretched soul, * who in no wise rousest thyself to repentance * nor fearest the fire which awaiteth the wicked? * Arise, and cry out, * calling upon her who alone is quick to help: * O Virgin Mother, * entreat thy Son and our God, * to deliver me from the snare of the deceiver!

Stavrotheotokion, in the same tone & melody:

The ewe-lamb, when she saw the Lamb * outstretched of His own will upon the Tree of the Cross, * cried out maternally, weeping in her pain: * "O my Son, what is this strange sight that I see? * How is it that Thou Who, as Lord, givest life unto all, * dost die, O Longsuffering One, * bestowing resurrection upon mortals? * I glorify Thy great condescension, O my God!"

Troparion, in Tone VIII:

O all-wise Leo, instructor in Orthodoxy, teacher of piety and purity, beacon for the whole world, divinely inspired adornment of hierarchs: by thy teachings thou hast illumined all. O harp of the Spirit, entreat Christ God, that our souls be saved.

AT MATINS

Canon, the acrostic whereof is: "I weave hymns to Leo most wise", the composition of Theophanes, in Tone VIII:

ODE I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Anointed with the oil of the priesthood, O most blessed one, thou didst adorn it with divers virtues, O thou who art most rich.

Like a ripe cluster of grapes thou didst pour forth understanding, O father; and thou didst offer the joyous cup of thy wisdom unto all, O thrice-blessed one.

Thou wast heir to the throne of the preeminent Peter, possessing his character and zeal for the Faith, O divinely wise one.

Theotokion: In giving birth to the Savior, O pure Mother of God, thou didst free the first-created man, who had been condemned for transgressing the law of God.

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.

Thou didst carefully set up the pillar of the Orthodoxy of the Church of Christ, O Leo most wise; and wielding it, the Church destroyeth the ungodly hosts and assemblies of the heretics.

Replete with the divine grace of heaven, O father, thou didst set forth the dogmas of the Church, contending against all the blasphemies of the heretics, O Leo, champion of piety, who art most rich.

Illumined with most splendid light, thou didst utter discourse on the ineffable and divine incarnation, setting forth the twofold Essence and twofold activity of the incarnate God.

Theotokion: Like a bride wast thou adorned with the beauties of virginity, O joyous Virgin Mother who knewest not wedlock; for thou hast far surpassed every creature, in that thou gavest birth to the Word, the Cause of all.

Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Like a lion of righteousness, thou didst cause audacity to cease, and didst confirm Orthodoxy by thy deeds, as thou didst hope. And thou preachest the doctrines of Truth and denounceth the hidden works of deception. O venerable father, entreat Christ God, that He grant us great mercy.

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

Without separating Himself from the divine Essence, the one Lord remained God when He became man, taking on flesh in thy womb; and even after thou gavest birth, He preserved thee, His Mother, a Virgin, immaculate as thou wast before giving birth. Entreat Him earnestly, that He grant us great mercy.

Stavrotheotokion: The unblemished ewe-lamb of the Word, the undefiled Virgin Mother, beholding Him Who sprung forth from her without pain suspended upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou sufferest willingly, desiring to deliver man from the dishonor of the passions?"

ODE IV

Irmos: O Word, with divine vision the prophet perceived Thee, Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

O all-blessed one, thou didst truly show thyself to be a lion, driving off the vexatious foxes and terrifying the thoughts of the impious with thy kingly roaring.

Seeking the hidden Truth, with the exposition of thy dogmas thou didst lay bare the traces of heresies abominable to God, O most honorable initiate of the sacred mysteries.

Rising like dawn in the West, O thrice-blessed and divinely wise one, thou didst send forth a scroll of pious dogmas like rays of the Church, illuminating and enlightening our souls.

Theotokion: Mortify the uprisings of my passions, O good Virgin Theotokos, and quell thou the tumult of my transgressions, destroying the tempest of sin by thy serenity.

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.

Thou wast a preacher of the twofold activity of Christ the Savior; for thou, O divinely wise and blessed hierarch, didst say that He operated in each of the Natures He had, in a single unified participation. Twice

Thou didst acknowledge that the Word is equal in might to Him Who begat Him, O thrice-blessed one, and didst believe that He became incarnate; and thou didst say in excellent manner that the traits of His flesh operate both without confusion and immutably.

Theotokion: The mystery known to God alone before time began, that the Master and Lord of all would become man and unite Himself to the flesh without change, was made manifest through thee, O Virgin, in whom it took place.

ODE VI

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 wast the successor to the honorable Peter, enriched by his authority and having acquired his fervent zeal; and thou didst write a divinely inspired scroll, rejecting the vexatious heretical command, and bringing together, without confusion, the union of Christ's Natures.

O God-pleasing servant of the ineffable mysteries, in manner past nature thou didst preach Christ the Lord, the only Son, begotten of the Father before time, Who for our sake was born of the Virgin and revealed Himself as consubstantial with us.

Theotokion: We, the faithful, confessing thee to be the mediatrix of our salvation, O most pure one, cry out: Rejoice, O pure one! Rejoice, O Virgin Bride! Rejoice, mountain of God, overshadowed: for thou hast poured forth everlasting joy upon the world!

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Seated upon the throne of the priesthood, O glorious one, and having shut the mouths of the noetic lions, with the divinely inspired dogmas of the worshipful Trinity thou didst shed upon thy flock the light of the knowledge of God. Wherefore, thou hast been glorified as a divine initiate of the mysteries of the grace of God.

ODE VII

Irmos: In the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Thou gavest no sleep to thine eyelids until thou didst uproot the falsehood of the mindless Eutyches, crying: Blessed art Thou, O Lord God, forever!

Confessing Christ to be one Hypostasis in two Natures, with a twofold activity and will, thou dost now chant: Blessed art Thou, O Lord God, forever!

Theotokion: Entangled in the bonds of my transgressions, I have recourse unto thee now, O Mother of God. In the lovingkindness of thy mercy, deliver me, who cry out: Blessed is the fruit of thy womb, O all-pure one!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a greater Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Bright as the sun, O divinely eloquent one, thou didst manifestly shine forth from the West the all-glorious wonder, teaching all to worship the one Christ in two Essences - indivisible, immutable, and unconfused; thereby causing the confusion and commingling of Eutyches to wither away, and cutting down the division of Nestorius.

Moved by God, thou didst show thyself to be like a second Moses to the people of God, and didst set forth the doctrines of piety as upon divinely inscribed tablets, crying out to the Council of the honored teachers: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely for all ages!

Thou didst acknowledge the only-begotten and equally unoriginate Word of the Father, Who, incorporeal from before the beginning, becameth incarnate, though timeless entered time, and though infinite Creator, becameth circumscribed by the flesh; and thou teachest, crying out: Ye priests, hymn; ye people, exalt Him supremely forever!

Theotokion: God, Who illumined the sky with the beauties of the stars, the sun and the moon, wrapped Himself in the robe of the flesh He fashioned of thy blood, O all-pure one, showing thee to be another, animate, heaven. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: Every 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.

Thou shinest forth now, adorned with a crown of majesty, O initiate of the mysteries of Christ, and as a faithful hierarch hast truly clad thyself in righteousness. As thou joinest chorus in the sweetness of paradise, O wondrous one, pray thou earnestly to the Master in behalf of thy flock.

As a true patriarch, shining with faith and grace, thou hast now made thine abode, as is meet, where the chief seats and thrones and ranks of the patriarchs are, O most blessed father Leo. Wherefore, we all call thee blessed forever.

Having departed the storm of life, thou didst pass on to Christ, O most excellent Leo, finding rest in the place of verdure, where are the torrent of sweetness, light never-waning, ineffable gladness and abiding joy.

Theotokion: Full life do I reap, untainted by the tree of knowledge; for thou, O all-immaculate one, revealing the paths of life, hast blossomed forth Christ, the Tree of life. Wherefore, we, the faithful, magnify thee as Theotokos, O most pure one.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

The glory of hierarchs, defender of the faithful and pillar of the virtues hast thou been shown to be, O divinely wise father. Wherefore, be thou ever mindful of those who hymn thee with love.

Theotokion: All the sinful have thee as intercessor, O all-holy Virgin. By thy maternal supplications render thy Son easily reconciled with us.

**THE 19th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY APOSTLE ARCHIPPUS
AT VESPERS**

At "Lord, I have cried ...", these stichera, in Tone VIII:
Spec. Mel.: "Thy martyrs, O Lord ...":

With the light of his discourse, Archippus illumined the people and delivered them from the darkness of unbelief; and having suffered and trampled down the enemy, he made haste to the never-waning Radiance and rejoiceth now with the angels. Through his prayers, O Master, bestow great mercy upon all.

Dragged along, pierced through, and beset by all manner of other cruel tortures, O blessed one, thou didst not deny Christ, nor didst thou render worship to graven images. Wherefore, thou didst receive a crown, and prayest that great mercy be granted to all.

With the divine streams of thy blood thou didst sanctify the earth, O divinely wise martyr; by thy wounds thou didst wound a multitude of evil demons, and, ever pouring forth healings, thou healest the most grievous of sufferings. Wherefore, in thy supplications, O blessed one, ask that all receive great mercy.

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

O Mistress, rescue me from the hands of the serpent who slayeth mankind, and who wisheth to devour me utterly in his wickedness. Crush his jaws, I pray thee, and destroy his snares; that, delivered from his talons, I may magnify thine aid.

Savrotheotokion: "**I** cannot bear to see Thee, my Child, Who givest courage unto all, asleep upon the Tree, that Thou mayest give divine and saving courage unto those who have fallen into the sleep of sin by eating of the fruit of transgression long ago," said the Virgin, weeping, whom we magnify.

Troparion, in Tone III:

O holy Apostle Archippus, entreat the merciful God, that He grant to our souls remission of transgressions.

AT MATINS

Canon, the acrostic whereof is: "I hymn the wise and divinely eloquent Archippus",
the composition of Joseph, in Tone IV:

ODE I

Irmos: Israel of old, traversing the depths of the Red Sea dryshod,
vanquished the power of Amalek in the wilderness through the arms of
Moses stretched out in the form of the Cross.

Shining with the radiance of grace, the allwise Paul emitted thee like a beam
of light, O blessed Archippus, dispelling the deepest darkness of polytheism by
the Spirit.

Thou wast made captive by the divine net of the words of the preacher Paul,
and didst most gloriously drag men forth from the abyss of the malice of the
enemy, and didst offer them at the banquet of God as noetic food.

Clad in the raiment of divine grace, O glorious Archippus, in the vesture of
incorruption and the divine garment of salvation thou didst clothe those
stripped bare of the glory of God.

Theotokion: Descrying from afar, with the eyes of prophecy, the dread
mystery of thy divine birthgiving, which passeth understanding, O most pure
one, the divinely eloquent ones described it with divers images.

ODE III

Irmos: Thy Church rejoiceth in Thee, crying aloud, O Christ: Thou art my
strength, O Lord, my refuge and my confirmation!

The divine Paul beareth witness to thee as a faithful servant of Christ, a
sacred preacher and his fellow warrior, O blessed Archippus.

Kindled noetic ally by the fire of the Comforter, thou didst burn up the bitter
tinder of the madness of idolatry, O most lauded Archippus.

With lightning-flashes of the virtues thou didst illumine thy radiant life, O
Archippus, enlightening those who piously honor thee.

Theotokion: O most pure one, thou wast most clearly shown to be a temple
containing God, a pure habitation and a divine dwelling-place.

Sedalion, in Tone I: Spec. Mel.: "The choir of angels ...":

As a disciple of Paul, thou didst enlighten the people, O God-bearer,
teaching them to chant unto the Trinity; thou didst destroy the pernicious
temples by grace; and having suffered patiently, thou didst receive crowns, re-
joicing. O blessed Archippus, pray thou in our behalf.

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

O pure Virgin Theotokos who knewest not wedlock, who alone art the intercessor and protection of the faithful: from tribulations, sorrows and evil circumstances deliver those who place their trust in thee, O Maiden; and save our souls by thy divine prayers.

Stavrotheotokion: Beholding Thee stretched out, dead, upon the Cross, O Christ, Thine all-immaculate Mother cried out: "O my Son, Who with the Father and the Spirit art equally unoriginate, what is this, Thine ineffable providence, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

ODE IV

Irmos: The Church, beholding Thee lifted up upon the Cross, O Sun of righteousness, stood rooted in place, crying out as it meet: Glory to Thy power, O Lord!

To scourgings, wounds and multifarious tortures did the iniquitous tyrant subject thee, who proclaimest divine things and dost manifestly denounce the ungodly, O Archippus.

Traversing life well, O blessed one, thou wast counted worthy to reach a truly blessed end; for, having most valiantly endured bodily pain, thou wast martyred for Christ.

To the gross putridity of ungodliness didst thou put an end by the sweet salt of thy words, O fullness of the pious; and, rejoicing, thou didst cry out: Glory to Thy power, O Lord!

Theotokion: Habbakuk foresaw thee of old, O most immaculate Maiden, as the mountain overshadowed, bearing the Word Who shieldeth all from the flame of transgression and the burning heat of sin.

ODE V

Irmos: Thou hast come, a Light to the world, O Lord, a holy Light which bringeth forth from the gloom of unbelief those who hymn Thee.

With the divine lightning-flashes of thy most wise preaching thou hast enlightened those held fast by the night of unbelief, O divinely wise and most blessed one.

The divine river which proceeded from thy heart hath drowned the torrents of falsehood and given drink to the minds of the faithful, O all-blessed one.

Enlivened by goodly hope, thou didst endure the ripping away of thy four limbs, sanctifying the earth by thy blood, O thou who pleased God.

Theotokion: The Lord chose thee alone out of all generations, O Theotokos, and became thee incarnate of thee, deifying mankind.

ODE VI

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, to Thee the Church crieth out, cleansed of the blood of demons by the Blood which, for mercy's sake, flowed from Thy side.

Mercilessly the false one lacerated thee with stripes, O divinely wise one, yet thou wast in no wise weakened by his deceptions, but looked to the glory which Christ bestoweth upon thee, glorifying thee.

Legions of the invisible foe didst thou wound with the wounds of thy flesh, O blessed Archippus; and denouncing the heart of the tyrant, thou didst rend it asunder with lacerations.

They who worshipped stones with hardened heart stoned thee, O blessed martyr, who confessed the Rock of life which crusheth the foundation of deception.

Theotokion: Having put off mortality, Adam was clothed in life in paradise, O Virgin, having attained immortality through thy life-bearing birth giving, O most holy Bride of God.

Kontakion, in tone IV:

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

The Church, possessing thee as a great star, O Archippus, and illumined by the rays of thy miracles, crieth out to thee: Save those who honor thy memory with faith!

ODE VII

Irmos: The children of Abraham in the Persian furnace, consumed by the love of piety rather than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Attested by thy divinely wise words of God and thy true understanding, O most blessed one, with the grace of wisdom thou didst drive the darkness of ignorance from the souls of those who submitted to thine honored discourse.

Evil people buried thee in the deepest of pits and mercilessly slew thee by stoning, O martyr, who cried: Blessed art Thou in the temple of Thy glory, O Lord!

The earth showeth forth thy buried body, O martyr, pouring forth waters of healings upon the faithful; and heaven enrolleth thy spirit among the souls of the martyrs, O blessed Archippus.

Theotokion: The Lord Who clotheth the earth with darkness and heaven with clouds, O Maiden, is of His own will clothed in mortal flesh through thy blood, clothing man in the vesture of immortal glory.

ODE VIII

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girt about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Lauding thee with sacred praises, O holy Archippus, Paul wrote of thee as his fellow warrior, the doer of godly deeds, who ministered to him and chanted with faith: Bless the Lord, all ye works of the Lord!

With divine words was the right wondrous Apphia, who loved thee as a true son, anointed for the contest, O all-wise; and with her thou dwellest in the kingdom on high, crying: Bless the Lord, all ye works of the Lord!

To the mockery of children did they who were infantile of mind give thee over, O Archippus, who suffered most patiently, mercilessly pierced by them; and thou didst cry out: Bless the Lord, all ye works of the Lord!

Theotokion: Adam became mortal through eating alone, death coming upon him through the tree of knowledge, O pure one; but given life for thy sake, he hath again found his food in paradise, chanting: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Cornerstone, Who hath united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

That thou mightest inherit everlasting glory, O martyr, thou didst disdain earthly glory which endureth not and is fleeting; and thou didst cleave unto Christ, adorned with His glory.

Thy head was crowned with a wreath of victory and thou wast clothed in a robe of purple dyed in thy blood, O divinely wise Archippus; and, rejoicing, thou dost reign with Christ, O all-blessed one.

As the disciple of the wise and divinely eloquent Paul, preeminent among the apostles, thou rejoicest with him and art heir to everlasting delight, O most blessed one, adornment of the Colossians.

The people have assembled on the splendid day of thy commemoration, to hymn the beneficent Savior and the pangs which thou didst valiantly endure in martyrdom, O Archippus, casting down the most nefarious one.

Theotokion: Bearing Christ in thine arms, Who holdeth all in His palm, O all-pure one, entreat Him, as thy Son, to deliver me from the hands of the enemy, and to embrace and save me in the abyss of His lovingkindness.

**THE 20th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER LEO, BISHOP OF CATANIA
AT VESPERS**

At "Lord, I have cried ... ", these stichera, in Tone VIII:
Spec. Mel.: "O Lord, even though at the tribunal ... ":

O Lord, * Thou didst show forth the holy hierarch in the world * as a successor to the apostles * in word and deed, * and a preacher of correct doctrine; * wherefore, thou hast made him an instructor of hierarchs * and a partaker * of Thine incorrupt glory.

Holding thee as a living pillar * and a proclaimer of the right teachings of the Word, O Leo, * the Church of Christ * ever remaineth unshaken, * beholding the truth thereof, * and glorifying the Lord, * the Master of all, * Who hath glorified thee.

O Lord, * Thou, the Word, didst show forth the holy hierarch * as a sharp sword * against the impious, * and for Thine Orthodox Faith; * and cutting down false teachings therewith, * Thou didst increase pious teaching in the world, * O Master.

Glory ..., Now & ever ..., Theotokion, in the same Tone & Melody:

Behold the groaning * of my contrite heart, * O Bride of God, * and accept, and reject not, * the lifting up of my hands, * O pure and most immaculate Virgin Mary, * as thou art full of love; * that I may hymn and magnify thee who hast exalted our race.

Or this Stavrotheotokion, in the same Tone & Melody:

When the ewe-lamb and Virgin beheld Thee, the Lamb, led to the slaughter, she followed with tears, O Word, and cried out: "Whither dost Thou hasten, O my Child? I will go with Thee, O Thou Who art most sweet! For I cannot endure not to see Thee, O my most merciful Jesus!"

Troparion, in Tone IV:

The truth of things revealed thee to thy flock as a standard of faith, a model of meekness, and teacher of abstinence. Wherefore, thou hast acquired lofty things by humility, and riches by poverty. O Leo our father, entreat Christ God, that our souls be saved.

AT MATINS

Canon, the acrostic whereof is: "I honor Leo, the wellspring of miracles", the composition of Joseph, in Tone VIII:

ODE I

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!

Having acquired thee as a divine beacon of the light of Christ, O wise Leo, the Church is richly illumined with the splendors of thy virtues and miracles.

From thy childhood thou didst offer thyself to the Master of all, and by mortifying the passions thou becamest a living sacrifice, slaying thyself in an un-bloody manner, O blessed one.

Thy life shineth forth, adorned with the virtues and ornamented with the splendors of miracles, O God-bearer. And it hath revealed thee to all.

Theotokion: O undefiled Maiden, thou wast a divine temple for Him Who madeth His abode in thee in manner past understanding, and Who hath driven deception from the souls of men.

ODE III

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

Preserving the saving and pious doctrines of Orthodoxy inviolate, O father, thou didst pasture thy flock on life-bearing meadows and didst lead them to the fold of heaven.

Having ascended to the heights of the virtues, O venerable one, thou didst receive sacred anointing, and with most exalted session didst praise the Most High, serving Him with grace, like an angel, O most wise one.

Having endured trials for the sake of Christ, O venerable one, thou didst win a share of deification by immortality; and pouring forth right fragrant myrrh unceasingly, thou dost sanctify those who have recourse to thee with faith.

Theotokion: O tongs of the divine and luminous Ember, O bush which was not consumed by the fire of the Godhead: burn up all my flammable passions, and rescue me from everlasting fire.

Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":

In the splendors of thy virtues, thou didst shine forth like a great sun upon the universe, enlightening the assemblies of the faithful with the brilliance of miracles, and dispelling the darkness of the passions. O venerable Leo, entreat Christ God, that He grant us great mercy.

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

Without separating Himself from the divine Essence, the one Lord remained God when He took flesh in thy womb, becoming man. And even after thy birth giving He preserved thee, His Mother, a most immaculate Virgin, as thou wast before giving birth. Him do thou earnestly entreat, that He grant us great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb, the incorrupt Virgin Mother, beholding the Word, Who had sprung forth from her without pain, hanging upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that thou sufferest of Thine own will, desiring to deliver man from the dishonor of the passions?"

ODE IV

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

Having cultivated the field of thy mind, thou didst reap the grain of godly virtues and healings an hundredfold, O thou who art most rich.

Thy holy shrine poureth forth a holy oil continually, sanctifying the souls who have recourse to thee with faith, O glorious one.

O holy hierarch, thou wast the washing away of illnesses, the expeller of evil demons, and the refuge of men of faith.

Theotokion: **H**e Who is utterly Infinite was contained within thy womb, O all-pure one, in His goodness saving me who am sunk in my many sins.

ODE V

Irmos: **W**hy hast Thou thrust me from Thy face, 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.

Gazing with a most pure mind upon the Mind which is the Cause of all, thou didst receive from Him the radiance of gifts, the sacred effulgence of healings, whereby thou dispelpest the darkness of the passions, O divinely inspired one.

He who with demonic deceptions deceiveth all who believe in Christ didst thou justly commit to a fiery judgment, O blessed one, and as a true and saving shepherd thou didst deliver souls from his most pernicious harm.

When the fire was kindled, thou didst stand in its midst unharmed, O all-glorious one; for the divine dew of the Holy Spirit surrounded thee as an initiate of the sacred mysteries, a servant of the glory of God, a partaker in the splendor of the Most High.

Theotokion: **M**ost divinely perceiving of old the ineffable depth of the mystery of thy precious birthgiving, O divinely joyous one, the honored prophets proclaimed it beforehand, using divers images as they received them.

ODE VI

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!

Through thy supplications the blind recovered their sight, O divinely wise father; for, having Christ working with thee, and the eyes of thy soul ever directed toward Him, thou didst richly receive that for which thou didst ask.

Thou didst strike the emperor with awe, O wondrous one, when, entering his palace, thou didst bear burning embers in thy robe; for God glorified thee who, by thy life, didst glorify Him, O Leo.

The shrine of thy relics emitth sweet fragrance and ever poureth forth a divine oil, like a pure and fragrant wellspring, O most blessed one. And thereby is sickness driven from the faithful and health given to those in need.

Theotokion: Sanctify my soul, O Virgin who gavest birth to the holy Word, our One God, Who truly resteth most purely in the saints; and, as thou art merciful, bestow upon me a shower of compunction, O most immaculate one.

Kontakion, in Tone VIII: Spec. Mel.: "As first-fruits ...":

The Church hath thee, O most blessed one, as a great beacon shining more brightly than the sun. By thy supplications preserve it invincible, unshaken and unharmed by any heresy, in that thou art ever-memorable.

ODE VII

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

Emulating, while in the flesh, the ranks of the divine incorporeal beings, O divinely wise one, thou didst serve God unceasingly, chanting: Blessed art Thou, O Lord God, forever!

The ears of the deaf didst thou open by thy divine supplications, O most blessed one; and thou didst manifestly enable the lame to walk aright, crying out: Blessed art Thou, O Lord God, forever!

At the Master's divine behest thou didst remain unconsumed when thou didst enter into the midst of the fire; and at thy prayer, Heliodorus, who was not close to it, was consumed by righteous judgment.

Theotokion: The fire of the Godhead did not consume thy womb, O Virgin Mother, but becameth incarnate of thee, bedewing the ends of the earth with divine splendors. Wherefore, we chant to thee.

ODE VIII

Irmos: Having by grace become vanquishers of the tyrant and the fire, and taking great care to keep Thy commandments, the youths cried aloud: Bless the Lord, all ye works of the Lord!

Grace was poured forth into thine ears, O father Leo, initiate of the divine mysteries; wherefore, God anointed thee hierarch for the people who cried out: Bless the Lord, all ye works of the Lord!

Thou wast well-pleasing to the all-eternal King, O most blessed father Leo, and didst stand before the earthly king bearing burning embers, astonishing his mind with exceeding glorious miracles.

Planted like a fruitful olive-tree in the house of the Lord, O father, thou bringest forth as fruit, even after thy demise, a divine oil from thy godly body, ever driving every illness from the faithful who have recourse to thee with love, O wise one.

Theotokion: He Who bringeth about all blessings by His will, O most immaculate one, desiring to make His abode in thy womb, appeared in the flesh and hath deified me, who before became corrupt through the evil counsel of the serpent.

ODE IX

Irmos: Every ear trembleth to hear of the ineffable condescension of God; for the Most High willingly cameth down even to the flesh, becoming man through the virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

That we may, with godly voices, call thee blessed who lived venerably, and hast ascended to the heavens, rejoicing, by thy supplications save us from sufferings, tribulations and evil circumstances, O right-wondrous holy hierarch and pastor.

As a branch of the true Vine, O father, thou didst put forth the grapes of the virtues, which pour forth the sweetness of miracles; and drinking thereof with faith, those who ever praise thee receive health and joy, O Leo most wise.

Thy body was the temple of the holy and worshipful Spirit, O father Leo, and now lieth within the divine temple which thou didst erect to His glory and in honor of the martyr Lucia, pouring forth rivers of miracles upon us who venerate thee with faith.

Ever illumining the ends of the year with rays of the virtues, like a most radiant sun, thou hast now passed over to the never-waning Light. Wherefore, O Leo most rich, from darkness most cruel deliver those who celebrate thy splendid memory.

Theotokion: I fear Thy Second Coming, O only King, and, having sinned immeasurably before Thee, am afraid and tremble in mind; but as Thou art good, turn and save me, O Jesus, through the prayers of her who gaveth birth unto Thee.

**THE 20th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE VENERABLE HIEROMARTYR CORNELIUS, ABBOT OF
THE MONASTERY OF THE CAVES OF PSKOV
AT GREAT VESPERS**

After the introductory psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 6 stichera: 3 in Tone VI:

Praising the struggles of the wise ascetic, the pangs of the warrior of Christ, as is meet, O ye faithful, let us cry aloud unto the Lord: By his supplications, O Christ God, deliver us from every misfortune! (Twice)

O Cornelius, thou shield of Orthodoxy and guide of monks, model of humility, path of industriousness, who dispersed the darkness of ungodliness from among the people, thou wast filled with the heavenly Spirit, and like the Forerunner wast beheaded: as thou now standest before the throne of the King of glory, pray thou for us who honor thy memory.

And 3 stichera in Tone V:

Rejoice, O blessed Cornelius, great boast of the faithful, adornment of those who love Christ, glory and ornament of the Monastery of the Caves, tireless guardian of Orthodoxy, who planted churches of God as a garden for Christ, who with vigilance keep good watch over thy flock! And now, as thou standest before the throne of the King of glory, ask for us great mercy. (Twice)

Rejoice, O warrior of Christ, all-glorious leader of ascetics, meek instructor of monks, well-spring of lovingkindness, teacher of poverty, who led the heathen unto Christ! Having gloriously finished the earthly race, slain unjustly by the Tsar, and been crowned with the martyrs, O Cornelius, with them beseech Christ God, that He grant us great mercy.

Glory ..., in Tone VIII:

O venerable father Cornelius, thou hast rightly taught us how to walk in godliness. Thou wast a lover of poverty, providing all with a model of industry; and composing hymnody to the Mother of God, thou hast revealed to us her wondrous icons. And, bowing down before them, we now say: O all-pure Virgin Theotokos, show forth upon us thy rich mercies through the supplications of thy venerable hieromartyr.

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 cameth 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:
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 hasted 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.

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, 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 sticheron of the temple, and this sticheron of the venerable hieromartyr,
in Tone VI:**

O all-praised Cornelius, all thy life didst thou offer up as care for the virtues, for with hymnody the faithful praise Christ with faith, submitting to thy teachings. Standing before the divine Spirit, pray thou that we be made steadfast in peace.

Glory ..., in Tone VII:

Come, let us rejoice in the honored temple of the Mother of God, a ye people, and let us hasten to Cornelius, her favored one, who hath shone forth upon us in spiritual struggles, poverty of spirit and patience: the comforter of the poor and sorrowful, the healer of the sick who exacteth no fee, the teacher and enlightener of the heathen, the emulator of Christ the Savior. For, having entered into the Holy of holies with blood, the venerable one was crowned with the martyrs, and now entreateth the Savior in our behalf, that we be delivered from grievous circumstances and counted worthy of His kingdom on high.

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

Having recourse unto thy protection, a Mistress, all of us born of earth cry aloud to thee: a Theotokos, our hope, deliver us from our countless transgressions, and save thou our souls.

At the Aposticha, these stichera, in Tone II: Spec. Mel.: "O house of Ephratha ..."

As a dwelling-place of the virtues, * an apostle and martyr, * who forsook the house of thy father from thy youth, * thou becamest the wise abbot * of the abode of the all-pure Virgin.

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

Thou didst erect houses * to the Mother of God and the saints * in towns and villages, a father, * and dost now rejoice with them * in their habitations in heaven.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

The existence and adornment of the house of the Mother of God * founded by God in the land of Pskov * and embellished by the hands of the saints, * ever enjoyed the good pleasure of the all-pure one * and the labors of the blessed Cornelius.

Glory, in the same tone:

As a lamb led before the shearers openeth not its mouth, so didst thou remain silent before the wrath of the Tsar; and he, confounded by thy meekness, struck thee dead with his sword. O the wickedness of unbridled rage! O the temerity which striketh down even the defenseless servants of Christ! Yet in slaying thee for thy very virtue, the dread sovereign won for thee a place among the martyrs before the throne of God, where thou offerest fervent intercession in behalf of all who honor thy holy memory.

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

O Virgin Mother of the Lord, standing before God with the sanctified Cornelius, pray for us sinners, that we obtain salvation for our souls.

Troparion, in Tone VI:

The Monastery of the Caves of Pskov, famous from of old for miracles of the icon of the Mother of God, hath raised many monks for God. There also the venerable Cornelius fought the good fight, glorifying the wondrous Mother of God, enlightening the heathen, and saving monks and many of the people, marvelously adorning and fortifying his habitation. And there also he bravely received the crown of martyrdom after many years as pastor. Wherefore, O ye people, let us hymn Christ God and give thanks unto His all-pure Mother, for He hath given us the glorious hieromartyr as a right blessed advocate for our souls.

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

Gideon foretold thy conception, and David proclaimed thy birth giving, O Theotokos, for as the dew descended upon the fleece, so did the Word descend into thy womb, and thou, O holy ground, without seed didst put forth Christ our God, the salvation of the world, O thou who art full of grace.

AT MATINS

On "God is the Lord ...", the troparion of the hieromartyr, in Tone VI:

The Monastery of the Caves of Pskov, famous from of old for miracles of the icon of the Mother of God, hath raised many monks for God. There also the venerable Cornelius fought the good fight, glorifying the wondrous Mother of God, enlightening the heathen, and saving monks and many of the people, marvelously adorning and fortifying his habitation. And there also he bravely received the crown of martyrdom after many years as pastor. Wherefore, O ye people, let us hymn Christ God and give thanks unto His all-pure Mother, for He hath given us the glorious hieromartyr as a right blessed advocate for our souls.

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

Gideon foretold thy conception, and David proclaimed thy birth giving, O Theotokos, for as the dew descended upon the fleece, so did the Word descend into thy womb, and thou, O holy ground, without seed didst put forth Christ our God, the salvation of the world, O thou who art full of grace.

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

Clad in the angelic habit, arrayed in the priesthood and adorned with martyrdom, O venerable Cornelius, thou didst add to the choirs of the angels. And thou grantest healing of soul and body to those who with unwavering faith have recourse unto thee.

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

Lift up the horn of Christians and cast down the arrogance of the ungodly, O Theotokos, saving this thy flock, wherein thy great and much-hymned name is ever magnified and glorified.

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

Having labored in ascetic struggle from thy youth, that thou mightest gain riches in the heavens, thou didst enlighten those in the darkness of polytheism and lead them to the true light of Christ. Wherefore, O blessed father Cornelius, for thy virtue thou wast vouchsafed the splendid crown of martyrdom and a dwelling-place among the mansions of the saints of God.

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

O true Theotokos, who alone ineffably gavest birth unto Christ the Savior: with thine earnest intercession, and by the prayers of the sacred martyr Cornelius, move thy Son and God to have mercy upon our wretched souls.

Polyeleos, and this magnification: We bless thee, O venerable hieromartyr Cornelius, 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, this Sedalion in Tone IV:

Emulating the forerunner of old, thou didst dedicate thyself to the struggles of fasting and prayer, mortifying the members of thy flesh with abstinence and ascetic feats; and like him thou wast unjustly slain by an iniquitous king because of thy righteousness and virtue. Wherefore, O venerable martyr Cornelius, beseech the Lord and Master of all, that He deliver us from all tribulation and oppression, grant remission of all our transgressions, and save our souls.

Now & ever ..., Theotokion:

Far beyond our comprehension are thy grace and beauty, O all-immaculate Virgin. Yet deign thou to accept homage from us, thy lowly servants, though we offer it with lips which are sullied and defiled; and reject not us sinners, for we have none other hope or help than thee, O Queen and Mistress of creation.

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, § 37 [MT. 10: 23-31]

The Lord said to His disciples: "When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

After Psalm 50, this sticheron, in Tone VI:

Grace was poured forth in thy lips, O father Cornelius, and thou wast a teacher of the heathen and a good instructor of monks; and having shed thy blood, thou standest before Christ. Him do thou unceasingly beseech, that our souls be saved.

Canon of supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the venerable hieromartyr, with 8 troparia, in Tone VIII:

ODE I

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!

O Lord, pour forth the water of compunction upon my heart, and illumine my mind, that I may worthily hymn Thy favored one, the venerable Cornelius.

Thou wast an instructor and impartial teacher of monks, O blessed one, and leading them to God, wast crowned by an earthly king with the crown of martyrdom.

Illumined with the effulgence of Christ, O venerable father Cornelius, by thy supplications illumine my benighted soul, that I may hymn thee, O all-blessed one.

Theotokion: **O** Mistress, thou art a calm harbor for those who perish in a sea of sins; wherefore, turn not away those who have recourse unto thee, O Ever-virgin, but save us by thine intercession as Mother of God.

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.

With the light of the true Faith thou didst enlighten those who worshipped idols. And with the grace of the All-good One Who loveth mankind enlighten also us sinners, who flee to thine aid.

While thou didst pray that blessings of body and soul be granted to all, thy body was slain by the treachery of the evil ones, yet thy spirit hath made its abode with the saints; and thou now prayest to Christ in our behalf, O venerable one.

Having now passed from the earth into never-ending glory, O venerable one, with the zealous cleansing of thy prayer heal thou my soul, which hath been cursed with the passions.

Theotokion: In thy temple, as on a ship steered by thee, O Theotokos, we are now delivered from enemies visible and invisible, and are strengthened by thy help, O Ever-virgin.

Kontakion, in Tone II:

Having given thyself over to labors and struggles from childhood, O wondrous Cornelius, thou wast made abbot of the Monastery of the Caves of Pskov, and as a model of faith and the ascetic life for all, thou didst lead many unto God. And persecuted by the wicked out of hatred for thy great virtues, in martyrdom thou didst surrender thy soul unto God. Wherefore, we cry aloud with faith: O right glorious venerable martyr Cornelius, entreat Christ God, that our souls be saved.

Sedalion, in Tone III:

Even the angels in heaven were filled with awe, beholding thee ascend to the summit of the virtues by thine ascetic labors, the grace of God assisting thee; and they marveled all the more to see the Lord of heaven bestow upon thee a wreath of victory for running well the course of life and attaining its end in the victory of martyrdom.

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

Though thou abidest forever at the side of thy Son, arrayed in the robes and crown of the Queen of heaven, O all-pure Mother of God Most High, yet dost thou ever look down upon sinful mankind, helping and assisting them amid their sorrows and griefs, and pouring forth healings and miracles upon them through thy holy icons, that in fulfillment of thy words, all generations may ever call thee blessed.

ODE IV

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

From of old there was a community of the saints in the cave wrought by God, known unto God alone; and emulating them and venerating the place of their struggles, O father Cornelius, thou didst lead a multitude of monks unto God.

O venerable Cornelius, forsake not this monastery which was restored by thy sweat and labors, but preserve it, for even the enemy hath beheld thee protecting and strengthening it.

Thou ever healest the most painful sufferings of those who have recourse unto thee, O venerable one; for thou receivest grace from the Lord to work signs and wonders.

Theotokion: Still thou the raging storm of unbelief and cruelty, O Mother of God and the grievous sufferings which threaten to devour those who glorify thee and venerate thine image; and help us, through the prayers of thy venerable one.

ODE V

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

O venerable one, thou didst steadfastly protect thy monastery from evil besiegers, as it were a precious stone, rescuing and freeing the monks from the passions and leading them upwards through the virtues.

Let the true strugglers of piety in thy monastery never lack thy supplications O father but with the holy wonder-worker Nicholas to whom thou didst entrust its protection preserve it until the trumpet of the archangel doth sound.

O venerable father, help thy monastery its inhabitants and all of us to set at nought all the machinations of the evil one, as thou once didst fend off enemies visible and invisible.

Theotokion: Dispel the gloom of our passions, O Virgin, and with the gracious power of thy Son drive away the treachery of the enemy and the assaults of the devil from thy servants who glorify thee.

ODE VI

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 protect and adorn the house of the all-pure one, O venerable one wherefore as is meet, in heaven thou now makest thine abode in her habitation, and on earth in her temple.

Comfort and grant peace unto us who are orphans and poor in virtue, O venerable martyr, driving away the pride of life and teaching us true prayer.

Having made thy soul a temple of the Holy Spirit, O all-glorious one, thou becamest an heir of the kingdom of heaven. With the hosts on high and all the saints pray to the Lord for the salvation of our souls.

Theotokion: Preserve thy house until the end of time, O Theotokos, and leave us not orphaned, bereft of thy maternal aid and the intercession of thy venerable ones.

Kontakion, in Tone IV:

Thou wast a radiant lamp of Orthodoxy and the twofold defense of the land of Pskov, O father, uprooting polytheism and guiding the people to God. By thee was the house of the Mother of God strengthened and made glorious; and, adorned with the virtues, thou didst receive the crown of martyrdom. O venerable martyr Cornelius, be thou mindful of us, thy children, as thou prayest to the Lord.

Ikos: As an excellent abbot beloved of God, an apostle and martyr of the Faith of Christ, a feeder of the poor who wast generous to all, who didst lead the people away from their idols to the true God, guiding them to the Faith: building temples of God, thou didst assemble multitudes of monks in the monastery of the all-pure one; wherefore, the Mother of God hath glorified her icons with wondrous works a true witness to which thou wast. And thou dost now deliver us from grievous circumstances, that we may chant unto thee with faith and love: Rejoice, O venerable martyr Cornelius!

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Thou didst receive martyrdom like Jonah of old, who once fled from tyrants, O glorious one; wherefore, pray thou to God with him, that He preserve thy monastery unharmed and draw us unto thee through repentance.

Like Melchizedek, Mark, the secret desert-dweller, in his own name chastised thee with infirmity, O Cornelius. Teach us to emulate his humility, O blessed one.

Having enlightened thy heart, O venerable one, thou becamest a guide of monks instructing and teaching them, and leading all to the will of God, chanting: O God of our fathers blessed art Thou!

Theotokion: O Theotokos, let the lying and deceiving mouths be stopped of those who acknowledge not thy protection of the faithful; and save those who truly serve thee, O Virgin, and who bear well the easy burden of Christ.

ODE VIII

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

Thou dost admonish those who lived in thy fold, O venerable one, manifestly appearing to them and instructing them in dreams; and thou dost miraculously help all who pray to thee and deliverest them from evil tribulations.

Pray for us, O venerable one, and forget not those who have recourse unto thee, who find themselves amid sorrows and griefs, granting them comfort through thy healing shrine.

Thou didst flourish like the palm-tree of which David spake, O father, and wast shown to be a habitation of the all-holy Spirit. Pray thou unceasingly in behalf of us who with faith honor thine all-honored memory, O venerable Cornelius.

Theotokion: Time draweth to a close; love faileth; the evil one gaineth the victory. Who can help us if thou wilt not protect us with the Cross of thy Son, O wondrous Virgin Mother?

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.

Thou dost repose in the house of the Mother of God, as in Gethsemane, O blessed one, where, serving with compunction, thou didst humbly stand before the throne of God in the sacred cave.

There is none who departeth un-consoled from thy shrine, O venerable one, for to the faithful thou ever grantest healing of soul and body in abundance.

Thou beholdest the divine splendors of the angels and the beauties of the patriarchs, martyrs and apostles, O venerable one. With them entreat Him Who loveth mankind, that He grant remission of sins and correction of life unto us who praise thee.

Theotokion: Great peace was there in the cave for the saints who fled from the vanities of the world. O pure Virgin Mother, send down heavenly peace also upon us who magnify thee.

Exapostilarion:

Invested with the priesthood and greatly adorned with holiness, as is meet, and having made glorious the house of the Theotokos, thou didst lead the heathen to Christ. And when thy head was cut off by the sword, thy gray hairs were stained with blood, O Cornelius. And now, standing with the saints before Christ, pray that those who honor thy memory may finish this earthly course in peace and stand at the right hand of God.

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

In falling asleep thou didst not forsake the world, O Theotokos; but in an earthly vale thou dost glorify thy holy name with miracles which flow from thy holy icon and the tomb of the venerable martyr. With him entreat thy son and God in behalf of us, the unworthy, who ever call thee blessed.

On the Praises, 4 stichera, in Tone VI:

With sacred hymns and songs of jubilation let us praise and magnify the venerable hieromartyr Cornelius, the champion of the truth and enlightener of the benighted, the radiant beacon of Orthodoxy and impregnable rampart of the Church, the instructor of monastics and guardian of his sacred habitation; for he entreateth Christ our God to deliver us from all tribulation and misfortune. Twice

O ye faithful, let us lift up our voices in laudation, praising the venerable martyr Cornelius, the steadfast warrior of Christ, the guardian of the house of the all-pure Theotokos, the invincible victor in battle, who vanquished invisible foes and set at nought the siege of earthly armies; for as a fervent advocate and mediator he intercedeth for us at the throne of God.

Come, let us praise the venerable hieromartyr Cornelius, who loved Christ from his childhood and forsook all for His sake, who embraced the monastic life and struggled for the virtues of piety, and who received from the hand of the Lord the crown of martyrdom; for he entreateth Christ in our behalf, that He have mercy and save our souls.

Glory ..., in the same tone:

What is this strange sight? The holy one went forth before the gates of the monastery to greet with honor the dread master, rendering unto an earthly king that which was meet; but the Tsar, overcome by a fit of rage, committed the good shepherd to an evil death; yet straightway he uttered lamentation, acknowledging his sin, and bore the body of the saint into the temple of the Mother of God, where it resteth to this day. O Cornelius, with the martyrs entreat Christ God in our behalf, that He grant us great mercy.

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

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Thee do we beseech: Pray thou, O Mistress, with the holy apostles, that our souls find mercy.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I and 4 from Ode VI of Canon II.

With the light of the true Faith thou didst enlighten those who worshipped idols. And with the grace of the All-good One Who loveth mankind enlighten also us sinners, who flee to thine aid. (**Twice**)

While thou didst pray that blessings of body and soul be granted to all, thy body was slain by the treachery of the evil ones, yet thy spirit hath made its abode with the saints; and thou now prayest to Christ in our behalf, O venerable one.

Having now passed from the earth into never-ending glory, O venerable one, with the zealous cleansing of thy prayer heal thou my soul, which hath been cursed with the passions.

Thou didst protect and adorn the house of the all-pure one, O venerable one wherefore as is meet, in heaven thou now makest thine abode in her habitation, and on earth in her temple.

Comfort and grant peace unto us who are orphans and poor in virtue, O venerable martyr, driving away the pride of life and teaching us true prayer.

Having made thy soul a temple of the Holy Spirit, O all-glorious one, thou becamest an heir of the kingdom of heaven. With the hosts on high and all the saints pray to the Lord for the salvation of our souls.

Theotokion: Preserve thy house until the end of time, O Theotokos, and leave us not orphaned, bereft of thy maternal aid and the intercession of thy venerable ones.

Troparion, in Tone VI:

The Monastery of the Caves of Pskov, famous from of old for miracles of the icon of the Mother of God, hath raised many monks for God. There also the venerable Cornelius fought the good fight, glorifying the wondrous Mother of God, enlightening the heathen, and saving monks and many of the people, marvelously adorning and fortifying his habitation. And there also he bravely received the crown of martyrdom after many years as pastor. Wherefore, O ye people, let us hymn Christ God and give thanks unto His all-pure Mother, for He hath given us the glorious hieromartyr as a right blessed advocate for our souls.

Theotokion, in Tone VI:

Gideon foretold thy conception, and David proclaimed thy birth giving, O Theotokos, for as the dew descended upon the fleece, so did the Word descend into thy womb, and thou, O holy ground, without seed didst put forth Christ our God, the salvation of the world, O thou who art full of grace.

Kontakion, in Tone IV:

Thou wast a radiant lamp of Orthodoxy and the twofold defense of the land of Pskov, O father, uprooting polytheism and guiding the people to God. By thee was the house of the Mother of God strengthened and made glorious; and, adorned with the virtues, thou didst receive the crown of martyrdom. O venerable martyr Cornelius, be thou mindful of us, thy children, as thou prayest to the Lord.

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 [ROM. 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 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, § 67 [LK. 12: 32-40]

The Lord said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and

knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

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

**THE 21st DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER TIMOTHY OF SYMBOLA IN
BITHYNIA
COMMEMORATION OF OUR FATHER AMONG THE SAINTS EUSTACE,
ARCBISHOP OF ANTIOCH
AT VESPERS**

At "Lord, I have cried ...," 6 stichera: 3 stichera for the venerable one, in Tone VIII,
Spec. Mel.: "O most glorious wonder ...":

O divinely wise father Timothy, * by great, abstinence * and frequent prayer * thou didst utterly destroy * the movements of the passions; * and receiving the grace of dispassion, * thou wast shown to be a receptacle of the divine Spirit. * Wherefore, as thou livest even after death, O divinely blessed one, * thou dost ever drive away evil spirits.

O divinely wise father Timothy, * thou wast a true emulator of Abraham, * everywhere healing * them that have recourse unto thee. * In thy pangs thou didst acquire the strength of Job; * and, possessing the meekness of David, * on earth thou didst live a life equal to that of the angels, * and hast received thine ultimate desire, * praying for us all.

O divinely wise father Timothy, * a model of chastity, * an example of abstinence, * an image of piety, * and a wellspring of compunction, * an unshakable foundation of Orthodoxy, * an ever-flowing stream of healings, * a never-setting sun, * a child of divine grace, * and the adornment of monastics wast thou shown to be, O all-honored one.

And three stichera for the holy hierarch, in the same Tone,
Spec. Mel.: "What shall we call you ...":

Possessed of a heavenly life, * thou wast truly ordained by God to serve as a priest, * and with a pure mind didst thou offer up the services unto Him. * Misfortunes and suffering didst thou endure, O blessed one, * for the sake of the divine preaching * and the steadfast truth * which thou didst confirm by thy words, * manifestly denouncing the mindless ones.

With the word of thy sacred discourse * thou didst manifestly set afire the tinder of the blasphemy of the impious Arius, * who did not comprehend that the Father and the Son * are called equal in honor by nature, * O most sacred Eustace; * and thou didst enlighten the hearts of the faithful * and didst keep with truth * them that with faith celebrate thy memory.

Wielding the staff of thy words, * O most sacred shepherd, * thou didst preserve the rational flock of God unharmed therewith * from all manner of wolves. * Wherefore, the good Shepherd * hath led thee into the fold of heaven, * where the souls of the elect and righteous fathers are, * O God-bearing and all-blessed Eustace.

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

To whom hast thou likened thyself, O wretched soul, * who in no wise risest to repentance, * and fearest not the fire * which awaiteth the evil? * Arise, and call upon her * who alone is quick to help, * and cry aloud: O Virgin Mother, * entreat thy Son and our God * to deliver me from the snare of the deceiver!

Or this Stavrotheotokion, in the same melody:

The ewe-lamb, when she beheld the Lamb * stretched out of His own will upon the tree of the Cross, * cried out, maternally in pain, * with lamentation: * "What is this strange sight, O my Son? * How is it that Thou diest, O Longsuffering One, * Who as Lord grantest life unto all, * bestowing resurrection upon mortals? * I glorify Thy great condescension, O my God!"

Troparion, in Tone IV:

O God of our fathers, Who ever dealest with us in accordance with Thy meekness: deprive us not of Thy mercy, but through their prayers direct our life in peace.

AT MATINS

ODE I

Canon of the Venerable One, in Tone VIII

Irmos: All ye people, let us sing unto the Lord, Who overwhelmed Pharaoh in the Red Sea, chanting hymns of victory, for He hath been glorified!

Ever do we praise thee, O blessed father Timothy, thou noetic star shining forth in the heights of abstinence, illumining the hearts of the faithful.

Having the upright eye of thy mind directed towards God, thou didst shake off the sleep of despondency, O father, and wast a temple of the divine Spirit and a place of sanctification, O Timothy.

Protected against the wiles of the wicked one by thy humility, O father, thou didst pass over unharmed and didst ascend unto God; and thou delightest continually in His glory, O blessed Timothy.

Theotokion: With hymns let us honor the Theotokos, the virginal maiden who, in manner past recounting, without seed conceived in her womb God, the Creator of all, and truly gaveth birth unto Him in the flesh.

Canon of the Holy Hierarch, in Tone VII

Irmos: Let us chant unto God, Who alone helped Moses to lead Israel out of Egypt, for He hath been glorified.

With hymns let us praise the great Eustace, the summit of the fathers, who was invested with the grace of discourse.

Manifest as a zealot of the Faith, O venerable one, thou didst preserve the Church of Christ unencumbered by capture through thy struggle against heresy.

As the mouth of the Word, thou didst pour forth an abyss of doctrine, O venerable one, wherein thou didst drown the impiety of Arius.

Theotokion: As thou gavest birth in the flesh unto the Word, the Origin of life, at the word of the archangel, beseech Him unceasingly, that our souls be saved.

ODE III

Canon of the Venerable One

Irmos: Thou art my confirmation, my refuge and power, O Savior; establish Thou my wavering heart in the fear of Thee, for none is holy as Thee, O our God.

In having compassion upon all in thine almsgiving, thou wast another Abraham, receiving them that came to thee from all places, O Timothy, thereby pleasing the God of all.

Thou didst mortify thy members on earth, as the Apostle Paul instructeth, O father; and thou wast shown to be a partaker of the life of heaven, wherein do thou ever remember them that honor thee.

The sun of the orient of thy works was never-setting, O father, ever illumining the ends of the earth with the rays of thy struggles, and driving away the darkness of the demons.

Theotokion: O holy Virgin, Mother of the King of kings, burst the bonds of my transgressions, and guide me to the paths of repentance by thy prayers.

Canon of the Holy Hierarch

Irmos: My soul hath been established in the Lord; my horn hath been exalted in my God; my mouth hath been enlarged over mine enemies, and I am glad in my salvation.

Drawing the sword of truth, thou wast shown to be the chief commander of piety, stabbing the opponents of the Faith, O Eustace.

Having cultivated the Church with pangs of love, O blessed one, with the scythe of thy doctrine thou didst cut down all the tares at the root.

When thou didst truly preside with glory at the Council as senior hierarch, O divinely blessed one, with the stones of thy words thou didst wound Arius, who is truly the origin of falsehood.

Theotokion: Thou wast born in manner past recounting, and hast appeared as was well-pleasing unto Thee, O our Savior; and Thou hast renewed the world, O Lord.

Sedalion of the Venerable One, in Tone VIII,
Spec. Mel.: "Of the Wisdom ...":

Having learned the Word, Who for our sake was born of the Virgin without corruption, thou didst preach His divinity to the godless, and didst lead many to God through faith by many manifestations of sacred miracles. Wherefore, O God-bearer, celebrating thy holy memory we illumine our souls with thy grace and cry out to thee together: O God-bearing Timothy, entreat Christ God to grant remission of sins unto them that honor thy holy memory with love!

Glory ..., Sedalion of the Holy Hierarch, in Tone III,
Spec. Mel.: "Awed by the beauty of thy virginity ...":

Thou didst preach the Word, Who is consubstantial with the Father and the Spirit, O father Eustace, and didst soundly strangle with the cords of thy teachings the mindless Arius, who blasphemed against sound doctrine. Wherefore, rejoicing, thou hast joined the choirs of the fathers, the godly teachers. With them do thou remember us.

Now and ever ..., Theotokion:

As an uncultivated vine, O Virgin, thou didst put forth a most comely Cluster, which poureth forth for us the wine of salvation to gladden 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, thou that art full of grace!

Or this Stavrotheotokion:

Thy pure Mother, who kneweth not wedlock, seeing Thee hanging dead upon the Cross, O Christ, lamenting maternally, said: "With what hath the iniquitous and thankless assembly of the Jews, which hath delighted in Thy many and great gifts, rewarded Thee, O my Son? I hymn Thy divine condescension!"

ODE IV

Canon of the Venerable One

Irmos: With divine vision the prophet beheld Thee, O Word, Who wast to become incarnate of the only Theotokos, the mountain overshadowed; and with fear he glorified Thy power.

Made ever steadfast by thy prayers, O all-glorious father Timothy, thou didst count the bows and arrows of the noetic foe to be as the darts of children.

Bowing down with love before the image of Christ's dispensation toward us, O divinely wise Timothy, thou didst endure trial of torments at the hands of them that rejected it.

Thou wast an unshakable pillar, never resting in thy ceaseless glorification of God; and thou didst remain a partaker of the beauties thereof, O Timothy.

Theotokion: Thou gavest birth on earth unto a new Child, Who was begotten incorruptibly of the Father before all ages, O pure Mother, thou restoration of Christians.

Canon of the Holy Hierarch

Irmos: Thy virtue hath covered the heavens, O Word, and Thou hast filled all things with Thy praise. Glory to Thy power, O Thou Who lovest mankind!

Gathering together weapons of the victory of faith, O father, thou didst fell the impious Arius with the darts of thy words.

When the splendor of thy words issued forth like lightning, O all-wise Eustace, it utterly consumed the wicked belief of Arius.

With thy words didst thou set a fence about the Church as the vineyard of the Word, O all-venerable one.

Theotokion: O pure Virgin, thou gavest birth in the flesh unto the unoriginate Word, Who was before thee and Who, through thee in manner past recounting, became incarnate.

ODE V

Canon of the Venerable One

Irmos: Drive the gloom from my soul, O Christ God, Bestower of light, Who didst dispel the primeval darkness of the deep; and grant me the light of Thy commandments, that, rising at dawn, I may glorify Thee, O Word.

Standing before the Trinity with a mind cleansed, O blessed father, and illumined with rays of splendor therefrom, do thou ever enlighten us that languish in darkness because of the passions of our souls.

Having adorned thy flesh with abstinence and thy soul with dispassion, O wise one, thou wast shown to be a favorite of the King of all, and hast manifestly received gifts of miracles from Him, O Timothy.

The barren woman who drew nigh, asking thine aid, not with deceitful mind, but with a pure heart, is shown forth through thy prayer to be fertile, cured of her barrenness; and she hymneth Christ our God.

Theotokion: He that dwelleth in the highest, having made His abode in thy womb, rendered thee more spacious than the heavens, O Mary Theotokos. In that thou art good, O Bride of God, cease not to entreat Him in behalf of us all.

Canon of the Holy Hierarch

Irmos: My soul riseth at dawn to Thee, O God, for Thou art light, and Thy commandments are become healing for Thy servants, O Thou that lovest mankind.

Thou hast dispelled the gloom of heresies and hast shone upon all the ends of the earth the rays of thy teachings, O blessed Eustace. (Twice)

Hedged round about by the swords of thy teachings, we who stand for the divine faith vanquish heresies.

Theotokion: Cease not to entreat God, Who was born of thee in the flesh, O Virgin, that thy servants be delivered from every evil circumstance.

ODE VI

Canon of the Venerable One

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

Preserving well the dignity of thy virginity throughout thy whole life, thou didst never look upon the face of a woman, utterly repelling the harm that resulteth therefrom.

Thou didst make haste unto the noetic harbor without sinking beneath the waves of the pleasures, O most blessed Timothy; for thou didst sail well under the force of the life-bearing winds, O most glorious one.

In accordance with the psalm, thou didst depart, living in the mountains and ever dwelling in the wilderness, O wise one, until thou didst enter into the heavenly city of God, O blessed Timothy.

Theotokion: **H**e that sitteth upon the shoulders of the cherubim in His infirmity, dwelt finitely in thy womb in His flesh, but not in His divinity, and issued forth from thee, saving me, O all-immaculate one.

Canon of the Holy Hierarch

Irmos: **F**rom the belly of Hades Jonah cried out: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

With the wind of thy divinely inspired words didst thou calm the tempest of the heretical, guiding the Church to the harbor of piety, O all-blessed one. (Twice)

Blameless in virtue, O venerable one, thou wast shown to be glorious in word and life, O adornment of the Church of Christ.

Theotokion: **C**ease not to entreat our God Who was ineffably born of thee, O Theotokos, that we that hymn thee may be delivered from misfortunes, O pure Ever-virgin.

Kontakion, in Tone IV, Spec. Mel.: "Thou hast appeared today ...":

Shining forth from the east like a most radiant star, thou hast shone the virtues of thy wonders in the hearts of the faithful, O most blessed wonderworker Timothy.

ODE VII

Canon of the Venerable One

Irmos: **O** God of our fathers, Who by Thine Angel didst save the children from the fire and transform the heat of the thundering furnace into dew, blessed art Thou!

Having quenched the flame of the passions with the dew of thy tears, thou didst pour forth the grace of miracles, whereby thou washest away the defilement of our passions, O Timothy.

Truly hast thou received divine blessedness, and hast inherited the land of the meek, O venerable one, delighting in the joy of the elect.

As thou hast acquired boldness, O blessed one, ask thou remission of sins for them that with love celebrate the memory of thy repose.

Theotokion: All we that have been delivered from the primal curse by thine all-holy birthgiving do bless thee, O undefiled Theotokos, who alone art blessed.

Canon of the Holy Hierarch

Irmos: In the Chaldean furnace, the children of Abraham joined chorus with the Angel, saying: O God of our fathers, blessed art Thou!

Having won the battle against the heretical with the sword of the Spirit, crowned by Christ thou hast received unfading honors.

Thy mouth hath been shown to be a two-edged sword against the impious, wielded by the hand of the Word, O father, for it cut them down in battle.

With the winnowing fan of thy teaching thou didst hurl away the error of Arius like chaff, gathering the grain of faith into the animate granary, O father.

Theotokion: We all honor the Theotokos, in that she gaveth birth unto the Savior, and we cry out with faith: Rejoice, O handmaid and Mother of Christ our God!

ODE VIII

Canon of the Venerable One

Irmos: O Thou that coverest Thy chambers with waters, Who settest the sands as a boundary for the sea and upholdest all things: the sun hymneth Thee, the moon glorifieth Thee, and all creation doth offer a hymn unto Thee as the Creator of all, forever.

Thou wast a slayer of the passions through great abstinence and the tremendous pangs of standing at vigil, O venerable one, ever teaching the virtues to the hearts of men through thy spiritual ascents, mounting from glory to the glory of life unending and incorruption.

O venerable one, from the depths of thy soul thou didst offer thy pure prayers unto the all-pure God as a sacrifice, and from Him didst thou receive the divine gift of working miracles, expelling demons and healing men's infirmities.

A hater of evil, guileless, merciful and meek, adorned with righteousness was thou, O father, venerable, blameless, refraining from every injustice, a pillar for monastics. Wherefore, we, the faithful, honor thee forever.

Theotokion: The Word of the Father chose thee alone, the beauty of Jacob, and made His abode in thy womb as was His good pleasure; He that is more comely than all men passed through thee, cleansing our benighted nature, O most pure one.

Canon of the Holy Hierarch

Irmos: The one unoriginate King of glory, Whom the hosts of heaven glorify and before Whom the ranks of angels tremble, hymn, ye priests, and exalt Him, ye people, forever!

Having parted the divine depths of the Scriptures with the staff of thy wisdom, O holy hierarch of Christ, thou didst lead the new Israel over to the land of Orthodoxy; but the Arians thou didst drown like the Egyptians.

Descending from the vision of heaven upon the Arian tower of Babel, thou didst confuse the tongues of the heretical, O wise Eustace, preaching the unanimous Faith forever.

With thy confession of the truth didst thou end thy life in the West, yet thou didst shine forth upon thy flock in the East, emitting the splendor of piety forever, O wise one.

Theotokion: Him that created Adam in His image, Who cameth forth from his nature and saved the race of man, hymn, O ye priests, and exalt Him, O people, forever!

ODE IX

Canon of the Venerable One

Irmos: Blessed is the Lord God of Israel, Who hath exalted the horn of our salvation in the house of David, His child; therein the Orient from on high hath visited us, and guided us to the way of peace.

A temple of sanctity, wellspring of compunction, a stream of compassion, an unfathomable abyss of love, a true favorite of the Lord, a citizen of heaven, a kinsman of angels and a torrent of miracles hast thou been shown to be, O wise one.

Knowing the Judge to delight in mercy, O father, thou didst not spurn the stranger; but, good to all, thou didst open the purse of thine alms, O venerable one, becoming a father to the orphaned, a defender of widows, the vesture of the naked and the food of the hungry.

Thou didst leave earth for the heavens, where, whilst yet walking well in the flesh, thou didst have thy life, O venerable one, praying that we that faithfully honor thy holy memory be granted cleansing of our offenses.

Thy precious shrine ever poureth forth upon us a torrent of healings, O father, drying up the outpourings of all the passions, and watering every soul, bringing it to fruitfulness, O sacred Timothy, favorite of Christ.

Theotokion: Following thy words, all our generations ever call thee blessed, O blessed one; for thou, O all-holy and pure one, didst give birth unto Him Who is truly blessed, Who truly createth all the blessed to serve Him.

Canon of the Holy Hierarch

Irmos: The Theotokos, who in manner transcending nature becameth a Mother, yet remaineth by nature a Virgin, who alone among women is blessed, do we, the faithful, magnify with hymns.

Squeezing the grapes of the Scriptures in the press of thy teaching, thou hast given the faithful to drink of the wine of the truth of Christ, which maketh our hearts glad, O father.

Wielding thy tongue of theology as a two-edged sword, thou hast felled the wicked rage of Arius, which sheddeth the blood of innocent souls, O blessed one.

Spiritually celebrating the appointed and holy day of thine all-holy memory, we beseech thee: Earnestly pray, O holy hierarch, that we be saved.

Theotokion: We magnify the true and all-pure Theotokos, who in her womb conceived the uncircumscribable Word, and hath been shown to be the Mother of Life.

**THE 21st DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE REVELATION OF THE MIRACULOUS
KOZEL'SHCHANSKAYA ICON OF THE MOTHER OF GOD
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 I:

Spec. Mel.: "O wondrous miracle! ...":

O wondrous miracle! * A new well-spring of grace is revealed to us, * pouring forth streams of healings in abundance * and quenching the thirst of our souls: * not brought forth from a rock with a staff, * but brought down from heaven with prayer and unwavering faith. * Wherefore, with thankful mouth we cry out to the Theotokos: * Rejoice, O thou who art full of grace! The Lord is with thee, * Who through thee granteth the world great mercy!

Angels and men, * kings and hierarchs, * monks and paupers, * the healthy and the infirm, * the elderly and children, * every age and rank, every creature, * doth glorify thy loving-kindness, crying: * Rejoice, O thou who art full of grace! The Lord is with thee, * Who through thee granteth the world great mercy!

Wondrous are thy mysteries, O Theotokos! * For even though thou dwellest in glory in heaven, * yet dost thou not forget us sinners on earth, * and dost mercifully come hither, * entering our homes with grace-shod feet, * asking healing and joy for those in need. * Wherefore, we cry out from the depths of our hearts: * Rejoice, O thou who art full of grace! The Lord is with thee, * Who through thee granteth the world great mercy!

And 2 stichera, in Tone II:

Whither go these multitudes, departing from the cities and villages? Whither do they hasten? Is some feast being prepared, some banquet laid, and are the people being summoned to share therein? Truly, the banquet of faith hath been readied, and sumptuous gifts are being distributed! For, lo! the Queen and Mistress generously granteth all things to all the people through her newly-revealed icon. Wherefore, let us also hasten and diligently have recourse to her, that we may obtain great mercy

The constant importunities of the widow prevailed upon the most unjust judge, as we read in the divine Gospels. And can our fervent supplication not then incline to mercy the most just Judge: the Father Who gave His own Son for the world, the Son Who suffered for the world, and the most Holy Spirit Who comforteth all creation? For did God not say Himself that He would defend His chosen people, who cry out to Him day and night, and who also fervently call upon His all-pure Mother, and bring her forth to make supplication to Him?

And 3 stichera in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

O the faith free from doubt! * O the blessed tears! * O the mighty supplications * which bring down from heaven the grace * through which those held fast by incurable affliction * are rendered healthy in an instant! * Wherefore, learn, O ye faithful, * and fortify yourselves with hope, * hastening zealously to the Theotokos.

O the incalculable mercy! * O the priceless gifts * freely given * and received with faith, * distributed by the mighty hand of the Queen of heaven and earth! * Wherefore, come, all ye who are in need, * and fall down sincerely before the Mistress, * for no one departeth empty from her.

O most hymned Theotokos, * thy divine ears are ever open to the supplications of the faithful, * thine all-radiant eyes, * which penetrate all the mysteries, * behold our sorrows and weaknesses, * thy grace-shod feet hasten to our aid, * and thine all-pure hands mercifully stretch forth, * giving every good thing to those in need, * who glorify thee, O Mother of God.

Glory ..., Now & ever ..., in Tone III:

Why marvel ye, O physicians, shaking your heads? Did ye not abandon the suffering maiden as beyond hope? Did ye not forsake her, unable to bring her healing? Behold, she now standeth forth in full health, full of gladness and shining with joy! Be ye not astonished by this, but worship Christ! Knew ye not that of old He restored strength to the paralytic? He is the same, yesterday, today and forever! Wherefore, He now granteth healing thus in an instant unto those who ardently call upon Him. Did ye not know that He once obeyed His Mother in Cana of Galilee? And now He also hearkeneth to her entreaties. Wherefore, learn ye faith, glorify God with us, and hymn the Virgin Theotokos!

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed unto Harran, and came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed, and beheld a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said, "I am the God of thy father, the God of Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and to the south, and to the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed. And behold, I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will

not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said, "The Lord is in this place, and I knew it not!" And he was afraid, and said, "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE BOOK OF EXODUS

Moses came to Horeb, the mountain of God. And an angel of the Lord appeared to him in flaming fire out of a bush, and he saw that the bush was burning with fire, yet the bush was not consumed. And Moses said, "I will go near, and see this great sight, why the bush is not consumed." And when the Lord saw that he drew nigh to see, the Lord called to him out of the bush, saying, "Moses, Moses!" And he said, "What is it?" And He said, "Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground." And He said, "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses turned away his face, for he was afraid to gaze at God. And the Lord said to Moses, "I have surely seen the affliction of My people that is in Egypt, and I have heard their cry caused by their taskmasters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey."

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me, "This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that looketh northward, in front of the house; and I looked, and, behold! the house was full of the glory of the Lord.

At Litia, these stichera, in Tone I:

Come, ye faithful, and, forsaking the sin-loving streets, and fleeing the dwelling-places of vanity, let us seek out the ways of Christ and strive to travel by them; for thereon do we encounter the faces of the righteous, and most of all the Theotokos and Queen, who is more honorable than all creation: for she is shown to be a good guide for all who seek salvation, leading them to the heavenly city. Wherefore, let us cry out fervently: Come forth to meet us, O Mistress, that we stray not from the path of truth and may be saved by thee!

Lo! the whole world lieth in conflict, the tumult of battle falleth not silent, the cruel foe launch themselves at us, arraying themselves against us at every hour, for the great apostle of the gentiles declareth: We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places, who day and night strive to destroy us. Wherefore, we are exposed to their deadly missiles and wounds without number. Yet do thou, O our mighty commander, stand forth, imparting strength to us against them, healing our wounds and wielding the sword of the Spirit for us in thy hands, showing us to be victors over sin and all our adversaries through the grace of thy Son.

In Tone II: **T**hou openest the doors of God's loving-kindness with but the key of thy maternal mediation, O blessed Theotokos, and we draw forth grace in abundance. Wherefore, giving thanks, we cry out continually: Thou art all our joy, all our delight, O pure Virgin, our merciful helper!

In Tone VI: **T**he oil of mercy, perfuming the whole world, poureth forth abundantly from the icon of the Mistress, bearing divine healing; wherefore, let us cleanse the vessels of our souls, that it may richly be poured into them, easing our sores, healing our wounds, lightening, curing, and anointing with joy, that with contrite heart we may hymn the most merciful Queen.

Glory ..., Now & ever ..., in Tone VII:

O blessed Theotokos, hope of the world, all-radiant beauty, ineffable love! Behold, the peoples, tribes and nations cry out to thee, and tens of thousands stretch forth their hands, offering up supplications which it is impossible to count: yet thou hearest them all, and grantest to each according to his faith. Wherefore, falling down before thee, we pray: Protect, defend and deliver from misfortunes and sufferings who confess thee in Orthodox manner.

At the Aposticha, these stichera, in Tone II:

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

O Word of God, * grant me hallowed discourse, * give wings to my thoughts * and set my heart afire, * that I may hymn Thy Virgin Mother!

Stichos: **H**earken, O daughter, and see, and incline thine ear.

We are not worthy * to offer praise to thee, * O most pure Theotokos; * yet if we remain silent, * the very stones will cry out.

Stichos: **T**he rich among the people shall entreat thy countenance.

Let the unbelievers mouths be stopped * who say that there are no miracles! * For, lot the most holy one * hath again put them to shame, * healing an incurable ailment.

Glory ..., Now & ever ..., in Tone VI:

The mother of the maiden who received healing crieth out: "All ye mothers, listen and take heart! For, lot the all-pure Theotokos hath shown me mercy, as her Son once did, and hath healed my daughter in an instant! Wherefore, haste ye also with zeal to the all-merciful one, that she may also heal and save your children, protecting them from all misfortunes!"

Troparion, in Tone III:

O most hymned Theotokos, hope of the world, grant unto us in abundance gifts of grace from the inexhaustible well-spring of thy wonder-working icon, that we may cry out in thanksgiving: Rejoice, O most merciful Queen and Mother of Christians!

AT MATINS

At "God is the Lord ...", the troparion of the Theotokos, in Tone III:

O most hymned Theotokos, hope of the world, grant unto us in abundance gifts of grace from the inexhaustible well-spring of thy wonder-working icon, that we may cry out in thanksgiving: Rejoice, O most merciful Queen and Mother of Christians! (Twice)

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

The beloved disciples, standing before the Cross of Christ, and suffering with the Mother of the Lord, received adoption as her son from the lips of God, and with him all who call themselves Christians; wherefore, we now dare to cry: O Mother of God and Mother of Christians, take pity on thy children, covering us with thy precious veil, stretching out to us thine all-pure hands, and leading us into the eternal mansions!

Glory ..., Now & ever ..., The foregoing is repeated.

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

O cup of undrained delight! O heavenly garden of fragrant flowers! O sweetness more radiant than the day-star! O warmth more beloved than the sun! O Ever-virgin Mary, adornment of creation: in that thou art the Mother of our Creator and God, do thou unceasingly beseech Him to save all who lovingly magnify thee in Orthodox manner!

Glory ..., Now & ever ..., The foregoing is repeated.

Polyeleos, and this magnification: Meet it is to magnify thee, O Theotokos, who art more honorable than the cherubim and more glorious beyond compare than the seraphim.

Selected Psalm verses:

A: Remember, O Lord, David and all his meekness.

B: How he made an oath unto the Lord, and vowed unto the God of Jacob.

Glory ..., Now & ever ..., Alleluia, Alleluia Alleluia, glory to Thee, O God. Thrice

After the Polyeleos, this Sedalion, in Tone III:

Great is the steadfast power of faith! For it bringeth down grace, healeth infirmities driveth away the hordes of aliens raiseth the dead to life and saveth our souls.

Glory ..., Now & ever ..., The foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticherion, in Tone VIII:

Dost thou hear our groaning, O Mistress? Dost thou see our utter affliction? For we have fallen among thieves: ten thousand wounds have been inflicted upon us, and there is none to help us; for, lo! priest and Levite have passed us by. Wherefore, do thou, O all-merciful one, grant us a word of comfort and pour forth the oil of mercy upon our wounds, that with thankful mouths we may hymn thee forever.

Canon of the Theotokos, the acrostic whereof is: "I hymn the richness of thy mercy, O Mother of God", the composition of Valeria, in Tone VIII:

ODE I

Irmos: Let us chant unto the Lord, Who led His people across the Red Sea, for He alone hath gloriously been glorified!

How can I, who am unworthy, hymn the sea of thy wonders and the incalculable wealth of thy mercy?

Where thine all-hymned name is invoked with faith, O most good Mistress, there doth thy mercy shine forth like the day, and all grief is banished.

Thou dost embrace the whole world with godly love, O Bride of God; wherefore, every breath and creature doth unceasingly glorify thee, the Mother of Life.

O the ineffable mercy! O the priceless treasure which thou hast revealed to us, O Theotokos, giving us thy holy icon!

Katavasia according to the Typicon.

ODE III

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.

Powers are given thee, and thy grace poureth forth abundantly. The lame are strengthened, and the weak made steadfast, O all-blessed Virgin.

The afflicted maiden poured forth tears of compunction and kissed the icon of the Mistress with love; and, her heart afire, she trusted in her aid. Wherefore, she received healing beyond all hope.

The physicians marveled at the supernatural healing, and the parents of the cured maiden were filled with great joy. Word of the miracle went about the cities and villages, and the people came to thy holy icon, glorifying thy loving-kindness with loud voices.

Those who offer thee fervent faith and steadfast hope, O pure one, shall in nowise be put to shame; rather, they will receive the fulfillment of their petitions and will be crowned with joy.

Sedalion, in Tone VIII:

"Behold, the physicians have abandoned me, unable to restore me to health!" thought the maiden as she lay paralyzed, suffering cruelly in soul and body; "Wherefore, to whom should I have recourse, wretch that I am, if not to Him Who alone granteth healing by His divine word? Yet dare I not entreat Him, lacking steadfast faith as I do. Then let me flee to His divine Mother, for whose sake He wrought His first miracle at Cana of Galilee, that now, by her mediation, He may be inclined to mercy, and I may hear His blessed voice say "Talitha cumi!"

Glory ..., Now & ever ..., The foregoing is repeated.

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 to Thee: Glory to Thy power, O Thou Who lovest mankind!

Truly it is not the covering of the icon of our Mistress which thou dost clean, but it is the vesture of thine own soul which thou makest radiant, O maiden, kindling the fire of divine love within thy heart, and uniting thyself to faith with compunction! Wherefore, thou art made strong in the midst of thy weakness, and art restored to health, that thou mightest cry aloud: Glory to Thy power, O Thou Who lovest mankind!

O Mother of God, thou didst utter but a single word to Him Who raised up the paralytic from his bed, as once thou didst in Cana of Galilee; wherefore, in an instant He raised up the maiden, who cried with a loud voice: Glory to Thy power, O Thou Who lovest mankind!

O unwedded Virgin, Mother of the Unoriginate One, who art truly beloved of One of the Trinity: thou hast great boldness, and all thou desirest thou canst give the people. And thou movest them to cry out to thy Son: Glory to Thy power, O Thou Who lovest mankind!

Now have the works of God been revealed to us and His grace poured forth in abundance, through the aid of the Mother of God! Come ye, therefore, let us magnify her and worship her Son, crying out in gladness: Glory to Thy power, O Thou Who lovest mankind!

ODE V

Irmos: **E**nlighten us with thy precepts, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind!

To the light of the knowledge of God dost thou direct those who seek understanding of thee, O most blessed Virgin.

O the priceless gifts! O the incomprehensible mysteries which thou hast disclosed to the world, O immaculate Mistress!

Thou art the continual amazement of the world above, and the ever-ready help of that below, O Queen of heaven and earth.

Thou bringest joy to the angels and savest men; thou guidest sinners and healest the infirm; and thou dost illumine and bring consolation to creation, O Bride of God.

ODE VI

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.

Dost thou not hasten to our aid? Dost thou not hearken? Dost thou not defend, O Theotokos, those who languish in the abyss of evils and call upon thee fervently?

The blessed Andrew, beholding in a vision the abode of thy glory in heaven, yet finding thee not there, O Queen, asked in perplexity: "Where is she who is more honorable than the cherubim and more holy than the saints?"

"The most good one abideth where there is sorrow, and groaning, and helplessness," those questioned answered the holy Andrew; "Wherefore, leaving the abode of glory, the good comforter hath descended to the much-weeping earth!"

Great is thy mercy, O all-hymned Theotokos! Wherefore, the sick and ailing, the sinful and despairing, and those bereft of hope, stretch forth their hands to thee out of the abyss of evils, and are saved by thee.

Kontakion, in Tone I:

As thy divine Son lifted the paralytic from his bed by His word alone, so also didst thou raise up in an instant the ailing maiden. Wherefore, have pity now on thy people, who offer thee faith and fervent tears; and grant their every petition which is for the good, protecting them from all misfortunes, that we may all cry aloud: All things are possible for thee! O Mother of God, save us!

Ikos: "Verily, verily, I say unto you: there shall no sign be given to this wicked generation," Thou didst say, O most merciful Master. Yet those who offer Thee faith with their whole heart even now are vouchsafed to behold the wonders and signs of Thy mercy, through the aid and mediation of Thy favorites, and all the more through the most confident intercession of Thine all-immaculate Mother, to whom no one who hath recourse departed empty. Wherefore, fleeing earnestly to her divine protection, we cry out from the depths of our hearts: All things are possible for thee! O Mother of God, save us!

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!

He Who of old saved the children who prefigured thine ever-virginity, O all-immaculate Mother, hath now raised up a sick maiden, moved by thy fervent mediation. Wherefore, we cry out to Him: Blessed art Thou, O God of our fathers!

Rod and staff have been taken away from us, neither have we any worthy sacrifice or goodly gift to offer thee, O Mistress; yet with contrite heart may we be accepted like the youths of old, that with thankful mouths we may cry out to thy mighty Son: Blessed art Thou, O God of our fathers!

We have forsaken Thee: do not forsake us! We have forgotten Thee: forget not us! We have sinned, yet we cry out in repentance: Save us, O Word of the Father, Christ the King, Son of the Virgin, that, praising her intercession, we may cry out to Thee: Blessed art Thou, O God of our fathers!

To her whom Thou hast chosen out of all generations, whom Thou hast exalted far above all creation, whom Thou hast given as intercession for Thine anointed, be Thou well pleased to hearken when she offereth entreaty in our behalf, O blessed God of our fathers!

ODE VIII

Irmos: The King of heaven, Whom the angelic armies hymn, do ye praise and exalt supremely for all ages!

Rejoice, O Mary full of grace! The Lord is with thee, and for thy sake is with us forever!

Rejoice, O joyous one, for, having given birth to thy Creator, the Savior of all creation, thou shalt rejoice forever!

We raised a mighty cry to heaven, and the most good one heard us; wherefore, we hope in her forever.

Let us purify ourselves, let us sanctify ourselves, let us set aside sin which impedeth us, that unhindered we may hymn the most pure one forever.

ODE IX

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

O help of the world and deliverance of the despairing, into thine all-pure hands do we commit our life, magnifying thee with heart and mouth.

Even though we commit sins, yet do we fervently repent. Take not thy mercy away from us, O Queen, that we may magnify thee day and night.

Thou art the joy, thou art the glory of the human race, O pure Virgin; thou art our protection, refuge and salvation, and we magnify thee.

We kiss thine all-pure icon and offer homage to thee, the prototype; and we set our only hope on thee. Grant that we may magnify thee also in the sweetness of paradise.

Exapostilarion:

Emulating thy divine Son, O Mistress, thou criest out mercifully: "Be of good cheer, O ye faithful, be of good cheer! I am with you, and no one is against you!" (Twice)

On the Praises, 4 stichera, in Tone VIII:

Behold the new spring of grace! Behold the inexhaustible well of miracles! Behold the treasury of healings and the healing of souls and bodies: the image of the all-immaculate Virgin! Come ye, therefore, let us make haste and run thereto, crying out from the depths of our hearts: O Mistress, take not thy mercy away from us, for thou art the hope of the hopeless! (Twice)

Behold, a countless multitude surroundeth thine image, O good one, receiving multifarious healings; and they cry out without ceasing: Rejoice, sight of the blind! Rejoice, hearing for the deaf and ability to walk for the lame! Rejoice, recovery of the paralyzed and strengthening of the weak! Rejoice, quickening of the dead and salvation of our souls!

Behold, thy sacred image shineth forth upon the faithful the grace of miracles: filling their hearts with joy and gladness, and imparting healing of their bodily infirmities and the afflictions of their souls. And receiving such bounty from thee, our ever-generous and compassionate Mistress and Queen, they cry out to thee in gratitude: Rejoice, a all-blessed Mother of Christ our God, thou hope of all the Orthodox!

Glory ..., Now & ever ..., in Tone VII:

O all-immaculate Mother of the Creator and Author of all creation, O thou who didst nurture Him Who sustaineth the whole world with His hand, O Queen who standest at the right hand of thy Son, the King of glory: disdain not the humble entreaties of thy servants, and avert not thine all-radiant eyes from us, that, calling upon thee in every season and at every hour, we may obtain speedy help amid evil circumstances, and may be saved by thee, O Mistress.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the first canon of the icon, and 4 from Ode VI of the second canon.

Powers are given thee, and thy grace poureth forth abundantly. The lame are strengthened, and the weak made steadfast, O all-blessed Virgin.

The afflicted maiden poured forth tears of compunction and kissed the icon of the Mistress with love; and, her heart afire, she trusted in her aid. Wherefore, she received healing beyond all hope.

The physicians marveled at the supernatural healing, and the parents of the cured maiden were filled with great joy. Word of the miracle went about the cities and villages, and the people came to thy holy icon, glorifying thy loving-kindness with loud voices.

Those who offer thee fervent faith and steadfast hope, O pure one, shall in nowise be put to shame; rather, they will receive the fulfillment of their petitions and will be crowned with joy.

Dost thou not hasten to our aid? Dost thou not hearken? Dost thou not defend, O Theotokos, those who languish in the abyss of evils and call upon thee fervently?

The blessed Andrew, beholding in a vision the abode of thy glory in heaven, yet finding thee not there, O Queen, asked in perplexity: "Where is she who is more honorable than the cherubim and more holy than the saints?"

"The most good one abideth where there is sorrow, and groaning, and helplessness," those questioned answered the holy Andrew; "Wherefore, leaving the abode of glory, the good comforter hath descended to the much-weeping earth!"

Great is thy mercy, O all-hymned Theotokos! Wherefore, the sick and ailing, the sinful and despairing, and those bereft of hope, stretch forth their hands to thee out of the abyss of evils, and are saved by thee.

After the Entrance: the troparion of the icon; Glory ..., Now & ever ..., the Kontakion of the icon.

Troparion, in Tone III:

O most hymned Theotokos, hope of the world, grant unto us in abundance gifts of grace from the inexhaustible well-spring of thy wonder-working icon, that we may cry out in thanksgiving: Rejoice, O most merciful Queen and Mother of Christians!

Kontakion, in Tone I:

As thy divine Son lifted the paralytic from his bed by His word alone, so also didst thou raise up in an instant the ailing maiden; wherefore, have pity now on thy people, who offer thee faith and fervent tears; and grant their every petition which is for the good, protecting them from all misfortunes, that we may all cry aloud: All things are possible for thee! O Mother of God, save us!

Prokimenon, in Tone III, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42, 11: 27-28]

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

**THE 22nd DAY OF THE MONTH OF FEBRUARY
THE COMMEMORATION OF THE DISCOVERY OF THE RELICS OF THE HOLY
MARTYRS AT THE GATE OF EUGENIUS**

AT VESPERS:

At "Lord, I have cried ..." these stichera, in Tone IV:
Spec. Mel.: "Called from on high":

Shedding the garments of mortality * through divers manners of torture, * O glorious martyrs, * ye clothed yourselves in the divine vesture of incorruption; * and now ye dwell in the heavens, * ever standing * before the throne of the Divinity, * O divinely blessed and all-radiant ones. * Wherefore, we celebrate with faith * your most splendid memory * and we kiss the shrine of your relics with reverence.

Healing from illness * is imparted by divine power * unto men who approach. * The meager dust of the bodies of the passion-bearers * through grace poureth forth a wellspring of miracles. * Draw ye nigh, O men, * and let us draw forth health of soul * and health of body, * giving utterance unto cries of thanksgiving, and saying: * O Savior of the world, * Thou long-suffering One for Whose sake the honored athletes suffered, * by their prayers remove us from all harm.

O right-victorious martyrs, * your relics for many years were hidden in the earth, * ye have now been revealed as a treasure of great value, * enriching the Imperial City above all other cities, * borne in the hands of a wise hierarch, * brought with honor into the church of God, * given unto them that ask * for their health and benefit, * for the enlightenment and help * of them that accept you * as faithful favorites of God.

Glory ...; Now and ever ..., in the same melody:

As thou art an intercessor for our whole race, * O all-immaculate Theotokos, * from every assault of the enemy * save them that piously * bow down before thy birthgiving; * for thee have we all now acquired as our help, * our refuge and confirmation, * and mediatrix before Christ our Lord and Master. * Him. do thou beseech, we pray thee, * that He grant peace unto the world, * and remission of sins * unto them that have recourse to thy protection.

Or, this Stavrotheotokion:

Lament Me not, O Mother, * seeing thy Son and God, * Who suspended the earth unchecked upon the waters * and fashioned all creation, * suspended upon the Tree; * for I shall arise and be glorified, * and shall break the kingdom of Hades with strength, * and destroy its power; * and as I am compassionate, * I shall deliver them that are bound by its malice; * and I shall lead them to My Father, * in that I love mankind.

Troparion, in Tone IV:

Thy martyrs, O Lord, in their suffering have received imperishable crowns from Thee, our God; for, possessed of Thy might, they have set at nought the tyrants, and have crushed the feeble audacity of the demons. By their prayers save Thou our souls.

AT MATINS:
Canon of the Martyrs, in Tone VIII:
ODE I

Irmos: The staff of Moses once working a miracle, 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.

Adorned with the gifts of martyrdom, and standing all resplendent with love before the great Light, O martyrs, dispel the clouds which darken our souls and the winter of the passions, with the grace of our almighty God.

The assembly of the martyrs, having set itself before God Who seeth all things, and bound souls with His love, hath loosed the bonds of evil and granteth remission of sins unto them that bless them with faith.

Aflame with divine fire, and having enlivened men's souls with noetic power, the passion-bearing martyrs were shown to be burning coals consuming the tinder of polytheism and enlightening the ends of the earth with the radiance of piety.

Theotokion: From enemies visible and invisible deliver thou me, O Virgin Mother who gavest birth to God, the visible Word Who is invisible; and with thy serenity drive away the storm of my passions, O thou who alone settest men aright.

ODE 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.

Enkindled by divine love, O martyrs, quench the fire of ungodliness with the streams of your blood; for, shining forth as brilliantly as stars, ye have made the whole world bright.

The luminous relics of the martyrs shine forth the light of healings upon them that with faith have recourse unto them; for emulating the Savior's sufferings, they drew forth grace from the well-springs thereof.

The pillars of faith, the sacrifices of Christ which had long been covered in the waters, have now been revealed; and reverently and venerably they are borne in the hands of the hierarch.

Theotokion: Rejoice, thou who alone gavest birth unto the Lord of all! Rejoice, thou who hast been the mediator of joy for men! Rejoice, mountain overshadowed and unquarried, confirmation of the faithful! Rejoice, O all-immaculate one!

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today":

Shining forth from the earth as beacons of righteousness, ye have dispelled all the gloom of impiety; and ye enlighten the faithful, O divine martyrs, and emulators of the Trinity.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior":

Having manifestly set at nought the deception of the enemy, having been hidden for many years because of the malice of the tyrants, ye have now been revealed, O ever all-memorable martyrs, healing the passions of our souls and curing the ailments of our bodies, unto the glory of our God.

Glory ..., Now and ever ..., Theotokion:

Set aright mine accursed soul, O pure one, and take pity on it because of the multitude of my transgressions, for I have been dragged down into the abyss of destruction, O all-immaculate one; and at the dread hour of my death, rescue me from the accusing demons and from all torment.

Or this Stavrotheotokion:

Beholding Thee stretched out dead upon the Cross, O Christ, Thine all-immaculate Mother cried out: "O my Son, Who with the Father and the Spirit art unoriginate, what is this Thine ineffable dispensation whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

ODE IV

Irmos: Thou art my strength, O Lord; Thou art my power. Thou art my God; Thou art my joy, Who didst not leave the bosom of the Father and hast visited our lowliness. Wherefore, with the prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

The assembly of sufferers desired Thy sacrifice and voluntary death, O Bestower of life, and having endured all manner of pangs, it crossed over to the divine gladness which is without pain, chanting in thanksgiving: Glory to Thy power, O Thou Who lovest mankind!

Protected by the armor of the Cross and made steadfast by divine love, ye set at nought the weaponry of the foe and destroyed their ranks with faith, O godly martyrs, chanting earnestly: Glory to Thy power, O Thou Who lovest mankind!

Enlightened with the beauties of the virtues, O martyrs, ye adorned a robe of purple for yourselves using your own blood as dye; and bearing the trophy of the Cross as it were a scepter, ye have truly been vouchsafed to reign with Christ and have received the blessed things for which ye hoped.

Theotokion: O all-immaculate and blessed Mother of God, thou divine adornment of sufferers, who hast made heavenly our nature which came to be rejected because of the counsel of the serpent: save me from all the pitfalls of life, and count me worthy to receive salvation.

ODE V

Irmos: Why hast Thou thrust me from Thy presence, O Light never-waning? 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 kept the bones of Thy saints hidden long enough, O Savior, Thou hast revealed them now, as hath been Thy good pleasure, unto Thy people, O Word, for their sanctification and salvation, and to shame the enemies that blaspheme Thee.

With the fervor of faith have ye done away with the frigid cold of deception, O glorious ones, having passed through the greatly subtle snares of many torment; and, taking wing with love to the city above, ye have rested, full of glory.

Having cast down all the arrogance of the enemy by endurance, O steadfast warriors, rent asunder, hanged and subjected to material fire, ye utterly consumed all the tinder of ungodliness by grace.

Theotokion: More exalted wast thou than the hosts on high, O divinely joyous one, having conceived the Word Who created all things by His word, and given birth without corruption unto Him Who was begotten of the Father before the ages.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray Thee; for to Thee have I cried, and Thou hast heard me, O God of my salvation.

Blossoming forth like lilies in noetic valleys, ye fill all with divine fragrance, O most praised ones; and ye dispel all the stench of sin from men's souls, O right wondrous passion-bearers.

Tortured in many ways, your members cut off, with the sword of true patience, Thy valiant passion-bearers cut down the enemy who knew Thee not, chanting a hymn unto Thee, O Word.

The wounds of the martyrs heal the sores of our souls; for, having wounded the foe mightily therewith through the divine Spirit, they have become free healing for them that ask it with fervor.

Theotokion: Through thee, O all-immaculate one, God, Who is rich, taking my lowliness from thee, hath appeared unto mortals having assumed the flesh, granting access to immortality unto me.

Kontakion, in Tone VIII: Spec. Mel.: "As first fruits":

O mighty pillars of the Faith, right victorious martyrs, having undergone divers torments for Christ, ye remained hidden for many years; and now ye have been revealed like riches of great value, and are borne with honor into the church of Christ in the hands of a hierarch of God; and ye bestow that which is profitable upon them that ask. Wherefore, pray ye for our souls.

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!

Known to the Creator, yet having become hidden of old beyond knowledge because of persecution, O most laudable martyrs, ye are now become known unto us who chant: Blessed art Thou, O God of our fathers!

O ye people, draw ye forth today the water of salvation from the flowing fountain, from immaterial torrents, for the sake of the relics of the martyrs; and chant unto Him Who hath glorified them: Blessed art Thou, O God of our fathers!

Hidden for many years in a dark hiding place, yet manifest as abodes of light because of their many torments, Thy sufferers shone forth as with unwaning beacons, illumining us, O Christ.

Theotokion: The prophets proclaimed beforehand the depth of thy mystery, O Virgin; for thou didst bear God in thy womb and gavest birth unto Him in two natures through thy pure blood, O Maiden, for our salvation and deliverance.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a greater Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

As branches of the immaterial Vine, the martyrs have put forth for us grapes of divine knowledge and have poured forth the wine of immortality upon all, doing away with the harm of spiritual drunkenness, chanting: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

With the flow of their blood the sufferers dried up the rivers of the madness of idolatry, and with the glory of Christ they utterly consumed the conflagration of the godless command, and have given drink abundantly unto every heart which crieth out with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Laboring in this sacred work, one foreordained from among the holy hierarchs accomplished your sacred translation, O most blessed ones, and honoreth it yearly, chanting with all the priestly company: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: Sanctified by the Spirit, O all-immaculate Theotokos, thou gavest birth unto the Holy One Who resteth in the saints, God our sole Benefactor, Who sanctifieth all who with faith cry out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: Heaven is struck with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb is become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Impelling one another towards life, and commanding themselves to be of good cheer and to endure the wounds, the athletes cried out: Lo!, the time is now acceptable! Let us rise up and vanquish the foe! For Christ, the Judge of the contest, Who for our sake was pleased to suffer, extendeth crowns of victory!

Thou didst raise Thyselv aloft upon the Tree, O Word of God, and didst draw to Thyselv the flock of martyrs who emulated the suffering and sacrifice which Thou didst willingly accept for our sake in Thy lovingkindness, O Master. Wherefore, the valiant athletes, loving Thee, are slain like sheep.

O most praised martyrs and athletes, who have been accounted worthy ever to reign joyously with Christ in the heavens, beg ye that victory over every adversary and spiritual salvation be granted unto the most sacred Synod and to all that praise you today with faith.

Theotokion: O cloud of the noetic Sun, drive away the clouds from my soul! O Mistress, portal of God, open unto me the gates of righteousness, I pray thee, and lead me to the good entrance, O Virgin, delivering me from the multifarious ways of the Evil One.

**THE 23rd DAY OF THE MONTH OF FEBRUARY
THE COMMEMORATION OF THE HOLY HIEROMARTYR POLYCARP, BISHOP OF
SMYRNA
AT VESPERS:**

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

Spec. Mel.: "Joy of the ranks of Heaven":

While living on earth * thou wast joined to the incorporeal ones, * and with them dost thou unceasingly minister unto the Trinity, * O divinely blessed father. * Wherefore, ever dwelling in the Highest * as a heavenly man, * thou dost initiate them that are on earth * into the mysteries of God.

O divinely blessed one, * thou wast shown to be a branch of the activity of Christ * planted by God, * putting forth grapes of the divine Word, * whence we faithfully draw forth precious sweetness; * and with our whole heart we offer thy teaching to all the world.

Illumined with splendor divine, * thy body consumed by material fire, * thou didst pass over to the immaterial radiance, O father. * Grant us remission by thy prayers, * bringing light to the gloomy night of the passions of our souls, * O wise one.

Glory ... , Now and ever ..., Theotokion, in the same melody:

Tempest-tossed on the deep of transgressions, * fleeing to the calm haven * of thine all-pure supplication, * I cry out to thee, O Theotokos: * Save me, O all-immaculate one, extending thy mighty right hand unto thy servant!

Or this Stavrotheotokion, in the same melody:

When she beheld the Lamb lifted up upon the Tree, * the immaculate Virgin cried out, weeping: * O my sweet Child, * what is this new and most strange sight? * How art Thou, Who holdest all things in the palm of Thy hand, * nailed in the flesh to the Tree?

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 unto the shedding of thy blood, O hieromartyr Polycarp. Entreat Christ God, that our souls be saved.

AT MATINS:

The canon to the holy hieromartyr, the acrostic whereof is: "I praise the divine Polycarp in hymns", the composition of Theophanes, in Tone II:

ODE I

Irmos: Come, ye people, let us chant a song 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!

Radiant with the effulgence of Christ and filled with His enlightenment, O divinely wise father, illumine my darkened soul by thy prayers.

The enlightenment of the preaching of salvation shone forth with rays upon all, illumining thy pure heart like a flawless mirror, O father.

Thou wast an inscription of the new Law, O father, written not with ink, but by the Spirit of God, containing the divine Gospel of grace.

Theotokion: Knowing God Who was incarnate of thee without carnal desire, and Who was before creation and all the ages, we truly confess thee to be the Theotokos.

ODE III

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.

Thou wast a fruitful olive tree, as the Psalm doth say, O divinely revealed Polycarp, bringing forth the gladness of preaching in the house of thy Lord.

Thou didst diligently direct thy mind according to the command of the Savior, O divinely blessed one, and wast an eminent pastor of His Church as was meet.

In torment thou didst offer thyself wholly unto Christ as a living sacrifice, having suffered before through the witness of thy conscience and by fasting, O all-blessed one.

Theotokion: Thou didst shake off the dust of our mortality, truly giving birth unto immortality, and thou hast woven for us garments of incorruption by thy birthgiving, O Virgin.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom":

Having truly cultivated the vine of grace in thy soul, O wise father, thou didst pour forth the word of faith like wine, making glad the thoughts of all the faithful; and thou wast shown to be an impassible abyss of miracles. Wherefore, thou art revealed as the adornment of martyrs, O Polycarp, who ended thy life by fire and hath been vouchsafed everlasting light. Entreat Christ God, that He grant remission unto them that celebrate thy holy memory with love.

Glory ..., Now and ever ..., Theotokion:

Dragged down by evil thoughts, I have fallen into the deep of sin; and sighing I cry out to thee with all my heart, O all-pure one: Show forth upon me the wonder of thy rich mercy and the unfathomable abyss of thy lovingkindness, and the incalculable wealth of thy compassions; and grant me repentance and forgiveness of my transgression, that I may cry out to thee with love: Entreat Christ God, that He grant me remission of transgression, for I, thy servant, have thee as my hope!

Or this Stavrotheotokion:

The Ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and cried out, bitterly lamenting: The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding the crucifixion which Thou dost endure for the sake of the lovingkindness of Thy mercy. O longsuffering Lord, Abyss and inexhaustible wellspring of mercy: take pity, and grant remission of transgressions unto them that with faith hymn Thy divine sufferings.

ODE IV

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee Who alone lovest mankind.

O father Polycarp, thou hast been shown to be a most fertile and right fruitful grove of the Master.

As a perfect whole-burnt offering and a pure sacrifice didst thou offer thyself to the Savior of all, O father Polycarp.

We hymn the mighty endurance of thy soul and the valor of thy struggles, O glorious one.

Theotokion: Illumine with thy light my gloom-enshrouded soul, O pure one who gavest birth to the everlasting Light.

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.

Thy mind enlightened with spiritual radiance and mystically aflame with fire, O venerable one, thou didst clearly learn by the fire of thine end, O divinely wise one.

Thou didst receive the stream of life as from a torrent of nourishment, O all-wise one, being taught by the beloved disciple who drew it forth from the deep of wisdom.

Riches and radiant glory, length of days and life incorruptible hath Christ, the true Wisdom, given thee, O father, as one greatly beloved of Him.

Theotokion: The Ancient of Days descended upon thy sanctified womb like rain upon a fleece, O all-pure one; the Lover of mankind hath appeared as a new Adam.

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 God!

Having died to the whole world, O divinely eloquent one, and remaining alive to Christ alone, thou hast passed on to Him, receiving incorruption of life.

Walking nobly, O blessed one, and showing thyself to be a child of the Light and of peace, thou didst recognize Marcian as the first-born of the night and an adversary.

Taught by thy words, O father, we conquer every vile heresy and the wicked assemblies of the impious that would introduce two principles.

Theotokion: Having conceived the pure Lamb that taketh away the sin of the world, O all-immaculate one, beseech Him to grant remission of transgressions unto thy servants.

Kontakion, in Tone I: Spec. Mel.: "The choir of the angels ...":

Offering sacrifices of the virtues unto the Lord as spiritual fruits, O wise Polycarp, thou wast therefore glorified by God as a worthy hierarch. Wherefore, enlightened today by thy words, we hymn thy praiseworthy memory, glorifying the Lord.

Ikos: Having drawn forth the goodness of wisdom, O father, thou didst fill thy flock with the divine knowledge thereof; and thou didst shine forth the three-fold Sun of the all-holy and ineffable Godhead and didst teach the one glory, the one Godhead: the unbegottenness of the Father, the generation of the Son and the procession of the Spirit; and the godlessness of idolatry didst thou cut down at the root. And thou didst bring the souls of the faithful as mature fruits to God in Whose name we have been baptized and in Whom we believe, glorifying the Lord.

ODE VII

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!

Burning with steadfast thought, thou didst pass the flame, O glorious one, as the three youths passed through the furnace bedewed by the immaterial fire; and thou didst remain unconsumed, crying out in the midst of the fire: Blessed art Thou, O God of our fathers!

Blessed art thou, and good it is for thee who hast made thine abode where the mansions of the righteous are, where are the armies of martyrs and where the choirs of the wise apostles cry aloud: Blessed art Thou, O God of our fathers!

Souls that before were laid barren hast thou brought to Christ as most fruitful, having laid them low with the cultivation of the Spirit and set comely seed therein, instructing them to chant with thee: Blessed art Thou, O God of our fathers!

Theotokion: **O** all-pure Virgin Mother, thou alone hast been shown to be the unwedded Mother of God Who hast wrought all things in wisdom. Wherefore, piously crying out to thee, O all-immaculate one, we chant: Blessed art thou that gavest birth unto God in the flesh!

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!

Celebrating the mystical service of Christ, O glorious one, thou didst offer thyself unto God as a rational sheep, an acceptable and right pleasing and rich sacrifice, O thrice-blessed Polycarp.

In thine old age thou didst show forth a youthful and most profound courage. And by the power of the Cross thou didst raise thyself up to divine struggles, O venerable and divinely wise one, thou glory of Christ's hieromartyrs.

Made steadfast by the Cross and worthily robed in hierarchical beauty, O father, with thy blood didst thou enter the Church of God to appear before Christ, the Chief Shepherd.

Slain for Christ like a renowned ram, O thou that art shown to be sacred, thou didst show thyself to be an emulator of His sufferings and hast become a partaker of His glory and a co-heir to His Kingdom.

Theotokion: **O** all-immaculate Virgin, pure Theotokos, be thou to me, who am lost in the wilderness of life, a luminous pillar of fire and a cloud of light guiding me to the heavenly inheritance.

ODE IX

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.

Shining forth, thy radiant memory enlighteneth the souls of them that piously celebrate it, O wondrous father; and it maketh them partakers of the effulgence of God. And with hymns, O divinely wise one, we bless it as is meet.

Standing before the throne of the Master with the choirs of the holy angels on High, entreat Him, that we may attain unto His saving Passion and Resurrection, radiantly perfecting the divers forms of the virtues.

Knowing thee, O father, to be a crown-bearer who .hath received the trophy of honor from the right hand of God, who hast finished thy course and art filled with light, we earnestly set thee before Christ as an intercessor.

Theotokion: **O** Virgin, with hymns do we, the faithful, magnify thee with oneness of mind as the Theotokos, the Mother of the Word, who art for us the mediator of everlasting and divine life, in that thou didst shine forth upon us the Sun of righteousness.

Exapostilarion: Spec. Mel.: "Thou hast visited us":

Being a disciple of the beloved disciple, O Polycarp, thou didst bring to the Lord much fruit of the faithful. And thou didst offer thyself as a sacrifice in behalf of thy flock. Pray thou now for us all.

Theotokion: **O** God, send down Thy compassions upon Thy people and Thy flock, through the prayers of Thine all-pure Mother and of all thy saints; and grant Thy great mercy unto us all.

**THE 24th DAY OF THE MONTH OF FEBRUARY
THE COMMEMORATION OF THE FIRST AND SECOND FINDINGS
OF THE GLORIOUS HEAD OF THE FORERUNNER
AT VESPERS**

If it be not the Fast, we chant "Blessed is the man," the first antiphon; and at "Lord, I have cried," six stichera. But if it be the Fast, we chant the usual Kathisma, and sing the service to the Forerunner combined with that from the Triodion. In Tone V:

Rejoice, O sacred and light-bearing head, venerated by the angels, which of old was severed by a sword and didst cut down the shame of impurity with sharp reproofs, wellspring of miracles which giveth drink unto the faithful, and which proclaimed the saving advent of the Savior and of old perceived the coming of the Spirit which took up His abode in thee who didst stand between the grace of the Old and New Covenants. Entreat Christ God to grant our souls great mercy! (Twice)

The head of the Forerunner, which once was concealed in an earthen vessel, hath appeared, manifestly given up from the bosom of the earth and pouring forth streams of healing; for in the waters did he wash the head of Him that even now covereth the chambers of the firmament with waters and raineth down divine remission upon men. Wherefore, let us bless it as truly most glorious, and in its discovery let us joyously keep festival, entreating Christ to grant our souls great mercy.

The head which proclaimed the Lamb of God Who hath appeared in the flesh, which with divine commands hath declared to all the ways of saving repentance, which of old denounced the transgression of Herod and was therefore severed from its body and endured concealment for a time, hath shone forth upon us like a radiant sun, crying out: Repent ye, and in compunction of soul now submit to Christ Who granteth the world great mercy!

Glory ..., in Tone VI:

The divinely preserved head, a treasury of divine gifts, O Forerunner, hath shone forth from the bosom of the earth; and we, faithfully receiving and bowing down before it, O glorious one, are enriched by thee with most glorious miracles and the forgiveness of our offenses, O Baptist of Christ!

Now and ever ..., Theotokion:

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 becameth 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. Three readings:
THE READING IS FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Comfort ye, comfort ye my people. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

THE READING IS FROM THE PROPHECY OF MALACHI

Thus saith the Lord: Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are

not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

THE READING IS FROM THE WISDOM OF SOLOMON

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. For there be some that sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. The way of the wicked is as darkness: they know not at what they stumble. My son, attend to my words; incline thine ear unto my sayings. My son, attend unto my wisdom, and bow thine ear to my understanding: That thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "When from the Tree":

Come, ye faithful, and let us honor today the precious head of the Baptist which was severed, greeting it with hymns on the day of its uncovering, honoring it with love, for it poureth forth the grace of healings upon us. Of old Herod the adulterer cut it off, and it was wreathed about by the savagery of Herodias.

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

Like gold from the mine, so from the earth hath the head of the Forerunner shone forth, which hath appeared in an earthen vessel and doth plainly speak forth radiance to illumine our thoughts. And venerating it, O ye faithful, let us honor it today with hymns, for it doth entreat God in our behalf.

Stichos: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

The head of the forerunner, which of old was hidden in a vessel in the ground like a divine treasure, is today disclosed to the ends of the earth, pouring forth an abundance of streams of healing, curing sicknesses and enlightening souls. Wherefore, receiving the grace of all consolation, let us hymn it reverently with songs.

Glory ..., in Tone II:

Like a most precious shrine of divine thoughts thy head, O all-praised John, hath shone forth today from the secret places of the earth, as from thy mother's womb, clearly foreseeing the mystery of the ineffable Being; and it hath rendered the whole earth fragrant, emitting the myrrh of sanctification, noetic ally preaching the way of repentance and entreating the Savior of all in behalf of our souls.

Now and ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Troparion, in Tone IV:

The head of the Forerunner, which hath shone forth from the earth, doth shed rays of incorruption and healing upon the faithful. On High it assembleth a multitude of angels, and below it calleth upon the human race with one voice to send up glory to Christ God.

Glory ..., Now and 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 MATINS:

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

The head of the Forerunner, which hath shone forth from the earth, doth shed rays of incorruption and healing upon the faithful. On High it assembleth a multitude of angels, and below it calleth upon the human race with one voice to send up glory to Christ God.

Glory ..., Now and ever ..., the 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 IV:

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

As a divine treasure hidden in the earth hath Christ disclosed thy head unto us, O prophet and Forerunner; wherefore, assembling on the feast of the discovery thereof, with divinely eloquent songs we all hymn the Savior Who saved our life through thine intercession. (**Twice**)

Glory ..., Now and ever ..., Theotokion:

We hymn thee, O Bride of God, Mother of Christ God, glorifying thine unapproachable Offspring, by Whom we have been delivered from the deception of the devil and from all misfortune, O Mistress Theotokos; and we faithfully cry out: Have mercy on thy flock, O thou that alone art all-hymned!

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

Spec. Mel.: "Having been lifted up":

Freed from the impassable bosom of the earth like gold from a mine, thy sacred head hath most gloriously enriched all the thoughts of the faithful with knowledge divine, crying out: Repent! as is its wont. And bowing down before it, O Forerunner, we faithfully glorify Christ with loud voices. (**Twice**)

Glory ..., Now and ever ..., Theotokion:

Never can we, thy servants, cease thankfully to hymn thy mercies with all our soul, O Mistress, crying out and saying: O all-holy Virgin, go thou before us and deliver us from enemies, visible and invisible, and from all threats; for thou art our help!

After the Polyeleos, this Sedalion, in Tone VIII:
Spec. Mel.: "That which was mystically commanded ...":

Like a pearl was the head of the Baptist concealed in the damp earth, and, adorned like a divinely radiant lamp, it illumineth the whole world, working wonders. For like the dawn hath the Forerunner put forth the sun most splendidly, preaching to us again with unwaning light, crying out: Behold, the Lamb of God! (Twice)

Glory ..., Now and ever ..., Theotokion:

We ever give thee thanks and magnify and bow down before thee, O pure Theotokos, hymning thy birthgiving and crying out unceasingly, O thou that art full of grace: Save us, O most merciful Virgin, in that thou art good, and at the hour of trial rescue us from the dread interrogation of the demons, that we, thy servants, be not put to shame.

Song of Ascents, the first Antiphon of Tone IV:

Prokimenon, in Tone IV: There will I make to spring forth a horn for David, I have prepared a lamp for my Christ.

Stichos: Remember, O Lord, David and all his meekness.

"Let every breath praise the Lord!"

GOSPEL ACCORDING TO ST. LUKE, §31 [7:17-30]

At that time: A rumor concerning Jesus went forth throughout all Judaea, and throughout all the region round about. And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I

say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

After Psalm 50, this sticheron, in Tone VI:

The precious head of the Baptist of Christ, which of old preached repentance to all the faithful, denounced the impurity of the iniquitous Herod, and lay upon a charger, hath appeared out of the hidden places of the earth and lieth before them that have recourse unto it with faith, who touch it with fear and bow down before it with spiritual love. Granting remission of transgression, with forgiveness it doth bestow that which is needful and great mercy.

THE CANONS:

Canon to the Theotokos (the Paraklisis), with six troparia, including its Irmos; and that to the Forerunner, with eight troparia, in Tone VI:

ODE I

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!

Come, ye faithful, and with spiritual songs let us glorify the Forerunner, the voice of the Word, weaving hymns with a right laudable tongue and an almighty spirit, though our lips be impure.

With peaceful tranquility is the Church of Christ calmed and with countless multitudes is it tended prosperously, giving utterance to its yearly hymn unto thee, O Forerunner.

Assembling, O ye faithful, let us all honor with hymns, as is meet, the God-bearing head of the Forerunner which hath been given unto us by God as an inviolable treasure.

Theotokion: O pure one, who received the Creator, as He Himself did desire, incarnate past all understanding of thy seedless womb, thou hast truly been shown to be the Mistress of creation.

Katavasia: "I shall open my mouth"

ODE III

Irmos: There is none 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.

A barren womb put thee forth as a divine shoot, a glorious attendant to the Bride which is the Church of the nations, betrothing Her to Christ, the true God and Bridegroom.

O Forerunner John, the wretched adulteress could not stop thy divinely eloquent voice with the sword, for from earth thou dost reveal thy divine head to us.

The city of Jerusalem, desiring thee and radiantly celebrating, keepeth festival, having found thy head as a hidden treasure and an inexhaustible wellspring of healings, O Forerunner.

Theotokion: **T**he wonder of thy divine birthgiving doth surpass all the order of nature; for in manner transcending nature thou didst conceive God in thy womb and, having given birth, dost ever remain a Virgin.

Sedalion, in Tone VIII: Spec. Mel.: "That which was mystically commanded":

Like a treasure laid up in a hiding place was the head of the Forerunner preserved, the voice of the Word was hidden in a cistern; but like a grain of wheat planted in the depths of the earth it blossomed forth, yielding the fruit of divine life. The discovery thereof we all honor, glorifying Christ Who hath given it the grace to pour forth healings. **(Twice)**

Glory ..., Now and ever ..., Theotokion:

Mystically receiving in his mind what was commanded, the incorporeal one went with haste to stand in the house of Joseph, saying to her that kneweth not wedlock: He that bowed down the heavens by His descent doth immutably abide wholly within thee! And beholding Him within thy womb Who had taken on the form of a servant, I fear to cry aloud to thee: Rejoice, O Bride unwed!

ODE IV

Irmos: **C**hrist 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.

Clearly thou wast the seal of the Old Covenant and the prophets, O thou that art most rich, and thou didst preach unto the ends of the earth; and thou hast been revealed as the adorner of the bridal chamber of the New Covenant, O Forerunner.

O Forerunner, rejoicing, thou didst by habit endure the covering of thy precious and glorious head with coarse rags, as with a garment of royal purple.

By thy divine instructions, O John, a poor man, fleeing and wandering about, doth show thy divine head to be an abundant treasure.

O Forerunner, pray thou ever that the city of Jerusalem which honoreth thee be illumined with the radiance of the divine Spirit, and that it rejoice with the incorporeal ones in thy divine memory.

Theotokion: Eating hath shown me to be a dead plant, O all-pure one, but the Tree of Life Who revealed Himself through thee, hath raised me up and made me an heir to the food of paradise.

ODE V

Irmos: With Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn unto 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.

O Baptist, thou wast not a reed ever shaken by the trying winds of enmity, but wast an unshakable pillar for the people of God; for thou didst show thyself forth with the power of Elijah and the Spirit.

He that rejected the Godhead and belittled the glory of Christ Who was baptized of thee, and concealed thy divine grace, is rightly kept from the fold of God.

Thou hast opened up the portal of a bountiful and divine wellspring which poureth forth the waters of grace divine upon them that hymn thee with love, O glorious Forerunner, gladdening all with streams of healing.

Theotokion: Bearing the noetic beauty of thy soul thou didst become the Bride of God, sealed in thy virginity, O pure one, enlightening the world with the radiance of purity.

ODE VI

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!

Christ called thee a true prophet, and the most exalted of the prophets, the Baptist and Forerunner of Life; for thou didst behold Him Whom the Law and the prophets foretold.

The fountain of miracles, the treasury of grace, thy sacred head, O Baptist, Prophet and Forerunner, could not bear to be concealed, and, having revealed itself, it poured forth springs of healing.

The Christ-loving and right glorious city doth set before itself thy precious and divine head, O Forerunner, as most rich praise, a radiant adornment and a splendid shield.

Theotokion: Moses, great among the prophets, prefigured thee in the ark, the table, the candlestick and the jar, signifying the incarnation of the Most High which took place through thee, O Virgin Mother.

Kontakion, in Tone II: Spec. Mel.: "Seeking the Highest":

O prophet of God and Forerunner of grace, having obtained thy head from the earth like a most sacred rose, we ever receive healings, for again, as of old, thou dost preach repentance in the world

Ikos: Thou wast more exalted than all men, O John, as the Lord Himself bore witness. Hence, I fear to offer thee hymns of praise; yet, impelled by love, I have made bold to begin a hymn. Wherefore, deem me not to be an unworthy helper, that I may crown thy holy head, O thou of three-fold riches; for thou dost preach repentance to the world.

ODE VII

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!

The Offspring of the Virgin called thee the greatest among those born of women, for thou didst live for Him on earth like an incorporeal one, an equal to the angels, crying out: Blessed art Thou, O God of our fathers!

From within the barren womb of thy mother, thou didst recognize Him that had taken up His abode in the Virgin's womb, O Forerunner; and, using the voice of thy mother, leaping, thou didst cry out to Him: Blessed art Thou, O God of our fathers!

Out of the wilderness thou didst appear like a radiant dawn, an angel of light, taught by the all-holy Spirit, teaching us to cry out: Blessed art Thou, O God of our fathers!

Having acquired thee as a treasure, O ever-memorable one, this city is now truly blessed among all cities, O Forerunner of Christ. Wherefore, keeping festival it crieth out: Blessed art Thou, O God of our fathers!

Theotokion: Through thee, O Virgin Mother, a radiant Light hath shone forth upon the whole world, for thou didst give birth unto God, the Creator of all. Him do thou beseech, O all-pure one, that He send down great mercy upon us, the faithful.

ODE VIII

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

The Forerunner was sent as the voice of the Son of God, crying out to barren hearts, making steadfast pious faith in Him Who is God, Whom we exalt supremely for all ages!

Even now the Forerunner saith: Prepare ye the way of the Lord! For, having come for the sake of our sanctification, He maketh His abode in our hearts forever with the Father and the Spirit.

When the voice of the Father was heard and the divine Spirit was seen by human eyes, John the Forerunner, laying his hand upon Thee, O Christ, becameth a God-bearer in all ways.

Thou wast sanctified from the womb by the Spirit of God, and wast shown to be a prophet while yet borne in the womb; and now, thou art shown as delight for the city that seeketh thee in the bosom of the earth, O prophet.

Theotokion: The golden candlestick prefigured thee who hast received ineffably the unapproachable Light which illumineth all with the knowledge of Himself. Him do we exalt supremely for all ages!

ODE IX

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 to men; and magnifying Him with the armies of Heaven, we call thee blessed.

Being manifestly a mighty keeper of the fulfillment of the Ten Commandments, O Forerunner, thou wast rightly honored by Christ with ten-fold gifts. Wherefore, knowing thee to be a friend of the Word, we bless thee as an initiate of the mysteries of the Spirit.

Prophet of Christ and apostle, angel and forerunner, Baptizer of the Incarnation of God, priest and faithful martyr, preacher to them that were in Hades, rule for virgins and offspring of the desert was thou.

Unbelief of soul is reproved by the miracle of the withered hand of the priest; for when his faith blossomed anew and thy head appeared, O blessed one, his outstretched hand was renewed.

The ranks of angels have truly proclaimed thy prophetic appearance to the beholder, emulating the divine announcement of Gabriel which the sacred Zacharias received before thy birth.

Theotokion: Let us draw forth the healing of our passions, making haste to the glorious temple of the Forerunner; for choirs of angels, the souls of all the righteous, the Mistress and John the Baptist enter therein, bestowing healings.

Exapostilarion: Spec. Mel.: "To the disciples":

Thy precious and luminous head hath shone forth from the impassable bosom of the earth, O Forerunner John, beacon of immaterial light; and, lovingly celebrating the discovery thereof, we entreat thee to obtain the remission of our grievous deeds, that we may complete the period of abstinence well, through thy prayers, O all-praised Baptist of the Savior.
(Twice)

Glory ..., Now and ever ..., Theotokion:

The divinely wise assembly of the faithful, which doth minister and faithfully hymn thee truly as the Theotokos, is comforted, O all-pure one. Wherefore, grant that by thy prayers we may splendidly finish the course of the fast, and may bow down before the precious Cross and the saving sufferings of thy Son and God.

At the Praises, four stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign":

Thy most precious head hath opened the outer gates of abstinence, O all-praised one, and hath set before all the most sweet substance of divine gifts; partaking thereof with faith, we sweeten the bitterness of fasting and praise thee with faith, and cry out to Christ God: O Jesus Almighty, Thou art the Savior of our souls! (Twice)

The head of the Forerunner which putteth forth an ever-flowing stream of myrrh like water, set today upon a mystical and divine table, noetically perfumeth and dispelleth the bitterness of sorrows, and filleth with gladness all that cry out with love: O Jesus Almighty, Thou art the Savior of our souls!

Like a sword most sharp hath thy head severed the heads of the iniquitous foe, and hath poured forth healings and divine gifts upon all that reverence the Law. Wherefore, we faithfully praise thee, the friend and Forerunner of the Creator, O John, and earnestly do we cry out to Him: O Jesus Almighty, Thou art the Savior of our souls!

Glory ..., in Tone VI:

Faithfully receiving with a voice of praise the most precious head of Thy Baptist, O Lord, which today was revealed from the earth, we, Thy sinful servants, led to prayer, pray that on the day of Judgment we may, for his sake, obtain cleansing and great mercy from Thee.

Now and ever ..., Theotokion:

O right loving God and Savior, from all evil circumstances save Thou Thy servants, by the prayers of Thy Forerunner, and of all the saints, and through the entreaties of Thy Mother.

Great Doxology and Dismissal.

AT LITURGY:

On the Beatitudes, eight troparia: four each from Odes III and VI of the canon to the Forerunner.

A barren womb put thee forth as a divine shoot, a glorious attendant to the Bride which is the Church of the nations, betrothing Her to Christ, the true God and Bridegroom. (Twice)

O Forerunner John, the wretched adulteress could not stop thy divinely eloquent voice with the sword, for from earth thou dost reveal thy divine head to us.

The city of Jerusalem, desiring thee and radiantly celebrating, keepeth festival, having found thy head as a hidden treasure and an inexhaustible wellspring of healings, O Forerunner.

Christ called thee a true prophet, and the most exalted of the prophets, the Baptist and Forerunner of Life; for thou didst behold Him Whom the Law and the prophets foretold.

The fountain of miracles, the treasury of grace, thy sacred head, O Baptist, Prophet and Forerunner, could not bear to be concealed, and, having revealed itself, it poured forth springs of healing.

The Christ-loving and right glorious city doth set before itself thy precious and divine head, O Forerunner, as most rich praise, a radiant adornment and a splendid shield.

Theotokion: **M**oses, great among the prophets, prefigured thee in the ark, the table, the candlestick and the jar, signifying the incarnation of the Most High which took place through thee, O Virgin Mother.

Troparion, in Tone IV:

The head of the Forerunner, which hath shone forth from the earth, doth shed rays of incorruption and healing upon the faithful. On High it assembleth a multitude of angels, and below it calleth upon the human race with one voice to send up glory to Christ God.

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 II:

O prophet of God and Forerunner of grace, having obtained thy head from the earth like a most sacred rose, we ever receive healings, for again, as of old, thou dost preach repentance in the world

Prokimenon, in Tone VI: The righteous man shall rejoice in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE CORINTHIANS, §176 [I Cor. 4:6-12].

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.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree and like a cedar in Lebanon shall he be multiplied.

Stichos: Truth is sprung up out of the earth, and righteousness hath looked down from Heaven.

GOSPEL ACCORDING TO ST. MATTHEW, §40 [11:2-15]

At that time: John having heard in the prison the works of Christ, sent two of his disciples, And they said unto Jesus, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist

until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

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

**THE 25th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, TARASIUS,
ARCHBISHOP OF CONSTANTINOPL
AT VESPERS**

At "Lord, I have cried ...," these stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

Come, ye that love the divine and honor the spiritual, and let us behold today the banquet of the sweet savor of abstinence, which Tarasius, the divine host, hath prepared in spirit for us by his immaterial virtues; and let us all cry out without hesitation: Pray thou, we entreat thee, that we obtain forgiveness of our offenses!

Truly revealing the Faith to the whole world, O wise and eminent father, thou didst engrave it, shaking off the defilement of heresy, and didst establish the beauty of the Church, following the teachings of the apostles of Christ. Wherefore, with them we all cry out to thee: O right laudable father, pray that our souls be saved!

All of Christ didst thou receive, and the blessedness of almsgiving, which is love for the poor; for richly pouring forth alms upon them, thou hast received the mercy of the promise; for mercy will cry out to be praised at the judgment. Wherefore, thou didst depart unto life. Pray thou, we beseech thee, that we may obtain forgiveness of our offenses.

Glory ..., Now and ever ..., Theotokion:

Thou alone didst bear in thy womb, without confining Him, the uncontrollable God, Who in His goodness became a man, O all-holy Bride of God. Wherefore, I beseech thee: set me free of the passions which confine me, that, walking the straight and narrow path, I may reach that which leadeth to life, O Virgin.

Or this Stavrotheotokion:

As thou beheldest the all-ripe Cluster of grapes, which thou didst bear in thy womb without cultivation, O pure one, hanging on the Tree, lamenting thou didst exclaim and cry out: "O Child, let fall the sweetness whereby all the drunkenness of the passions is abolished, entreated by Thine own lovingkindness, for the sake of me who bore Thee, O Benefactor!"

Troparion, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of piety. Wherefore, thou hast acquired exalted things through humility and riches through poverty. Entreat Christ God, O father Tarasius, that our souls be saved.

AT MATINS
Canon of the Holy Hierarch, in Tone II:
ODE I

Irmos: Come, ye people, let us chant a song 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.

Deliver me from assault, captivity and bondage, and guide me to repentance, O Compassionate One, leading me quickly to Thy love.

Possessing streams of life in thy heart, O wise one, thou wast as a river of God filling the Church with thy teachings and watering its furrows, O father.

When thy precious head was anointed with the oil of the divine Spirit, O Tarasius, it flowed richly down upon thy beard, as upon the beard of Aaron, down to the hem of thy garment, like the dew of Hermon.

Theotokion: Isaiah crieth, O pure Virgin: "Behold, having conceived in thy womb without seed the Angel of Great Counsel, thou gavest birth unto Him, O pure one, yet remainest a virgin ever after giving birth!"

ODE III

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.

Thou wast the strengthening of all hearts through the bread of thy words, O holy hierarch; and anointing our hearts as with oil, thou makest them glad as with wine.

With the fervor of understanding and zeal of faith thou becamest eminent among the fathers, and thou didst break the opposition of the heretics like the gates of Hades.

Lifting up thy venerable hands to God, thou didst ask peace for thy flock. Wherefore, having ascended to thine inheritance on high, thou hast found rest.

Theotokion: Strange the Offspring, strange the generation which is accomplished anew in the womb of the Virgin; He hath raised up from deception the nature which had been dragged down into corruption.

Sedalion, in Tone III, Spec. Mel.: "Of the divine faith ...":

Thou didst shine forth with the works of divine knowledge, and hast illumined the Church with radiance; thou hast slain heresies with thy words and, emulating the hospitality of Abraham, hast poured forth love and care for the poor, O father Tarasius. Entreat Christ God to grant us great mercy.

Glory ..., Now and ever ..., Theotokion:

Thou wast the divine tabernacle of the Word, O Mother who alone art a virgin all-pure, who hast surpassed the angels in purity. With thy divine waters cleanse me who am defiled with carnal transgressions and am become more filthy than all others; and grant me great mercy, O pure one.

Or this Stavrotheotokion:

The undefiled ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain hanging upon the Cross, lamenting maternally, cried out: "Woe is me, O my Child! How is it that Thou sufferest willingly, desiring to deliver man from the ignominy of the passions?"

ODE IV

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 have strayed. Wherefore, I glorify Thy great condescension towards me, O greatly Merciful One.

With the sweat of piety didst thou sow the word of God in the Church, and thou didst reap the grain of Orthodoxy, O Tarasius. In the land of the meek hast thou made thine abode, and with them dost thou rejoice in gladness.

The fear of God of which Isaiah spake, O venerable one, didst thou receive within thee through the Spirit; and thou gavest birth thereunto for the Church. Thereby are the offspring of heresy dashed to pieces on the rock of faith.

With the shedding of tears didst thou wash away defilement, O venerable one, and thou didst reach the wellspring wherein the undiluted drink of everlasting sweetness gusheth forth; and thou didst attain unto thine ultimate desires.

Theotokion: God the Word, having been conceived without seed in thy womb, O all-immaculate one, issueth forth unaltered in nature unto the human race; Him do thou ever entreat in behalf of thy servants, that our souls be saved from misfortunes.

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.

With the power of thy words didst thou denounce the disease of the impious, and with the bonds of divine love didst thou bind thy flock; and thou preservest it unharmed through hope and faith.

Going without food through abstinence, thou didst nourish thy soul, possessing the bread of pure prayer, divine doctrine and exalted humility.

As a father thou didst weave the robe of the Church, O wise one, and therein Christ arrayed thee with honor for the sake of thy faith; and thou didst shine forth in the splendor of Orthodox teaching.

Theotokion: O pure one, we all have thee as an intercessor, a mighty foundation of hope, support, shelter and rampart, and a bridge leading to the kingdom of heaven.

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 God!

As sacrifice and victim thou didst submit thyself to God with faith, and thou didst maintain the accomplishment of His un-bloody service.

Having now passed from earth to immaterial glory, O venerable one, by thine earnest supplication heal thou my soul which hath been defiled by material passions.

Thou didst cut away the thickness of the Scriptures with the profound paring-knife of thine intellect, O Tarasius, and wast the scribe's pen of the Church.

Theotokion: Thy birthgiving is cause for perplexity, for thou givest suck unto the Nourisher in strange manner, and nurtorest with milk the immaterial Creator Whom thou holdest in thine arms.

Kontakion, in Tone III, Spec. Mel.: "Today the Virgin ...":

Having illumined the Church with Orthodox dogmas and taught all to honor and bow down before the precious icon of Christ, O blessed one, thou didst denounce the godless decree of the iconoclasts. Wherefore, we cry out to thee: Rejoice, O wise father Tarasius!

ODE VII

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

Thou hast been shown to be a cup of wisdom, full of the virtues; and having called the flock together by the preaching of thine exalted life, thou didst delight them, O divinely wise father, and thou criest out with them: Blessed art Thou, O God of our fathers!

Thou hast gone before us to the mansions of heaven and precious delights, and thou rejoicest with thy God and art glad. Wherefore, honoring thee, O all-blessed one, we cry aloud with boldness: Blessed art Thou, O God of our fathers!

Thy loins girded about with the manliness of understanding, and thyself arrayed in the life which leadeth to faith, O Tarasius, thou didst go up in haste to the banquet of the King most high, chanting: Blessed art Thou, O God of our fathers!

Theotokion: He Who was begotten without mother of the Father, cometh forth from thee without father; and, preserving the token of thy purity inviolate, He hath shown thy birthgiving to be all-pure and thy virginity to be undefiled; for in thee is the law of birth giving made new.

ODE VIII

Irmos: In the furnace of the holy youths Thou didst once prefigure Thy Mother, O Lord, they that entered therein unconsumed, whom Thou didst rescue from the fire, being in the image of her. Her do we hymn who hath been revealed today by Thee to the ends of the earth, and we exalt her supremely for all ages.

Thou hast been shown to be like a morning cloud which lettest fall drops of rain and dew, O wise one; a wealth of benefaction hast thou amassed on earth; and thou hast anointed the hearts of the hungry and lighted a bright spiritual lamp.

Illumined with the light of thy works and the vesture of thy high priesthood, thou wast shown to be the key of chastity, the sustenance of abstinence, the teacher of true prayer, the way of repentance and the law of life.

O my soul, bring a time of repentance and the fruit of conversion, and fear thou the curse called down upon the barren fig tree and the threat of being hewn down. Mollify Christ with the fruitfulness of the virtues.

Theotokion: Forget not the cries of thy servants, O dread intercessor, but by thy supplications rescue us from all tribulations and every threat; for thy maternal entreaty moveth God to relent.

ODE IX

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.

With the fire of abstinence didst thou put down the cunning and darts of the enemy, and thou didst truly burn up the material wrath of the flesh with the burning coals of thy purity, O Tarasius, having been vouchsafed the radiance thereof.

Making thine abode with the choirs of the patriarchs, with them thou chantest the angelic hymn: Holy, Holy, Holy is God the Begetter, the begotten Son, and the Spirit Who proceedeth without becoming separate! O holy Trinity, glory to Thee!

We cry out to thee as to one who with Paul hath entered into the heights of heaven: O all-blessed Tarasius, blessedness of God, confirmation of the Church, victory of the Orthodox, we pray thee: Grant cleansing unto us that honor thee with love.

Theotokion: The Son Who before all ages was unoriginate with the Father, and Who becameth ineffably incarnate of thy pure blood, O all-pure Mother, who knewest not wedlock, hath revealed Himself to us as the Sun, and, driving away the darkness, hath enlightened all things.

**THE 26th DAY OF THE MONTH OF FEBRUARY
THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS PORPHYRIUS,
ARCHBISHOP OF GAZA
AT VESPERS**

At "Lord, I have cried ..." three stichera in Tone VIII:

Spec. Mel.: "O most glorious wonder ..."

O venerable father Porphyrius, * taking the Cross of Christ upon thy shoulder * thou didst abandon all * and didst attain unto the desert, * and didst do battle with the ruler of this world, * armed with fasting and prayers. * Wherefore, as a temple of the Spirit of God, * thou didst cast him down together with carnal mindedness.

As of old God saved the three youths from the fire * by His Angel, * so now by thee hath He saved three youths * that had been dragged down into a pit; * for when they were borne as in a basket * He overshadowed them with the light of a cloud * which formed three crosses on their bodies * unto the reproof of them that opposed thee, O Porphyrius.

Who can worthily hymn * thy temptations and pangs, * thy misfortunes and tribulations, * thy struggles for the faith, O Porphyrius? * For thou didst show the boldness * which thou hast before God to be great. * Wherefore, we entreat thee, * for thou hast such boldness: * Pray thou in our behalf to the Lord, * that we be saved!

Glory ..., Now and ever ..., Theotokion, in the same tone & melody:

The pre-eternal God, * taking flesh of thy blood, * hath shown thee forth, O pure one, * as an intercessor for men. * Wherefore, deliver thy servants * from all misfortune and every evil circumstance, * and vouchsafe that all that glorify and bow down before thee * be accounted worthy of the splendor of the elect.

Or this Stavrotheotokion, in the same melody:

Beholding Thee nailed to the Cross * and voluntarily accepting suffering, O Jesus, * Thy Virgin Mother, O Master, * cried aloud: Woe is me, my sweet Child! * How is it that Thou dost endure wounds unjustly inflicted, * O Physician Who healeth human infirmities, * and hast delivered all from corruption * in Thy lovingkindness?

Troparion, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of abstinence; wherefore, thou hast won the heights by humility and riches by poverty. O father Porphyrius, entreat Christ that our souls be saved!

AT MATINS

**The canon to the holy hierarch, the composition of George, in Tone IV:
ODE I**

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, conquered the might of Amalek in the wilderness through Moses' hands stretched forth in the form of a cross.

The Church, adorned today with thy teachings as with royal purple, O Porphyrius, is made splendid thereby, and doth hymn the Lord of all.

Having shone forth in life thy divine discourses, thou hast been shown to be a beacon for all men, ever illumining them with thy deeds and teachings and enlightening the ends of the earth.

Cleansed by the sprinkling of the Holy Spirit and arrayed in a garment of divine virtues, O Porphyrius, thou didst enter into impassable places to minister as a priest unto Him that anointed thee.

Theotokion: The Son of God, wishing to speak to them that are on earth of His ineffable love for mankind, which passeth understanding, O Bride of God, was born of thee in the flesh, granting regeneration unto the faithful.

ODE III

Irmos: The Church doth rejoice in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

Beneath thy feet didst thou lay low the arrogance of the godless that spoke against the God of all Himself.

With the fire of thy words didst thou wisely consume the kindling of Manes, and to the faithful didst thou extend the enlightenment of thy doctrine.

Setting the feet of the faithful firmly upon a steadfast rock, O Porphyrius, thou didst shake the foundation of the godless from its very footing.

Theotokion: All the earth is full of the true knowledge and ineffable glory of thy Son and God, O pure one.

Sedalion, in Tone III: Spec. Mel.: "Of the divine faith ...":

Thou didst shine forth in thy deeds like the morning star and didst drive all heresy from the Church, O holy hierarch Porphyrius; and thou didst enlighten the hearts of the faithful, that they might hymn and glorify the Lord. Wherefore, celebrating thy memory today, we cry out to thee: Entreat Christ God, that our souls be saved!

Glory ..., Now and ever ..., Theotokion:

He that alone is Lord, without separating from His divine nature, yet taking flesh in thy womb, remained God though became a man, preserving thee after thy birth giving an immaculate Mother and Virgin as thou wast before giving birth. Him do thou entreat that we be accorded great mercy!

Or this Stavrotheotokion:

The unblemished Ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him that sprang forth from her without pain hanging upon the Cross, lamenting like a mother cried out: Woe is me, O my Child! How is it that Thou dost suffer Who art to deliver man from the sufferings of dishonor?

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, the Sun of righteousness, the Church stood in her place, crying out as is meet: Glory to Thy power, O Lord!

Having within thy soul the Sun of righteousness and the most radiant splendor of the faith, O Porphyrius, thou didst illumine all the fullness of the Church with thy discourses.

Made steadfast in the love of God the Word, O Porphyrius, thou didst disdain all the allurement of visible things. Wherefore, we honor thee as an equal to the angels and an honorable and holy hierarch.

As thou didst partake of the ineffable Mysteries, O Porphyrius, thou didst preserve them by thy pure actions in a pure and ineffable manner, as an initiate of the mysteries worthy thereof.

Theotokion: Gloriously is the Church adorned by thy divine magnificence, O pure one; and, manifestly embellished thereby, it doth glorify thee with love, hymning thy birthgiving.

ODE V

Irmos: Thou hast come into the world as a light, O my Lord: a holy light which turneth from the gloom of ignorance them that hymn Thee with faith.

With thy words of truth thou didst break the chains of the rhetors, O Porphyrius, establishing the dominion of faith in all ways.

On earth having drawn forth the Comforter, O venerable one, thou didst pour forth bountiful rivers of the teachings of piety, O Porphyrius.

Having dried up the torrents of godlessness with the fire of thy words, O Porphyrius, thou didst enlighten men with the proclamation of piety.

Theotokion: Strengthened by thee, O all-pure one, with the power of the Spirit we vanquish the adverse foes of the truth of Christ.

ODE VI

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, cleansed of the blood of demons which, for mercy's sake, flowed from Thy side.

O Porphyrius, we all truly have thee as a spiritually animate image of the virtues ever shining forth unto divine deeds; wherefore, we honor thee.

Robed in the power of the Comforter as are they that behold the Word face to face, thou hast been shown to be invincible to the foe, driving away and cutting down their impiety.

Renewing men by the water of baptism and adoption, thou didst lead them forth as children of the Creator, and didst present them pure and immaculate, O Porphyrius.

Theotokion: **M**indful of thy divine mysteries and ineffable glory, which transcend recounting, we that boast in thee, O all-pure one, unceasingly glorify thee as the true Theotokos.

Kontakion, in Tone II: Spec. Mel.: "Seeking the Highest":

Adorned with thy most sacred ways, thou wast resplendent in the robe of the priesthood, O all-blessed, divinely wise Porphyrius; and thou dost spread beauty by thine exaltations of healings, praying unceasingly in behalf of us all.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: **B**lessed art Thou in the temple of Thy glory, O Lord!

The Church of Christ, assailed by contrary winds and assaults, O father, didst thou mightily establish firmly; and it chanted unto Him: **B**lessed art Thou in the temple of Thy glory, O Lord!

With valor didst thou triumph over the assemblies of heretics, O wise father, arrayed in the armor of the Word; and thou didst cry out to Christ in thanksgiving: **B**lessed art Thou in the temple of Thy glory, O Lord!

Thou didst enter into the paradise of noetic virtues, where thou didst pluck beauteous flowers of truth with which thou hast shed a sweet fragrance throughout the world, O father Porphyrius.

Theotokion: **O** Virgin, the mighty Word of God, Who was born of thee, hath given thee as strength and dominion unto all the weak that cry out: **B**lessed art Thou in the temple of Thy glory, O Lord!

ODE VIII

Irmos: **S**tretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: **B**less the Lord, O ye works of the Lord!

With thy words didst thou arm and establish the Church of Christ, O wise one. Wherefore, it doth ever triumph over the invasion of heresies and doth chant victoriously unto Christ, crying out: **B**less the Lord, O ye works of the Lord!

Having thy mind continually on Heaven, O Porphyrius, thou didst ineffably obtain a divine release unattainable by the senses; and beholding the mysteries of Christ with faith, thou didst cry out to Him: Bless the Lord, O ye works of the Lord!

By thy prayers, O Porphyrius, didst thou stop the mouths of the noetic lions that were wickedly giving vent to blasphemies; and with the mighty darts of thy divine words thou didst crush their jaws, earnestly crying out to Him that made thee strong: Bless the Lord, O ye works of the Lord!

Theotokion: **H**e that sitteth upon the throne of the Father's glory, His Son and Word, Who was born of thee in the flesh, O pure one, hath made thee a divine chariot and a most glorious throne who alone art hymned by all mortals as their Mistress.

ODE IX

Irmos: **C**hrist, Who united the two disparate natures, the Chief Cornerstone uncut by human hands, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos!

As precious gifts thou didst bring to the munificent Master thy God-pleasing virtues and them that have been delivered from heresy by thee, magnifying the Creator of all, O venerable father.

With the showers of thy tears thou didst quench the flame of the passions; thou didst serve the Creator with dispassion, and hast been vouchsafed greater glories, O Porphyrius, ever hymning and magnifying Him.

Joining chorus with the angels, saints and the venerable on High, O father Porphyrius, entreat the Lord and Benefactor in behalf of them that hymn and praise thee with faith.

Theotokion: **T**he Master, Who for our salvation became a man, hath given thee, O pure one, as a mediator, protection and healing unto all that glorify thee with faith and magnify Him with love.

**THE 27th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER
PROCOPIUS THE DECAPOLITE & CONFESSOR
AT VESPERS**

At "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

With most pious thought, * with purity and holiness of mind, * by restraining the passions, * and by observing the commandments of Christ and piety, * O most blessed one who art most rich, * thou didst strive to preserve the dignity * of the image which was, in the beginning, * fashioned according to the image and likeness of God.

Having first undertaken ascetic endeavor, * and followed it afterwards with suffering * in divinely wise manner, * thou wast in both well pleasing unto the Creator, * Who alone requireth of us * purity and nobility of soul. * And glorifying His advent in the flesh, * thou didst venerate the holy image * of His divine manhood.

Denouncing, O venerable one, * those who wickedly rejected * the incarnation of the Word, thou didst perfect the truth, * upholding it by enduring wounds * and all manner of afflictions, * by thy fetters and imprisonment; * wherefore, thou becamest an heir to the kingdom of Christ, * to ineffable joy * and everlasting radiance.

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

As thou hast untiring supplication * and abiding entreaty before God, * O all-pure one, * quell thou the temptations * and still the waves of my wretched soul; * calm my heart, which is afflicted, * I beseech thee, O Maiden, * and bring grace to my mind, * that I may glorify thee as is meet.

Stavrotheotokion, in the same tone & melody:

As she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gaveth birth to Thee lamented * and exclaimed to Thee maternally: * "O most desired and longsuffering Son, * how is it that Thou art suspended upon the Tree of the Cross? * How is it that Thy hands and feet * have been pierced with nails by the iniquitous, O Word? * How is it that Thou hast shed Thy blood, O Master?"

Troparion, in Tone VIII:

With the torrents of thy tears thou didst irrigate the desert; by the sighs which arose from the depths of thy soul thou didst bring forth fruit an hundredfold; and thou wast a beacon for the whole world, shining with miracles. O Procopius our father, entreat Christ God, that our souls be saved.

AT MATINS

Canon, the acrostic whereof is: "I rightly hymn thy struggles, O blessed one", the composition of Theophanes, in Tone VI:

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Made fast by love of piety, thou didst withstand the threefold waves of the world by thy divine zeal, O venerable one, crying out to God a hymn of victory, for He is glorious.

Thy radiant life and splendor of soul manifestly wrought within thee, O venerable one, an intense image of mingled piety and virtue.

Illumined by the supernatural and radiant teaching of Christ, by abstinence thou didst cause the assaults of the passions to fade away, chanting a hymn of victory unto the Omnipotent One.

Theotokion: Having conceived in godly manner the incarnate Word Who before was incorporeal, O pure and all-pure one, in manner transcending nature thou gavest birth to Him for us, remaining a Virgin even after giving birth.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Thy God-pleasing soul, aflame with zeal on account of thy faith, O blessed God-bearer, mightily destroyed the bitter cruelty and rage of the iniquitous.

Stained by thy blood, thou didst emulate the sufferings of the martyrs, O thrice-blessed Procopius, and with manly soul thou didst patiently endure wounding at the hands of the impious.

Thou didst wisely undertake a twofold struggle, O venerable one: denouncing heresies and manfully enduring the assaults of the lions with divine wisdom, O divinely wise Procopius.

Theotokion: The Wisdom and Word of the Father, Who, though existing from before all time, in the latter days ineffably became incarnate of a Mother who kneweth not man, made her the Theotokos.

Sedalion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Adorned with the beauties of abstinence, thou didst adorn thy soul with the blood of martyrdom, and hast shone forth more brightly than the sun, O wondrous and venerable Procopius.

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

O ye faithful, let us bless the Theotokos, the fervent aid of those in tribulation, our helper and reconciliation with God, through whom we have been delivered from corruption.

Stavrotheotokion: Beholding thy Son lifted up upon the Tree, O all-pure one, thou didst piteously cry out, thy maternal womb wracked with pain: "Woe is me! How is it that Thou hast set, O my timeless Light?"

ODE IV

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

Setting fire to thy heart with torrents of tears, O blessed and venerable one, thou didst cultivate the seed of the virtues with pure thought, O venerable Procopius.

Thou didst subject earthly wisdom to the divine, O father, taking up a life of fasting and joining the choirs of the martyrs, O most blessed one.

As a martyr divine and most true in piety, thou didst denounce the insanity of the heretics; for thou didst manfully disdain the cruelty of the ungodly.

Theotokion: Having conceived the Creator outside the laws of nature, O most immaculate one, thou gavest birth to Him without corruption, and didst surely become the true Theotokos.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

We honor thee as is meet, O father, who wast sanctified by fasting and ended thy life in blood; for the memory of the righteous is ever celebrated and commemorated with hymns of praise.

The Lord, Who wisely transformeth all and arrangeth it for the good, as He desireth, through thine abstinence and the glory of thy martyrdom transformed the foul murder committed by the impious.

Taking the full armor of the Cross upon thy shoulders, O father, thou didst follow after Christ, forgetting all that lay behind thee, intent upon the race which lay before.

Theotokion: O all-pure one, we hymn the Lord Who clothed Himself in mortal flesh taken from Thee, which was subject to the passions, and Who hath made it capable of becoming divine, through his unconfused hypostatic union therewith.

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!

Passing from the glory of fasting, O ever-memorable one, thou didst truly hasten to the glory and honor of martyrdom, clad in the purple robe dyed in thine own blood.

Having overcome the impermanence of transitory things by thy soul and divinely wise thought, O most blessed one, thou didst piously take wing to that which ever existeth, is good and hath no end.

Beholding thee enriched with mighty abstinence and meekness, Christ regarded thee in His love for man, and hath shown thee to be a participant in His glory, O athlete Procopius.

Theotokion: O most immaculate Mistress, by thy mystical efforts heal thou the grievous and cruel afflictions of my soul, applying the sufferings of thy Son as true medicines.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

The Church, possessing thee today as a morning star, dispelleth all the darkness of heresy, honoring thee, O all-glorious Procopius, initiate of the heavenly mysteries.

ODE VII

Irmos: The Angel made the furnace pour forth dew upon the pious children, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

As thy life was all radiant with fasting, O divinely wise one, so was thy suffering shown to be steadfast; for thou didst glorify Christ, crying aloud: Blessed art Thou, O God of our fathers!

Girded about with the purity of chastity, O wondrous father, by thy courage under torment and by grace thou didst receive a splendid crown, crying out: Blessed art Thou, O God of our fathers!

The iniquitous, who do not venerate Thine all-pure image, O Savior, wound Thy servant, cruelly lacerating him, as he crieth out to Thee, saying: Blessed art Thou, O God of our fathers!

Theotokion: We all call thee blessed, O most immaculate one, gladdened by thy birthgiving; for thereby delivered now from the corruption of the flesh, we cry out to Him: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: From 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 desirest. Thee do we exalt supremely for all ages!

Shown even before thy death to be free from corruption, O venerable one, thou didst depart from hence to life incorruptible, splendidly accepting death as a stairway thereto, O divinely wise Procopius.

Thou wast shown to be full of the radiance of grace and didst depart to the Light which waneth not, O father, laying aside every material desire. Wherefore, we honor thee, O divinely wise Procopius.

Armed with the power of the divine Spirit, thou didst vanquish the hosts of the spirits of wickedness. Wherefore, the portals of heaven were opened to thee, O blessed one, who chantest unto Christ for all ages.

Theotokion: **O** Mistress who alone art blessed of God, as thou didst foretell, all generations bless thee as the true and all-pure Theotokos, whom we exalt supremely for all ages.

ODE IX

Irmos: **I**t is not possible for mankind to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Willing to suffer under the law, O martyr, by abstinence thou didst mortify the assaults of the passions and the uprisings of the flesh, O favorite of Christ; wherefore, with the incorporeal armies thou hast now found the immortal delight of dispassion.

Thou standest in splendor before the righteous Judge as a victor, O Procopius, receiving imperishable crowns, and praying earnestly in behalf of those who celebrate thy sacred memory and the divine feast of thy repose.

Illumined now by the threefold radiance which proceedeth ineffably from the one Godhead, thou hast been counted worthy of a rich inheritance and ultimate joy, rejoicing with the heavenly armies, O father Procopius.

Theotokion: **T**he incorrupt Word of God, assuming a corruptible form, hath, by the good pleasure of the Father, clad men in incorruption, having made His abode within thee, the joyous one. Wherefore, O all-pure one, with the armies of heaven we magnify thee.

**THE 28th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER BASIL THE CONFESSOR,
FELLOW FASTER OF THE HOLY PROCOPIUS
AT VESPERS**

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

Spec. Mel.: "Thou hast given a sign":

Desiring a blessedness which is past understanding, * thou didst reckon abstinence to be food, * poverty to be wealth, * lack of acquisitiveness to be abundant possessions, * and humility to be glory, O wondrous one. * Wherefore, thou didst also receive thy desire * in accordance with thine understanding, * abiding in the tabernacles of the saints, O Basil.

Thou didst complete * the immutable course of abstinence, * and didst keep the Faith. * Wherefore, thou hast been adorned with a crown of righteousness, O father, * which Christ hath prepared for thee, * awarding thee recompense in accordance with thy merits, * and bestowing upon thee honors and rewards for thy pangs. * Him do thou beseech, O divinely inspired one, * that He save our souls.

All love of pleasure which enslaved thy body * didst thou cast off, O divinely wise one, * harrowing thy senses with the pangs of abstinence, * with terrible living conditions, * the endurance of temptations, * and the withstandng of evil circumstances; * and thereby thou hast received never-ending delight, * everlasting sweetness * and ineffable joy.

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

Take pity, O Mistress, * upon me who am brought low by the assaults of the demons, * and have been cast down into the pit of destruction; * and set me firmly upon the rock of the virtues, * fending off the attacks of the enemy. * Vouchsafe that I may obey the commandments * of thy Son and our God, * that I may receive remission * on the Day of Judgment.

Stavrotheotokion, in the same melody:

Beholding Christ, Who loveth mankind, * crucified, * His side pierced by a spear, * the all-pure one cried out, weeping: * "What is this, O my Son? * What have the thankless people done to Thee * in return for the good Thou hast done for them? * Thou makest haste to leave me childless, O most Loving One. I marvel at Thy voluntary crucifixion, O Compassionate One!"

Troparion, in Tone I:

Adweller in the desert, an angel in the flesh, and a wonderworker wast thou, O our God-bearing father Basil. Receiving heavenly gifts through fasting, vigil and prayer, thou healest the sicknesses and souls of those who with faith have recourse unto thee. Glory to Him Who gaveth thee strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh healings for all through thee!

AT MATINS

Canon, the acrostic whereof is: "I know thee to be a foundation of the faith, O father", the composition of Theophanes, in Tone IV:

ODE I

Irmos: Israel of old, having traversed the depths of the Red Sea dryshod, conquered the power of Amalek in the wilderness by Moses' arms outstretched in the form of the Cross.

Having grounded thine ascent upon the rock of faith, O father, thou didst not fear the assaults of temptations; but as a champion of virtue, a namesake of the kingdom, thou didst remain unshaken.

The grace of the all-holy Spirit, strengthening thee, made thee firm to endure painful wounds, and showed thee to be a victor over the vain-minded tyrant.

By thy virtues, O father, thou didst receive a wise fellow athlete and warrior who was ever victorious; and rejoicing with him, O thou who art most rich, by torment thou didst pass the contest of suffering.

Theotokion: O most lauded Theotokos, I offer thee, who gavest birth to God, the Benefactor of all creation, as the intercessor for my life, the mediatrix of my salvation, and an insuperable bulwark.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: thou art my strength, O Lord, my refuge and confirmation!

Thou didst zealously direct thy heart toward God, O venerable one, and didst shine forth in the grace of fasting and confession.

Taking up military discipline and the armor of the Cross, thou didst vanquish the noetic serpent and the tangible lion, O father.

Having piously preserved that in your souls which was according to the image of God, O venerable ones, ye suffered for venerating the all-pure image of Christ.

Theotokion: Through thee was the original curse turned to blessing, O pure one, and our nature, held fast by corruption, hath received incorruption.

Sedalion, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity ...":

Having put away corruptible wealth and fleeting glory, thou didst receive heavenly riches and truly everlasting glory, O blessed father. Wherefore, we bless thy holy repose, and celebrating thereon, we cry out to thee: Remember us, O Basil, who hast boldness before God!

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

Beyond understanding and unapproachable is the dread mystery of God wrought through thee, O divinely joyous Mistress; for, having conceived the Infinite One, thou gavest birth to Him, clad in flesh taken from 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 kneweth not wedlock, O Christ, beholding Thee hanging dead upon the Cross, said, weeping maternally: "How hath the iniquitous and thankless synagogue of the Jews repaid Thee, which benefited by Thy many and great gifts, O my Son? I hymn Thy divine condescension!"

ODE IV

Irmos: The Church, beholding Thee lifted up upon the Cross, O Sun of righteousness, stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Thine endurance was beautiful, O most blessed and venerable one, showing forth a youthful firmness in thine old age; and therein thou didst cry out: Glory to Thy power, O Lord!

United by love to thy Master, and clothed with His strength, thou didst not feel the pangs of the flesh, but, crying aloud, thou didst chant: Glory to Thy power, O Lord!

As namesake of the kingdom of heaven, thou didst tread the path which leadeth thereto, finding in Procopius a companion who crieth out: Glory to Thy power, O Lord!

Theotokion: Thou gavest birth without knowing wedlock, O Virgin, and wast shown to be Virgin even after giving birth. Wherefore, with unwavering faith we callout: "Rejoice!" to thee with unceasing cries.

ODE V

Irmos: Thou hast come, O Lord, a Light into the world, a holy Light which turneth from the gloom of ignorance those who hymn Thee with faith.

Thou didst struggle splendidly, O venerable Basil, taming the unrestrained ferocity of the lion and the character of the foolish.

Thou didst find Procopius to be of equal strength in struggles; and thou didst finish the contest, crowned divinely with many successes.

Now thou dost noetically behold Christ Whom thou didst desire, and Whose manifestations thou didst truly see from afar, O all-blessed and most sacred one.

Theotokion: We present thee as an invincible weapon against the enemy, O Bride of God, and have acquired thee as the confirmation and hope of our salvation.

ODE VI

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, to Thee the Church crieth out, cleansed of the blood of demons by the Blood which, for mercy's sake, flowed from Thy side.

Having received the kingdom on high by love, O God-bearer, thou didst valiantly disdain the senseless character, orders and commands of the emperor. Twice

Stripped bare of earthly things, thou didst struggle wisely; and invested with divine power, thou wast shown to be crowned, having prevailed over the animosity of the godless tyrants.

Theotokion: Lo!, the predictions of the prophets were fulfilled when thou gavest birth unto Him Whom the prophets of old foretold and Who fulfillleth prophecies by the grace of the Spirit.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Receiving divine revelation from on high, thou didst withdraw from the midst of the tumult, O wise one; and having lived the monastic life venerably, thou didst receive the power to work miracles and to heal diseases by grace, O most blessed and sacred Basil.

ODE VII

Irmos: The children of Abraham in the Persian furnace, consumed with love of piety more than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Strengthened by divine power, O father, thou didst denounce as utterly mindless all who cast away the precious image of Christ; and thou didst cry out: Blessed art Thou in the temple of Thy glory, O Lord! (Twice)

Christ found thee ploughed and rendered clean by abstinence and shining patiently with fasting, O father, who criest: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: All of us, the faithful, hymn thee as the pure Theotokos and Queen of all creation; and we cry out to thee: Rejoice! 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 young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

As a sacrifice made perfect by the fire of witness and consumed by the flame of wounds, thou didst offer thy body and mind unto Christ as a wholeburnt offering, crying out: Bless the Lord, all ye works of the Lord!

Pursuing thine enemies even while tortured, thou didst cast them down, O venerable father; and thou didst trample upon the foolishness of the arrogant one, looking upon the savage ones who tormented thee, and crying: Bless the Lord, all ye works of the Lord!

Thou hast appeared to us as an artist excellent in teaching, O thou who art most rich; for thou most courageously didst turn the abstinence, which thou first endured, to sufferings, having Procopius as thy fellow athlete, who cried out: Bless the Lord, all ye works of the Lord!

Theotokion: We have thee as a radiant portal to heaven, through which God passed. He Who before was incorporeal, consubstantial with the Father, became incarnate. To Him do we cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Cornerstone uncut by human hands, Who hath united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Now having transcended all the senses, thou hast passed on, through love, to the Master, rejoicing, O father, receiving the riches of thy labors, angelic beauty and the everlasting sweetness of paradise.

Receiving the hope of the blessed and everlasting blessedness with thy disciple and fellow athlete, O God-bearer, watch over those who celebrate your feast.

Having passed from the earth to the delight of heaven, where the assemblies of the saints and the divine armies of the angels are, O crowned ones, by your supplications save the company of your disciples.

Theotokion: Uproot the tares of the transgressions of those who hymn thee, O Mother of God; put down the assaults of temptations; quell the tumult of sin, and still the tempest of tribulations, O Virgin Mother.

**THE 29th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER CASSIAN THE ROMAN, THE
CONFESSOR**

When February hath 28 days, the service to Saint Cassian is chanted at Compline on the 28th
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone VI:
Spec. Mel.: "Having set all aside ...":

Thou didst wisely perceive transitory deception, * O all-glorious one, * and even after thy departure from hence unto the Lord * thou hast hindered those who demand to have it, * though it is in nowise abiding, * and this fleeting and temporal life * and social order. Wherefore, as a wise overseer, * thou hast passed over to a better life, * having pleased Christ, O Cassian, * by thy life and works.

Taking up thy cross in childhood, O glorious father, * with alacrity thou didst tread * the path which is hard and narrow, * yet of surpassing honor, * submitting to the commandments * of Him Who called thee. * Wherefore, for thy labors * thou hast obtained as twofold recompense * and fitting reward: * the heavenly kingdom of Christ * and a place to dance in the light * with all the saints, O Cassian. * With them do thou unceasingly pray * in behalf of our souls.

A thing of wonder * was every virtue, O divinely wise one, * wherewith, at first on earth in the flesh, * thou didst watchfully observe silence, O venerable one, * and didst later bespeak * in words and material things, * being humble, meek and innocent, * a prophetic and right goodly herald. * And now, when thou hast hastened to God, * thou hast marveled all the more, * and hast received the grace of healing.

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

Having stumbled because of mine evil disposition, * and been enslaved to wicked deception, O Bride of God, * wretch that I am, I flee to thine all-wondrous loving-kindness * and thy fervent aid, * O all-holy Maiden. * Deliver me from the bonds of temptations and grief, O all-immaculate one, * and save me from the assaults of the demons, * that I may glorify thee, * may hymn and bow down before thee with love, * and may magnify thee, O Mistress, as ever-blessed.

Stavrotheotokion, in the same melody:

As Symeon foretold, * a sword pierced thy heart, O all-pure Mistress, * when thou didst behold Him Who shone forth from thee * at the ineffable word of the archangel * lifted up upon the Cross as one condemned * by iniquitous men, * given gall and vinegar to drink, * His side pierced, * His hands and feet transfixated by nails; * and, lamenting, thou didst cry out, exclaiming maternally: * "What is this new mystery, * O my Child most sweet?"

AT COMPLINE OR MATINS

Canon, in Tone II:

ODE I

Irmos: Once, the power of the Almighty 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.

Having crowned thy life with divine virtues, O venerable Cassian, thou didst depart unto God. Him do thou beseech, we pray, that deliverance from transgressions be granted us who commemorate thy holy repose with faith.

Wholly inclined toward the God of all, O right glorious one, thou didst turn away from passionate thoughts, and, deified by partaking of the immaterial, thou becamest light, hymning the all-glorious Lord Who glorified thee.

In thy divine teachings thou wast a physician for souls, O Cassian, and, setting aright the thoughts of monastics by grace, thou didst lead them to life everlasting. Wherefore, we all honor thee with love.

Theotokion: We all know thee, O pure one, as her who conceived in the womb; for in manner past understanding thou gavest birth to God Who had clothed Himself in mortal flesh, the all-glorious Lord Who hath illumined the company of the venerable. Gloriously hath He been glorified!

ODE III

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thy coming, O Lord. Therein hath my heart been established.

Christ hath shown thee to be the enlightenment of those in darkness, a star shining forth in the heights of the Church, O most lauded and venerable one, adornment of fasters.

Emulating Him Who took upon Himself the Cross and hath enlightened the world, O Cassian, thou didst crucify thyself to worldly pleasures, overcoming the wiles of the demons.

Thy heart was full of wisdom, O all-wise one, and through the Holy Spirit thou hast poured forth an abyss of teaching, which giveth drink to the flock of monks.

Theotokion: O most immaculate one, by thy divine mediation heal thou my soul which is afflicted by the passions and all manner of assaults by most wicked demons, I pray.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

As one venerable, thou didst offer thyself to God; and, illumined by goodly visions, O Cassian, thou didst shine like the sun in the splendor of thy divine teachings, ever enlightening the hearts of all who honor thee. Earnestly entreat Christ in behalf of those who praise thee fervently with love.

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

As one who loveth sin, I beseech thee who gavest birth to our sinless God Who taketh away the sins of the world: O all-pure one, take pity on my greatly sinful soul and cleanse me of my manifold sins; for thou art the cleansing, salvation and aid of the faithful.

Stavrotheotokion: The ewe-lamb, beholding Him Who was crucified upon the Tree of His own will, said, weeping and lamenting: "How hath the thankless assembly of the Jews rewarded Thee, O my Son, Who delighted them with many and great gifts? Yet do I hymn Thy long-suffering, O my Son and God.

ODE IV

Irmos: Thou hast 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 to Thee: Glory to Thy power, O Lord!

With thine ascetic struggles thou didst make the uprisings of thy flesh subject to thy spirit, O venerable one; and with thy sacred teachings thou didst lay bare every machination and pursuit of the deceiver.

Mortified of thine own will toward worldly mortality, thou hast received the inheritance of the life to come, O all-glorious Cassian; and thou hast written laws for the instruction and perfecting of monks.

The grace of the Spirit abode in thy soul, O thou who art most rich, and hath manifestly shown thee forth as above all carnal understandings and the snares of the deceiver.

Theotokion: O most immaculate one, thou didst ineffably give birth to the Timeless One, Who entered time, hath illumined the venerable who live by faith, and hath brought low the serpent, the author of evil.

ODE V

Irmos: Thou wast the Mediator between God and men, O Christ God; for through Thee, O Master, have we been brought unto Thy Father, the Origin of light, out of the darkness of ignorance.

By thy virtues, O God-pleaser, wast thou caught up, borne aloft; and, rejoicing, thou hast attained unto the mansions of heaven, receiving honors for thy labors as is meet.

Gazing upon the beauty of Christ with pure mind, thou didst stand immovable day and night, O all-glorious one, receiving divine revelations therefrom.

Watered with torrents of tears, O God-bearing father, like a tree with lofty branches thou didst produce the fruits of correction which divinely gladden the thoughts of all.

Theotokion: O Virgin who, in manner past understanding, shone forth Life from thyself: thou hast slain the enemy who brought death to us all and hath enlivened the world, which hymneth thee without ceasing.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the abyss of Thy loving-kindness: Lead me up from corruption, O God!

Thou didst tread the narrow path, O father, and by thy words hast shown it to all. And those who walk it well are led into the spaciousness of paradise.

Thy life was venerable and thine end blessed and honorable, O Cassian our father, thou converser with the holy angels.

Thou didst cast off slumber and, keeping vigil in visions and spiritual activities, didst live angelically on the earth, O most blessed God-bearer.

Theotokion: Loving thee, O most immaculate one, as one comely and beauteous, Jesus was born of thee in the flesh and deifieth me in His boundless loving-kindness.

ODE VII

Irmos: The God-opposing command of the iniquitous tyrant raised a lofty flame; but Christ spread a spiritual dew upon the children who worship God: He Who is blessed and all glorious.

Ever deified by most splendid visions, O divinely wise one, thou wast shown to be a beacon which is never dimmed; and therewith thou didst shine forth salvific discourse which illumineth the minds of all of us who praise thee.

Thy tongue, sharpened by the Spirit, manifestly inscribing the law of salvation, set forth models whereby all are corrected, O most blessed one, ever rejoicing the flock of monastics.

Salvific thoughts and words which dispel the ignorance of men's hearts hast thou richly poured forth, O venerable and God-bearing father. Wherefore, we honor thee with faith, keeping thy most holy memory.

Theotokion: Thou wast a bridal-chamber of divine glory and a fiery throne, whereon the incarnate Word did rest in His utter goodness. Him do thou beseech, O pure one, to take pity and have mercy upon us.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its activities: consuming the Chaldeans at the command of God, but bedewing the faithful who chanted: Bless the Lord, all ye works of the Lord.

Shining like a star in word and life, O Cassian, thou dost illumine all the ends of the earth, doing away with the darkness of ignorance and commanding all ever to chant: Bless the Lord, all ye works of the Lord!

Dying, thou didst set like the sun, O all-blessed one; ye thou didst leave behind thine ever-undimmed discourses, which illumine the souls of us who with faith keep thy holy memory, O venerable one.

Thou dost ineffably delight in noetic beauty, having left behind thy corruptible body, and thou hast been vouchsafed to behold things upon which the armies of heaven gaze, O glorious one, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou hast been shown to be more spacious than the heavens, O Virgin, for they could not contain Him, yet thou didst ineffably hold Him and gavest birth in manner past understanding to Him Who, as God, is twofold in nature but one in hypostasis.

ODE IX

Irmos: **G**od 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.

Might and power were given thee by God to drive away the princes of the prince of this world. Wherefore, having truly contended mightily, O divinely wise father, thou hast been numbered among the choirs of the venerable, rejoicing.

Like a rose of sweet fragrance the divinely inspired words of thy godly tongue perfume us; for thou wast the goodly fragrance of Him Who emptied Himself for our sake in His lovingkindness and clothed Himself in our flesh, O most honored God-bearer.

Thy memory, shining forth today in holiness, doth illumine the hearts of those who praise thine angelic life, O Cassian. Thereon do we make entreaty: pray thou that forgiveness of offenses be given to all.

Theotokion: **W**e offer unto thee the voice of Gabriel, crying: Rejoice, O table who bore the divine Bread! Rejoice, O impassable gate! Rejoice, thou joy of all the saved and boast of the venerable, O Ever-virgin Theotokos!